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PHRENOLOGY
APPLIED TO
MARRIAGE



*The JOHN J. and HANNA M. McMANUS
and MORRIS N. and CHESLEY V. YOUNG
Collection*

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THE
PRINCIPLES OF
PHRENOLOGY AND PHYSIOLOGY

APPLIED TO
MAN'S SOCIAL RELATIONS;

TOGETHER WITH AN
ANALYSIS OF THE DOMESTIC FEELINGS.

“Be ye not unequally yoked together.”

BY L. N. FOWLER,
PRACTICAL PHRENOLOGIST.

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PREFACE

The present position of natural philosophy is
marked by a rapid and steady progress of a re-
volution in our mode of thought.

The object of this volume is to point out
the reasons why a reform in thought is demanded in the
present state of our natural philosophy, and to
show that a philosophical and useful reform is not
impossible, and that the progress of our knowledge
will not be retarded by any such reform, but
that it will be advanced, as they are connected
with the progress of the human mind.

The second volume is devoted to
pointing out the manner in which such a reform may
be brought about, in order to make the foundation of
natural philosophy firm, and the laws of nature
clearly defined.

We have commenced at the root of the evil, by di-
recting the attention of the reader to the errors which
must be used in order to improve the physical sciences
of our country, as well as to improve and extend the
natural philosophy.

The object of the writer is to be good and useful,
and to show to the student and the scholar, that
this constitutes his only apology for offering these
views to the public.

PHRENOLOGY AND PHYSIOLOGY

AS APPLIED TO

MARRIAGE.

MAN was created with the express design of becoming perfectly happy, both *physically* and *mentally*. But in order to enjoy this boon of Heaven, he must understand and obey the laws of his being, and give to every power of his mind and body just that kind of exercise and direction which their nature requires. For it is an immutable principle pervading the whole universe, that in proportion as the natural laws are complied with, so will good order and happiness be secured; and also, that we shall suffer to the full extent for any violation or infringement of these laws, even to the third and fourth generations.

Man possesses a *social*, as well as an *intel-*

lectual and moral nature. There are certain relations growing out of this part of his nature, which, in order to secure the greatest amount of happiness, it is of the highest importance for him to understand and obey.

The object of this lecture is, to show that in proportion as we are properly united in the social or domestic relations, being governed by sincere and honest motives, so shall we be blessed in those relations, and no farther. Man does not enjoy the full, complete and proper exercise of all his faculties, until he becomes a companion and parent. The Author of all things might have increased and multiplied the race to any extent, without the aid of human instrumentality, but, in the plenitude of his wisdom, he saw the present to be the most perfect arrangement that could exist, and extended the same principle throughout the whole animal kingdom. In accordance with this design, our Creator furnished man with the ability and desire, accompanying the command "to increase and multiply."

This is all that our Creator could consistently do in the matter, except by way of exerting a secondary influence through his Providence, in guiding and exciting us to obey this law of our

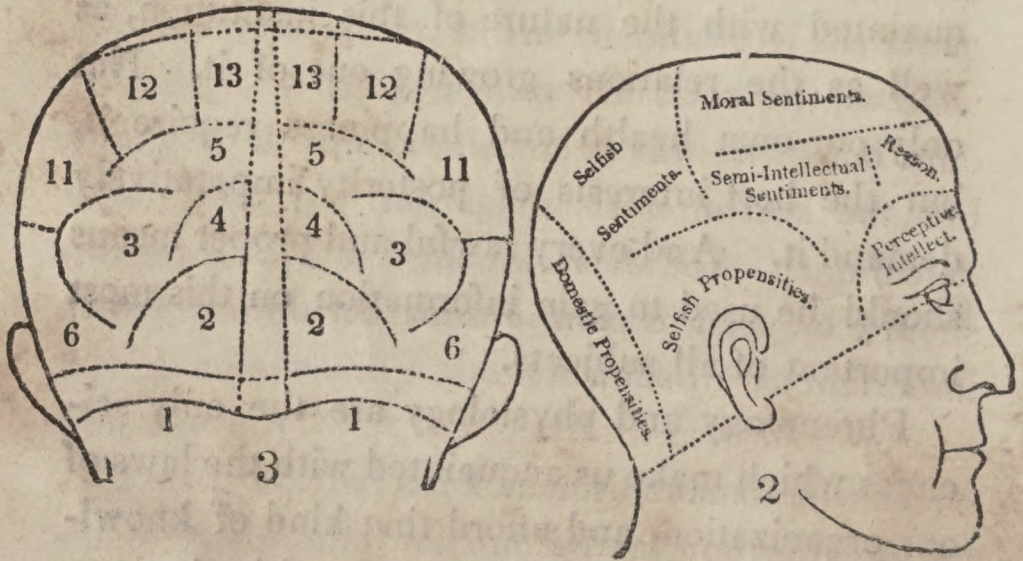
nature. The means, then, are of Divine origin, and, of course, perfect; but, man becoming the agent, and having the entire control over these means, is liable to abuse or pervert them, for which he *alone* is *responsible*; and the fact that the means which *he* uses proves either a curse or a blessing, settles the question beyond a doubt.

Not only the happiness, but the very existence of man depends on a union of the sexes. This is a law of our nature—a part of our being, and involves some of the most important objects for which we were placed in this world. The institution of marriage is, moreover, sanctioned by Heaven, and it is, therefore, right and proper that we should make ourselves thoroughly acquainted with the nature of this institution, as well as the relations growing out of it. Not only our own health and happiness require it, but the best interests of posterity imperatively demand it. And every lawful and proper means should be used to gain information on this most important of all subjects.

Phrenology and physiology are the only sciences which make us acquainted with the laws of our organization, and afford that kind of knowledge by which we may comply with them to the best advantage.

Physiology makes us acquainted with those conditions of the body upon which long life and health depend, as well as with what physical qualities our own are best adapted.

Phrenology makes us acquainted with the faculties of the mind and their manifestations, the combinations which produce harmony between the parties united, and the means of adapting the exercise of each faculty in the one individual to that of the other, besides informing us in relation to the nature and adaptation of those faculties which are connected with our social and domestic relations.





The domestic feelings and propensities are located in that portion of the head which is occupied by the lower and posterior convolutions of the brain—mostly covered by the occipital bone. Their influence upon character is greater than any other given number of faculties, and they occupy a larger portion of the brain. And these faculties, properly or improperly directed,

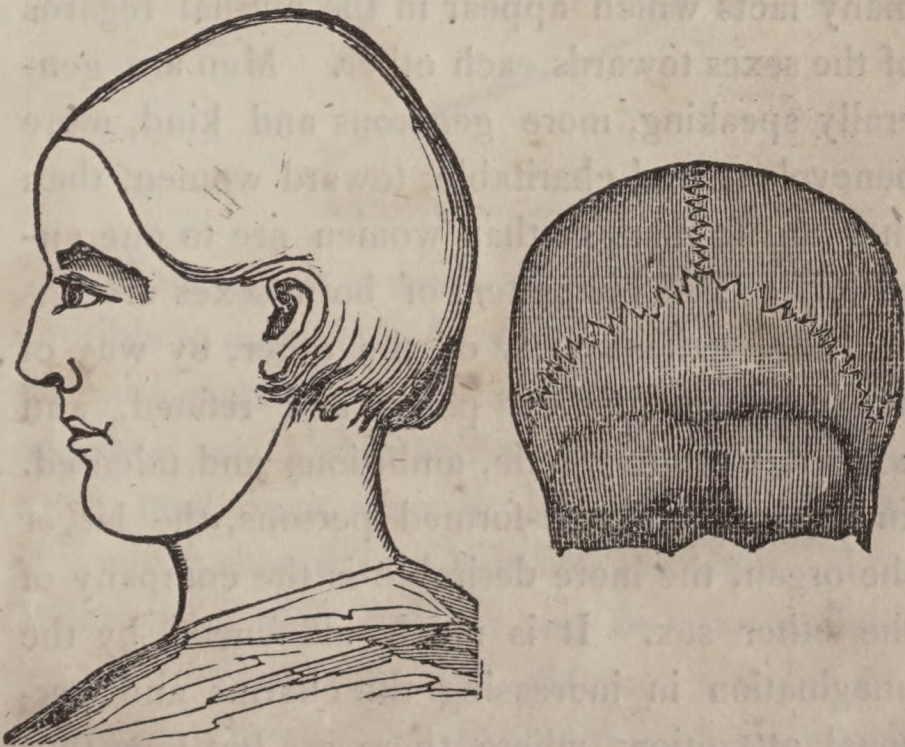
have more to do with the happiness or misery of mankind than any other class ; hence the importance of securing their proper influence and direction. They being very strong and active, are *extremely* liable to be perverted, particularly by young persons, in whom they are excitable, and who have had but little experience in the world. The most effectual way to direct these feelings in the proper channel, and prevent their becoming perverted, is to secure the equal exercise of the moral and intellectual faculties, allowing the social feelings to be freely exercised in virtuous society, innocent amusements, and reading suitable books—thus creating a balance of power in favor of intelligence, morality and virtue.

The first faculty called into exercise in the social group, is **AMATIVENESS**, situated in the cerebellum, giving width between and behind the ears. (*See cuts.*)

The profile of the female represents large Amativeness to advantage—the width and prominence of the neck behind the ear, together with very strong Firmness, elevation of head from the ear upwards. This cut was taken from a drawing of a female seventeen years of age while she was confined in Auburn jail for loose, licentious

conduct; and the author was informed by the jailor that he never had a person under his care so unyielding and devoid of shame and modesty, as the woman which this cut represents. The faculties of Amativeness and Firmness were perverted, while the moral and intellectual had a limited influence.

The drawing of the skull is made from that of a female who had Amativeness developed in a very excessive degree, and in whom it became perverted.



Very large Amativeness.

Its function and manifestation is adapted to and in harmony with the condition of man and

animals, as agents of reproduction. It gives us all those feelings and impulses which we experience between the sexes, as such. "It exerts a quiet, but effectual influence in the general intercourse between the sexes, giving rise in each to a sort of kindly interest in all that concerns the other. It softens all the proud, irascible and antisocial principles of our nature, in every thing which regards that sex which is the object of it; and it increases the activity and force of all the kindly and benevolent affections. This explains many facts which appear in the mutual regards of the sexes towards each other. Men are, generally speaking, more generous and kind, more benevolent and charitable, toward women, than they are to men, or than women are to one another." The characters of both sexes are improved by the society of the other, by way of making man modest, polite and refined, and woman more energetic, ambitious and talented. In healthy and well-formed persons, the larger the organ, the more desirable is the company of the other sex. It is much influenced by the imagination in increasing the charms and personal attractions where there are but few, thus giving false impressions of each other, and directing the intellect into a wrong channel.



Amativeness small.

But if the organ is small, the person is less susceptible to emotions of love ; is cold-hearted and distant—disposed to avoid the company of the opposite sex, and manifests a want of refinement, tenderness, warmth and delicacy of feeling, which should exist between the sexes. The affections of such a person may be characterized by purity of feeling and platonic attachment, rather than by those impassioned emotions which spring from large Amativeness.

This faculty is very much affected by the

temperament, and under peculiar circumstances may be so much excited as, for the time being, to appear large, when it is in fact only moderate.

This faculty should be equal in its influences between the parties united, in order to secure the greatest amount of happiness in domestic life and the harmonious exercise of all the other faculties—for a majority of the difficulties which occur between man and wife arise from the irregular and unequal influences of this faculty.

When the function of this faculty is perverted, it leads to looseness, licentiousness, vulgarity, low life and profligacy. Hence, we see individuals of high standing and rank in society, and distinguished for intellectual and sometimes for moral greatness, become *very* degraded in the eyes of the virtuous, when guided by the perverted influences of this faculty. The whole history of man, in sacred and profane history, and in all gradations of society, bears strong and degrading marks of its perversion; and in no possible way does human nature appear so low and disgusting, so brutal and devoid of reason, as when this faculty has the controlling influence—a faculty which, guided by reason and modified by the moral sentiments, is calculated to secure the highest degree of domestic enjoy-

ment, and make social life most pleasant and desirable. But, strange as it may appear, human nature has become so depraved, the intellect and ambition of many influential men are so misdirected that they consider their greatness and popularity to increase in proportion to the perversion of this faculty, thus leading thousands astray. It is the part and natural influence of Phrenology, to exert a great influence in correcting these false impressions, and bringing about a very important reform in this matter.

This faculty is stronger in the male than in the female, and in them more often perverted. The more common ways which lead to the excitement and perversion of this faculty are :

First. The indulgence of the appetite in the too free use of stimulating food and drink in connection with the exercise of the social feelings—such as parties of pleasure, clubs, carouses, balls, &c. The fashion of honoring men and measures, of celebrating party triumphs or birthdays by superb dinners and late suppers of the most rich food, of passing around the glass so freely and allowing the merits of the cause which they honor to be a sufficient excuse for becoming intoxicated, is decidedly bad, or has an immoral tendency. For a proof of this, we have only to

notice the persons who encourage them, and see the consequences of such a course of education. The evil is twofold: one is, that it makes drunkards; the other is, it encourages licentiousness.

Secondly. Encouraging certain modes of dress calculated expressly to attract the attention of the opposite sex, and exciting the curiosity by the peculiar manner in which dress envelops the female form—arousing the passion in those who have it strong, and the disgust of those more elevated in feeling. All may be considered as the legitimate effects of many of the now existing fashions.

Thirdly. Reading works of romance written by persons of morbid feelings, sickly sentiments and extravagant hopes—all containing highly wrought scenes of amatory happiness and earthly felicity—thus exciting the feelings and weakening the judgment, creating a distaste for commonplace transactions, and giving false and imperfect ideas of human nature.

Fourthly. Attending theatres and other similar places of amusement, whose principal attractions now are, unnatural and far-fetched representations of scenes overloaded with “love,” in sentiment and in action, the most absurd, because unreal. In truth, it may well be called

acting. Besides, at these places there are resorts where licentiousness stalks openly and defyingly, where the most abandoned congregate, a moral Upas tree, which disseminates all impurity and blights with deadly and destructive effect the moral feelings.

And again, there are many other more private ways of its perversion which different individuals resort to under various circumstances. Its perverted influences are very contagious and easily felt, as most persons in society are aware.—The young especially, cannot be too particular as to the character of their companions, or of the habits they encourage, for the effects of early impressions and associations are never lost sight of, and tend to bias the mind, direct the thoughts and mould the character for life. An individual in whom this faculty is perverted, is constantly exerting a contaminating influence over all his associates, and he is successful in leading others astray, in proportion as he can control their minds. Most of the chit-chat talk of young ladies and gentlemen, when they are striving to entertain each other most successfully, has a demoralizing influence, and should be discountenanced.

Much exertion is made at the present day, to

reform mankind in regard to this faculty, but a complete and radical reformation cannot take place until we understand thoroughly the design, function and adaptation of this faculty ; and the causes of its perversion being known are guarded against until this faculty of the mind receives its proper attention as well as the moral and intellectual faculties. Parents and teachers must lay aside their false delicacy, and teach their children in relation to the full and important bearings of the seventh commandment, how to obey it, thus cultivating this as well as the other faculties of the mind, and discountenancing its too early and improper manifestations, taking particular care to fill their minds with useful and virtuous thoughts. This faculty becomes wrongly directed in children much earlier than many are aware. Many facts have come under my observation of its perverted influences, in children from four years old and upwards. More attention should be paid to the *early* manifestations of this faculty, in order to secure its proper direction, for it is one of the strongest feelings of our nature, and when once perverted or improperly biassed, the morals of such an individual are on a sandy foundation, and receive a fundamental and permanent injury.

