











MRS. DEIDAMIA CHASE

TRIALS AND TRIUMPHS OF AN

ORPHAN GIRL;

OR THE BIOGRAPHY OF

MRS. DEIADAMIA CHASE,

PHYSICIAN AND PHRENOLOGIST.

BY MRS. L. M. HAMMOND.

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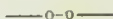
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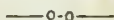


The friends and acquaintances of Mrs. Chase have been anxious to know her history, and to learn through what successive steps she has passed, to arrive at the position she now occupies in her profession. A biographical sketch of her life was published in May, 1852, in the "American Phrenological Journal," but only a few of her friends had the privilege of reading it, and having been questioned in regard to her life so often, it was thought the easier way to communicate an answer to these questions, by the way of the following pages; and to these friends this volume is respectfully dedicated by

THE AUTHOR.



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P R E F A C E .



We have but a few simple objects in the following work ; yet some one of these objects may be of use to each and every reader, if put in practice.

A few of the results of hereditary influence can be found, as illustrated by some of the traits of Mrs. CHASE's character, which were received from her ancestors.

Her peculiar traits of character—tastes, affections and disposition, may be read in her history, from beginning to end.

We have also given a few illustrations of Phrenology—her favorite study and profession—which should be better understood by each and every one, to assist them to become what they should be, and what they can be.

The use and necessity of the practice of medicine by her own sex, have suggested many remarks on the subject, and which we trust will stir up the minds of more of them to assume their rights in this branch ; and at the

end of the work is appended a list of receipts, which may be of value to all who wish to apply them.

But our main purpose is to show the reader what may be accomplished by perseverance. How one can rise by fixing their standard high, and using all their best efforts and judgment to attain to it, far superior to their most sanguine expectations.

If they wish thus to rise, follow her through all the sorrows, anxieties, ill-health and discouragements incident to the youth of the orphaned girl: then through all the long years of toil and privations, in raising a large family, which she endeavors to teach so as to become good and honest citizens—and all through the whole, keeping her mind's eye fixed upon the goal, casting an occasional retrospective and prospective glance over the path, to see if she were walking aright; and then, when her duties to her family have become lighter, and they more capable of sustaining themselves,—we see her progressing with speed to the point where she has aimed—which has been the object of her existence. A bright example to those of her own sex who would wish to follow her.

CHAPTER I.

Ancestry—Their physical and mental characteristics—Button Hill and Mill Brook farms—The husband and infant's loss—The little doctress—Educational advantages—The old-fashioned school house and new-fashioned teacher—Erroneous physical education—Ill health the result.

The town of Brookfield, Madison County, N. Y., in the last years of the eighteenth century, was almost one dense forest, and only here and there small settlements, hemmed in by the lofty barricades of nature. A few enterprising souls had emigrated from the older States to settle the new ones, and among these hardy pioneers was John Button, who, with a family of five sons and seven daughters, bought and settled two hundred acres of wild land in Brookfield.

The situation of this farm was a beautiful one, and so elevated that when the forest was cleared away, it afforded a prospective view of the whole surrounding country, and from this circumstance it derived the name of Button's Hill. This settlement commenced in the year 1794.

Anna Button, wife of John Button, was a practitioner of Obstetrics from early married life, and practiced till nearly eighty years of age,—almost always riding on

horseback alone through the forest, the roads being only designated by marked trees. No masculine rival ever disputed her right to this branch of the practice, and till toward the last years of her life, there was not in all the surrounding country, one who was ever called upon to officiate, unless in a case where accident prevented Mrs. Button's attendance.

During her long practice, she attended mothers, daughters, and grand-daughters, as they successively reared their families, and was never known to lose a patient.

She implanted the spirit of industry and perseverance in the breasts of her athletic sons, who thinned the forest of the hideous wild beasts which nightly prowled around their dwellings and robbed them of their flocks,—and turned their habitations into fields of luxuriant greenward, to sustain their own domestic herds. The daughters were no less indefatigable in their efforts in smoothing the rough corners of wild life. Large bodily size, and strength of nerve, muscle and sinew, characterized this people :—an incident in point.

Mr. Coon—father of Anna Button—while living in Connecticut, was killed from the visitation of a hurricane, which swept everything in its devastating course. The house in which Mr. Coon lived was blown down, and he was crushed between two heavy falling timbers. Mrs. Coon, although in delicate health, came to his assistance, fearless of danger to herself, and quickly seized the heavy timbers and threw them one side, releasing the mangled

corpse of her companion,—removed the clotted blood from his mouth,—clasped in her arms the once powerful man, whose ordinary weight was one hundred and eighty pounds, and carried him to a building which had escaped the violence of the hurricane.

This extraordinary strength of nerve, and coolness in case of emergency, which characterized Anna Button's mother, was also as singularly developed in her, and was transmitted in its primal power to some of her progeny.

They were also a long-lived race, as John Button died at the advanced age of ninety-two,—Anna at the age of ninety-seven, and John Button, Sen.,—their father—at ninety-three, while Elias Button, brother to John, Sen., died at one hundred and five years of age.

John Hancock Button, was the seventh child and second son of John and Anna Button. He was born in the year 1777, in the midst of the Revolutionary war, with all its horrors and soul-stirring scenes. He imbibed all the strength and size of body which his parents possessed, with the fineness and strength of mind which were marked traits of his mother, and in feature was nearly her exact likeness. He was noted for his great musical talent,—power to understand the dispositions of others—and a faculty to please. His was a soul full of generosity, which drew around him a large company of friends and admirers and he frequently spent the greater part of the night, singing to them, who as often expressed a desire to sit up till broad day-light to hear John H. Button sing."

All the old martial quicksteps which animated the souls of our nation's fathers,—by the thrilling music of his voice or fife,—stirred the hearts of these her sons to maintain their hard earned freedom.

John H. Button married Miss Polly Welch, at quite an early age ; and his father having purchased a farm on the flats not far from the Unadilla river, gave it into his care. A beautiful creek ran through this farm, "Button's Mill Creek," and there they erected a flouring mill or "grist mill" as it was then called, besides mills of other descriptions.

Here he commenced life with seeming prosperity before him, with a helpmate whom he tenderly loved and who was also as worthy of his love.

Polly Welch was reared in comfortable if not wealthy circumstances—nevertheless was taught all the duties of the housekeeper. Mild and unassuming in her disposition, yet persevering in industry. The order and taste which marked all her household affairs, plainly described the well-educated farmer's daughter of those days. She was a member of the Baptist church, and was a faithful follower, and example of Christianity. Her religion consisted not merely in forms and belief,—but the chief adornments were Charity and a beautiful faith which sustained her in her early death.

Deiadamia Button, the subject of this biography, was the oldest child of John and Polly Button, and was born in the year 1802. Health and happiness reigned in the

quiet home, till the birth of the second child, John A. Button : and from this time Mrs. Button's health began to decline, gradually but surely, for the fatal seal of consumption was set,—and the loved and loving one, on whom so much of the happiness of husband and children depended,—was doomed to an early separation from them.

As the gradual poison wasted her constitution, her inner being daily grew in hope and believing :—her solicitude for earthly things grew less, except in regard to her husband and children. For him her anxiety seemed to depend upon his choice for another world, and she earnestly exhorted him to put his whole trust in God—lay all his cares and trials upon Him, and be a meek follower of Jesus :—then she should meet him in a better world, where sickness and sorrow never enter.

For her children she had the greatest solicitude—they were helpless beings and would be cast upon a selfish world, without a mother to instruct or warn. They might be well cared for, but who can teach and guide the youthful mind with the gentle forbearance of a mother ?

As an illustration of this care, together with her faith in the care of an All-wise Father, an incident might be related ; and the mother's look and tone became so impressed upon the mind of the little girl that it never could be erased :—She gave the boy a piece of cake.—The little girl looking up into her mother's face, innocently asked for a piece. Their childish, dependent looks reminded her how soon they would be deprived of a

mother's protection, and laying her hands upon their heads, looking toward Heaven till the tears fell fast, she said :—" Oh ! God, thou who hearest the ravens cry, feed and protect my children when I am gone."

A few months after this she lay upon her dying bed : friends and relatives, a goodly number, surrounded her, loth to part with one they so dearly loved. To each she gave her dying injunction and parting farewell. To her husband—the partner of all her joys and sorrows—the choice of her heart—she committed the care of her children : gave him her last wishes, and tenderly bade him adieu ; then looking upward, whispered,—“ Oh, Jesus !—Sweet Jesus ! I come,”— and her pure spirit winged itself to a brighter world, to chant her songs of joy with the happy congenial spirits there.

After her death, Mr. Button placed his daughter under the care of a sister-in-law, and the son with a sister, where they were tenderly provided for and watched over. But the strong attachment of the little girl for her father and brother made her really discontented and she actually pined for want of their society. She was so anxious to see them, that she took occasion once when her uncle and aunt were gone from home, to travel home, a distance of seven miles. When nearly there she met her father, who took his little five-year-old darling in his arms to rest her weary limbs, and soothed her childish fears by taking her to her brother ; and the meeting between the infant children drew tears from the eyes of all who saw

them. They were happy with each other till the little girl began to inquire for her mother, and when told where she was,—could not understand why it was that “mother should be kept in the cold ground so long.”

The children were allowed to remain together, and they spent much of their time wandering in the woods in search of “mother,” and finding their search fruitless, would sit down upon the mossy turf to listen to the plaintive notes of the cuckoo, and fancy it was mourning with them for their lost mother.

But time soothed their childish griefs, and their wanderings in the wood were for the wild flowers and medicinal roots and herbs. The flowers were gathered and made into beautiful wreaths and bouquets for the amusement of playmates. It would be a charming sight, even now, to behold the little innocent, her cheek flushed with the glow of health,—her dark hazel eyes gleaming with satisfaction,—decked with wreaths and bouquets of her own manufacture, and arranging them for her associates.

The roots that were gathered, she carried to her grandmother, the aged doctress, and of her learned their names and medicinal uses : and when the epidemic, so well remembered by the oldest inhabitants of those parts, in the year 1814 raged with such fearful violence, her father's life was undoubtedly saved by the timely relief afforded by the “hemlock sweat,” which our little doctress assisted so much in administering, and the “spice-bush,” or “fever-bush” tea, made by her own hands, which

were the only medicines used, and he was restored to health, while his friends and relatives were dying around him, many of whom were no more dangerously seized with the disorder than he.

A lapse of two years had intervened since the death of his wife, and Mr. Button saw fit to unite himself in a second marriage, with Miss Esther Bentley, a young and beautiful lady of a respectable family. After being comfortably settled with his wife, he placed his children under her care, but being unused to the care of a family, she but little understood how to administer to the many little wants and needs, which are a part of their very natures. Consequently, Mr. Button, who was a kind and tender father, became the sharer of all their childish joys and sorrows,—attending to their many little wants, with all the affection which any parent can bestow upon the children of a lost but cherished companion.

Any instruction by the way of amusement, which could please and instruct the infantile mind, was offered them by him. From the great book of Nature, he taught them their earliest lessons. From the starry heavens, he taught of the wonderful planets and constellations, and of the Great Being who placed them there:—from the verdant earth, the luxuriant fields of golden grain, and the sweet-scented flowery lawn, he taught of the bounteous Hand which bestowed so many things for comfort and pleasure: and as years passed by, the younger half-brother and sisters were sharers alike in these paternal

instructions. Thus pleasantly among the loved ones, passed the happy days of Miss Button's childhood and early youth.

At the age of twelve she was sent from home to a select school, in the town of Lenox, a distance of about fifty miles from home, there being no good opportunity for obtaining an education in Brookfield at that time, except common schools; the character of the education obtained in these schools may be illustrated by the following:

The first school-house where she was sent to school, was a dilapidated log tenement, which had been deserted by its former occupants for fear it would tumble in upon their heads, and as education was of secondary importance, this house, or hut, was accordingly considered good enough for a school-room. The seats were made of slabs with angular holes in each end, into which were inserted rough crossed legs, that reached so far out on the floor, that almost every day, some unlucky urchin was prostrated by his carelessness in blundering against them.— There were no backs to these seats, and they were so high that but few of them could reach their feet to the floor, and with their arms leaning on the writing desk, (which surrounded the room, in front of which these seats were placed,) it is a wonder if they grew to man and womanhood, without crooked backs and limbs; and to sit there all day long with no change, only sometimes, while reciting their lessons, they turned their backs to the sharp edge of the desk, which in a measure relieved

the continued, and most painful strain upon the vertebral muscles.