PHILOPROGENITIVENESS: ITS LOCATION AND ANALYSIS.



PHILOPROGENITIVENESS is the next faculty exercised in the social relations. It is *located* immediately above the middle of the CEREBELLUM, from which it is separated by a small membrane, called the *tentorium*, directly under the centre of the *occipital bone*. In mankind, the posterior lobes of both hemispheres are extended beyond the *cerebellum*, which is universally compressed and developed directly underneath the faculty of Philoprogenitiveness. It will give a roundness and prominence to the back portion of the head, in the region of this organ in all those heads wherein it is fully developed. Thus, in

the cuts, the first one represents a head in which the organ is relatively deficient, and the curve in the *occiput* appears to be quite slight. The second, by way of contrast, has the organ in a fair degree; and it will be seen that the head is much more round, and particularly prominent in the region of this faculty.

Having explained its location in such a manner that all can decide upon it for themselves, in a general manner, we enter next upon a description of its function. The precise meaning of the term Philoprogenitiveness is, the love of offspring. It is the true and the only source of parental love; consequently this faculty or its influence is extremely necessary to the *perfection* of our SOCIAL STATE, and the proper *preservation* of our *children*. It gives *instinctive* love for a weak and helpless offspring, and is expressly adapted to the perfectly dependent condition of the infant and child.

One fact, which shows that this faculty is entirely *distinct* from any other mental emotion, and is wholly spontaneous in its action, is, that this feeling is almost invariably increased in proportion as the object is weak and destitute, requiring the more care and solicitude.

Is not the mother's heart more closely bound

around, and her affections more strongly centred in, that child towards whom Nature has been most niggardly? How much must we admire this peculiar characteristic of excitability, when we examine the pure field for the exercise of this organ. Of how much necessity and real utility is it in prompting the performance of those thousand little trifles, and often annoying services, demanded by regard, not only for the comfort, but *very life* of the *new-born infant*; and not done coldly, as a matter of mere duty, but with gentleness and pleasure caused by fond maternal love.

And it is a positive fact, that we find this faculty more active and excitable in mothers during the first months after delivery, when the situation of the infant is so completely dependent, demanding, in fact, unremitting attention, and at a time when its appearance, so far from inviting caresses or affection, (aside from the influence of Philoprogenitiveness) prompts to the feelings of disgust and dislike. This organ, we say, is a separate faculty of the mind, which is expressed by the social feelings. No one can, with justice, pronounce its effects to be the result of reason, for we find it in some mothers so powerful, so controlling in its actions, as to cause the

utter ruin of their loved ones, from indulging them in their wishes and doing that which will only confer a momentary gratification, notwithstanding judgment and intellect alike forbid such treatment as pernicious and imprudent.

Neither can it be produced from any combination of the known faculties, or from any one of them, for we see maternal fondness displayed in its strongest and most decisive bearings by those who act as though it were a virtue to violate, not only the ordinances of God, but the regulations of men. We often find, as about the only redeeming trait of character, in some of the lowest and most abandoned females, whose actions and lives display a most horrid want of moral sense, a devoted love of offspring that no suffering can daunt—no privation destroy.—They, though dead to all shame and disgrace, and guilty of many crimes, have exhibited a devotion and lack of selfishness, in oftentimes sacrificing themselves in order to screen their offspring, that cannot fail to command our respect. The inference is clear, that, as it cannot proceed from intellect, as it cannot arise from the moral sentiments, it must necessarily originate in a distinct faculty.

It is larger in females than in males, and their

duties, together with their physical condition, call more largely for its exercise. All and every one admit this principle when considered practically, for no one thinks of hiring male servants to take charge of young children. Females are always selected. It is seen of how much consequence this feeling must be in order to perfect the social arrangement, and thus add to the enjoyment of domestic life. This faculty should by all means be educated so as to harmonize with all the other mental faculties, for when predominantly large and active, without proper restriction its natural tendency would be to spoiling children from excess of kindness: they are not properly *corrected* and *admonished*, but their conduct approved (by silence at least) even though guilty of actions decidedly rash, if not morally wrong. In families where the father has strong Conscience, Firmness, Self-esteem and full Destructiveness, his motto will be, "Spare the rod and spoil the child," and punishment will be enforced for the violation of duty or command; but let the mother be governed by an undue predominance of Benevolence and Philoprogenitiveness with deficient Firmness, while one chastises for transgressions, the other pays a premium upon them by the presentation

of candy or some other acceptable gift—a sort of soothing ointment, that effectually cures all the benefits that would have resulted from the necessary discipline. What must this effect? When very weak, it leads to equally disastrous results, as children are then considered a curse and a plague—sometimes shamefully treated and infanticide committed. It is large in the heads of those males who are much interested in aught that has for its aim the welfare and improvement of children, and who take peculiar interest in their education. It is large in the head of Hon. Henry Clay, &c. When it is weak in woman, she lacks almost the peculiarities of the sex—at least, one of the most important ones—and in consequence would be hardly fitted to discharge the duties of married life, and entirely unfitted for those of a parent.

We will now mention a few anecdotes, which will serve to exemplify some of its functions and their necessity as has been described. Mr. L. N. Fowler, while on a tour through the State of New York, became acquainted with a female who boarded in the same hotel with him, and was the mother of two children. He found her almost destitute of the organ of Philoprogenitiveness. Now mark the result: The older

child was of sufficient age to be sent away and taken charge of by others, so as to give but little trouble to the mother, being about six years of age. The other was an infant, and in *fact* was **MURDERED** by its OWN MOTHER—not by *violence*, but by just as effectual negligence. She would go out visiting; lock the child up so that others could not minister to its wants; would not take the pains requisite to ensure *cleanliness*, and the child became ill. She would tie it into the cradle; would not allow of a physician's attendance, and in many ways subjected it to brutal treatment, finally causing its death. It was buried in the garden, and the mother actually manifested joy at being rid of the "plague."

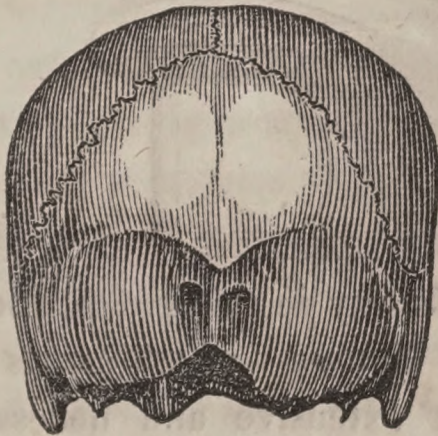
He examined the head of a gentleman at Oswego, N. Y., in whom this faculty was small, and described him as being wholly indifferent to children, forming a marked defect in character, and concluded by expressing a hope that he was not a father, for he would be unable to sympathize with a family. "Well," said he, "I wish I was not also, for, to tell the truth about it, *I hate the little brats*; and were it not for their mother, they would be shamefully neglected, for I cannot and will not be pestered with them."

Another case. Examining the head of a fe-

male, in whom Philoprogenitiveness was but moderate, it was remarked, she cared not at all for children or pets, could not win their confidence, and would not be disposed to exert herself to do so—indeed, it was questioned whether she ever had taken charge of a child even for a moment. Said she, “You are mistaken—I did take charge of an infant *once*. Upon this occasion, I was visiting a friend, who wished very much to attend service, (being Sunday) but could not upon account of her child; I volunteered to attend to it, and it was left with me; but no sooner had they left the house, than I gave it laudanum and put it to sleep, and in that state it remained until their return home. How many mothers and how many servants give children laudanum to quiet them, stop them from crying, &c., thus seriously injuring their nervous systems, and oftentimes causing them to fill a premature grave.

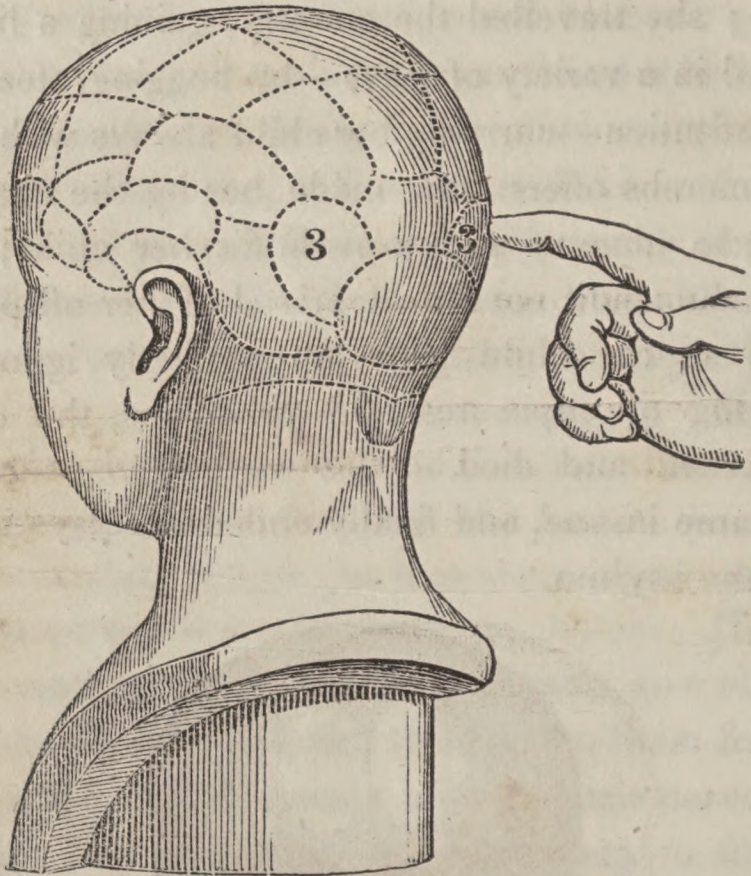
The annexed cut is from the scull of a woman, which is now in the cabinet of Mr. L. N. Fowler. It exhibits an enormous organ of Philoprogenitiveness, and in the present instance was an injury from excess. The following is her history: She resided in Hanover, N. H.; for a time was quite pious—a member of the

church ; became a mother while in her “teens ;” she became abandoned—would not trust her child, however, to the hands of any second person ; she travelled the country, gaining a livelihood in a variety of ways—by begging, stealing, prostitution—carrying her child always with her. Numerous offers were made her by the charitable, to educate and provide for her child ; but *no*, she could not live deprived of her offspring, and so the child grew up perfectly ignorant. Owing to exposures and privations, the child sickened and died. The mother immediately became insane, and finally ended her days in an insane asylum.



The great need of attention being paid to the education and training of this organ must be at once admitted, and that it is incumbent upon us to provide for the excess or deficiencies of this faculty in selecting our “companions for life.”

ADHESIVENESS: ANALYSIS AND LOCATION.



Another faculty in this group, and one highly important in its uses—which exerts an influence of the most extensive and necessary kind, in softening, ameliorating and uniting character, smoothing all asperities, is ADHESIVENESS.

It is located upon both sides of Philoprogenitiveness, outward and above. (See bust or cut—the organ marked No. 3.) It is oppo-

site the organ of Inhabitiveness, lower than that of CONCENTRATIVENESS and immediately above the *lambdoidal suture*.

Its function is not confined, as some have supposed, to mere friendship, but extends to sympathy, sociability, attachments not founded upon the generative instinct, and the disposition of adhering to, remaining with and embracing the object of affection without regard to sex, animate or inanimate, human or mere brute. Adhesiveness in its pure state, unadulterated by the influence of any other faculty, is now alluded to. The special function of this organ it is difficult to express. Its application and influence is wide and extensive; and it is only by studying this, that we can impress upon our consciousness the idea of its real, legitimate signification. It constitutes MAN a gregarious animal, is the bond of society, the mental chain which is infinitely more efficacious in uniting families and nations than the naked law or force of interest. Society is not founded upon the mere wants of its members, nor upon the narrow calculations of *selfishness*; neither upon sympathy arising from similar habits of thinking or local prejudices.

Inductions from *facts*, and the result of reflection, show very clearly that it arises from a

distinct fundamental faculty. Phrenology not only recognizes the existence of the primary faculty adapted to this necessity, but demonstrates its validity and the justice of the title, *Adhesiveness*. When large, it disposes one to cling around and repose perfect confidence in the object upon whom it is exercised, giving ardor to the disposition, making many friends, and often leading to the waste of time from too great ability to enjoy friendly intercourse and social amusements.

The continuation of marriage results entirely from Adhesiveness. Amativeness may and does cause *desire* to arise, but that desire gratified, the connecting link is broken. Adhesiveness prompts to attachment, causing man to remain united after the season of his love is passed; and is wholly distinct from the action of Amativeness, although often confounded with it. This is exemplified in the case of animals, and occasionally by man: the instinct of propagation being manifested by some animals, and gratified in promiscuous intercourse, while others unite singly, and so strong oftentimes does their individual attachment become, that they have been known to sacrifice themselves upon the loss of their companion, or refusing to be comforted,

pine away through sheer grief—the latter exhibiting beautifully the influence of this faculty, and the former its great deficiency. So with man divested of the organ of Adhesiveness: his desires are animal; his love sensual—when gratified, he is satisfied; but endowed with this faculty, we see the couple continuing together in the most affectionate union, the heart of one uniting in that of the other. It is the *principle* of all *association* not founded upon *selfish motives*.

This organ, as well as Philoprogenitiveness, is much stronger in the female than in the male. The friendship and attachment of a female has become proverbial, as that it has been well remarked, that whoever has the friendship of a female, is sure of the success of an affair in which she serves him. Upon this account the career of woman has been called the history of the affections; and it was simply the predominance of this mental emotion over the animal passion in females, that caused Byron to sing,

“ No friend like to a woman earth discovers,
So that you have not been, nor will be lovers.”

Every one must have wondered at and admired the devotedness, heroism and strength of character exhibited by gentle woman when governed by outraged affection. All must acknowledge

a difference existing in the social feelings of man as distinguished from those of woman. The cause of this difference is written in their cerebral organization—the one originating in *Amativeness*, the other in *Adhesiveness*. Herein is the secret, and so far do they differ as these faculties are distinct in their principles. It is the open exercise of this organ which gives to our social relations new life and a rich coloring, refinement, courtesy, gallantry and all which sheds lustre upon human nature in a state of companionship; and it is the acknowledged predominance of this feeling that gives to female society its elevating and ennobling characteristics.

The clans of Scotland exhibit the strength of this faculty, joined with *Combateness*.

“Stranger, this Roderic Dhu,
Is to me a kinsman dear, a clansman true,
And every word against his honor spoke,
Demands from me avenging stroke.”

As a nation, the Irish manifest it. The Hindoos show a deficiency. Individuals in whom it is small, do not mingle in general society or care much for particular friends and relations—prefer solitude, and are unsocial. The continued happiness of married persons, of their families, and of members of society generally as social

beings, depends much, if not altogether, upon the proper and legitimate exercise of these faculties.

UNION FOR LIFE.

It is supposed by some phrenologists, that there is an organ located between Philoprogenitiveness, Adhesiveness, Combativeness and Amativeness, which creates a desire between the sexes of a *union for life*. It was first discovered by Dr. Vimont, a distinguished French physiologist, while he was making observations on comparative phrenology. He found this portion of the brain large in all animals disposed to pair, but deficient in those of an opposite character.

INHABITIVENESS.



The last faculty to be analyzed, and one very essential to the completeness of the social system, has been admitted by phrenologists under the name of **INHABITIVENESS**.

It is located directly over **Philoprogenitiveness**, being supported upon both sides by **Adhesiveness**. There will oftentimes be found a bony excrescence arising from the closing and general roughness of the sutures. Occasionally, it is situated underneath this unevenness. Owing to this difficulty, it is more uncertain to decide upon this trait of character than upon many

others. A very simple guide to ascertain its position correctly, is to trace out the occipital and parietal sutures, at whose terminus it will be found. The establishment of this faculty and the understanding of its function has been attended with difficulty, and at the present time is not generally received by the phrenological world. Gall was disposed to ascribe its influences to Self-esteem, and states that in the examination of the brains of animals, he uniformly found that those classes who voluntarily soared aloft—eagles, falcons, &c., and such as are accustomed to be found upon the higher peaks of the mountains, far above the region where they are accustomed to live, such as the chamois—had the organ (Self-esteem) largely developed. In short, that the feeling in man which prompts to moral height, the elevation of authority, &c., is but a higher gradation of the instinct of animals, “giving a predilection for physical heights and altitudes.” Spurzheim went farther than this, and recognized a distinct faculty under this name; but in so doing he clashes with the opinion and observations of Combe, who describes the same faculty as being but an adjunct of another under some modifications, called Concentrativeness, or a “tendency to concentrate the

mind within itself, and to direct its powers in a combined effort to one object."

This caused a difference of opinion between these great phrenologists, which not leading to a satisfactory result, was suspended by Combe remarking, "I am convinced that he [Dr. Spurzheim] has not correctly apprehended the quality of mind which I designate as Concentrativeness. This must no doubt be my fault; but it affords good reason for not prolonging the controversy. It has been long seated in the author's mind, and constant observation is demonstrating more forcibly every day, the correctness of the position, that we are *endowed* with *two* distinct faculties of the mind—*Inhabitiveness* and *likewise Concentrativeness*: the one giving attachment to place, love of country, &c.; the other, continuity of mind and connectedness of purpose. There is much analogy between the relative position one to the other of Concentrativeness and Inhabitiveness at the present time, and that of upper and lower Individuality formerly, in both, so far as regards organic position, difficulty of settling definitely the operations of each, and the original blending into one of what in reality constituted two separate and independent faculties. Spurzheim and Combe are both correct

and incorrect: Combe being incorrect in denying the existence of the one established by Spurzheim, and Spurzheim erring in repudiating the faculty maintained by Combe—the shield being composed of both gold and silver, the very truth of their individual opinions causing them to be slightly prejudiced. Concentrativeness acts independently of the feelings, partaking of the character of a governing organ, whilst Inhabitiveness is intimately connected with the domestic propensities and its influences recognized *only* in that particular sphere. Their relative position in the brain is found to correspond admirably with this peculiarity of action. The one we are describing (see position upon the bust) being surrounded entirely by the social family, the other being brought in close contact with Self-esteem, forms part of the directing group situated in the crown of the head.

The necessity for a primitive faculty, from which must result attachment to country, home and residence, will be at once admitted when reference is had to the great variety of clime, of soil, and of institutions of which the earth is composed and filled. Every zone being intended for the habitation of man and animals, a propensity producing local love would be re-

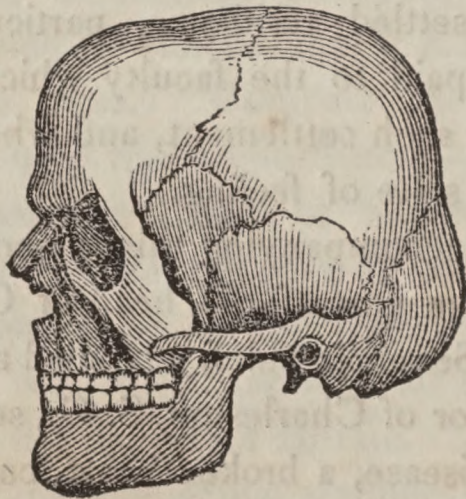
quired in order to give contentment, also to bind small numbers of human beings more strongly together. The utility of this organ will be more strongly shown by the following fact, than by many tedious descriptions: *A fixedness of habitation is absolutely demanded for all improvements* in the arts and sciences, in social and political institutions. If this should be admitted, as upon reflection it must, how applicable would be the quaint old proverb, now used in reference to restless, wandering, changing individuals, when applied to nations, that "A rolling stone gathers no moss." Compare the Bedouin of the desert with the Anglo-Saxon—the wandering and predatory habits of the one with the desire to be settled, the love of country, of the old homestead, so conspicuous in the other. The Arab race were originally far more enlightened than the natives of Britain. At one time, they were the intellectual teachers of the whole world. Their not retaining that position cannot be ascribed to lack of intellect—that they possess now—but must be admitted to have been caused in the abstract from the deficiency of Inhabitiveness. This may appear highly radical, but it is no less true. For more proof of its being so, witness the rapid advance in civilization

made by the barbarous hordes of the Scythians, Goths, Visigoths and Huns immediately after their *settling* in the South of Europe, and consequent change of habits and of thought and living. What can stimulate to exertion more than the knowledge that our achievements will be of service to those we love in the family and their descendants, and will not be confined simply to one's self? What can be more important to domestic life than the love of home? And in the formation of those ties which must eventually lead to a settled residence, particular regard should be paid to the faculty which produces pleasure in such settlement, and whose absence the reverse state of feeling.

The cut accompanying this is a correct drawing from the cast of the head of Osceola, the celebrated Seminole chief, who died at Sullivan's island, harbor of Charleston, S. C., several years ago—his disease, a broken heart, caused by an over action of the domestic attachments. The organs of Philoprogenitiveness and Inhabitiveness are **VERY LARGE** in his head. He was never known to laugh after being deprived of his children. To Inhabitiveness can be ascribed the whole and only cause of the Florida war; and its being particularly prominent in the

head of Osceola, when coupled with his known influence in his nation, shows that the strength of this faculty in one man has cost the United States more treasure than the entire territory is worth.

The following cut represents the organ small, there being a depression precisely where in Osceola you notice a prominence. This drawing is from the skull of an individual who had travelled through Europe and America very extensively—a complete wanderer.



SOCIAL FACULTIES AND THEIR COMBINATIONS.

The foregoing are the qualities of mind exercised in our social and domestic relations. They dispose us to unite in marriage and rear up families. They lay the foundation of society and lead to the formation and union of families, neighborhoods, cities and more extensive associations, and unite mankind in those bonds of affection which are more dear to them than life itself.

In domestic life they should have a leading influence, yet in harmony with all the other faculties of the mind. This harmonious exercise of the different faculties is the true source of domestic enjoyment. When they all act in concert, happiness is the necessary result; and the more faculties we bring into this union, the greater will be the amount of pleasure received; but if one faculty is gratified at the expense of another, we secure to ourselves both pleasure and pain in the same act. Association is the bond of union everywhere, and more particularly so when applied to different faculties of the mind. Let Alimentiveness be gratified in harmony with

the social feelings by all the family coming to the table together and assisting each other, thus creating general sympathy and gratitude, and the result is much more favorable than as if each one helped himself to the best advantage without reference to each other's rights and wants. Let **Combativeness** and **Destructiveness** be exercised in defending family and friends, instead of becoming angry at each other, finding fault and presenting obstacles to hinder others while we advance. So let **Approbativeness** and **Self-esteem** be exercised to save and raise the honor and dignity of each individual member of the family, rather than to become jealous of the advancement of each other, and strive to rule and act the part of dictator and leader. In the same way the intellectual faculties can be developed in harmony with the social feelings, by those who are the best informed imparting their knowledge to the whole family, while they are all enjoying the heat from the same fire and guided by the same light; thus knowledge will become more equally diffused, and a far greater amount of happiness will be secured both by imparting and receiving instruction. In like manner the moral and social faculties can act in unison, by *all* coming around the family altar together and

reading a portion of the Word of God, in receiving instruction from the same source, *all* supplicating the Throne of Grace for common as well as individual wants, by *all* uniting in the song of praise, and going to church *together as a family*, and gently checking each other for any imperfections or misdemeanors, thus creating a general impression that the happiness and success of one is connected with that of the whole family, and that if one is disgraced, all are. And upon the same principle, all the faculties may be gratified in harmony with self-control and self-denial on the part of one individual, and a forgiving disposition on the part of another.

CONDITIONS OF MARRIAGE.

We shall now proceed to notice—

First. Some of the *improper means* and *motives* made use of in selecting companions for life.

Secondly. The means we should use, and the motives that ought to guide us, in accomplishing this most important of all objects.

Thirdly. To dwell upon some of the evils

arising from the violation of the laws of our nature.

Marriage is too often made a matter of *feeling*, and not enough of *judgment* and *reflection*. Many are influenced by no other motive when marrying, than the fact that they are *in love*—thus led on by the blind impulses of their nature to form a union for life without any regard for consequences. It being the duty of every well formed and organized person to form these matrimonial relations in order to secure the greatest amount of happiness, it is equally our duty to understand the means to be used so as to secure this happiness, not only to ourselves, but to our posterity. To the want of this knowledge, in connexion with disobedience of the laws of our nature, can be ascribed most of our domestic difficulties—such as divorces, quarrelling, fault-finding, jealousies and murders, besides a long list of diseases which parents transmit to their children—thus multiplying sorrow, suffering and premature death.

Happiness in domestic life can be made a matter of certainty instead of accident, if we would but obey the laws of our nature.

The old maxim that “Love is blind,” is too true: it certainly, therefore, needs a guide, which

we have in the intellect, situated in the forehead, for the express purpose of taking the lead. This should have a prior influence in all the affairs of life—and the more important the transaction, the greater the need of its influence—and in no place is it more necessary, than in forming our domestic relations, enabling us to understand the principles which are necessary to be taken into account in order to secure that happiness which man is capable of enjoying ; but, instead of being guided by our judgment, and allowing our foreheads to take the lead, we have reversed the order of nature, and turn around and go backwards into married life, allowing our feelings to take the lead until the time has passed when reason would be of any avail.

Some are governed by beauty alone in their choice, but frequently find to their constant annoyance, that their darling beauty is covered with a mantle of vanity, jealousy, ill-nature, or that the unsparing hand of disease may soon destroy that charm, leaving nothing to be admired.

The desire of wealth joined with indolence often points to a *fortune*, instead of a companion—thus showing that they had rather gratify one of the lowest and most selfish feelings of their nature at the expense of all other considerations.

If happiness is really the object of individuals governed by motives of this nature, then do they lay themselves open to sad and grievous disappointments—for it being known that this is a *consideration* which leads many to marry, some who have poverty written upon their personal attractions will *pretend* to be rich, and display the appearances of wealth until the object is obtained, and the UNION consummated, which of course puts a finish to further deception. The reality being known, must produce very unpleasant feelings.

When both parties, acting upon this principle, are mutually deceived, their disappointment is equal, and its consequences just. The following fact will illustrate this point, and exhibit clearly the folly of similar conduct.

A *distinguished* young man from the South, making great pretensions to rank and wealth at home, paid attentions to a young lady residing near Fort Hamilton, New York Bay, whose father had been very wealthy, but owing to reverses had become quite reduced in circumstances; still the family maintained their style, and the display of affluence equalled fully what it had been in their palmier days, and by so doing sustained their reputation in society, in order

to allow the young ladies the better chance of making their "market."

The new comer, prompted by the desire of securing the prize, and thinking she possessed sufficient of the needful to pay all expenses, dashed out in fine style, run into every extravagance, displayed the fastest and most beautiful horses, &c. Finding debts accumulating and becoming pressing, he hurried on the wedding day, as being the only prospect for their discharge. Meanwhile, she, not suspecting that he had falsely represented his situation, and delighted at the idea of obtaining so liberal and generous a husband, encouraged his expenses, and was profuse herself, thinking he had the means to settle the bills. They were married—when to their astonishment and shame, they found themselves not only destitute of the means to discharge their liabilities, but unable to buy the necessary furniture for housekeeping.

In cases where no deception is used, but a fortune obtained, it is generally a source of constant bickering and observation upon one side, and of mortification upon the other, unless he or she possesses the cool philosophy of the man who, in reply to the observation of his lady, that her money bought the horse upon whose virtues

he was expatiating to a number of his friends, said, "Yes, and your money bought me too."

It cannot be too strongly borne in mind, that happiness in domestic life is the result of the gratification of a majority of the faculties, and can never be derived from a single one of them.

Some have the motive of *conquest* alone in view—a motive which ought never to exist—while others are actuated by *ambition*, esteeming rank and honors as the greatest prize—a most unpleasant situation, unless a fortune accompanies the union—while others are influenced not so much by pure, strong and proper attachments and the desire of a permanent settlement and homestead of their own, as by motives of curiosity, by desire of change, and to have the name of being married.

In complying with these tendencies of our nature, we are liable to be influenced by motives and resort to means which have an injurious influence, and should therefore be avoided. In paying our addresses to each other with the intention to marry, we ought never to trifle with each other's feelings, by teasing, quizzing and deceiving. The evils arising from such a course are twofold: 1st. It unhinges the judgment, and disqualifies the parties from making it an honest,

serious transaction. 2d. It sows the seeds of future discord, jealousy, suspicion and contempt.

Do NOT be so precise and regular in the time that you make your visits—both parties preparing for such occasions by embellishing and rendering their appearance foreign to nature; each parading their good qualities to the front, showing how pleasant, kind, agreeable and polite they can be when they are *prepared* for it. From using these forced and artificial means to entertain each other, an acquaintance is only made with one's abilities for *pleasing*, and not for *displeasing*: the disagreeable traits of character, not being necessary, are concealed; but the occasion over, they manifest themselves in right good earnest, and when it is precisely *too late*—the words “for better or for worse” have been pronounced. In your courting days you had the *better*, but now you are prepared to appreciate the meaning of the latter term.

It is a positive fact, that men and women are not heroes and angels, except upon the pages of a romance.

When you are married, you will be obliged to come in contact whilst your faces are flushed by exercise, dresses disordered by labor, tempers

a little ruffled by trifling circumstances and annoyances—when the toilet is not prepared with *extra* care, and many other trifles connected with “little responsibilities,” establishing beyond a doubt, that earth is not heaven, and poor human nature something else than poetry. These things are so; and you may as well study each other in these situations, as when “dressed up” and seated in the parlor. In the one case, you are liable to be “*taken in* ;” and in the other, knowing what to expect, disappointment cannot creep in. Contentment must reign—giving a fair chance for happiness.

Do NOT talk about who is *going to rule*, but act and speak as *equals*.

There is nothing scarcely, appears more foolish than this absurd feeling of “I am not to be dictated to,” “I will have my own way,” “I shall not sign away my liberty, *I* can tell you,” &c.—the lady afraid to yield, for fear complete submission will be the result; the husband, from dread of *appearing* to be under “petticoat government.”