The roof of this house was so well ventilated, that in several heavy rain storms, Miss Berry, their teacher, was obliged to spread her umbrella to protect herself and the little girls, while the large boys were obliged to stand and take the unpleasant shower-bath. The children all loved Miss Berry, she was so kind to the little ones, for when they had fallen asleep, she would make a soft little bed upon the old cross legged table, and lay them on it. But with all this kindness, some people found fault with her, because she had some new fashions about pronouncing words and teaching the alphabet.—She spoke the word “girls,” instead of “gals.” She said “chest,” instead of “chist,” “chair,” instead of “cheer.” &c. Before this the alphabet was taught to the little scholars thus, “A beside of a, B beside of b. C beside of c.” and so on; but in their haste it was supposed by the little ones to read, “a bis’f a, b bis’o b, e bis’f c,” &c.—The letter “Z” was called “ezzard,” “John,” was spelt “Iohn.” “Aaron.” was spelt “great A, little a, r-o-n. Aaron.” So much for the advantages enjoyed by scholars in acquiring the rudiments of language at that time. They had no “Pictorial Primers,” for little ones’ advantages, but books with pictures in were not allowed in school at all, as it was thought the pictures would take the scholars attention from his lesson, and one caught looking at a picture was punished severely.

Spelling Book, Geography, and a small reader, the "American Preceptor," were the main studies allowed at that time, while a few of the oldest scholars were taught writing; but Grammar was made sport of, and one who dared to brave the scorn of all, to study it, was made the butt of ridicule. A very few of the boys studied Daboll's Arithmetic, but it was considered unnecessary for girls to know even the simplest rules in Arithmetic. A work on Physiology would have been burned, as improper and indecent. So much for the liberality of those times.

The second school-house was a trifle better than the first, but was also an old log farm-house. The first framed house Miss Button ever attended school in was at the age of eight years, which undoubtedly was the first one in the town of Brookfield. This was considered one of the greatest wonders of the times. The house had a huge fire-place, and was not plastered; indeed a plastered school-house was not known or heard of, till she was a woman grown.

But at the school in Lenox she found many advantages over the common school, and feeling much at home among the friends with whom she resided, (as they were old friends of the family,) the year which she spent here in the pursuit of knowledge, was a happy one.

But the greatest boon for which her young heart thirsted, could not be fully granted her: for toward the close of the year, her health began to fail, and another

term, which had been contemplated, could not be granted, as it would have been, had not the condition of her health prevented.

This failure of health might have been avoided, had she been taught the laws of her own constitution, and thereby have known how to avoid imprudent exposures to cold, which resulted in so great disaster to her health, and likewise would not have debarred her from the great benefit she would have derived from a longer application to her studies. But Physiology was considered, as we have before remarked, an improper study for the young, consequently, many a well-disposed mother has deferred teaching her children the nature of their own constitutions, and the means whereby they might protect and preserve their health, till too late. In this case much pain and sickness through her life, might have been prevented by a little timely advice. When will parents learn to cast aside this false delicacy in all which relates so much to the health and happiness of their children!

This situation of her health led her to inquire into the cause of its derangement, and as she learned one thing in Physiology, there appeared others of equal importance, till the study of the human system, became to her the greatest of all studies, and she here learned many great truths in regard to the cause of disease and its effects upon the constitution.

Upon her arrival home the joyous greetings of parents,

brothers and sisters, swelled her heart with gratitude, with the thought that a happy home was hers when sickness debarred her from other comforts. The first and best care was paid to the restoration of her health :—air and exercise, her chief physicians. A little medicine, prepared by the widow of a Dr. Oles,—a botanic physician who had once had a considerable practice, and who had instructed his companion as a helpmate in his professional duties, and had left her to continue his labors, which she did for some time,—was of more benefit than all she ever received from any other physician, and under this treatment she slowly regained, in a measure, the ruddy glow of health which her cheek wore previous to leaving home. But an entirely sound constitution could not be warranted her, as the cares of the family increased by the illness of some of its other members, and an additional share of the household duties devolved upon her, which of themselves prevented a proper attention to health, and likewise increased the predisposition to disease. However, as the household cares became a necessity, she cheerfully lent her strength to the restoration of it in others.

CHAPTER II.

The great calamity—The little doctress again—Warning—The parent's last teachings—The song at the gates of the upper world—The crush of sorrow—The home broken up—Inheritance—New Lessons—Relief from tyranny—The old homestead—The cherub sister's flight—The song of sorrow—Matrimonial refusals.

At the age of fourteen, Miss Button with the rest of the family, were severely afflicted by an accident which befel her father. He, in company with others, was clearing land. He had cut off a large tree which had lodged on a smaller one, and which he attempted to cut off also ; but the jar of the first stroke of the axe upon the small tree, caused it to spring, which threw off the large one, and ere he was aware, it was coming upon him as he lay upon the ground, where he had been thrown by the sudden rebound of his axe. He sprung, but only to clear his head and one arm from the tree, while his body was crushed into the earth. As quick as possible, the tree was removed, and but a small spark of life was found to remain, which would not have been, had not the earth been quite soft, as it generally is in the spring of the year.

He was placed upon a litter, and carefully borne to the house where consternation had taken possession of its inmates.

A jury of physicians were immediately summoned, who set the broken bones as well as possible. A painful illness followed, but after a season he began to recover a portion of his former strength, but only so as to be able to hobble about from one place to another.

The tasks bore heavily upon Deiadamia, to whom the care of the sick man was in a great measure trusted; besides this she attended to many of the household duties. Mrs. Button being in ill health at the time: and when the critical period arrived, and the aged grandmother sent for, who came too late, our little doctress was obliged to put in practice all the knowledge she had previously obtained, and with not a single soul to assist her, performed the duties of accoucher for her mother. When her grand-mother arrived, she was very much surprised as well as satisfied, and pronounced the whole well done.

Her father was now some better, and she thought she could take the care of her mother upon herself, with the other housework. But this task was too much, when combined with the anxiety about some unpleasant symptoms in her father's case, which rendered it possible that he might be taken away, and imposed so heavy a burden upon her sensitive nature, that her health began to fail. But she spared no pains to make her parent comfortable.

for the love she bore him surmounted all other considerations. She gave herself but little rest, and when a few leisure moments offered themselves, she sat down by the bedside with the Bible in hand, to read some portion of the Scripture, which had become so interesting to the sick man :—a change had come over him, since reflecting how near to the brink of the grave he had been, and yet snatched from it for a season, that, it seemed, the last wishes of his first companion might be realized ; or that he might become more purified from the alloy of earthly things to prepare him for a union with heavenly things.

He now saw where he had erred, and evidently endeavored to make amends for past errors, by teaching and exhorting all whom he saw. His daughter profited much by these instructions, though she could not see and feel that it was God's will to take away her beloved parent, and this feeling, with the overwhelming grief which at times oppressed her, made her feel as though she were an outcast from the love and care of a Heavenly Father. But these instructions proved of invaluable benefit to her afterwards, when in the deepest affliction, with no one to advise, these passages, and his advice cheered the otherwise gloomy way.

Her father had been only partially released from his bed of sickness but a few months when he was severely attacked with inflammation of the brain which terminated in his death.

About a week before his death, a singular circum-

stance occurred, which it might not be out of place to insert here :

Miss Button and a cousin of hers were watching with the invalid. The physician had told them that he was getting better, consequently they felt much relieved with the hope that he was, and the evening passed pleasantly away. About midnight they concluded that each should sleep a part of the remainder of the night, and Miss Button spread a soft comforter down by the cheerful fire which brightly burned on the hearth, and lay down to get a little rest. She had just composed herself and for a few moments quiet pervaded the house, when suddenly they heard a noise, which seemed like a cannon ball which had struck the top of the house, and shook it to its foundation ; even the glass in the windows and dishes in the cupboard rattled. In an instant it seemed to fall from there to the garret floor, from there to the chamber floor, and from there to the spot where she lay. Springing upon her feet, the invisible ball seemed to whirl, until by degrees it ceased as any ball naturally would, which had fallen with such force. What seemed most strange, it appeared to be rolling close by them on the floor, yet their eyes could see nothing. To ascertain if possible if there was a natural cause, they searched the house from garret to cellar, and from kitchen to closet, and not a trace of anything having been removed could be found. No obvious cause could be found out of doors or in. Somewhat startled by it, they spoke to the sick

man, who had been aroused by it; he did not seem to be at all disturbed, but only said, "My daughter, don't be frightened, though it be a warning of my death." But sleep visited not her pillow that night, for a strange fear had taken possession of her, that she might be suddenly bereft of a father's care. And but too truly were those fears realized, for in a few days a complication of diseases seemed to set in which baffled the skill of the ablest physicians. Here she observed the treatment which he received at the hands of some of the most skillful physicians was erroneous, and wicked, who after having found it impossible to raise him, improved the opportunity to try experiments with him, which, had he not possessed a remarkably strong constitution, would have hurried him out of the world sooner than it did. Whether these physicians ever gained much knowledge in thus torturing the poor sick man, the friends have never ascertained; but he at last sunk under his pains. He seemed to be happy to know that he was near his end. His voice had failed, and he was able to speak only in a whisper, and each one came as he called for them to his bedside. He seemed the most loth to part with little Eliza, his darling pet of five summers. She was too pure and guileless to be left upon a heartless world so young; true she had a mother, but there was a large family to look after, with none to assist her, and he knew he could not leave them independent of the world relative to pecuniary affairs.

He evinced great anxiety for his two eldest children,

who would be entirely orphaned, and especially for Deidamia, for he realized that a young female, alone, would be exposed to thousands of dangers to which a young man would be a stranger: he knew that circumstances were always against the orphaned female, and with her delicate health, it would be a severe bereavement to bear with all. To this effect he warned her, as she leaned to catch the almost inarticulate words, which came as warnings from the spirit land. Suppressing with all possible effort the rush of sorrow which nearly overwhelmed her, she listened, tearless, to the last desires of his earthly existence, which were:—"My daughter: do the best you can, and seek God with all your heart." He then sunk away and appeared to be gone, but in a few moments revived, and an unearthly smile illumined his countenance, and with a voice clearer than ever in health, sang:

"To see a Pilgrim as he dies,
 With glory in his view,
 To Heaven he lifts his longing eyes,
 And bids this world adieu,
 His friends stand weeping all around,
 And loth to let him go,
 He shouts with his expiring breath,
 And leaves them all below."

Then shouted—"Glory," and was gone. He did not immediately expire, but remained in a semi-conscious state for several days, when at last a few convulsions terminated life. Between the last convulsions, the only recognition he gave of consciousness, was to gently

pass his hand over the silky hair of his infant a few times, in the arms of its mother, as she stood by the bedside. When he had safely passed the river, a smile of peace remained upon the earthly clay he left behind.

This bereavement came so severe upon Deiadamia as to make her wild with grief; at the funeral the services fell upon her ear with as much effect as upon the walls: nothing could she realize—all seemed like a misty dream—only she had lost her only friend,—and when he was carried to the burial ground, her feelings so overcame her that she was unable to move, and her friends were obliged to carry her to the house near by; when alone in her room, prostrate upon her bed, she tried to weep—tears refused their consolation,—and her parched soul prayed for death. But we will leave this distressing scene, for neither tongue or pen can portray her anguish.

She was now homeless and destitute, as her father's property was nearly all consumed to defray the expenditures of his sickness and funeral; all that was left went for the support of the younger ones, as Deiadamia and her brother Avery had wealthy relatives who desired they should make their home with them, consequently nothing was left them, except some articles of clothing and furniture left by their own mother.

An inheritance was lawfully theirs, by the way of their grand-parents, the Welches, who died in the year 1814, with the epidemic, but some of the money-loving uncles

and aunts had grasped at it, and worked it into their own pockets, while others as well as these children had none.

However, when the family affairs were all arranged, Miss Button went to live with an aunt, a sister of her own mother. Her new situation ought to have been an agreeable one to have healed an almost broken heart ; but it was far otherwise. Her health had failed under the accumulated burden of anxiety and sorrow, and the labor required of her, with no one to solace her hours of grief, and even to be severely reproved for grieving at all, was too much. And when sickness came, the comforts of home were not here ; even ill treatment was of common occurrence at these times, which did not prove at all favorable to health. One occasion we will mention,—but first we will say, that what was in the beginning with this aunt, a close, saving, and industrious disposition, had by constant stimulation, developed all the penuriousness of a mercenary nature, and thereby allowed no room for the better feelings of humanity to thrive, and without realizing it, perhaps, crushed and extorted the very life out of those dependent on her. Her companion was also similarly constituted, therefore, no chance was left for improvement. But to the illustration :

Miss Button was sick, and not having had any medical aid or the least assistance,—her aunt came into the room and said in an angry manner,—“ I can't help it if you are sick ; you must make as little trouble as possible, for I don't know as your uncle would get the doctor if you

should die, as he would have the bill to pay. Now I hope you will take a lesson from this, and take care of your health in future."

These bitter words stung to the quick one so sensitive. She thought how could she take care of her health any better, when driven to labor beyond her strength, and the spirit goaded and kept down by harshness. For several days she suffered much distress with no relief, till nature effected its own cure.

Here, indeed, she learned a new lesson in the book of experience, which taught her that this world was not as she had fancied in the peaceful days of childhood—all glad and beautiful, free from care and anxiety,—but that there were many lonely and thorny paths, in which the homeless orphan is compelled to walk,—that there are but few who care for the dependent or distressed,—and there are but few homes like a father's home.

When sick at heart in learning this too severe lesson, and finding such a wide difference in feeling between herself and uncle's family, she tried to find an alleviation from this continual gloom, when opportunity afforded, in mingling with her old associates, friends, some of them, with whom the best affections of her heart were entwined, who had been taught at the same school, and mingled in the same innocent childish sports, and as each arrived at more mature years, had joined in the same society in their parties of amusement, &c.

Feeling that she could commune with them freely or

could speak of her sorrows with less restraint, and thus by having some sharer in the burden, it would be a little lighter to bear. But always when she had been enjoying herself with these endeared friends, she was sure to be severely reprov'd by her aunt, who decided that, "should she remain with her family, she must at once reject those of her companions who did not move in circles of wealth, and select those who were among the most wealthy and aristocratic, or where she wished her to associate,—as the possessor of wealth was in her estimation, the possessor of all earthly happiness. On one occasion when Miss Button wished to accompany home a young lady of her acquaintance, a cousin, she was plainly told that "if she did, she should never enter her door again; she should throw her clothes out of the window, &c." Although she was strongly advised to seek a better home, yet she thought best to comply with her aunt's commands to remain, though not without a severe conflict in her own mind, as these were friends for whom she had the deepest regard and affection, although they were below her uncle's family in rank of wealth. Nevertheless she knew of no better method than to comply, though it opened still wider the wound of affliction, which had never healed from her sad bereavement, for trial upon trial had been heaped upon her till it seem'd her heart would burst with its oppression, and it seems she knew not whither to look for counsel; she endeavors to fulfill her parent's last wishes, and earnestly searches the Scriptures, and in

agony of spirit, "Seeks God with all her heart." She wanders into the dewy night to find some retired spot to unburden her soul in prayer, striving thus to obtain the consolation of religion ; but she does not see the way—the future is darkened, and she wildly calls for father or mother to teach her. Gladly would she have received them, even in their robes of death,—but no parents answer to her call—no friendly voice is near, and ere she is aware, the bright orb of night has traveled quite across the heavens, and she returns to be bitterly reproached and accused of that which was the farthest from her thoughts. These accusations were too cutting, and she retires to her room to weep the night long. While in the deepest despair, a vivid impression presents itself to her mind, that these, her oppressors, would yet with all their wealth and pride, fall to degradation and suffering ; their children would be a shame to them, and theirs would be "a house divided against itself which cannot stand ;" and they would be shunned by those who were once proud to call them friends.

When she aroused from this reverie, she was startled by the impression which was presented. Nevertheless, it has proved to be even as she dreamed. In after years a daughter came to shame ; much of their property was wrested from their hands, their sons could not agree, and they became in truth a house divided against itself.—This aunt died suddenly, and the uncle became a solitary being,—a companion for no one, who pined away, and

died a singular death, and the children quarrelled over the ruins of the property, till most of them were beggared, while those who gained the little were never made happy with it.

The succession of sorrows which Miss Button suffered, induced the appearance of consumption, to which she had been previously predisposed. At this distressing crisis, the sympathy of her paternal grand-parents became enlisted in her behalf, and who, when they had learned how she was situated, determined at once that she should leave so unpleasant a home, and, till a better situation offered, she should remain with them. This offer was gladly accepted, and in the quiet home of her grand-parents she felt relieved from the tyranny to which she had almost necessarily been compelled to submit.

She had now quiet and leisure to study into the nature of the Scriptures and religion. With the teachings of Jesus Christ for her guide, she calmly fixed her mind upon firm principles, and determined, by the help of God to follow them; and this resolution became a comfort to her soul.

She was now sixteen years old, and she thought that, after a thorough study of the Bible, she had sufficient judgment to decide upon, what creed or church was the most reasonable or congenial to her belief. As soon as her friends ascertained her disposition to unite with some class, each one seemed eager to help her to their church. Mr. A. invited her to attend his church, and recommended

her to it, and Mr. B. would give her a chance to ride with his family to his church. They were all very much surprised and disappointed, on finding that she had determined on uniting with the Unitarian, or Christian church as it was called. However, she chose to follow the dictates of her own conscience in this matter, and the effect was a much happier frame of mind.

She was daily learning deeper and holier lessons of resignation, which prevented the wounds of affliction being opened afresh, for here she often visited the graves of her parents, on the old Button Hill farm. They were resting side by side, and although time had softened her sorrow, yet these scenes aided memory in vividly recalling the past, which she now lived over again, and alone between the graves of her parents, the dearest spot on earth. she often knelt and poured out her soul to the "Father of Mercies;" and in her earnest supplications, she believed she received the promise that there was a good work assigned to her, which she must yet accomplish, and that her last days should be her best days. The confidence with which she received these impressions, inspired her soul with hope, and kindled the fire which was never after extinguished.

Here, too, was the old homestead, where her mother and father had lived and loved: the mill creek, where, with her brothers and sisters, she had sported away childhood: the craggy ledge, where they had fancied that at the mouths of its numerous caverns, they could

hear the howls of wild beasts, which they thought were concealed within: the great and little falls, where she had sat for hours, watching the foaming waters as they dashed over the rocks, from the height of forty feet in one fall, and fifteen or twenty in the other; and thousands of other reminiscences helped to soothe with a gentle sorrow the homesick orphan.

She often met with her much loved brother, whom she had not seen since their separation, till she came to her grandfather's; she also visited with her other brothers and sisters. Their first meeting was an affecting one, for she loved them as dear as life itself, and when she came to part with them again, her feelings were too full for utterance. It seemed the greatest trial to part with the little Eliza, though she thought she loved them all alike; but she clung so close around her neck, that it was with much difficulty she could tear herself away.—There was a foreboding that it might be the last meeting with her, and strange as it may seem, those fears were not without their meaning. She seemed in perfect health at the time, but in a few months after, Deidamia was sent for, with the summons, that if she ever wished to see the child alive, she must come soon. She was too late to be recognized by her, and soon after she arrived there, the cherub soul flew away to nestle in the bosom of its spirit father.

Not far from this time, a gentleman of some wealth, solicited Miss Button's hand, but as a union with him

would have been repugnant to her feelings, she candidly declined the offer. Her relatives had encouraged the suit as much as they could, but to no purpose ; and when they found that she intended to refuse him, were quite indignant, that she, so dependent, should refuse so good an offer :—why, it was the height of folly, and she was severely reprimanded for having chosen so unwise a part. But here she firmly stood her ground, for she considered that a union with one whom she did not nor could not love, would surely entail misery upon both. She had kept her affections, in this respect, from roaming, for at her father's death, among the resolves she made was one that she would guard her affections, and not bestow them till she was at an age when judgment would sanction her love, and should she be attracted ever so strongly, she would form no alliance till twenty years of age ; this she thought young enough to marry. However, she did form an attachment for one, whom some day she had thought to see again, but numerous circumstances had separated them, but her affections could not be easily transplanted.

It is evident from numerous letters which she received while in youth, (and we have not seen them all, as the most of them were burned long ago,) that she was very much esteemed and loved by many of her young companions : that her modesty, and maidenly virtues, as well as her accomplishments, won the lasting affection of several. She had inherited from her father, a rich and melodious voice, (to the thrilling music of which, we ourselves can

testify,) and at parties of pleasure, where she did not wish to join in the merry dance, a circle of admiring lady and gentleman friends would gather around to hear her sing, but it does not seem that any of these admirers won her affections from her first love for years.

The following lines which she composed, and were written about the time when suffering under the deepest gloom, were found among her papers :

T O T H E S U N .

Thou glorious orb, supremely bright—
 Just rising from the trees,
 To cheer all nature with thy light,—
 What are thy beams to me ?

In vain thy glories bid me rise,
 To hail the new-born day :
 Alas ! my morning sacrifice,
 Is still, to weep and pray.

Oh ! never, never, while I live,
 Can my heart's anguish cease .
 Come, welcome Death, the mandate give,
 And let me be at peace.

DEIADAMIA BUTTON.

CHAPTER III.

Independence—Parental friends—The Student—Religion—Sundered ties—Principle in Matrimony—Personal attractions of a suitor—Matrimonial engagement—The paternal inheritance.

She now began to feel that she had ought to maintain herself, if possible, by her own exertions, while she was able, so as not to be a burden to her aged grand-parents any more than she was obliged to. She knew they wished her to have a good home, and they were able, as far as wealth was concerned, to provide her one; but should she become so ill as to require much care, it would be too great a task for them; the fear that this might be the case, made her somewhat unhappy.

Some of these gloomy forebodings might have been induced by the condition of her nervous system; however, she did not sink under them, for her deliverer came in the person of the venerable Dr. Hackley, her father's family physician, who had always been interested in the welfare of the family, and when he had learned of her situation as to a home, and of the state of her health, sent for her, with the request that if she would come and live with them as long as she chose, if it were all her life,

she would be welcome ; for they were alone, their children were all married, and it would be a comfort to them, as well as perhaps a benefit to herself, for her health should be carefully attended to, and restored if possible. This offer she heard and accepted, with a heart overflowing with gratitude, and she immediately repaired thither.

Her new home was an agreeable one. The good old doctor and his wife evinced the tenderest regard for her welfare. Her health could not be otherwise than promoted in this quiet abode, removed far from the selfishness of those to whom she had looked for friendship—far from the scene of her first and greatest sorrow—far from anything that could remind her that, as an orphan, she was to be neglected and trodden upon. Here she was kindly and tenderly nursed into cheerfulness and health, and the doctor showed so much paternal care as to write some reproving letters to her relatives, in regard to a false and slanderous report, which her aunt had circulated concerning her, which she did, probably, to justify her own ill conduct toward Miss Button while she lived with her. We cannot believe that this aunt considered the consequences of her thoughtless reports ; but now, that she is not alive to explain her reasons for so doing, we only mention it so as to disabuse the minds of those who are alive, of the erroneous ideas they might have received from these reports.

No one since the death of her father had been so much like parents to her as they, and happily did they observe

the deep gloom which had settled upon her countenance, was gradually wearing off; and that the sallow cheek was being exchanged for one of a livelier hue.

Dr. Hackley possessed a large and well selected library, consisting of Religious works, Histories and Narratives, besides his valuable Medical Library, and to all of these not excepting the medical, she always had free access. Her time was much at her leisure, consequently she employed a great share of it in reading and studying. Works of romance suited her taste, but they did not satisfy her religious feelings, therefore she studied the works of the best men on piety and the principles of religion. Aside from these, the study of the Medical Science and the Human System became the most interesting. She could daily have an opportunity of observing the difference in diseases, their different stages, their causes and their cures, according to the Allopathic treatment, and likewise of observing the arrangement of the bones of the Human system, (as the Doctor's anatomical skeleton always hung in the room allotted to her) where she had abundant opportunity to examine all its minute arrangements, and by the aid of Physiological works she learned their names, their uses, the ramifications of the bloodvessels through the different parts of the system, the situation of the glands, nerves, muscles, &c., &c. All this seemed to her a divine study, to examine and learn how the curious workmanship of the image of the Creator was formed and arranged. The worthy Doctor,

observing how eagerly she sought for improvement, assisted her in making plain, many of the obtuse terms used in Physiological works, and often called upon her to assist in compounding medicines. Here she learned what poisons were used in their practice, though people thought in those days, that they were all good, "if the doctor said so." However, she was of the opinion that there were enough medicines, harmless in themselves, in the vegetable kingdom, to dispense with those poisonous minerals, which she felt aware, would in their nature, injure the system more than they could benefit it. But a controversy with the physicians of those days, when they were so strongly fortified by the Faculty, would have been out of the question, particularly so, in the person of a young woman, alone and uneducated in the rules of the Science.