A civil war of this kind puts to flight most effectually all chance of domestic enjoyment. It is invariably the growth of foolish pride and

morbid, little independence, as far removed from real dignity as light from darkness—oftentimes exhibited before marriage in persisting in certain actions or habits when their suspension is desired.

It cannot be too strongly impressed upon your minds, that “mutual forbearance is the touchstone of domestic happiness.” “The ANGEL of the marriage covenant bears the inscription upon each wing, which she *folds in sorrow* when the admonition is *unheeded*.”

Do NOT let one do all the courting, the other only saying YES.

Playing the “*dumb, belle*” and silent lover, is a very silly mode of transacting business. No; it is your duty to unfold your characters in their true colors to each other. In the married state, it is your *duty*, and should be your *pleasure*, to sympathize and console with each other, and thus beget a winning and soothing confidence that does much towards causing home to be eagerly sought for.

Do NOT say yes because it is the *last chance*. Never marry to get rid of the stigma of an old maid or old bachelor.

It is an honor and a credit to many, that they

have had prudence and sense of duty sufficient to control their feelings and enable them to have remained single.

Many have committed wrong, moral sin, in entering into these relations, prompted by narrow, selfish desires, when they were not fit instruments for giving to the world a healthy offspring, and much, *much* have they to answer for. Although the sins of the parents are visited upon the children, it is no evidence that they will escape with impunity—justice forbids it.

Do NOT trifle with your affections, by keeping company as a matter of curiosity or of opposition.

Writers have dwelt with much effect upon the evils produced by novel reading, upon the intellect, but the effects of literary trifling, bad as they may be, fall far short of the ravages of hydra-headed social dissipation. Parties, routs, the strained and tender compliment, the sigh and protestation, the coquetting and flirting practiced as mere pastime, are inevitable deadness of the *heart*. Persons who have passed but *one season* in amusements of this sort, have generally rendered themselves incapable of being influenced by natural and true affection—their feelings have been completely seared.

Persons who have been drilled in all the tactics of *fashion*, should be resolutely avoided, nine cases out of ten. They have become susceptible of but *one* love—the love of themselves. The plague has tainted their blood, producing certain death to all the warm and generous sympathies that should outpour from the cup of gladness in the secluded bosom of the family.

Do NOT be overpersuaded or forced to marry, by friends or foes.

In this all-important step, which has to do with your own *individual happiness particularly*, allow your friends and enemies to give you facts, and be thankful for them, but think for yourself; exercise your own judgment independently. By judgment I do not mean the calculations of mere intellect, but the whole mind, embracing the *feelings*, the sentiments and propensities. When the consent of these faculties of the mind have all been obtained, then it is certain you are under a moral obligation to be married, regardless of opposition.

Do NOT make it a matter of superstition or of fatality.

There is too much at stake: the step may

produce weal or wo to others beside yourself. Your companion's well-being in this world may be embittered. Your children, reared under such influences, will be very liable to have their social feelings chilled, their moral character vitiated, and your own portion composed of gall and wormwood, bitterness of heart and soul.

The following fact will add force to the above remarks. A lady in affluent circumstances, residing in the eastern part of the State of Pennsylvania, received the attentions of a clergyman. He proposed; she required time for deliberation on account of injurious surmises; was taken sick suddenly, and for some time her life despaired of. As she lay upon the bed in the very lowest state, the subject troubled her, and she *prayed to God*, that if it was His will she should marry this man, He would allow her to recover; that if it was *not* His will, she might die.

Well, in process of time the good woman recovered, and thinking the hand of the Lord was visible in pointing out her duty, she married the clergyman, expecting he must be a good man, and one who would make her happy, but soon found her worst fears were nothing to the realities of the case. He soon commenced displaying the cloven foot—had been divorced from

four wives, was dictatorial, unkind, licentious and brutal. His clerical robe served but to conceal the vile enormities of his character.

They are living now in the State of Massachusetts, and her condition is truly deplorable. He has spent her property. She is obliged to support her children; and he brings disgrace upon the family, and misery upon his wife, by his unmanly and base conduct, and has long since been deprived of his profession, to which he was a constant disgrace. If the woman had made rigid inquiries into his standing and character, instead of yielding to a decision of so impious kind, confining God's power in a fixed channel, how much more reasonable and wise would have been her conduct.

Do NOT excite your love by foreign stimulants. The influences of love and wine ought never to be united.

Men, when under the excitement of intoxicating liquors, are not in full possession of all the faculties of the mind: they have excited their animal propensities, and in so doing rendered the manifestations of their feelings brutal. There is no woman of sense and purity throughout the land, but must, having the knowledge of

the debasing influences of ardent spirits, the foul and demoniac crimes which have been committed under the auspices of drunkenness, view the attentions of persons under this animal excitement as an insult of the blackest kind.

One word here in reference to those fashionable balls and dancing schools held at hotels—the assembly room, where are congregated young and virtuous females, waited on by kind and attentive partners, generally immediately over a *bar-room*. Many a poor, wretched and agonized wife and mother is at this moment bitterly regretting the near proximity of that debasing and enthralling spot to the lively room where she was “woo’d and won.”

Nothing is intended to be said in opposition to the accomplishment of dancing—for, when carried on apart from unhallowed influences, it is a pleasant and graceful pastime.

It is the duty of ladies and mothers to put down associations of this kind, for many young gentlemen, feeling embarrassed through timidity and bashfulness, obtain a little “*Dutch courage*” in order that they may more readily throw off restraint—by this means planting a moral canker in their bosoms, which eventually “eateth into their very heart’s core.” Intoxicating drinks

stir up the temper and the whole of the animal nature, stifling all the high and nobler qualities of man; and parents must bear in mind, when their daughters are entrusted to persons who have the slightest tendency to indulgencies, their happiness rests upon a very frail foundation. It is also an awful fact, that two-thirds of the idiots and insane in the land, have been the immediate result of one or both parties being accustomed to steep their brains, scorch their blood, and wither their muscles by the free use of this liquid fire.

FINALLY, DO NOT allow *any* ONE faculty of the mind, *any* ONE *condition* of the body, *any* ONE favorable circumstance or flattering remark, the enthusiasm of the moment, or the excitement of passion to balance all other considerations—thus bringing about a *partial* union, and securing the *possibility only* of imperfect happiness.

Those individuals who are governed by selfish motives in these matters, will resort to dishonest and improper means to accomplish their object. They have not a sufficient amount of *conscience* or *principle* to regulate and control them: the consequence of which is, there can

be no confidence placed in them; they are liable at any and all times to go or be led astray, and are especially unfit for an assumption of the weighty responsibilities devolving upon heads of families.

Persons of this character should be resolutely and determinedly avoided. From there being such men and women in society, can be traced the origin of so much deception, pretension, falsehood, flattery, assumed piety, strained politeness and artificial endeavors to entertain each other while together, which may be denominated the reefs and shoals of the sea of matrimony.

Many unprincipled young men of fortune, leisure and accomplishments in our cities, spend most of their time in female society, using all their faculties and powers of pleasing with apparently honest intentions, laboring assiduously in order to secure the affections of young ladies, and afterwards make their *dignified* and *lofty boasts* of how many beautiful and charming young ladies are crazy after them, should they not proceed farther and trifle *with their affections* in the basest manner. Such *men*, or *puppies* rather, deserve to be branded with the blackest marks of infamy, the most indellible sign of disgrace meriting nothing but obloquy and contempt.

Unfortunately, characters of this kind are not confined entirely to males. Young women, too, *regardless of consequences*, turn coquets, present their charms and bright attractions, use their best endeavors, exhibit excessive devotion and exclusive affection, and by these means decoy and lead astray, if not absolutely ruin, many an honest, worthy young man. The hearts of such ladies exist but in name; they have long since been dissipated in thin air; they are only worthy of becoming the wives of the *soulless* persons described in the last paragraph.

The world is full of this reckless and unprincipled way of trifling with the most ardent, influential and endearing feeling of our nature.

Were the evils brought upon society, families and individuals by this extensive but very pernicious course of conduct thoroughly investigated and dwelt upon, you would be presented with the real first cause why there are so many lewd men and women, so much vice, immorality and licentiousness in our cities—unfold the origin of the wretchedness and despair of miserable thousands, and expose the causes of many an early death.

It is the duty of every one, of which God holds them accountable for the performance, to

use their personal influence in removing unhealthy tendencies, particularly of the kind that has been dwelt upon.

As young people are now educated, many are not capable or qualified to discharge the duties which necessarily present themselves in the marriage relations.

The primary powers of their minds, their inclinations and passions, however, are not changed or modified to suit their abilities.

They are urged on by the blind impulses of their nature, to the altar of marriage, no more prepared to fulfil their solemn vows, to discharge their duties, than is the MARINER to navigate the broad surface of the mighty ocean without chart or compass.

The education of young ladies, especially, is very defective in this respect, particularly among the more fashionable, wealthy and artificially accomplished.

PARENTS and TEACHERS are prone to give their children and pupils a *fashionable* and consequently *polite* and *showy*, but *superficial*, education, teaching them how they can appear to the best advantage, attract attention by their brilliancy, and entertain company most success-

fully : by these means endeavoring to ensure a *union* that will gratify their pride and selfish feelings, instead of instructing them in relation to the great objects of life, how they can do the most good, render themselves the most useful, and their children the most happy after their marriage relations are formed.

Instead of being taught and made to work and help support themselves, obtaining habits of method and regularity that are of unaccountable service in after life, securing health, hilarity, vivacity and sprightliness by the free and ready exercise of muscle and of mind, instead of evaporating, sickness, disease, laziness and *snappishness*, by means of a delicious perspiration, spending their time in some *useful* manner, and thus exerting a healthy and moral influence in society. Their parents become their slaves, their very drudges, and they are allowed to grow up in a debilitating and enervating idleness, their bodily powers only equalled in puerility by their mental—unable to take care of themselves or boldly meet difficulties which some unforeseen event may cast in their path, fitted only for toys and playthings, not for companions and confidants—the whole extent of their *useful acquirements* being, ability to dress fashionably, behave

genteelly, walk and dance gracefully, play upon the piano very beautifully, talk very softly and sweetly, to ridicule the idea of coming in contact with any of the common places of life, pore over the sickly and trashy tales of a *magazine*, and amuse the company by a display of their *personal* attractions, *natural* and *unnatural*, having an *unhealthy* if not an *immoral* influence over others. Or if, perchance, they *work*, it is merely to show their taste upon some article of dress calculated to adorn their too artificial bodies, consulting neither health or convenience, or, perhaps, to put on their *gloves* and dust out the parlor, possibly to set the table, and yet very anxious to marry without understanding the first rudiments of housekeeping.

Such wives and mothers ought not to be *tolerated*, and yet such a *system of education* is encouraged by the other sex, who are by far the greatest sufferers, being more fond of their wives and daughters when they *appear well*, even to the neglect of their families; also by paying attentions and clustering around those young ladies whose dress is most "*baby*" like. But when it is known, that very delicate and distorted forms, *soft* muscles and *soft* hands generally accompany *soft brains*, they will no longer

encourage such a false and pernicious system of education. The true principles of education, founded upon phrenology and physiology, would say, cultivate and improve the physical powers to the utmost, so as to secure health of body, strength of constitution, and the power of becoming parents of children, not of weakness and effeminacy; exercise the mind, the whole mind, bearing in view the fact that the brain, the material organ of the mind, is capable of being benefitted by regular tasks, and of being injured by excess, precisely in the same manner as the body can be weakened by any overaction.

When the mental and physical organization of man is properly understood, and the laws by which those organizations are affected are obeyed, will families enjoy uninterrupted health, long life and uniform happiness.

Man's enjoyment in this life depends more upon the proper exercise of the social feelings and their gratification in the domestic relations, than upon any other condition in life. For him to enter upon these duties, and assume the necessary obligations without being thoroughly qualified and prepared, would be as great a sin and violation of duty, as for an ignorant man, unac-

quainted with the principles of Christianity, and not enlightened by grace, to attempt teaching the ways of salvation.

Parents and guardians bring many evils upon their children by exerting an improper or an untimely influence over them.

First. By exciting their ambition and praising them until they have false notions of themselves, making them anxious to marry out of, and above their sphere, besides unfitting them for discharging many a domestic task, from so great conceit and vanity, on account of its indelicacy, roughness, &c.

Secondly. Opposing matches after an engagement has been contracted. When the affections have been fixed upon and called out by some one object, there is full as much danger to be apprehended from checking, or violently causing them to be removed, as there would be putting up with the disappointment, and making the best of it. Your authority should have been exerted before: you have awakened too late.

Thirdly. Failing to give their children that instruction which is necessary in order to aid them in properly regulating and directing their social feelings.

The knowledge necessary, and the motives which should guide us in the formation of these relations, are—

First. A thorough knowledge of ourselves, *mentally* and *physically*, and of the laws to which these organizations are subjected. Then, and not until then, are we prepared to understand with whom we can sympathize, and what class of qualities would be best adapted to our own.

Secondly. We should become *familiarly* acquainted with the *real* nature and character of the individuals to whom we are paying our addresses.

Thirdly. We should understand the hereditary condition of the family we intend to marry into—its health, longevity and peculiarities, both mental and physical. The importance of this knowledge *cannot be overrated*.

Fourthly. Capabilities for improvement and peculiar tendencies of mind, if any.

We should change our situations and enter into the matrimonial relations solely with the intention of becoming more happy and useful.

It should be looked at, reasoned upon and spoken of, as an honest and most important busi-

ness. This treating serious subjects in a light, trifling, nonsensical manner, is quite injurious, and should be reprobated.

We should do it with an eye upon our mutual and individual happiness, remembering that perfect happiness can only arise from the proper adaptation and exercise of all our natural powers, socially and morally, intellectually and physically—consequently, we should consult all of them, and gratify as many as is possible. And, above all, we should do it with proper regard for posterity, remembering that from three to six generations of our family will be *directly* affected by the choice we make.

LECTURE II.

HEREDITARY INFLUENCES.

It is now designed to present some of the evils resulting from the perversion of the means put into our hands to continue the race; and here the most painful and distressing part of the subject is entered upon. Indeed, it is far beyond the limits of time and space at present to do bare justice to a description of the dreadful effects resulting directly from these evils. Hereafter, if a second edition of this work should be demanded by the public, a more extended and thorough treatise, devoted exclusively to this part of the subject, will be united to the present lecture.

Our vagrants in the streets, our poor-houses, prisons, penitentiaries, insane hospitals, and a vast multitude of wretched victims, which no

man can number, filling every nook and corner of old Europe, and spreading with rapidity over young America, who are living out an existence of misery and torture, one and all rise up, hosts of lamed, blind, diseased and imbecile beings, as witnesses, and point to their several defects as the strongest testimony that can be uttered in behalf of abused nature and her broken laws.

Many families are far too large for their means of support. Parents cannot, even in this favored land of plenty, support, by their own labor, a great many dependents, and how heavily must they be taxed in Europe, particularly in England, whose exclusive, narrow and selfish policy is so greatly at war with the interests of the many. Let the banner cry of "Bread or Blood," now ringing throughout the length and breadth of that land of wealth and power, proclaim!