She rapidly advanced in these acquirements, for the long winter evenings were devoted to study, and she often became so interested in it, that the hours which should have been allotted to sleep were spent with the book, for which the careful doctor kindly reprov'd her, as he felt an anxiety for her health, which he was aware, could not sustain such unremitting fatigue. Her mind was so engrossed that it was quite a task to comply; nevertheless, she felt it her duty to do so. It would seem a problem to many, why she should labor so constantly to acquire a knowledgo of this science, but she often indulged the hope that she might some day become a master of it.—

She was well aware that all the knowledge she could obtain, would be an invaluable benefit to her through life, even if she could never accomplish the object for which she so earnestly hoped and toiled, and which she has in after years, so nearly gained.

While here, every Sabbath, she had the privilege of listening to the teachings of the Rev. Wm. Cotrell, the pastor of the Christian church, and many were the happy hours spent in uniting with those brethren and sisters in worshipping God, with no dissenting voice among them, no useless disagreement in regard to doctrinal views.—The tenacity with which some people adhere to their own peculiar belief, and who consider it to be heresy to believe otherwise, and condemn all who do, she always considered to be the stumbling block to thousands of otherwise excellent christians, and while she entertained this belief, she demanded the right of following the dictates of her own heart in theological doctrines, but was always ready and willing to accord to others the same privilege.

In about two years from the time she came to Dr. Hackley's, her health had gained so much that she thought herself able to maintain herself, in a measure, by her own exertions. Dr. Hackley's family wished her to remain with them, even if they did not have any occupation for her, yet she chose to labor what she could; and by making her home here, she found much employment all around among her acquaintances, in that common branch

of industry, spinning, for the manufacture of linen and flannel, (which in those times were woven in almost every household ;) and in this way she provided quite a store for the future. Many kind friends, who were always gratefully remembered, gave her good opportunities to provide herself, by her own exertion, with these things.

One of these friends was found in the person of an uncle, (she always called him so, though he was only an uncle to her half brothers and sisters.) Oliver Bentley, who offered her a good opportunity, but a serious calamity prevented it. The night before she was to have went there, his house caught fire, and this kind old uncle was burned in it, and his bones were gathered from the ruins afterwards. Her aunt barely escaped, but lived to mourn the loss of her companion, and a good share of a large property. The shock was so severe upon his mother, that she died in a few days. Miss Button lamented the loss of these dear friends, but whom she felt sure she should meet in a world of light.

As time wore on, and her judgment became more ripened by years, she engaged in matrimony to Orrin Chase, a respected though not wealthy young gentleman. Time had blunted the keen edge of affliction,—youthful ties had been broken,—partly by long absence, and entirely by an unfortunate circumstance, a recital of which would be too romantic for these pages, and too sacred for public observation.

Principle in affairs of matrimony had taken the place

of enthusiastic affection. Virtue, the greatest ornament which she believed, adorned the male or female character, was the beauty, goodness, and wealth which she sought in a companion. A man without this treasure she determined should never possess her hand. Wealth, rank, and affection, had each in their turn, been inducements for her to unite with those, in whom she suspected this gem of the soul was wanting. But a suspicion was enough, if she had reason to suppose that it was well grounded.

Orrin Chase was young, artless, and unsophisticated, and in him the beauty of virtue was indeed an ornament. This combined with his agreeable deportment, and evident affection for her, won her hand. Of his parentage, his origin, or his relatives she knew nothing—all she knew of him, was his character during the few years he had lived in the town of Winfield, Herkimer County, (where she now resided and had for the past four years.) which had been unblemished. His handsome form and features, his manliness,—won him many admirers among the fairer sex, but of them all he chose Deidamia Button.

She was now near twenty years of age, and the beauty of womanhood was observable in every form and feature. She evinced the possession of a large share of her father's disposition and temperament. Her stature was quite small like her mother; but her mild, yet unwavering dark eye—dark brown hair—regular formed features, and open expressive countenance—the independent, firm, perse-

tering, and now hopeful disposition. were strongly marked qualities of her father's appearance and disposition.

CHAPTER IV.

Marriage—The hieroglyphics of ignorance—The parting with friends—A forest home—Customs in the backwoods—Religious union—Spiritual religion—Hope—Singular case of insanity—Ideas.

Accordingly, Deiadamia Button and Orrin Chase were married April 23d, 1822. The day was a beautiful one, when the quiet little company gathered at Mrs. Brown's, a widowed aunt of Miss Button's; all seemed bright and merry, till at the hour in which the nuptials were to be pronounced by the Rev. Wm. Hunt of the Baptist order, when a terrible hailstorm arose, which seemed to dampen the spirits of all, as though it were an omen of ill-success. However, the cloud passed off with the storm, and a pleasant and cheerful company sat at the wedding supper, presaging if it should continue thus, a quiet and happy life.

Soon after their marriage Mr. Chase gathered his small property, and went to Georgetown, Madison County, N. Y., and purchased a farm of wild land, while Mrs. Chase remained in Winfield, preparing her own effects for a removal there, when her husband should have prepared a comfortable place for her reception. She now

felt very ambitious to do all she possibly could towards getting everything ready for a removal, and in her zeal forgot her ill health, and by the overwork brought on the Billious Fever, which prostrated her for several weeks, and during some of the time it was considered a very doubtful case if she ever recovered.

This was a two-fold lesson to her, first to never labor with such ambitious thoughtlessness as to bring on disease, and thereby incurring a cost, four-fold more than was earned at its expense, to say nothing of the heavy draft on the constitution to be dearly paid in old age ; and secondly, a lesson of the ignorance of physicians.— She was staying where her labor was, when she was taken sick, and was seized so violently, that she had not the care to choose what physician to have, consequently the family sent for one whom they usually called upon. He did not understand her case at all, and dosed her contrary to nature or reason. She rapidly progressed under this treatment, from one stage of the disease to another, till inflammation of the brain set in, when they thought best to call other physicians, who went to work in earnest to counteract its progress, and by sundry blisterings and bleedings, so far reduced her as to finally conclude that the height of the disease was past, and let her alone for a time, so that nature went to work and built up what medicines had destroyed. The marks of their treatment stand against them to this day, in a large scar which covers almost the whole of her neck, a hieroglyphic

of ignorance. However, honor to whom honor is due, and we will say that it is probable that she was treated with the best possible care by her physicians, as far as they understood the human system at that time ; and also probable that after the dosing she first received, it was necessary to bleed and blister to save her life, provided they knew of nothing better, which undoubtedly they did not. The most we have against such physicians, is this :—they condemn the simplest medicines, which by their use testify their superiority, and will not listen to a word in favor of anything which is not sanctioned by the faculty.

Mrs. Chase had not fairly recovered from this when Mr. Chase came after her from Georgetown—he had not known of her sickness till afterwards, as the letters written reached there too late. She thought best to accompany him, however, and they set out for their new home in September 1822.

They had launched their bark upon the ocean of life but lightly freighted, but they determined that prudence should sit at the helm to guide them, and with fair prospects and strong hopes of the future before them, they trusted, that by patience and toil, in a few years to be rewarded four-fold for the sacrifice.

With mingled emotions of hope and doubt, did Mrs. Chase bid adieu to the loved haunts of her childhood, the loved land of her birth, never to call it home again. Sad forebodings crowded upon her mind as she parted

with one and another of her friends and kindred, lest it might be the last meeting with some of them ; fears in some cases, that were but too truly realized.

Her brothers and sisters whom she so dearly cherished were sadly parted with. They had all pretty good homes furnished them, since their father's death, and she could not feel very anxious about their prospects, which seemed so fair. It was no easy task to part with her own brother John Avery, for they had always visited often and been free to tell each other all their joys and sorrows, hopes and fears. He had a good home, and was loved by his aunt who had adopted him, with the love of a mother.— He was young, hopeful, and ambitious, and his glowing pictures of the future in a measure cheered his sister, and she left him to the realization, if so it should be, with singular feelings in her own bosom, in regard to the new and untried future before herself.

When she first beheld her new home in Georgetown, she was struck with its novelty. The woods were here and there dotted with clearings, which looked quite flourishing, with their ripening produce, which were bounded by berry bushes and brush fence if any at all. A few log houses were scattered along the way—no conveniences could be seen, but everything looked new and thrifty. Their own log house was a new one, built only as a temporary shelter till Mr. Chase could harvest his crops, and prepare the ground for the winter ones. This had only one room, a rough and uncomely floor, a roof

nearly flat, made of split logs, which were laid on across the top, with one end a little higher than the other, and their hollow side upward, and over the cracks between them were covered a corresponding number of the same, shut over like covers, so that when the rain beat upon the roof it ran off in the troughs of hollow logs, thus forming a number of excellent rain troughs, very convenient in the absence of our modern tin ones. They had no stove, and indeed, the first cook-stove ever seen in this part of the country, was several years after ; but they had an unhandy fireplace of stone, which served to cook only a part of their living ; and when she sat about cooking their first meal, she found so many articles of furniture wanting, which she had not thought of, that they were obliged to substitute rough ones of their own manufacture. An instance :—She was preparing a pudding, and she found she had no pudding-stick, so she sat about it with the axe and a stick of wood and hewed one out.—Another time a friend was visiting her, and wishing to make some cakes, found she had no rolling pin. This time her friend furnished the requisite implement in a few moments, from a rough stick, which she kept and used more than twenty years. Likewise, Mr. Chase had to do his farming with rude and unpolished implements of his own manufacture, which would look strangely odd beside the highly improved ones of thirty-five years since. These and many other things might show the inconveniences to which farmers were subjected at that

time, as compared with the present. There were no framed houses in the neighborhood, and after a while, when the little church there thought they were able to sustain a preacher, they built a log meeting-house; and all the people turned out to attend church with their ox-teams and sleds; and when a wedding occurred among them, all went to celebrate the nuptials, as usual with their ox teams, and their feasts consisted sometimes of codfish and potatoes, and dough-nuts. Mr. and Mrs. Chase were generally called to preside over these festivities, as being the best persons they could select to manage the affairs, having had more experience out of back-woods life than many others. These little incidents with many similar ones, helped to relieve the mind of many of the vexations and discouragements, which occurred during their first years of life in the forest.

A new era dawned upon Mrs. Chase's hopes, when her husband embraced religion. Now she felt that they might unite heart and hand together in all life's changes, and the joy and peacefulness of religion would make their home a happy one.

Mr. Chase was baptized after the order of the Free Baptist church, and united with them. At communion the Rev. Hall arose and said, "we invite all to commune with us who are on 'Gospel grounds.' Those who deny the Trinity, or who believe in Universal Salvation, we do not consider as being on 'Gospel grounds,' and therefore exclude them."

In silence, aloof and alone, she remained, while her husband partook of the communion with the church.— Her spirit anxiously wrestled to know if these things were right. “Did not Jesus,” she enquired of herself, “institute this practice, as a token of brotherhood and fellowship with all christians? and am I to be considered as not one, because my belief differs from theirs? Have I not endeavored to follow the teachings of Jesus, as far as I in my weakness, and by the help of a Higher Power could see and understand? If so, then why is it that a disciple of Christ—a brother christian—should forbid me the fellowship of communion, and thereby insinuate that I am no christian, simply because I belong to the Unitarian Church?”

After services were concluded, Rev. Hall came to her, and earnestly urged her to unite with them; but she refused, on the ground that her principles would remain the same, and therefore could be no Baptist in doctrine. Notwithstanding all this, he still urged her to unite, but was as firmly refused, as she did not then see it her duty.