Why is it, that children are thrown out into the world, ignorant of almost every principle which it is important for them to understand, and necessary for them to practise, in order to render life either useful or happy?—retarding man's advancement and general civilization, until, in contemplation of the increasing evil, one despairs of the prophetic millenium, or only dreams of its realization in a far-off eternity of

time. Parents in these indigent circumstances are excusable, if they do not use the means to multiply and increase: indeed, it is their *duty not* to use them. But, instead of being guided by duty and the decisions of common sense tinged with philanthropy, and wishing to be excused, these are precisely the ones who have the largest families. When their eyes are opened, and they not only *see*, but *feel*, the wretched and responsible situation in which they have placed themselves, they are very ready for an excuse, and by way of self-justification, to throw the entire blame off their own shoulders, upon the allotments of Providence. But Providence has kindly placed the whole matter in their hands, and they are to blame, and they alone, for any ills which may arise from a mismanagement of them.

When attention is paid to the resulting consequences upon society, it must be admitted that this increase of children beyond all expected ability to properly educate their physical, moral and intellectual natures, is not only a manifest evil of the highest nature, but a positive and undeniable moral sin, and as such should be strictly guarded against.

Difficulties in families will be found mostly to arise from a violation of the laws of nature in forming these matrimonial relations, or in a failure to obey the mental law of harmony between the faculties after marriage.

Sickness, suffering and premature death are frequently the result of improper marriages.

To these general rules there are some exceptions, especially in cases of disease.

In the State of New York, in the Fall of the year 1840, a gentleman presented himself to Mr. L. N. Fowler for a phrenological examination of his cranium. In the progress of the description, it was remarked, that his cerebellum (which is the seat of the organ of Amativeness) was diseased, at present being in a state of excessive inflammation. He requested a particular analysis should be given—which was done. The organ of Self-esteem was also very prominent and active, and when connected with the unnatural condition of the cerebellum, it was stated that he most likely was jealous of his wife, and very probably without cause or reason: the size and excitement of these particular faculties being sufficient to produce that state of feeling from their own immediate influence, without the assistance of circumstances.

He immediately observed that such was the fact; that he had suspected his wife for three or four years, and he thought he had good and sufficient grounds for his jealousy.

The question was then asked, if he did not often feel a pain in the back portion of his head. He answered, Yes; and that, at times, when this pain was at its height, his suspicions were the strongest, and his conduct the most violent. Had frequently insisted upon her being turned out of the church as unworthy of membership, and at such times had taken other strong measures against her; but his friends espoused the cause of his wife, and had persuaded him to travel, hoping that change of scene and new subjects for thought would wean his mind from these domestic misfortunes, and restore him to sanity upon this point. His consent was given to the arrangement, merely to pacify them; and he insisted strenuously, that "confirmation strong as proofs of Holy Writ" remained for his belief, however bitter it was. The point was argued at length, and considerable endeavors made to influence his mind, and cause him to take a proper view of the subject—and not without some effect, although he left persisting in the soundness of his judgment in this department of the feelings.

Sometime thereafter, he obtained an examination from Mr. O. S. Fowler, who made a similar statement, and reasoned with him in the same manner, and upon the same point.

He commenced studying himself thoroughly upon the principles of phrenology. His disease gradually gave way to the force of reason; he readily made acknowledgments to his wife; explanations were entered into; and the result is, that he is now established in a happy home.

The origin of his disease was this: His wife had small Amativeness—was therefore *cold-hearted*; he had the organ very large, and not having his ardor of feeling reciprocated, brought on the inflammation, producing the disastrous consequences above mentioned, though they are now happily pacified.

As the condition of man now is, many are not proper subjects to hand down to posterity a healthy, happy family.

Persons laboring under hereditary diseases of any kind, should avoid becoming parents, for by so doing they multiply sorrow, suffering and early death.

Persons of the same temperament, especially if on the *extreme* of that temperament, should

never be united. The welfare of their family actually demands an antagonism of physical characteristics.

The evils which would result directly from the marriage of two *highly* Nervous persons, are: They would live too fast, enjoy themselves to an excess, and suffer in a proportionate degree; consequently, health being impaired, querulousness and restlessness of spirit must be the result, leaving no room for uniformity and consistency of action. But the greatest misfortune is lodged upon the heads and bodies of their innocent offspring, who are of so excitable, active, but fragile composition as to be heirs apparent for an occupancy of some lunatic asylum; or if they escape that great calamity, they are endowed with feelings so keen, and susceptibilities so acute, that their existence is embittered from inability to look at the necessary toils and privations of life with an approach to equanimity.

Facts can be given of sufficient number to establish as a principle, that insanity will uniformly be the result of the combination of two entirely Nervous temperaments.

The evils resulting from the Bilious. The Bilious temperament gives the frame-work of the

man—the house he lives in. It is indicated when in excess, by very coarse and large features, large bones and joints. It also comprises the fibrous or muscular system, and is the temperament which gives bodily strength and powers of endurance. The brain is of thick, coarse, although strong fibre. Its results, as visible in the descendants, would be exhibited by the great predominance of physical strength over mental. Though as strong and tough as horses, they would be no more sensible or intellectual. Such individuals will form the “hewers of wood and drawers of water,” but will never exert an influence as immortal thinking beings.

A union of the exclusive Vital. This temperament has reference to the thoracic and abdominal regions of the body, and must be intimately associated with man's physical existence; vital power being great, and life prolonged in exact proportion as these regions are strong, well-formed, balanced and healthy. An individual possessing this temperament, without receiving any controlling or biasing influence from the Nervous and Biliary, would therefore live and breathe, but he must be entirely destitute of all motive for action and desire for thought.

The children produced by such a union would *live*, but their life, its pleasures and pains, would be wholly animal, and they would exhibit in force nothing but the selfish propensities—the Vital organs being directly connected with the base of the brain, where are lodged the animal propensities.

The evils attending a union of the Lymphatic. This is a temperament whose claims to being recognized as such, are not at present received as authority by several phrenologists, but some are inclined to think it merely the result of the Vital when under a certain form of disease. It is, however, a condition of the body which, from the influence it has upon the mind, must be the very antipodes of the Nervous or Mental temperament: the one being indicative of thought, clearness of intellect, of brightness and display, while the other is a sure sign of a “genius for good living and going to sleep.” Persons of this class require an impetus of no ordinary kind to produce mental or bodily exertion. Children born under these influences, are invariably dull, lazy, sluggish, mere logs—they are numerically a unit—in reality, a cipher. As in the first temperament the result would be insanity, in

this it would be idiocy. Their existence would in fact exhibit only the phenomena of mere vegetable life.

There was a family residing in this State, two of whom are now living, who are marked illustrations of this organization. Their career is an admirable illustration of the influence of physical condition upon the brain, thereby affecting the operations of the mind. Their names are Emerson. They are and have lived almost their whole lives in bed, unable to express the simplest desire; cannot turn themselves over from side to side, but must have assistance; neither are they, although one has reached the senatorial age of forty-five, able to eat unassisted. Their brains are rather well formed, but the blood, the great nourisher of the system, rolls so turgidly through the veins that there can be no action generated.

A balance of them all is the most desirable; and what one is deficient in, let the other have in sufficient excess to act as a counterpoise: by this means, uniformity and evenness of action may be inherited by your children, instead of their becoming but *second editions* with numerous additional illustrations of their parents' orig-

inal imperfections. If persons will arouse from lethargy, and make themselves thoroughly acquainted with the theory and philosophy of the temperaments, and put in practice the knowledge so obtained, there will be laid the cornerstone of a great social reform, which must produce more blessings, dissipate more evils and advance mankind towards a state of perfection with greater rapidity, than any other measure of the day.

Young gentlemen, or men having formed intemperate and licentious habits before marriage, are very liable to retain them, and should therefore receive no encouragement from the ladies. If they value the welfare of their family, wish to secure health and happiness in their union, and pay due regard to the moral improvement of society, they will, one and all, unite in reprobating by their actions, in the *most positive manner*, all tendencies of this nature.

The desire or fondness for strong drink has been proved by facts, to be a condition of appetite capable of being entailed through successive generations. Think one moment what misery and wretchedness you may be the means of settling upon your poor, innocent and unoffending

offspring from not attending to this one hereditary law ; and *not* upon them *alone* is the injury inflicted, but *on* it goes through their descendants, gathering new strength and a wider career at every extension of the family, until the evil brought about by your direct agency assumes a magnitude that is incalculable. Can you ascribe to other cause than ignorance of the principle, that unnatural appetites when active in the parents are generally implanted in the children, not by legal *will*, but by the stronger *will* of nature, the existence of the great army of drunkards, rank and file, militia and regulars, with which our country was filled two or three years since.

What energetic and praiseworthy efforts have been made by a noble few, to check the impressment of new recruits, and to organize from deserters a cold-water army ; and how wonderfully successful have they been. Their object, however, is but half attained. They may reform the *present* generation, but in your hands, mothers and daughters, there still remains a most important portion of this great work of the *present century*. It remains with you, whether there shall be planted in the hearts of the future world the poisonous seed, capable of bringing forth

such bitter harvest. Come forward boldly and throw the weight of your mighty influence upon the side of this high cause. Imitate the noble example of those ladies of Rochester who have raised their gallant HUMANITY BANNER—“*Total abstinence from all licentiousness and all that intoxicates, or no husbands.*” Carry it out resolutely in practice, and future myriads will sing your praises in the sublime strains of heartfelt gratitude and reverence.

Young ladies who devote their time to leisure amusements, and the follies that invariably attend them, should be regarded as entirely *unworthy* the notice of those young men who have any regard for a healthy and happy family.

They are entirely unqualified to discharge the duties of a mother and companion in a proper manner; and it is to be hoped that measures will be taken which will have the effect of opening the eyes of all more thoroughly upon this subject. That you will allow yourselves and your “fair, loved ones” to be *victimized* no longer, even if it is done in obedience to the imperious mandates of fashion, when that obedience renders them incapable of transmitting to posterity that vital energy and mental power necessary for long life or distinction.

It is true, that there are many persons in society of corrupt and unnatural tastes, who are gratified by existing *Modes*; that young men, and married men too, there are, who encourage such fashions and habits; they like, forsooth, to be entertained by young ladies of *leisure* and *accomplishments*, having *small waists* and *bare shoulders*.

But, we would ask, *who* are these men? What are their characters, habits and *principles*? Enquire here, and turn your investigations from discovering what their connections and prospects are, into this channel. And mark the words. You will find that they are men of *perverted* passions, and generally accustomed to intemperate or licentious associations.

You will then perceive, and what emotions of shame and mortification ought it to produce, that it is their *animal natures* and *propensities* which you are laboring so assiduously to please, while very few indeed are the efforts which you make to please by gratifying their moral and intellectual faculties.

And here woman (confined to these circles, we trust,) is found ruining her moral purity and debasing herself, to *please licentious man*. A most degrading motive, truly! For there is no

doubt—you must admit it yourself—that it is *man*, and not *woman*, you are so anxious to please.

It should also be borne in mind, that the fashions of the day are carried to such an extent that we can have no correct idea of the natural form of a fashionable lady. The following anecdote will illustrate the point better than a lengthy treatise. However strong it may appear, our readers may place implicit confidence in its entire authenticity, for we assure them it is but one of those facts which serve to establish the old adage, "Truth is stranger than fiction."

A few summers ago, while ascending the Hudson river, our attention was arrested by the peculiarity of the passengers. On this river, the boats are generally crowded with men whose anxious countenances and hurried, restless steps pronounce them men of business, and that their minds are busily absorbed in remembrance of some transaction, but now their character appeared to be changed. There were as many ladies as gentlemen aboard—a most unusual circumstance. The looks of all were free and unrestrained. A great portion were bound for the Saratoga springs. The appearance it gave

the boat, was as if it were upon some merry pleasure excursion. It was this singularity that first prompted us to particularize in our observations. We were soon arrested by the striking personal appearance of one young lady, who shone above all around—was the centre of attraction—every one gazed upon her with admiration. She occupied a conspicuous position upon the promenade deck. Soon every one was remarking upon her. *Whispers* were passing around—“*What a beautiful young lady!*” “*How perfectly handsome!*” “*What a noble bust!*” “*What grace!*” One gentleman exclaimed, quite ardently, to his companion—“*By Jove! she is a goddess!*” The ladies were making remarks of a similar nature. The following I was particularly struck with. A matronly lady observed to another of similar appearance—“*What a most beautiful and well-formed lady your young friend is!*” “*Yes,*” was the reply; “*but you see her now as she has been made by the art of the MILLINER: you should see her as NATURE has formed her! I can assure you, in that condition she is as flat as a board!*”

It is to be hoped, from the influence of facts of this nature, in conjunction with the other

evils which have been mentioned, that honest young men will for their own sakes, come forward *en masse*, avow their sentiments, and unfurl their BANNER—INDUSTRY, together with HONESTY in DRESSING, OR NO WIVES.

When this is done, distinctly understood and practised, shall we see a radical change in the dress and habits of the ladies, and not until then.

Only let YOUNG MEN encourage HONESTY and INDUSTRY, and see what a change there will be wrought in society. What a difference in our families and children! What great improvement may we not reasonably expect! Let things go on as they now are, and in a few centuries the result will be seen and felt too, in this country by a *small, dwarfish, consumptive and incipient* race of mortals—upon whom will devolve the honorable task of perpetuating the political existence, name and constitution of this republic.

How are we situated at the present time? Why, in some circles, and those not very limited in extent, every *third* woman is an invalid, and likewise every sixth male. They are laboring under dyspepsia, particular weaknesses, and many other diseases of the kind—all produced by a violation of physical laws. The only true

source of saving this country from dismemberment, decreasing influence, and from being a nation of hospitals, is by commencing at once a great **SOCIAL REFORM**.

Examine the condition of the times, and see what can be foretold by their aspect. At what stage of the world, and at what period, as far back as our knowledge extends, has there been a similar upturning, loosening and stirring up of every principle and institution, moral, social, political and intellectual? Every one is beginning to enquire into the abuses, visible and invisible, with which society is pregnant. Every one feels an indistinct prompting for a change. All are looking from the quarter from which it must emanate. When has the religious world been so distracted by dissension and differences of opinion? Was there ever so many changes and innovations made in theology, as at the present time? When did science unfold truths of greater importance and in greater profusion, than at this moment? Has the political world and the political institutions of the day ever been in so strange a situation as they now are? When did our various systems of education differ as widely and hang as loosely together as they now do?

None are stamped with the character of permanency, for all seem aware that errors will and must be reformed. Does not every thing appear to be hurrying into one grand reservoir, as it were, where all principles shall become united into one chaotic mass? Theologians, philosophers and politicians may, from the purest motives, do all in their power to reduce this chaos to order, but it must be of little or no avail. The commencement, to be complete and thorough, must be made farther back than their particular spheres of action: for all these various systems are mere offsets from the social circle. Political government has originated from patriarchal authority. Education is affected materially by social manners and customs. And so with all other institutions—they proceed directly or indirectly from the family circle. Let the reform be commenced here, upon the principles of phrenology and physiology, and a gradual process of regeneration will be entered upon that will produce the most salutary effects upon the habits, characters, motives and actions of all mankind.