About this time there was a religious revival among the Baptists, and many conversions took place, some of them by Mrs. Chase's efforts; though she was not a member, yet she thought it her duty to do good as much as she could. But in spite of all her efforts, she did not feel at home among them, and therefore could not be of the benefit to the cause, which she could if she were united with them.

She had several times been urgently pressed to unite by several members, as well as Rev. Hall, and finally the desire for religious union conquered, and she called for a letter from the Unitarian church, and united with the Free Baptists.

At the time she united, there was a glorious meeting. The electric thrill of fraternal union pervaded the assembly, and a great many fell with the power: even Mrs. Chase was so filled with the love and glory of the Divine Being, that her voice and countenance seemed to be changed, and her features were lit up as were the Apostles of old, and like them, was "filled with the Holy Ghost, and began to speak"—"as the Spirit gave utterance," in language unlike her own natural manner of speaking, exalted and angelic in its expression, and almost incomprehensible to herself. A Holy Spirit was there manifested through his servants; and also was many times afterwards in their private prayer meetings. The community around, were nearly all church members, professing no extraordinary talents, but possessing an uncommon degree of Spiritual religion.

It seemed their whole desire was to live by faith, consequently, at their prayer meetings, where they were free and untrammelled to speak, or to pour forth their whole soul in earnest and heartfelt prayer, in the union of all hearts in one great object, viz: to feel and receive some token of a superior power; this power was as frequently demonstrated. These were happy seasons to

Mrs. Chase, which made glad her spirit, infused the balm of hope into her soul, and cheered her amid many discouragements and disappointments, with which it was necessary to encounter.

There were many inconveniences, though small in themselves, yet great when combined, and consequent hardships which her health was insufficient to bear, and which likewise, were inharmonious to her feelings; but when she felt her soul overburdened, her resort was to private prayer, where she laid her cares and sorrows upon One whose gracious promises were ever at hand to cheer her. Then again, the blessings of peace attended her, and the well-spring of hope gushed forth in her soul. In her daily walk,—in her communion with those around her,—at home as well as abroad, she endeavored to follow up the precepts taught by Jesus Christ, particularly the Golden Rule, which she considers to be of the greatest importance in the christian's character:—"To do unto others as you would that they should do unto you." She regarded this as the main-spring to religion, and without this, no one professing the sacred principle of christianity were worthy the name: "for were we not all brothers and sisters," she reasoned, "and ought we not to deal by them, as we would like to have them deal by us under like circumstances." Yet how many she saw in the wide realm of christianity, who disregarded this command.—There was also another beautiful religious trait in her character. This was charity, which led her to overlook

and forgive the failings of her poor fellow-sojourners, and a ray of hope for their welfare brought joy to her soul, when she saw them make amends for their past errors by their good works.

Another form of her charity, was to assist the needy, and they never went empty from her door ; though her means were limited, yet of what she had she gave unto them, and was seven-fold repaid in the joy of seeing one soul made comfortable by her hands, and cheered by her kindness. The missionary box, too, was in part supplied by her efforts, though she cared more to assist the suffering poor who came at her own door, and she was blessed by these words :—"Inasmuch as ye have done it unto one of these my little ones, ye have done it unto me."

In this neighborhood, there was a singular case of insanity, and Mrs. Chase was greatly interested in the phenomenon. The case was a woman, who was very humble in her general appearance, while in her natural state, and very harmless in her insanity. The singular feature of her insanity, was a disposition to prophesy, and her predictions were usually uttered in a curious rhyme. It made no difference to the woman, whether she ever saw the person before, or not ; she was just as apt to predict about a stranger, as of one with whom she was acquainted. She seemed to read the beholder's thoughts, as soon as she placed her eyes upon them, and was as sure to give an expression of them. Among those of whom she spoke, Mrs. Chase remembered the following :—She said,

“There is Elder Hall, he will be as black as the wall.”—Nothing was then known against the Rev. gentleman’s character, as he had ever maintained an excellent one in that community. But in years after, he was dropped from the list of Reverends, for having eloped with a married woman ; thus far her prophesy has been proved. Of Mrs. Chase she remarked, “There is Mrs. Chase, she will go to Grace ;” time or eternity will prove this.

It then appeared to Mrs. Chase’s mind, to be a singular phenomenon, why she could see so spiritually, when her reason was so darkened. But in years since, by study and observation, she has learned the true cause :—for by undue excitement of the brain, from disease or any other cause, it became deranged, and in this case it is probable that Spirituality was large, and was excited to action ; and in this condition she had no reason to guide or fetter it in the least. The organ of Spirituality, lies in such close proximity to Ideality, that as the blood pressed to excitement one, the other was easily excited by it also ; hence the easy flow of rhyme expressed in almost every thing she said.

CHAPTER V.

Spirituality and Spiritual Religion—Sketches of the history of brothers and sisters.

These earnest and sincere christians lived by prayer, and they had faith to believe that if they prayed for help in all their daily concerns, they should be guided. Mrs. Chase herself, expected to be impressed while at prayer, if she wrestled fervently for an answer, as much as she expected a friend would answer when spoken to; and if any momentous event, of which she had previously no knowledge, was about to occur, some vivid impression or other premonition concerning it, always forewarned its approach, and she ever made her calculations accordingly, as much as if she had been dictated by reason.— One circumstance was forewarned by a singular dream, in which she supposed herself to be travelling a broad highway, with an innumerable multitude. She at length arrived at a huge gate, and on passing it, saw bent over her a monster, in whose bony and livid features, and skeleton appearance, she recognized no other than Death, and supposed herself to be his victim. She heard angels

sing and her father's voice speaking to her. While conversing with him, she heard some one sawing and nailing boards, when she said to him, "They are making my coffin." "No," said he, "it is not for you, but for your child; you must go back to earth and sojourn with its inhabitants awhile longer,—your work is not done and you must return." He then left her, and she returned through the gate and mixed with the multitude; at this she awoke. She felt fully conscious from this time, of the destiny of her child, and during the succeeding sickness which occurred, she came nigh to death,—losing all consciousness, and was supposed for hours to be dying. When sensation first aroused her faculties, the first sound she heard, was of some person in an adjoining apartment sawing and nailing boards, preparing a box for the reception of the coffin of her child. The sounds were so near alike those she heard in the dream, that she exclaimed, "these are the same sounds I heard." So singularly was this dream realized, that it gives strength to the idea, that there are pre-existing types to all realities which are demonstrated through mediums of exalted Spirituality, occasionally, to the benighted inhabitants of earth; and that there is a law which says, "if one pursue a certain course, a certain result will naturally follow. And if at any particular time, when the condition of all things, both bodily and mentally, was, as in her case at the time of the dream, a particular result must follow.—Hence the type of the result was formed and placed in

her mind, ere human reason could discern it ; and by whom may be asked. Our knowledge has not arrived at that point to say, but evidently by a power that understood these laws better than the humble recipient of them.

But to return :—After this severe sickness, Mrs. Chase did not immediately recover. Her nervous system suffered a shock, from which it could not easily rally. Her mind also suffered in the prostration, and partial insanity took the place of naturally cool judgment. She imagined herself to be an outcast from God's love, and felt that she was the vilest and most unworthy of all human beings,—loved by no one,—hated by all,—and even fancied her own companion as being desirous to rid himself of her society. She thought death far preferable to life, if she could be annihilated ; and to put an end to this misery, she procured the means to destroy her life. She obtained a piece of opium for the purpose, enough, it was afterward ascertained, to kill half a dozen men, and watched her opportunity to take it. One day, being left alone, she thought it her time, and was just in the act of putting it into her mouth, when she was startled by the sound of some one coming ; to conceal her object, she ran out at the back door, and in her haste dropped it accidentally in a light snow which had just fallen, and could not find it again. The person coming, was an old neighbor, with whom they had ever been on the most friendly and familiar terms. He accosted her with, "How do you

do, Mrs. Chase, how do you do ; how do you get along in your mind ?” She answered, “I do not enjoy myself at all ; I know that I am an outcast from God’s love, and I do not desire to live.” “Why,” said he, “why! do you not think that God smiles on you now as much as ever? Tell me your reasons.” “Because,” she answered, “I do not feel his presence when I pray, and therefore do not receive the witness that I once did.” “And have you asked for the witness—have you prayed for it,” said he. She thought for a moment ; her beclouded reason began to light up with a new idea. Memory, which had ever seemed bright enough, searched her condition for the past few months, to find, if possible, a reason for the mental darkness—a reason why she had received no special joy in prayer ;—indeed, she had forgotten to pray with the faith or expectation of receiving joy and happiness. She then answered. “Why, no! I had not thought of that!” Said he, “Then will you pray with faith to be blessed? ‘Ask and you shall receive,’ said our Savior.”

Her mind was awakened from its lethargy, for her reason could not but be aroused by the simplicity, mildness and earnestness of his questions. She sincerely thanked the good brother, and begged him to aid her by his prayers, which he did with a soul full of earnestness, for the blessing she so much desired—that she could feel that a superior power yet loved and sustained her. This blessing she received. Her mind began to grow more calm, and she thanked God that this brother came as he

did, seemingly to prevent her self-destruction, and then by his kind words had lifted her mind a little above its darkness.

From this time her mind gained strength in hope ; her bodily strength was on the gain, (which of itself, perhaps induced returning hope,) and which gained more rapidly under the influence of a clearer mind ; and now she bid fair again to be a blessing to her family and community. During this mental delusion, her judgment was not so much obscured, but that she attended to her household duties as usual, though undoubtedly with less care.

It appears that the entire cause must have arisen from a disordered condition of the bodily functions, and the general lassitude of the system, producing a disease of the faculty of Hope, and that being diseased, affected those in proximity to it, in a greater or less degree ; and as her mind had been alive to religious sentiments, in disease these sentiments were morbidly active. This implies a danger of over action, even in strong-minded persons, and of the higher sentiments, too—when the body has been exhausted by disease ; and also urges a reason for the convalescent to beware how they exercise too much, any faculty, for the undue excitement of Veneration and Spirituality, while the body is laboring under the effects of disease, yearly carries great numbers of its victims to the mad-house.

These faculties were very prominent ones in Mrs. Chase's organization, and indeed, it was a characteristic

of the Button family ; particularly so in the case of those who resembled their father most. All these were rather peculiarly organized, and, by some, perhaps superstitious persons, this peculiarity of mind was attributed to the fact of their having been "born with a veil over the face." However, we cannot vouchsafe as to the truth of this. But this we know, it is a singular phenomenon, for which no Physiologist we have ever read has given a reason ; indeed, we do not recollect of having seen even a remark on the subject in any of their works. Mrs. Chase, her father, two sisters and a brother were thus constituted, and she has also one daughter the same, and who resembles her mother the most in looks, of all her children ; but whether she will in spiritual perceptions more than the others, is yet to be demonstrated, as her youth will not permit a fair decision. That it is connected with some peculiarity of organization, is obvious, and we trust that in future, Physiological Science will explain its cause. We insert these remarks on the subject, to elicit some investigation in regard to it, which may help perfect Physiological, and perhaps Psychological Science.

These sisters and brothers of whom we just remarked, were Polly, Joseph, and Eliza, the last named being the one who died in childhood, but was, nevertheless, a child remarkably curious in her questions and ideas about Heaven and death ; and a short time before her own death, which we have mentioned, and while in seeming health, she spent most of her time singing and talking

about dying, which seems to give evidence of a singular mind in a child.

Polly Button certainly possessed a highly elevated and spiritual mind. A more correct delineation of her christian charactor could not be given, than the one we have given of Mrs. Chase. Although but half sisters, they were as near to each other in soul and spirit as twin sisters. In Polly Button a faithful picture of female perfection was drawn. A sketch of her history may not be out of place here :

At her father's death she was placed under the guardianship of a wealthy uncle, her mother's brother, where she enjoyed all the advantages of a most liberal education. Everything pertaining to an accomplished female education of those times, was placed within her means to enjoy ; gifted with strong conversational powers, adorned with the natural graces of beauty, noble in thought and aspiration, elevated and refined ; indeed, a better parallel to female loveliness could not be found.— She married William Lawton, a gentleman of worth and esteem—a gentleman in the true sense of the term—well worthy such a wife. She died in about seven years after her marriage, in the year 1841, leaving one child, five years of age. Her husband mourned sincerely for the loss of one so good and upright as she, well knowing that her parallel could not be easily found.