Parents and guardians must feel the *full force* of the obligation resting upon them, and in con-

sequence, train their children for true happiness and usefulness. Young ladies, in particular, should be careful with whom they are familiar, and whom they encourage—for it must be borne in mind, that it is not every talented, wealthy, or fashionable young man that will make the best husband and father.

In these matters, rest assured we cannot be too careful. GETTING MARRIED is the *most responsible* act we can do, as connected with our own happiness in this life, and through us to those who shall inherit after our death. No individual is a *proper* subject to become an agent for the transmission of soul and body to posterity, unless HE or SHE is free from all hereditary diseases; HIS or HER organization sound and complete; HIS or HER mind and body free from all those habits or vices which tend to weaken our powers, debase our feelings, and render us morally degraded; and HE or SHE in the full, regular and natural exercise of all those powers and faculties which God, in infinite wisdom, has so beautifully and harmoniously adapted to the wants of our condition.

ONE sufficient, amply sufficient, reason, if none others existed, why we should be thus particular, is, because we hand down to pos-

terity the qualities which we possess in the highest activity and strength.

Parents are to blame for the natural primitive defects of their children—for it is an inevitable law of nature, that constitutional qualities and deficiencies shall be hereditary. Children are impaired, and their physical structure illy balanced, from various causes in keeping with the varieties of organizations that become united. The marriage of those who are enfeebled by age, or debilitated by disease, must be productive of little stamina in the offspring.

Those persons who are aware of their being under the influence of a constitutional tendency to any disease, have a moral law within themselves why they should not enter into a matrimonial alliance. Look at some of our families: the diseases of insanity, idiocy, consumption, scrofula, and a host of others, have become incorporated with them—regular heirlooms transmitted from father to son, and mother to daughter, with far greater regularity and certainty than relics or property of any kind—for they may be dissipated, lost and destroyed, but the other runs throbbing through our veins, is united with our very system, and we become disenthralled from them only by the assistance of the great tyrant-freer, Death.

We could deduce illustration upon illustration which would enforce that which is now stated, so that you could not violate the principle without doing your sense of right and wrong a grievous injury, from facts which have come under our own observation—where families have mourned the suicide of a grandfather, father and son, the lunacy of a grandmother, mother and daughter, and from families whose family registers of deceased members is filled with accounts of “died of consumption.”

Another principle, that can be relied upon as being a cause of deterioration, is a continuation of marriage in near relations. This course, when pursued but for a few generations, produces imbecility, degeneracy and inferiority in the descendants of those who were once renowned for strength and vigor.

Early marriages are another fruitful source of imperfection.

Principles of this nature and importance do exist, and are within your reach. As agents in this great and important work, it is your duty to become well acquainted with them. If you do not, you prove yourselves unfaithful servants, and it is through your ignorance in going contrary to the laws of nature, that the world has been peo-

pled with those who live out a miserable existence and fill a premature grave.

Lay it up in your memories, that *we* give to our *children* their bad heads and bodies. The Bible says, speaking of the sins of the children, "And your sins will I visit upon your children and your children's children unto the third and fourth generations;" and you may rely upon it, that this is the way the child receives the curse upon his head and body.

It is high time that parents should recognize their obligation to understand these sources of hereditary influences better than they do; and mothers, in particular—for if they properly understood them, and were governed by their principles, which have for their distinct and only object the elevation of man towards perfection, they would do far more towards perfecting the human race, and ridding the world of vice and immorality, than all the benevolent and moral reform societies united.

But notwithstanding this, the habits, dress and modes of living, as well as the education of young ladies, as we have in some instances endeavored to show, are almost the reverse of what they should be, if they ever expect to become mothers of such men as Washington, Franklin, or Jefferson.

Take the admitted fact, that the stronger and weaker faculties of the parents are transmitted to the child in similar proportions, and what an easy matter it would be for us to bear in mind those particular qualities which would be most desired in order to give balance, when we select our partners for life. Either there are laws, and cause and effect in this matter, or there are none. It is a certainty—a matter which can be wholly understood and advantage taken of it, or it is mere chance.

If it can be shown to be capable of demonstration, and that fortune or luck has nothing to do with it, every one must immediately admit the paramount value of these principles, and feel the necessity of acting accordingly.

The principle is admitted in full, and practised upon with eminent success, in relation to the animal kingdom, as every farmer and individual of any practical information whatever, is aware. The natures of animals, so far as they can be operated upon by these general truths, is precisely similar to that of man throughout—from whence it follows, they must be equally applicable with regard to him.

If there is law in these things, then it is a fair inference that in exact proportion as the parents

are perfectly organized, physically and mentally, and in the full exercise of all the faculties of their mind and body, so will be their offspring; and that imperfection will be the result, in precise proportion as the parents are imperfect, defective in proper exercise, or fail to comply with these rules which govern all organic matter.

The truth of the matter is, you might as well expect sixty or a hundredfold of wheat from off a barren, sterile, sandy soil, as to expect *perfect* children from imperfect parents.

The violation of the above laws, at some periods of existence, is the cause why there is so much native imperfection and natural depravity in the world, and not because we were constituted so frail and bad by the design of heaven, or that it proceeds from the fall of our forefathers. It has become high time that we should wake up to this subject. Its evils are sufficiently strong and glaring for us to take some of the blame to ourselves instead of casting the whole burden upon the head of poor old Adam. He has been our scapegoat long enough, and at this day of light and knowledge, we can allow for this sin of neglect only by an immediate and complete reform.

There is another important principle which should be stated, and one whose bearings are as extensive in their application, as any connected with the subject, which is :

As is the *mental condition* of the parents, particularly the mother, before the birth of the child—so is the state of the mind after birth ; and this principle also extends to an influence upon the bodily condition. It is stated by Pinel, “ that out of ninety-two children born after the blowing up of the Arsenal at London, in 1793, eight were affected by a species of cretinism, eight died before the expiration of the fifth year, thirty-three languished through a miserable existence of from nine to ten months’ duration, sixteen died upon coming into the world, and two were born with *numerous fractures* of the larger bones.” Children born during the Reign of Terror, in France, where to a vast proportion idiots and insane. Many cases are on record, some of which we have seen where the mother received some strong impression, stamped it upon the child indelibly. A mother near Hudson, State of New York, became very anxious for a bunch of currants to gratify her appetite—her mind continued resting upon the pleasure to be derived from them, and her child has a bunch

of currants impressed as plainly and as legibly as could be drawn, upon his shoulders. In the eastern part of the State of Massachusetts, is a lad whose actions and manners closely resemble those of a monkey. He is idiotic, having a very small and contracted brow, occasioned by the mother's being startled by one of these animals. In Worcester county, there is a lad of some twenty years of age who appears to be mimicking a turtle in every motion—he is also idiotic. The mind of his mother was upset from its tranquillity by the appearance of a turtle—hence the result; and so we could proceed almost *ad infinitum*, enumerating cases which supported the principle advanced, but there is no necessity for it.

In the same manner, passions, desires, impulses and tendencies of mind as well as special talents are given to the child, by a special and particular exercise of these faculties in the parent. Both physical and mental qualities cease to grow or are not formed at all, and in other cases are doubled in size and activity, because of the influence or impressions, circumstances have upon the mind of the mother before the birth of the child.

Facts could be multiplied to almost any extent, had we time; but this part of the subject will be treated of more extensively hereafter.

If the principle can be clearly established that there is this intimate relationship and connection between the parent and child, then it is a subject worth the attention of all, and demanding the serious notice of every man and woman who are or ever intend to become parents.

Some person's false delicacy and mock modesty may step in here, and pronounce us as using rather too strong and plain language, for a work intended for promiscuous circulation; and so have they called out upon many other occasions, with such influence too as has compelled ministers, teachers, and authors to have held their peace upon this most important of all subjects, connected with our earthly existence; until nature herself has burst forth into a flood of tears and is giving vent to unutterable anguish, because of her sufferings in consequence of the vice and wretchedness that has been brought into the world through sheer and culpable ignorance of these laws.

As public sentiment becomes more correct and liberal, however, "they will give cry," and the thousands and millions suffering daily for the want of this knowledge will be enlightened.

Is it not absurd for any one to advance the opinion that it is too *delicate* a subject to im-

prove the human race, while at the same time the animal kingdom is thought to be of sufficient importance—great pains are taken to improve our breeds of horses and sheep—papers published—books circulated, and much said and done about this subject: those individuals who are quite active in these stock improvements being looked upon as very public spirited men. Even the hog is not exempted from these attempts at improvement, and very successful have they been too. But man, the noblest work of God, made in His own image and likeness, and possessed of an immortal mind, and heir to a future existence, besides having charge over the animals, must be allowed to go on, gather strength in impurity and imperfections, growing more imperfect daily, merely because of a proper modesty and delicacy. How excessively inconsistent—as though if it was improper for us to become acquainted with these laws, it would still be necessary for us to understand them in order properly to discharge the duties devolving upon us as parents.

If it is *really too delicate* to discuss the principles necessary to be known and observed before one is qualified to enter upon the duties incumbent upon this change of condition, then

it will most certainly be entirely *too delicate* to get married, and absolutely *shocking* to become parents.

You may also attempt to retard the progress of knowledge by saying, the time has not come yet for us to know all about these things. But if you wait until the world grows older and men more wise before you judge it advisable for these principles to be understood and put in operation, there can be but little doubt but that time would never be brought round, until nature should burst her bonds and give o'er the struggle. Jacob in his day, 1739 years before the Christian era, and when there was far less necessity for the knowledge, knew more about this subject than we do in the nineteenth century from that period. For information upon this subject, you are referred to the 30th and 31st chapters of Genesis, where you will find the principle carried out into practical operations. The fact that every cartman in our streets, and almost every farmer in the country, knows more about these things as connected with the animal kingdom, when a few paltry dollars and cents has been the inducement for investigation, than he does when applied to his own children, speaks volumes, and should be sufficient to stifle entirely

every approach to false delicacy and sickly sentiment upon this subject. Certain strict sectarians and peculiar *religionists* may say it is assuming too much—taking the work of God out of his own hands, because Providence will always direct in these matters. To them we would remark: so will Providence take care of our cattle in the same way, and furnish in them all the qualities we desire—rather a broken reed to lean upon in this respect. Faith would hardly prevent your STOCK from running out and down, unless good, prompt and substantial common sense works accompanied your belief.

The true *nature of the case* is: The means for continuing the existence of man is put into *our* hands, and if we use them *properly*, we shall have the blessings of Providence as a matter of course; but if we abuse this power, the *curse* will rest upon our own heads, and our children suffer the consequences. Society generally have been wrapped up in their cloaks of ignorance and innocence long enough. ADAM and the DEVIL have borne the weighty burden that should have rested upon us, too long already.

We, to be sure, have obeyed the command to increase and multiply; but in a most reckless, unprincipled and impious manner, without

paying any regard whatever to many of the principles established by Almighty Power as guides for our conduct in these transactions.

It is due from all you who are companions and parents, that you see to it and prepare yourselves to teach your children how to understand and obey these principles of their nature, so that they will be enabled not only to secure their own individual happiness, but that they should hand down to posterity a perfect organization.

And those who have yet to select "companions for life"—let them consider the importance of the subject, the responsibility they are under to wield the power which is in their hands so as to produce happiness and avoid the danger of misery resulting therefrom instead, that perfection and imperfection, together with the welfare of posterity, depends upon the choice you make.

In order to see the truth of what has been stated, and feel its force, you have but to look into the bosoms of your own families, or of your acquaintance, and notice the difference between those who obey the laws of their organization and those who go contrary to them. Observe what kind of children they severally send out into the world. Mark the degree of health,

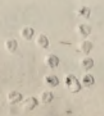
perfection and happiness there is in those families when compared, and you will not fail to forget the delicacy of the subject in contemplation of its vast importance.

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APPENDIX.



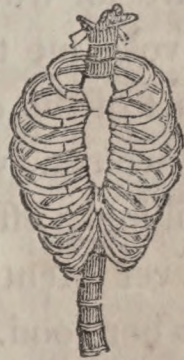
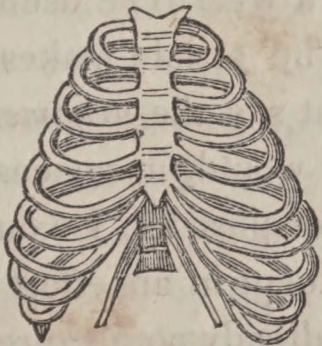
REMARKS UPON TIGHT-LACING.

THE evils inflicted upon the world by the unnatural process of contracting the waist by means of artificial pressure, so common with the young ladies of the present day, are very great, and closely connected in character with those occasioned by influence of hereditary diseases or

malformation. We shall therefore devote some room in speaking of the practice, and its results.

The cuts introduced above represent the outline of two female forms: the first one is intended to exhibit the exact configuration of the celebrated statue of the Venus de Medici, which has been recognized by all as constituting the *beau ideal* of female comeliness. Mark the waist: there is seen the waving, undulating line of beauty, while the proportion has also the charm of being Nature's real workmanship. There has been no twisting, distorting and narrowing down here; all is as it should be—room sufficient for the lungs to play freely and unrestrained. Enough oxygen can be imbibed to give life and color to the blood, causing the cheek to bloom “with the roseate hue of health,” betokening the presence of strength and activity. The second represents the outline of the form of a modern, exquisite, fashionable, tight-laced lady. What a striking contrast does it present to the allowed picture of “witching grace and beauty” beside it! This, all smoothness and harmoniously rounded; that, all angles—a sharpness and abruptness of form absolutely cutting, and which one can associate only with the person of a virago—an unnatural monstrosity. Had

a female been born in ancient times with such a developed figure, there can be no doubt but she would have been made an exhibition of—a natural curiosity equal to Mr. Nellis, the man born without arms, and far greater than the pig who rejoices in six pedal members. You must acknowledge it to be a distortion; and such is the inevitable consequence of long persisted in tight-lacing. The annexed cuts will show clearly the disarrangement that takes place in the thoracic region of the body.



The ribs, as shown in the first figure, are seen in their natural position and developement; in the second, as artificially arranged by means of corsetting! The former gradually expanding, giving ample room for the respiratory organs, the short ribs are quite open—while in the latter, which represents precisely their position, they are folded in and wrapped over the spine, as it were, reversing almost their true position.

We now quote from "Remarks of Dr. Charles Caldwell upon Physical Education," a few observations upon this custom. They are the best that could be given upon the subject; and his treatise being very limited in its circulation, they are probably new to all of our readers.

An article of dress remains to be noticed, which is immeasurably worse, in its effects, than all those whose influence I have considered. Motives of prudence, if not of gallantry, might impose silence on me respecting it, did not a regard for truth and duty, and a wish to be useful, invoke me to speak out. The article makes a part of the *apparel*, I may not say the *ornament* of women, whose delicacy I would, in no case, willingly offend, and whose displeasure I would never intentionally incur, except in an effort to do her good. It is probably already conjectured, that my allusion is to corsets; if so, the conjecture is correct—I do allude to corsets, and pronounce them, most seriously, an alarming evil.