The correspondence between Mrs. Chase and Mrs. Lawton, will demonstrate how far the two confided in

these spiritual impressions. At any time when Mrs. Chase wished to know of the welfare of her sister, she resorted to meditation, then yielding her whole soul to the spirit of prayer, received such vivid impressions of her sister's household, as to feel warranted of their correctness. She then writes to her, to ascertain if these impressions are correct, and if so, that she believes they will be an invaluable blessing in regard to temporal affairs. In Mrs. Lawton's answers, we find that the condition of her affairs were precisely as her sister had viewed them, and that she had received certain impressions concerning her, and wishes to know if she too is correct, which proves to be the case. These circumstances proved to them the fact, that they could establish an internal correspondence,—one of the soul, as well as a physical one,—though separated in body from each other at a distance of thirty miles. This mutual communion of spirit with spirit, continued throughout Mrs. Lawton's life.

The brother, Joseph Button, who was also distinguished for his spiritual views, or "second sight," as we have before remarked, resembled Mrs. Chase in looks, as well as in other characteristics.

In his younger days he appeared wild and thoughtless, and although enjoying excellent advantages for education and improvement, was nevertheless, too full of youthful hilarity, to improve them much, and at the age of twenty-four, we find him on board of a canal boat, with

which he had traveled "to learn something new of the world" and where he was injured severely, by being crushed, as they were passing under a canal bridge, between the top of the boat and the bridge, which rendered him a cripple for life. During the distressing sickness which followed, but little hopes were entertained of his recovery, and he began to look upon his prospects in a future state of existence with seriousness. He embraced religion, and when sufficiently recovered, he united with the Seventh-day Baptists, among whom he remained till of late, when he, among others, withdrew and joined the Seventh-day Advents.

In his temporal, as well as spiritual affairs, he endeavored to be guided by impressions from the Great Answerer of prayer. Even in his marriage, which occurred some time after his bodily affliction, spirituality guided his destiny.

An estimable young lady—a school-teacher—whose circumstances in life were propitious, was induced by her own imperative impressions, to unite her destiny with him, and cheer his hopeless lot.

No uncommon occurrence ever transpires in his family, unless he is sensible of its approach, ere reason could discern it. Even of his brothers and sisters, most of them living at some distance from him, he can generally get correct ideas of their circumstances, from this source. Among his christian brethren, he has ever been called a spiritual adviser.

Mrs. Chase's other sisters and brothers, Alzina, Sarah, Avery, and Gould, have not so much a resemblance to her, as those we have mentioned, but with the others, we will give a sketch of their spiritual and temporal life, as far as we know.

Alzina Button married Watson Fairchilds, a very estimable gentleman, who resided in the town of Winfield, Herkimer Co. Alzina Fairchilds was ever a very benevolent and zealous church-member, doing all the duties which the church required, and adding to that a home-life adorned with all the virtues of the sincere christian. She is considered among the society where she resides, to be one of the main pillars of the church:—a gifted, spiritual christian. How she has progressed of late years, particularly in regard to the spiritual part of religion, we have not the means of knowing.

John Avery Button, Mrs. Chase's eldest brother, was not particularly attached to any church, having for years after marriage, been much engrossed in the cares of the world, in carrying on the mercantile business. His lot has been, for many years, cast at a distance from all his friends and relatives. His letters were for many years, descriptive of many losses and gains, and changes in a fluctuating mercantile life, till a change from this to a farmer's life in the unhealthy State of Michigan, changes the tone of his letters, to those of a farmer in prosperous business. But in the later letters, are the sorrowful news

of the loss of children, and finally a companion, the cares and griefs of which nearly destroy his constitution.

After the loss of some of his children, he sought relief from his griefs in visiting his old friends and relatives, whom he had not seen since youth ; and at this visit we learned much of his moral and religious character. His religion consists in a temperate life, a virtuous and upright character, and honesty and fairness in all his dealings. We have learned also, that he is much respected for his morality among all those who know him.

Of the two youngest, Sarah and Gould Button, we know but little, save that they are spoken of as being industrious, virtuous, and respected people ; and prosperous in their temporal affairs.

CHAPTER VI.

To mothers—Changes—Mrs. Richardson—The family—The promise again
—Cases of sickness, and singular cures.

In the year 1826, their eldest living child was born.—The child possessed such a debilitated constitution, that it seemed a hopeless case to raise him. Mrs. Chase herself, was quite ignorant of the management of children, and it was no easy lesson to learn, especially how to rightly treat one so slender. It is probable her own body was in such a nervous and debilitated condition, that it was in a degree transmitted to her offspring, and the difficulties of her own health, combined with the care of a sickly child, conspired to reduce her own health still lower.

After the experience of twenty years, in rearing a family of nine children, she can look back upon her condition at this period, with sorrow, for the innocent helpless child, who has suffered so much, particularly in childhood for the ignorance of its parents in transmitting to him a sensitive and slender constitution, which could not easily

bear with the vicissitudes in health, to which children are subject,—and for an organization so prone to extremes. His faculties are many of them prone to extremes, and in particular the musical talent, which will be seen by the numerous and varied instruments of music with which he surrounds himself, and upon all of them he has learned to play with remarkable correctness, without a teacher. Years of observation have taught Mrs. Chase the causes of all these peculiarities, which she but imperfectly understood at the time, and in later years she has put in practice the results of these observations, and the consequence has been, more healthily organized children, both bodily and mentally. Indeed, theirs is and has been as healthy a family as there is in the County of Madison, and she is abundantly able if experience would render her so, to teach young mothers a necessary lesson, concerning their duties and obligations as mothers, which they cannot too well understand,—to perfect the organizations of their children in the highest possible order.

It seems strange that so many are regardless of the laws of health of both body and mind, of their own selves, and are still more regardless of the hereditary influences, which these bodily and mental ailments cause in their children. It appears by the conduct of many, that they think nearly as little of these things, as do the brute creation! The minds of the mass of people are the least enlightened upon this subject of

any,—yet it is of the greatest importance. Perfect the body as much as possible—increase every function of health—cleanse from all impurities—and will not the mind's healthiness be increased? every function more elevated, purified, and refined:—than with the avenues of the soul, clogged, debilitated, and disordered? Then, when these avenues are all clear—rendered so by healthy exercise—by temperance in all things—and kept so,—will not the offspring be advanced beyond the parental condition, because it has a more perfected organization to commence with?

These ideas suggest the importance of a work which should be placed in the hands of every mother, which may in future be given to the world,—which shall describe these hereditary influences, and their effects, and how to obviate the danger of transmitting unhappy organizations; also showing the means whereby parents can, in a measure, perfect and develop the race.

During the twenty years spent in bringing up their family, she continually meditated upon these things, receiving almost daily, new lessons in her great work, though most of the time surrounded by harrassing cares and changes in her temporal affairs. The first change of much importance, was a removal from Georgetown to Nelson, and from there to Cazenovia in taking farms, in which occupation they were compelled to hard labor to obtain but little more than a livelihood, Mr. Chase having lost much property by trusting to the honesty of

others ; and after having managed by prudence, to save enough to start again, they purchased a home again in Georgetown, a few miles from the place where they first settled. But amid all these discouragements, Mrs. Chase enjoyed herself well in the society of some choice friends whom she found in each place, whose congenial souls flowed in the same channel with her own, each assisting the other to gain strength in their works of duty, and then all losses and trials were patiently borne with the hope of one day surmounting them all. Wherever she went, she was sure to meet with some circumstance, which seemed to assist her in the great object of studying human nature, and the practice of treating disease. She longed to see the time when woman should assume the responsibility of doctoring her own sex ; and she felt aware that that time would arrive in her own day.— She saw the necessity of females instead of males, to prescribe for her own sex, and most of all to attend in accouchments. Yes, woman, who has passed the same crisis herself ; how much better she can understand the situation of the patient ! What man is there living, who by the aid of all the philosophy, all the “*modus operandi.*” which his numerous books on obstetrics can teach him, can possibly realize and understand, as well as a few years of the experience through which the matron passes, teaches her. Away with these false conditions, which gives to man what belongs to woman !

Besides this, is there not enough on the part of delica-

cy to forbid man to enter upon this branch of practice? If woman is competent to enter upon any business,—then it is this, on these grounds, if no other. If she is capable of moulding the minds of children, our future men and women, she is certainly capable of guarding her own delicacy! And mothers—a word to you:—Instil into the minds of all those whom you daily influence, those whose minds you are training, for the good of the future generation, this important principle, that woman must have her rights in this respect, where they are most needed.

Let man yield the palm to her in this, and we shall see less suffering than now by a great majority. She will know this by experience, that there is no use to hasten nature's arrangements—a great and irretrievable fault with male practitioners, which has caused the death of many of the victims of their untimely influence. Mrs. Chase herself has suffered months of bodily anguish and pain, from the same cause, and hundreds of female fellow sufferers can testify to the same.

In Nelson, Mrs. Chase had an excellent field for observation in this department, spread out before her. Mrs. Richardson, a lady who lived in the house with them, had also excellent judgment in the management of disease, consequently, the two women were almost always called upon, when there was any sickness in the neighborhood, and much of the doctoring there was done by them. Dr. Heffron said once, that “he had rather have Mrs. Chase or Mrs. Richardson, to doctor and nurse the little chil-

dren, than any physician he knew of, because," said he, "they understand their constitutions better than I or any other man." However, in dangerous cases the people did not dare trust to their skill, though far more competent to manage them, than most of our young inexperienced male physicians, to whose care is confidently trusted, the lives of those most dear to us.

In her observations, she saw many failures in the treatment of her own sex by the physicians, where she knew she might have done as well, if not better herself, and sometimes did, when accidentally caught in the place of accoucher, as she was several times. In all these cases, the patient acknowledged that she had been attended as well as she had previously by the regular physician: but if the physician came afterwards, he of course pocketed the fee!

Mrs. Richardson, who was almost always at hand to assist her, was a noble-minded woman, and nearly all her acquaintances came to her for advice in matters of any moment. In her own family, which was a large one, and one which was noted for their enterprise and success in business,—she was always consulted and her advice followed. She had the liberty, which was freely granted by her husband, to buy and sell, exchange property, such as horses, cattle, or anything else she chose, and by her good management and judgment, assisted greatly in increasing her husband's wealth. She was not only a noted woman in this respect, but her benevolent and religious

character, made her beloved by all who knew her. The poor always found a friend and helper in her, from her bountiful supplies. Often Mrs. Chase and she together, have sought out the sick and suffering poor, and administered the comforts of life in food and clothing, and also administered medicine to the soul and body. Nor need we say that they were not paid by those too poor to return aught but tokens of the most sincere gratitude, richer by far than gems of gold and silver.

Mrs. Richardson transmitted many of those valuable traits of her character to her children, some of whom we know. One of her daughters, Mrs. Brown, of Eaton, Madison Co., is a remarkable woman for her benevolence, and for her care and sympathy for the sick, and she is also a very industrious and economical household manager, like her mother. Some of the family have removed from those parts, and we do not know so much of them as of Mrs. Brown.

But to return to Mrs. Chase. While living in Georgetown the last time, the remainder of the family were born, making in all nine children, three of whom were born before moving there. Avery W., the eldest was born in Georgetown, March, 1826. Maryannette, in Georgetown, January, 1829. Alzina B., in Nelson, August, 1830. Luna M., Georgetown, February, 1835.—Sarah L., October, 1836. Sullivan G., July, 1838. Julius M., June 1841. Diogenes D., October, 1843. Vernetta M., March, 1845.

In Georgetown she lived in the bosom of her family, visiting not as much as formerly, and never for several years, except to attend the sick, or in visits connected with the church or with the reforms, which claimed in part her attention. She, as well as her husband, were willing to encounter many hardships and privations, to bring up their children in honest industry, so they might make good and respectable citizens. Their farm consisted of some over a hundred acres of land, and furnished them with sufficient employment, as soon as their ages would permit, to keep them away from the vices of village life, till their habits were formed; and they could obtain a tolerable common school education, which their neighborhood afforded, till they were old enough to go from home to find better. These inducements made Mrs. Chase satisfied with her home, though it was quite secluded and obscure. She was toiling for her children—not herself then; she had the object in view of making the rising generation better, if she could, than the present, as far as her own influence would extend. There was, however, a consciousness in her own breast, that after this work was done, she might work for herself, and for the good of others, in another field; and the remembered promise,—that her last days should be her best days,—cheered her.