The crippling machinery, with which the females of China compress and disfigure their feet and ancles, making the former too small, and the latter too thick and clumsy, are innocent to them. Corsets compress and disfigure a portion of the system infinitely more important, than

the mere termination of the lower extremities. While the Pagan ladies confine their attack to the out-posts of life, the fair Christians assault the citadel. By curtailing the dimensions of two great cavities of the body, corsets obstruct the growth, and impair the functions of the organs they contain. And it has been already stated, that these are among the governing organs of the body, whose injury or unsound condition proves prejudicial to every other portion of it. I allude to the stomach, liver, and all the other chyle-making and chyle-carrying viscera, and to the heart, lungs, and large blood-vessels. These are all compressed and deranged in their functions, and most of them reduced in their size, removed from their places, and altered in their shape, by tight corsetting. It is in vain to deny the truth of this, as an excuse for disregarding the warning it imparts. The fact can and be, has repeatedly been demonstrated in anatomical researches. I shall exhibit to you, presently, satisfactory proof of it.

To secure to adult females what are called *fine figures*—which mean waists, shoulders and hips, quite out of symmetry with each other, and with the rest of the body—the corset-screws are applied to them, while they are young girls,

their whole systems being tender, and their bones comparatively soft and flexible. The consequence is, that when the lacing is tight,—and it is always *too* tight, for there should be none at all of it—their ribs, especially the false ones, are pressed inwardly, to such an extent, that their front ends nearly touch each other, if they do not actually overlap; whereas, in their natural position, they are wide apart. Even the upper ribs are, at times, so pressed on, as to be flattened, or rather straightened, in their lateral arches, and protruded forward, carrying along with them the breast-bone, to which they are attached. Thus is the whole trunk of the body *altered* in its figure and dimensions, but not *improved*. Far from it. All is for the worse, as well in appearance, as effect. The abdominal cavity, being in this way preternaturally straightened in a horizontal direction, its viscera are pressed inordinately upward against the diaphragm. That membrane being thus forced upwards also, compresses in its turn, the lungs, heart, and large blood-vessels, and brings them more or less into collision with the thoracic duct, obstructing, in some degree, the movement of the chyle. In this forced and unnatural condition of things, all the functions of these viscera,

so fundamentally necessary, not merely to the well-being of the system, but its very existence are deranged by compression. Let us glance, in detail, at the mass of mischief thence arising.

The whole digestive apparatus being impaired in its action, dyspeptic affections follow; neither is a sufficient amount of wholesome chyle formed, nor of bile secreted, both of which are so indispensable to a sound state of the blood, and in other respects so important to the system; and the sympathetic influence of the unhealthy organs, on the other parts of the body is rendered deleterious. Add to this, that the compressed organs themselves, being weakened, are unusually liable to further disease from the action of any mórbiſic cause.

The lungs being enfeebled and deranged, not only is respiration defective, and the blood imperfectly matured and vitalized, but they themselves, in common with the stomach and liver, and other associated parts, are in a state of increased liability to additional suffering. Hence hemopthisis, pulmonary consumption, and dropſy of the chest often ensue.

I knew a young female of some distinction, as respected both her mind and family, in the city of New York, who, some years, ago, became

known from tight corsetting, by the name of the "Lady with the small waist!" Notwithstanding her good sense in other things, this excited her ambition to render herself still more worthy of the title, and to prevent, if possible, in others, all competition for it. She therefore increased the tightness of her corsets, until she became hump-shouldered, and died in consumption. Nor did any one doubt that her corsets were the cause. She was married, and left an infant son, who, from the slenderness of his frame and the delicacy of his constitution, is threatened with his mother's complaint. He inherits her *corset-broken* constitution.

Of the heart, the same is true. From its compressed and debilitated condition, it becomes affected with palpitation, dropsy, inflammation or some other malady—perhaps aneurism—and is incompetent to the vigorous circulation of the blood. Hence every portion of the system suffers—the brain and nerves not excepted, they depending, like other organs, on the arterial blood, for their health and power of action. Even the nerves of the organs subjected to pressure are mechanically injured. Since the introduction of corsets as an article of dress, diseases of the heart, among females, are much more frequent

than formerly, and they have been traced to that cause in innumerable instances. Cases of the kind could be easily cited. Respecting schirrous and cancerous affections of the breasts, in women advanced in life, the same is true. These complaints are far more prevalent now than they were before the present ruinous style of lacing.

From the foregoing view of their destructive effects on the female system, added to another, which motives of delicacy forbids me to mention,* it is neither unjust nor extravagant to say

* My allusion will be readily understood to be that diminution of the abdominal cavity, which prevents the full expansion of the gravid uterus. This necessarily diminishes the size and vigor of the fœtus, in a corresponding degree, and implants in it the elements of future disease. For unnatural compression can scarcely injure it less before birth, than after it. Premature parturition, is often the effect of this forced and restricted condition of the organs.

Let me not be told, that females lay aside their corsets or loosen them greatly during gestation. That matters but little. The damage is already done, and cannot be repaired. The diminution, I mean of the abdominal cavity is already produced, and rendered *permanent* by the pressure of the ribs inwardly, and their having become fully ossified and fixed in that position. So confident were the Spartans of the importance attached to the full dimensions of the abdominal cavity of females, that they prescribed by law, the form of dress they were to wear

of corsets, that they threaten a degeneracy of the human race. And, were they worn by all females, as they are by many, they would as certainly produce it, as an impaired fruit-tree yields faded fruit—and on the same ground. *The descendants of tight corsetting mothers, will never become the luminaries and leaders of the world.* The mothers of Alexander and Hannibal, Cæsar and Napoleon, never distorted their persons by such a practice. Nor is the whole mischief of those articles yet summed up.

The straightness of the spinal column depends on the strength of the muscles that support it. But those muscles are enfeebled by the pressure of corsets. Hence the spine bends and becomes distorted. Instances of crooked spine have been during pregnancy; and its leading feature was its *looseness*, that it might produce no injurious pressure. I need scarcely add, that the Spartans surpassed the other inhabitants of Greece, in their size, strength, and hardihood, as well as in their fine personal proportions.

An agriculturalist has a stock of beautiful and valuable horses. What effect would he produce on their progeny, by so bandaging the females, when young, as to take from their abdominal cavities, a third of their size? I answer, *deep deterioration.* Nor is that produced on the human family, by a similar practice, less striking. Were the higher classes of the inhabitants of Europe larger and stronger, a few centuries ago, than they are now? They were not the descendants of corsetted mothers.

fearfully multiplied in the fashionable female circles of Europe and America, since the beginning of the present century; while in Greece, Turkey, Persia, Arabia, and other parts of Asia, as well as in Africa, where no tight forms of dress are thought of, it is almost unknown. Nor does it appear among our own countrywomen, whose persons are suffered to retain the shape, which God intended for them. This breach of his law, therefore, inflicts the penalty incurred by the fault.

It appears, from actual computation, that, of the females, who have been accustomed, from early life, to tight corsetting, nearly *one-fourth* have some unnatural and disfiguring flexure of the spine! By not a few observers and calculators, the proportion is maintained to be much greater. A Scottish gentleman, of distinction, assures us, that he has examined about *two hundred* young females, in fashionable boarding-schools, and that scarcely one of them was free from some sort of corset-injury. Those, whose spines were not distorted, had unsightly effects produced on their shoulder-blades, collar-bones, or some other part of the chest, which stuffing and wadding would be requisite to conceal. Some were hunch-backed, and, in not a few,

one shoulder was higher than the other; effects, which, in our own country, are much more frequent, than is generally suspected. In no individual, was true personal symmetry amended by the practice; while, in almost every one it was impaired, and, in many, destroyed. In fact, such pressure cannot fail to injure the symmetry of the trunk, that being its direct tendency. The custom, therefore, is as foreign from correct taste, as from sound philosophy—and I was near saying, from humanity and moral rectitude.

Woman was not intended to be turned, by artificial means, into an insect, with broad square shoulders, and a spindle waist. The latter portion of her body was designed to be something more than skin and bone. For her benefit, as well as for the elegance of her form, nature has surrounded it with substantial muscles, and cellular tissue, which ought not to be sported with and wasted, in compliance with fashion and a spurious taste. And she may rest assured that she is not only more healthy, vigorous and comfortable, but also an object of greater attraction, with a flexible and fleshy, than with a shrivelled, stiffened and skinny waist. Nor are the female shoulders broad and square, by *nature*, which alone gives patterns of real beauty. An attempt

to render them so by art, therefore is equally repugnant to correct taste and sound judgment. Yet such is the effect of tight corsetting. Preventing the blood from circulating freely through the muscles of the lower part of the trunk, or rather of its middle, it throws it into those of its upper portion, preternaturally nourishing and enlarging them, and raising and squaring the shoulders, and rendering them pointed. The mere mechanical action of corsets, contributes to the latter effect, by forcing upward the muscles of the chest, together with the upper ribs, shoulder-blades, and collar-bones. And time renders the deformity permanent. No woman, who has worn tight corsets from her girlhood, has, or ever will have, those important parts of her frame in their proper places; they are all more or less dislocated; and the effect produced, is a direct deviation from beauty of form. Burke, in speaking of the fascinating elegance of the female bust, in his treatise on the "Sublime and Beautiful," gives a description of it extremely different from the bust of a well-corsetted fashionable of the present day. His just and glowing picture is made up entirely of easy slopes and graceful curve lines. We have too much now of points, angles, and masculine

squareness. Yet the female figure, when not put out of shape, is as beautiful now as it was then. Independently of the injury done to health, the personal disfiguration produced by tight corsets, hogshead skirts, and shoulder balloons, is a lasting reproach on the taste of the times.

It is to man that nature has given broad, square and brawny shoulders, and a waist comparatively narrow. And, so far as tight corsets and other articles of dress may avail, woman is usurping his figure. I need scarcely add, that, in grace and beauty of person, which confer on her much of her attractiveness and power, and should therefore be among the cherished objects of her ambition, she is losing greatly by the change.

Man submits to woman, and courts her approbation and smiles; his best affections cling to her on account of her womanly qualities. Any thing masculine in her, excites his *dissatisfaction*, not to give the feeling a stronger name. And broad, square, shoulders *are* masculine, suited only to a man, and a virago. There is in them nothing of that delicacy, appeal for protection, and all subduing loveliness, which we instinctively attach to the word *feminine*. In-

stead of doing aught, therefore, to create in herself such a form of person, woman should shun it as she would deformity, of any other kind.

I have said that tight corsetting, obstructing the free passage of the blood downward, throws it into the superior portion of the trunk. But it does more ; it forces it, in preternatural quantities, but impaired in quality, into the head, and produces there, many forms of disease that are painful and annoying, and some that are dangerous. Among these are headache, giddiness, bleeding at the nose, imperfect vision, and other affections of the eyes, noise in the ears, convulsions, and apoplexy. Fainting is another effect of this preternatural accumulation of blood in the brain, the reason of which is plain. While the corsets are on and laced, a sufficient quantity of blood is sent to the brain to enable that organ to sustain, by its influence, the heart and muscles of voluntary motion, and hold them to their functions. As soon, however, as the corsets are unlaced, the blood forsakes the brain, in part, and flows naturally through its downward channels. The consequence is obvious. The brain being thus enfeebled for want of blood necessary for its vitality, and the functions it performs, and its invigorating influence being no

longer extended to the system generally, the heart and muscles fail in their action, and the individual faints. This occurrence takes place on the same ground with fainting from venesection, or any other form of hemorrhagy. Too much blood is withdrawn from the brain. That viscus is deprived, of course, of much of its own vitality and power to act. Nor is this all. It is deprived, also, of much of the material, from which it prepares its sustaining influence for the body generally. For whatever the matter of cerebral influence may be, it is prepared from the blood as certainly as bile and saliva are.

Almost all females who lace tightly, complain of weakness, when their corsets are removed; and many of them are obliged to assume a horizontal posture to escape asphyxia. Worse still. Some are compelled to wear their corsets as a part of their night dress! Even a horizontal posture, does not secure them from a tendency to faint. This is so deplorable a condition, that the practice which induces it involves criminality. Many acts are called felonious, and made punishable by law, which, contrasted with it, are innocent. By permitting it, parents, especially mothers, assume a responsibility, which might

well make them tremble. They are accessory to its consequences, however fatal. Indeed, possessing as they do, full powers of prevention, they should be considered principals.

Perhaps all females who wear corsets, though they may not faint on removing them, nor even feel a tendency to that effect, complain of uneasiness and debility in the back or some other part of the trunk. The reason is plain. The muscles of the part being weakened by pressure, require the continuance of it, as the sot does the stimulus of his dram, to give them tone and strength sufficient to sustain the weight of the body, in an erect position. Hence the individual bends the trunk ungracefully; and, unless vigor of the muscles be restored, she is threatened with a spinal curvature.*

* Many women of intelligence and experience are inclined to believe, that some form of bracing around the female waist is, if not essential, highly useful, in giving support to the body, and maintaining its erect posture. This is a mistake. Such artificial support is required, only as a consequence of disease, or from the debilitated condition of the muscles, by previous tight lacing. True—the muscles of the female body are feebler than those of the male. But, corresponding to this, the weight of the body is less. In consequence of this *fitness*, the trunk of woman requires, by nature, no more artificial aid to keep it straight, than the trunk of man. Hence the ele-

Even beauty of countenance is impaired, and in time destroyed by tight corsets. Do you ask me in what way? I answer, that those instruments of mischief wither in the complexion, the freshness of health, and substitute for it the sallowness of disease—on the spots where the rose and the ruby had shed their lustre, they pour bile, and sprinkle ashes. They do still more, and worse. They dapple the cheek with unsightly blotches, convert its fine cuticle into a motley scurf, blear the eyes, discolor the teeth, and dissolve them by caries and tip the nose with cranberry red. That effects of this description often result from gastric and hepatic derangement, every practitioner of medicine knows. And it has been already shown, that such derangement is produced by corsets.

But those articles make still more fatal havoc of female beauty, by imprinting on the countenance—not premature wrinkles—that could be

gance of the female form, in Georgia, Circasia, and other parts of Asia, where tightness of dress is unfashionable and unknown. The necessity of corsets, therefore, to sustain the person, arises from the misfortune of having ever worn them. And, unless the practice be abandoned, that misfortune, like other constitutional defects, will pass from mother to daughter, in an increasing ratio, until it shall result in a fearful degeneracy of our race.

borne—but marks of the decay of *mental beauty*—I mean deep and indellible lines of peevishness, fretfulness, and ill-temper, the bitter result of impaired health. No form of indisposition so incurably ruins the temper of woman, as that which prematurely destroys her beauty, especially if she feels conscious that her own indiscretions have been instrumental in its production. To the truth of this, experience testifies. Independently, moreover, of their cause, no other complaints pour into the temper such acerbity and bitterness, as those of the digestive organs. This is also the result of experience. Man, but more especially woman, bears fever, pulmonary consumption, fractures, wounds, and other forms of injury and disease, with a patience and mildness, which, if they do not improve her personal beauty, increase her loveliness, and add tenfold to the sympathy and sorrow felt for her suffering. But dyspeptic affections, especially, I repeat, if a busy and tormenting consciousness whispers hourly into her ear, that she has herself contributed to their production, by a practice she might have avoided, and of the ruinous effects of which she was repeatedly warned—complaints of this description are submitted to, by her, in a different spirit. She becomes irritable,

capricious, gloomy, and full of complaints and fearful imaginings. Unhappy in herself, she seems, in contradiction with her nature, to forget or disregard the happiness of others, and does not even shrink from proving the bane of it. I intend not these remarks, as a censure on woman. Far from it. I mean them as a denunciation—and would that it were exterminating—of the abominable practice, that destroys her peace, and mars her loveliness.