A reiteration of this promise was given her in the year 1844, when an alarming sickness brought her on the verge of the grave. She had lingered for several days

in a very debilitated condition when a sudden attack of a violent fever set in ; its violence increased, and in less than twenty-four hours from the attack, she was supposed to be dying. The attending physician was called, and his opinion was at once a decided one, that she would live only a few hours, as he supposed that mortification had commenced its work. After her recovery, she narrated her experience while in this situation. She says, "It seemed that my earthly clay was only connected to my spirit by a slender cord. I thought I heard my father's voice calling to 'come home.' I looked around upon my large family of small children, and thought of their helplessness and dependenc, and this induced the desire to remain with them. Then my father said, 'would you be willing to beg your daily bread till your youngest child could take care of itself, for the sake of returning ?' I firmly answered, 'I am ;' though the sweet music I heard allured me onward, yet I thought it my duty to live for my children, if I could. My father then said, 'if so, go back and stay with them, and that is not all you shall do ; there is work yet in store for you.' Soon after these words I began to be conscious that I could move my body if I tried, and it seemed that a superhuman strength aided me." And what but superhuman aid could have aroused her body, nearly stiffened in the last chilling embrace of death ? But she suddenly rose in her bed, threw back the clothes, and stepped upon the floor, saying as she did so, "I shall live ! I am not going

to die!" but no sooner had she borne her weight upon her trembling limbs, than she tottered and sunk into the cushioned chair by the bedside, and again sunk into unconsciousness. Her family were all weeping around, supposing that this was the final struggle. In a few moments consciousness returned, and looking around, she said, "Why do you weep? I shall live!" Her words were verified, to the astonishment and joy of all her friends. She lingered in this precarious situation, till Rev. Mr. Judd, a Baptist minister, who had once studied the practice of medicine in the Botanic theory,—called to inquire if she were yet alive. He was surprised to find her so, and offered his assistance to make her a little more comfortable while she did live. The family were willing for the physicians had ceased to prescribe, considering her case hopeless, and he went to work, and by administering very warming medicines when the fever was off, and applying stimulating liniments to the surface of the body, aided by powerful friction to restore the circulation to the surface, and thereby preventing the blood from centering upon the interior organs of the body, where the disease was located,—mortification was prevented, and after each operation a gentle sweat took the place of the hitherto violent fever, and under this treatment she slowly recovered.

When in health herself, she scarcely ever employed a physician in her family, but put in practice her own med-

ical skill, in all the different diseases which often afflicted her children.

In the year 1834, the canker-rash raged violently in the neighborhood, which proved fatal in almost every case. About this time, Mr. Chase was absent for some time on business, and she was consequently alone with her children. Her own health was poor, and her two little girls were taken with the disease. She hoped that her son only eight years of age, would not have the disease at all, as he would be all the assistance she would have to take care of the others. But he came home from school, complaining of a very sore throat. She immediately suspected the cause, and upon examination, found his throat already covered with the dreaded rash. She was troubled to know what to do, as she was some distance from neighbors, the nearest being a half mile distant. In anguish of mind—caused by the fear that this putrid disease might take away all her children, and her husband not expected home in several days,—she placed her hand upon his throat, passing it down several times, praying earnestly as she did so, that she might be helped in this affliction, and remove the disease :—remembering the words of Christ—“ if ye have faith as a grain of mustard seed, ye shall be able to remove mountains ;” and she soon felt a faith and confidence that her prayer would be answered. While making these passes with her hands, her eyes chanced to glance on some burdock leaves which grew at the door ; and following the impulse of her

thoughts, she stooped and picked some of them and laid them on the stove, and after they were thoroughly withered, and steamed in vinegar which she poured on, she bound them on the child's throat. The next morning, on examination, not a sign of the rash could be seen, and what is most singular, he never had it, though often exposed to it afterwards.

The eldest girl recovered without much suffering, by the aid of her own simple medicines ; but the youngest was afflicted with it in its most putrid form.

Mr. Chase came home and procured a physician. But under his treatment the symptoms did not abate. The little sufferer became so reduced that they were obliged to carry her about the house on a pillow, so that she could inhale enough air to keep her alive. The canker had eaten such sores on her neck, that the bare cords and bones could be seen. The physician pronounced the case a hopeless one, as indeed it really seemed to every one ; and Mrs. Chase sat by or held her, expecting every hour to see her breathe her last ;—yet feeling she could not part with her. Still the child continued to breathe, and live, days longer than could be expected. Mrs. Chase had watched with her several nights, for she could not rest, and finally the termination of the disease seemed to have come, and supposing it would be the last night of her life, she sat up again, and while listening to its shortening breath, she, with a mother's agony, prayed that her child might be restored, at the same time re-

moving the bandages which covered the sores, laid her hand soothingly over them and passed it off. Soon the breathing became easier and more free, under these mesmeric passes. She continued thus for several moments, when the child dropped into a quiet and gentle slumber.

She pursued this practice at several intervals till morning, when it seemed to her that the child looked better, and it could swallow a trifle of nourishment, but no one else thought it was better till Dr. Goodell came.

When he saw the child, said he with astonishment, "Why, your child is better! Did you give it my medicine?" She replied with tearful eyes, "I did not."—"Well, let it be what it is you have given her, the child is decidedly better, and I have reason to believe she will recover."

She now thought she would not require any other skill but her own, to raise her child, which she continued to mesmerize, (though she knew nothing of mesmerism except what she had learned by experience, and from the Scripture,) and strange as it may seem, those canker-eaten sores were all healed in three days. She used no medicines, and only cleansed the sores with warm soft water occasionally. In a week the child was able to be about the house at play.

Another instance in which a cure was effected, by the aid of spiritual impressions. In the year 1835, her little infant of six weeks was attacked with a severe cough, by taking cold, and the prostration and inflammation re-

duced the child so low, that this case was thought a hopeless one. At every coughing turn, the spasms were so severe that each time it seemed to be dying, and once she laid the child upon the bed and turned away, thinking it was the last spasm, and knelt weeping, to pray for consolation.

Immediately the idea rushed into her mind, of a particular remedy, which she had never known or heard of as a cure in such a disease. Rising, she saw her infant still alive, though scarcely breathing. She asked her husband to get the desired remedy, which was no other than Lungwort, steeped, and given in very small doses, as often as the child had a coughing turn, or oftener if needed. She commenced giving it as soon as prepared, and the coughing spasms began to abate their violence; and in a few days the child was completely cured.

At another time, when the same child, at three years of age, accidentally fell into a kettle of boiling water, and having on woolen garments, was scalded very deep before her clothes could be removed. They did not send for a physician at all, as Mrs. Chase had succeeded so much better than the doctors, her whole family felt safer under her care than under the physician's. Her mode of treatment was this. The first night, Mr. Chase and herself sat up all night, and continually applied poultices of grated potatoe, changing them as often as once in five minutes. They were put on just warm. The next morning she gave oil so as to keep the bowels regular. After

this she only cleaved the sore with warm soft water, and occasionally a dose of oil. However, this did not prevent some inflammation, and to alleviate this, she made an ointment like this:

Black or striped Maple bark steeped in milk and water, after which, throw in a quantity of Becch leaves, and let them soak till very soft, then put in some tallow to prevent this mixture from sticking to the sore. Spread this on cloths, laying the Becch leaves so that they will lay next to the sore, and apply it.

This preparation extracted all soreness, and large sloughs of putrid flesh came off at each dressing, and the edges of the sore were clean and healing.

She feared the danger of the limb becoming stiffened and to obviate this, she daily manipulated the limb and sore, using a strengthening liniment on the cords, and in six weeks the child could stand on her limbs again.

This was called a great trial of her skill, and many said to her that if she did not get the doctor, the child would die. But she feared that if she did get him the child would certainly die.

We insert the treatment in this case, to show parents how they may treat their own children in similar cases, and in another chapter will be found more particular treatment on disease and its cures,—remedies which will be in the reach of all, which should be the case—to enable parents to become the doctors of their own fam-

illies, and thereby save not only in a pecuniary sense, but a saving of health and constitutions.

Mothers are the best qualified to be the doctors of their own children,—their intuitive knowledge of their little wants, and their sensitiveness to their feelings adapt them to become their doctors, more than the best learned physician ever can become.

CHAPTER VII.

Religious connections—Mrs. Harrison—The cause of Slavery—Wesleyan Methodists—Home Missions—The Temperance Cause—Moral Reform—Mr. Chase and the Baptists.

We have not mentioned much of Mrs. Chase's religious connections, since what was mentioned about it at the time they first settled in Georgetown. On their removal to Nelson, she did not deem it best to take a letter from the church in Georgetown, as they did not intend to remain long there, and likewise did not only about four years. But she always united with christians wherever she went. Mrs. Richardson, of whom we have spoken, was one of the best church christians of that town, and the two enjoyed each other's society much in performing the several duties of the church—duties which are seldom performed by the most zealous members—nevertheless are surely as urgent as the duty of baptism, viz: the exercise of Faith, Hope and Charity. Faith and earnest prayer, to purify, elevate and spiritualize the soul. Hope, to keep the soul in cheerfulness and health, to inspire others, the downcast and trodden upon with hope and cheerfulness, to spread around their own homes

and the homes of all they visited, an influence of joy bringing gladness and health to all. Charity, to bind up the wounded and broken-hearted, to lift the sufferer from his pains, by administering the oil of consolation with the substantial bread and meat for the outer body, and to gently lead the fallen from the error of their ways.—Also, urging them onward to the haunts of poverty, and opening their hands and hearts to freely divide food and raiment without thought of recompense. Are these duties always remembered by church members?

They derived much happiness, too, in the reformation in Erieville, and the time was a happy one to all till the several churches began to draw the lines around their own creeds, and between themselves and others.

Mrs. Chase was strongly urged to unite with the Close Baptists there, but she could go no further with them when the creed was read over to her. They were too sectarian in their views, and much more strenuous than the Free Will Baptists in Georgetown, and when the article relating to the doctrine of fore-ordination was read by her she could go no farther with them; so she chose to let her name remain where it was.

From Nelson they moved to Cazenovia, on a farm owned by Mr. Joseph Case, a wealthy, benevolent, and much esteemed citizen. Here also they enjoyed themselves in another reformation, and this time Mr. and Mrs. Chase obtained a letter from the church in Georgetown and joined with the Free Will Baptists near Cazenovia.

in the edge of Nelson. But after moving from Cazenovia to Georgetown, the church were not willing, and consequently did not let them have a letter, though Mrs. Chase applied for one to unite with the Methodists—but Mr. Chase who was no Methodist in belief felt satisfied to have his name remain, and where he always attended whenever he could make it convenient. From there he obtained a license to preach, which labor he continued in, when his avocations would permit, till the year 1847. The cause of his separation from them will be found hereafter, in another part of this book.

In Georgetown, a lively religious feeling pervaded the Methodist church—the only one in their immediate neighborhood. Mrs. Chase never was strenuous in regard to any sectarian belief—yet a lover of religious unity and communion—she thought, (as it would in all probability be a permanent home here) that it would be best to unite with the Methodists, and to this effect, she applied for a letter from the church at Nelson, which as we have before remarked, was not granted her, because they did not wish to weaken their church, already small in numbers. Her husband did not really wish her to unite with the Methodists, and it was several months before she could prevail upon him to give his consent. Finally he yielded, and the Methodist Episcopal Church received her as she was, without any letter.

In this church more freedom was allowed than in the

Baptist, consequently, she entered upon its duties with redoubled interest.

Among her acquaintances in this church, there were some which she formed that were very pleasing, and to one lady she became greatly attached. This was Mrs. Maria Harrison, a very benevolent, amiable, and intelligent woman—esteemed by all and every one. Few women had fewer faults than she, either in accomplishments personal or educational, or in morals and christianity.—She was mild and winning in her ways, yet a woman who could think for herself, and rely upon herself, in all matters of belief as well as others. She was one of those spiritual christians, who do not so much follow after the teachings of others, as the promptings of an inward monitor.