Under this head, I shall only add, that, in the higher walks of life, our fair countrywomen, especially in the Southern States, are more delicate and feeble in constitution, and therefore less robust in health, than they are in Europe—more so, certainly, than they are in Great Britain, France, or Germany. The slenderness of their frames, and the semi-pallidness of their complexions testify to it. It is noticed by all strangers of observation, and cannot be otherwise regarded, than as an evil, ominous of the degeneracy of our descendants. Women constitutionally feeble cannot be the mothers of a vigorous offspring. There is reason to fear, that this fragile delicateness will, by means of a spurious taste, pass into an element of female beauty in the United States; and that will render it a

national evil to endure for ages. That this will be the case, is not to be doubted, unless the proper remedy be applied. Nor is that remedy unknown, of difficult application, or dubious effect. It consists in a well-directed physical education. That that will remove the evil, appears from the fact, that the females of our country, in the middle and lower ranks of life, who do not injure themselves by their modes of dress, are as healthy and vigorous as any in the world. No man of taste wishes to see our highly-cultivated women with milk-maid complexions, or harvest-field persons. But had they a little more of both than they now possess, they would be not only more comfortable in themselves, but more lovely in the eyes of others. In the European countries referred to, cultivated females neither house themselves so much, nor marry at so early an age, as they do in the United States. Hence their health is better, and their frames stronger.

I know of but *one other* custom, so perfectly calculated to produce a degeneracy of the human race, as that of contracting the dimensions of the waist of woman, weakening her constitution, and distorting her spine; and even *that* is, in some respects, less injurious. I allude to the

practice of the Caribs, the most brutal and ferocious tribe of American Indians, in *flattening their heads*. Nor does the custom of the savage produce deformity more real, than that of the civilized and fashionable female. Yet the effects of the one are looked on with professed admiration; while those of the other are regarded with horror. Compared to either of them, the practice of the Chinese ladies, as already stated, in disfiguring their feet and ankles, is taste and innocence.

TO A TIGHT-LACING LADY.

Lace up! lace up!—another straining give!

Just try another pinch or two!

Why live as Nature fashion'd thee to live,

And do as she would have thee do,

And let her guide,

And Truth preside,

To show their workmanship in thee,

And what a woman true should be,

And stamp their value on her,

When you with bone and rope can make

A thing much better,

And one that Fashion's eye shall take—

A truer letter?

What signifies a form of just dimensions,
 And room enough to breathe and feast?
 What need to strength have you to make pretensions,
 Whilst ladies fine should have the least;
 Nor vulgar forms
 To bear the storms,
 And fit to brave the open border,
 And square to Nature's rule and order,
 And know the pleasure of it,
 Whilst you a blanch'd and slender frame
 Can trim to fashion,
 And light in hearts of fools a flame,
 And silly passion?

What matters it, that you was made to think,
 And act, and be the best of all
 The works of Wisdom, form'd to bless, and link
 Rough man to Heaven, and list its call,
 And beckon him
 From starlight dim,
 And point him to a brighter light—
 Remove the scales that dim his sight,
 And bless him in his lot,
 Whilst you can form, with stick and string,
 A thing to craze him,
 And by such deeds suppose you bring
 Him joys to raise him?

What signifies the loss of ease and health,
 And native grace and dignity?
 What signifies to count such trifles wealth,
 And like a vulgar spinster be,
 With strength for duty,

And toil for beauty,
 And power to help ourself along,
 Let fortune warp it right or wrong,
 And live so independent,
 Whilst you can look so London-dollish,
 And be so pretty,
 And wear so cute a grace and polish,
 And seem so witty?

Lace up, and end your artificial life!
 For you can be no more of use,
 Or worth, as mother, sister, friend, or wife,
 You've done to Nature such abuse,
 And crippled her,
 And still prefer
 Your lame deformity to strength,
 And health, and life of promised length,
 If you would trustful be.
 Lace up, and pay the compensation
 That she requires—
 She never bears such mutilation,
 Nor such desires.

REPLY OF NATURE.

Preach not your "delicate" to me—
 Wind not your cordage round my heart—
 My MAKER, thank Him, made me *free*—
 Nor will I with my freedom part:
 While life is mine, I'll not resign
 My being to the hand of Art.

No: let me breathe His own pure air,
 With lungs that love the healthful draught—
 The precious gift HE does not spare,
 Or arm each breath with deadly shaft—
 The fount is free and sweet to me,
 From whence the cup of life is quaffed.

No: let me thrust off Fashion's power,
 Nor fetter wear, or link of chain—
 Beneath her frown *I will not cower*—
 Her wild dictation I disdain—
 I scorn her sway, and turn away,
 Disgusted, from her tyrant reign.

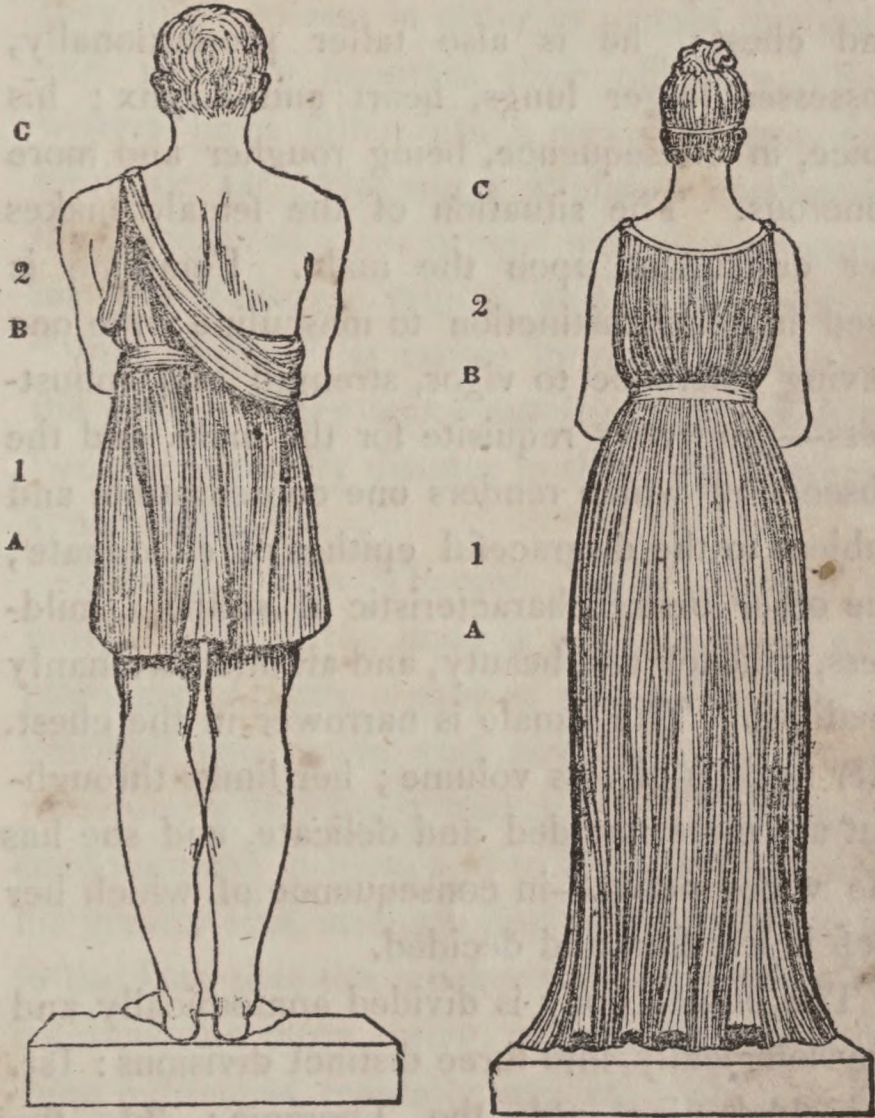
I dare not lay upon this frame
 The hand of suicidal strife—
 My FATHER has a rightful claim
 To every energy of life—
 And will not He as angry be
 With murderous cord as murderous knife?

O, save me from the dreadful doom
 Of those who throw their lives away ;
 O, save me from the unhonored tomb,
 Whose tenant is life-cheated clay :
 I will not call for Death's dark pall
 Till Heaven appoint my dying day.
 Methinks 'twere peace, when life shall cease,
 To give my dust, a well-kept trust,
 To Him who lent the boon at first.

Lace up? I will not! What care I
 For slender waist? 'Tis not my taste.
 I would not be a butterfly,
 To dance, to flutter, and to die—
 To hear my "praises" sung
 By Flattery's lying tongue,
 And know, and feel the bow of steel
 Were aimed at me, by the same hand,
 If I dared flee from Fashion's band.
*I scorn the soulless, cringing minion,
 That tamely bows to such dominion.*

*I will not lace : 'tis not my trade ;
 Nor will I ask the pleasant task—
 This frame of mine was never made
 To be on "beauty's" altar laid,
 To live 'twixt binding cords
 And silly, sickening words,
 Disdainfully and painfully :
 No—give me room to think and speak—
 Let health's fresh bloom adorn my cheek—
 I'll find "accomplishments" in duty,
 Nor seek "pale, languishing," for beauty.*

DIFFERENCE BETWEEN THE SEXES.



We give above drawings illustrative of the differences in form between the sexes. The male and female organizations are such as to conform most happily to the different circles

moved in, and opposite duties to be performed by each respectively.

As seen, the male has the broader shoulders and chest; he is also taller proportionally, possesses larger lungs, heart and larynx; his voice, in consequence, being rougher and more sonorous. The situation of the female makes her dependent upon the male. Feminine is used in contradistinction to masculine: the one having reference to vigor, strength and robustness—properties requisite for the male, and the absence of which renders one contemptible and subject to the disgraceful epithet of effeminate; the other being characteristic of softness, mildness, delicacy and beauty, and all other womanly qualities. The female is narrower in the chest. Her neck is of less volume; her limbs throughout are more rounded and delicate, and she has the wider pelvis—in consequence of which her step is less firm and decided.

The human body is divided anatomically and physiologically, into three distinct divisions: 1st. the Abdominal 2d. the Thoracic; 3d. the Cephalic regions.

First. The Abdominal region. It embraces the whole of the digestive and chyle making apparatus, together with the organs of generation.

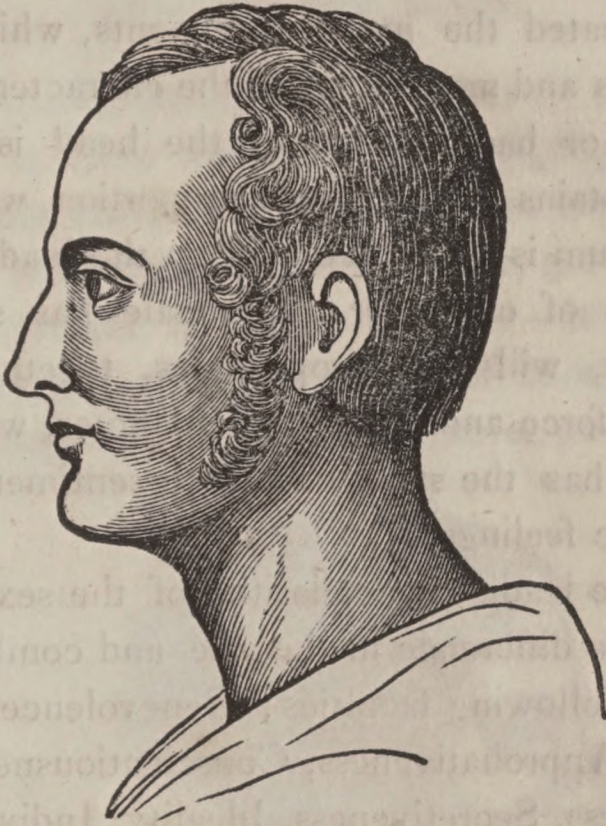
This region predominates in the female, giving the capability of manufacturing an extra supply of nutrition—a power which as mothers they must possess in order to sustain themselves and properly maintain their offspring. Some writers have fallen into a manifest error, (particularly Dr. Alexander Walker) confounding the function of these organs with those comprising the Thoracic region, and saying that the “vital system” is larger in the female than in the male. They make *nutrition* and *vitality*—two terms wholly distinct in their signification—synonymous.

Second. The Thoracic region. This important part of the body is the centre and great container of those organs to whose functions are ascribed respiration and circulation, embracing particularly the heart and lungs. This region predominates in man, and to it must be ascribed his greater size, strength and impetuosity, owing to the fact, that the quicker the sanguineous circulation, the more active, physically and, under some influences, mentally, are we. Man leads a life of greater activity and exercise than woman. From this, also, the muscular system becomes more developed, and in man it stands out the most clearly; also, in them, particular muscles can be more distinctly defined.

The positions occupied by these two separate regions are marked in the figures. By an attentive observation of their location, you will be enabled to decide very correctly in what degree they are developed in those whom you meet daily—whether one overbalances the other, or whether there is a true and natural proportion between them.

These organs have to do, mainly, with the body and man's physical nature. The remaining region belongs more directly to mind and powers of sensation.

Thirdly. The Cephalic region: embracing the head, containing the brain proper, the medulla oblongata, the roots of the cranial nerves, the face, and the blood-vessels supplying these various parts. The characteristics which distinguish male from female, are very strongly marked in this region. So clear are they, that one who has had experience in this department, can point out a male from a female by the skull alone.



At the head of this article is a well-balanced (phrenologically speaking) male head; and a well-proportioned female one is presented at the close. The qualities peculiar to each can be explained and understood better by having reference to these cuts, than by any other means.

The male head is larger in size—broader from ear to ear—has a higher and deeper forehead—is also broader in the occipital region, and will uniformly measure more from ear to Firmness. The female head is narrower in the base—higher and fuller in the coronal region, where

MARRIAGE AND LONG LIFE.

The influence of marriage on health and human happiness, is an interesting and important inquiry. As this institution is based on the natural laws of the human constitution, there can be no doubt, but that its relations, when properly entered into, are productive not only of happiness, but of a greater increase of health, as well as longevity of life. A European philosopher has recently made very extensive observations on this subject, and collected a great mass of facts which conclusively settle these points. His researches, together with what was previously known, give the following remarkable results. Among unmarried men, at the ages from thirty to forty-five, the average number of deaths only are eighteen. For forty-one bachelors who attain the age of forty, there are seventy-eight married men who do the same. As day advances, the difference becomes more striking. At sixty, there are only twenty-two married men alive, for ninety-eight who have been married. At seventy, there are eleven bachelors to twenty-seven married men; and at eighty, there are

nine married men for three single ones. Nearly the same rule holds good in relation to the female sex. Married women at the age of thirty, taking one with another, may expect to live thirty-six years longer; while for the unmarried, the expectation of life is only about thirty years. Of those who attain the age of forty-five, there are seventy-two married men for fifty-two single ladies. These data are the result of actual facts, by observing the difference of longevity between the married and the unmarried.

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