To Mrs. Chase she also became greatly attached, and each at length confided so much to the other, as to share each other's secrets—aiding in correcting each the faults and failings of the other—till there was formed so powerful a chain of sympathy between them, that their spirits became like sisters. Mrs. Chase has often remarked, that she never loved one of her sisters except Mrs. Lawton, better than Mrs. Harrison, and the union she felt that existed between Mrs. H. and herself, was unlike that between any other friend and herself, except Mrs. Lawton. They were one in all projects,—in the church, in the Missionary field, in the causes of Anti-Slavery, Temperance, and Moral Reform.

About this time there was great commotion in the churches concerning slavery, especially among the Methodists, which had hitherto been a slavery sustaining church.

Some publications had been issued from the press, concerning the evils and horrors of slavery, and among them the following works found their way to this little church in Georgetown, and awakened a zeal for the abolition of so great an evil. "Slavery as it is," and "Goodells Lectures," commenced the work. Then some periodicals containing the debates in the churches, and the most prominent ones were the debates between the Northern and Southern Bishops. One Methodist periodical will perhaps be remembered by almost every old Methodist,—the "Zion's Watchman," which did much toward the excitement of the slavery question in the churches; and therefore it, or its editor, Leroy Sunderland, gained many bitter opponents, even among the Northern churches, for his fearless exposition of the truth.

The excitement in the churches ran so high, that they divided, and those who came out against slavery, called themselves "Wesleyan Methodists," in honor of the great Methodist teacher, "Old Father Wesley," who fearlessly opposed slavery.

The mass of the church still held to the old customs, and were bitterly opposed to those who made the least excitement, till it came to the point that one avowing a belief in abolition sentiments, was condemned by the

Methodist body. This humble, yet independent society in Georgetown, underwent the same change, and were therefore somewhat cut off from the main body of Methodists, and they soon found themselves without a minister. So they formed themselves into a body, and passed the following resolutions:

First:—That they would receive no minister, if one was provided them by the church, who did not possess Anti-Slavery principles, and was fearless enough to preach against Slavery.

Second:—They would have none who would not preach against the evils of Intemperance.

Third:—No one should be their teacher, who did not imbibe the principles of the Moral Reform cause.

After a while a minister came, sent from the Methodist Episcopal Church, and on finding out their resolutions, left without preaching to them at all. However, they continued with their meetings, regardless of the opinions of others, confident of their being sustained in their righteousness.

At one of their meetings, a brother, Mr. Leonard, remarked, "I don't know but we are making a fuss with the church, but I think we are right, and right can't be wrong."

Thus they persevered, keeping up their little society, with no particular one to lead it, each on a level with the other, and free to express his or her own views, and they daily grew, till a reformation commenced in the neigh-

borhood, when their society bid fair to become a large one.

But the feelings against the Wesleyans were so bitter that in their public meetings, they were not allowed to hold them in any of the churches belonging to the Episcopal Methodists, Baptists, or Presbyterians, and when they convened at Morrisville, Madison County, to hold a quarterly meeting, after having been forbidden entrance to the churches, they obtained the privilege of holding their meeting in the Court house, where their happy meeting amply repaid them for all the injuries done them by their brethren. But the churches are radically changed now in this respect, and we thank God for it.

Among the ministers who became enlisted in the cause of Anti-Slavery, was an Elder Pharis, who lived in Cazenovia, and who in consequence of his anti-slavery views, was dealt with by the conference, and which could not find enough against his personal character, or in his conduct to expel him, placed him upon one of the poorest charges, knowing that he had a large family to support, hoping it seems, that if he received but a slender support—which they must have known would have been the ease on this charge,—he would take the hint, and relinquish the profession. One of the societies on his charge was this Wesleyan Methodist, of which we have been speaking, which was not so poor as some of the others; indeed, it appears to have been the most profitable one for the poor preacher.

When he first came among them to preach, the society listened eagerly to find if he was of the same spirit with themselves. He was very sad and dejected, as the cause he wished most to promote, did not seem to prosper as he wished, and there seemed but little hope of ever ridding the church of its evil; besides this, the trial of being so treated by the church for this, troubled him not a little. He knew nothing of the state of feeling here before he came. Happily, in his prayer he unburdened his trials, and gave vent to his pent up desires, in an appeal for the abolition of slavery; not only this, but the Temperance and Moral Reform causes claimed a part in his supplications. He had hit the right mark; he was just the one they wanted; and after services were concluded Mrs. Harrison and Mrs. Chase, who were of the most prominent ones of the society, went to the minister, and kindly greeted him, as the teacher whom they had so long prayed for. This welcome came as from Heaven to his wearied soul, and he took new courage from this time, never despairing in the cause for which he labored.

He preached occasionally to this society, and by the efforts of these enterprising sisters, much good was effected toward procuring for him an adequate compensation. The cause of Anti-Slavery thrived here under his labors.

Another good Anti-Slavery minister was after this put on the same poor charge where Elder Pharis had been. This was Rev. Wm. Morse. He labored hard, and re-

ceived but little reward, which he so much needed, and these benevolent ladies again used their best efforts to sustain him, as much as possible from their own society. The efforts of such ministers as Wm. Morse, and Elder Pharis, enlisted the minds of the community in Georgetown, till the society under their labors, gained from a little over a dozen members, to near fifty ; and the spirit of true religion, of hope, faith, and charity, enlivened their meetings.

The missionary cause was aided much by this society ; but Mrs. Chase and Mrs. Harrison saw more to be done for the aid of their home poor, before attending to the wants of those, thousands of miles distant, for there were already more who attended to that, than to the missions at home. Consequently, the two went to work, and found many poor suffering families, some of them widows with large families, destitute of the veriest necessities of life. One case as a sample of several, was a poor woman with seven small children, the eldest scarce old enough to earn the bread for herself, was living in a cold and uncomfortable apartment, part of an old, almost untenable building, where she was trying to maintain herself and family, though not being able to procure for themselves the most necessary articles of food. Here, indeed, was abundant use for their benevolence, which was exercised to the joy of the poor woman, for Mrs. Chase and Mrs. Harrison went about among the wealthier families, and at different times procured several wagon loads of

provisions and other necessaries for these poor ; and for many years they continued in these labors of procuring among the benevolent and wealthier classes, the means of sustaining the poor. Several years since, one old lady at her death, sent for Mrs. Chase, wishing, she said to have her near her in death, who had comforted her more than any other person, in always being near to provide for and comfort her, at times when she was in the greatest trouble and distress. The good pious old lady's last words, were blessings for her benefactor, Mrs. Chase.

The Temperance cause enlisted the attention of this community also, and the mind of the public generally seemed to be awakened to reforms at this period.

The suffering which intemperance had caused throughout the length and breadth of the land, awakened a stirring interest, and tracts and pamphlets depicting its evils were scattered broadcast over the land, while numerous lectures on the subject added their power to the growing interest.

Temperance societies were formed, and among others, this Methodist society became one, and its influence extended out of the church as well as in it, the result of which was, that liquor selling houses were banished or closed, and for several years there was none but a temperance tavern in the town. Prior to this, liquor was the main-stay of all public houses, here as elsewhere.

There was never a gathering of any kind, where liquor of some kind was not used. At the ladies' gather-

ings or "bees," which formerly were so common, such as "quiltings," "spinning bees," "wool-pickings," and numerous others, the social glass went round, and some of them even got pretty tipsy over it; (the truth must be spoken.) Mrs. Chase says, that "having seen so much of this disgusting practice, she would not, for many reasons, keep ardent spirits in the house, and instead of it she made the choicest kind of wine and beer to treat the ladies at these gatherings; and had they not been thus treated, would have been offended and have left, supposing they were abused.

The men, of course, never thought of having a "logging bee," "chopping bee," "raising," or other bee, without liquor, and indeed, we think this was the main incitement to "bees," where they intended to have a regular "snee," many of them getting quite drunk,—spending all their pocket change, for which their families must suffer. But at this time the people had become fully conscious of its folly, and the great evil resulting from it, and many relinquished its use altogether. Such persons, when the pledge went around, gladly placed their names thereon, to induce by their example, others to do the same; and the effect in Georgetown was a happy one. The little village began to look more thrifty, and the enterprise of its inhabitants became distinguishable in the order and taste with which each one adorned his home, which combined, rendered it one of the most quiet, pleasant, and flourishing villages in that section of the country.

Temperance maintained its sway there for many years, still another company of Washingtonians might do much good now, to wake up the slumbering faculties of parents, to open their eyes and see what some liquor sellers, who have of late years gained a footing here as elsewhere, are doing for their sons.

The cause of Moral Reform was another interest at the time, and these helpers in all reforms, established a Moral Reform Society which communicated, and was connected with all the societies of the kind in the New York State. McDowall's labors interested all who knew of them by his journals, published at New York. Mrs. Chase was appointed agent to communicate of the reformers there. •

This small society gathered quite a quantity of funds and sent them to assist Mr. McDowall, and that noble lady, Mrs. Prior, in the great work to which they had devoted their lives, and through the columns of the "Advocate of Moral Reform," they were pleased to learn of the noble purposes for which these funds had been disposed,—of the hundreds of human beings who were made better, were clothed and fed, placed in situations for becoming respectable citizens, who, had it not been for the benevolent efforts of those friends of humanity, McDowall and Mrs. Prior, and their co-workers, might have remained in degradation. The marks of esteem and approbation which Mrs. Prior held for this society in Georgetown, were also expressed in the columns of the

"Advocate," showing that, although a young and comparatively poor society, yet they were doing more for the cause, than many richer societies, which was conclusive proof of the enterprise and benevolence of this community in behalf of reforms.

The tracts published by the "Moral Reform Society," were distributed through the town, and many young people who read them, who were ignorant of the dangers which beset the morals, health, and happiness of their own selves, have since expressed their joy and gratitude to them for the timely warning these tracts contained, the perusal of which they believe to have saved their morals, life, and health, and been the means of enabling them to occupy honorable positions in society, where before, there hung over them the danger, even if life was spared, of becoming miserable, detestable outcasts,—broken down in body and mind, and with nothing but a wreck of manhood left.

These several duties were attended by this Methodist society for several years, when the church was broken up, by a removal from the town of some of its most prominent members, and the death of others, among whom was Mrs. Harrison, while sickness also debarred Mrs. Chase from attending to its duties, while the remaining members united with the Baptist and Presbyterian churches at Georgetown village, and there kept up the several duties in these churches, which they did in the Methodist, and it is somewhat remarkable that they car-

ried along with them their peculiar favorites, the reforms, though the interest of all the community was somewhat enlisted in these previously, but through their labors in a degree. The Presbyterian church, where many of them united, in a few years changed its name to the "Free Church," or "Abolition Church," its members having been some time very strong in their anti-slavery views. Almost the whole population of that village are now strictly anti-slavery, the birth, growth, and spread of which originated with this handful of Wesleyan Methodists.

The death of Mrs. Harrison which we just mentioned, was a great loss to this society. Also the widow and orphan lost a comforter and helper,—the child a watchful and tender mother,—the husband a kind and affectionate companion,—the friend a cherished and kindred spirit.

Mrs. Chase has often spoken with much feeling of their last meeting. They were both in ill health, but Mrs. Harrison being the best able, made her a visit. They conversed as usual, freely to each other, upon their present and future worldly prospects, and much upon the society with which they were connected, and the reforms for which they had both labored,—dwelling much upon the future prospects of all these, and their own religious hopes in a future state of existence, and as was their custom often, prayed with each other before parting.—Both seemed more than ordinarily affected at parting, for there seemed to be something which impressed the feel-

ing that they should never meet again, and as Mrs. Harrison took her by the hand to bid her good bye, with eyes full of tears she said, "Mrs. Chase, we may not meet again, but if I get to that bright land before you do, I will watch for your coming, and will reach forth my hand to greet your safe arrival there." Mrs. Chase's heart was too full to reply; and these were the last words she ever heard her say, except the gentle "good bye." In a short time after this, Mrs. Harrison was taken sick and suddenly died, leaving an infant son, and a companion who loved her too truly to easily forget her. This was in the summer of 1841. Mrs. Chase was debarred from ministering in the last hours of one she held most dear in her affections, by her own sickness, but she trusts to be welcomed in another sphere by her hand.

Prolonged ill health prevented Mrs. Chase from attending to the duties of the church as much as usual, though she did much after that, till the disorganization of the society. She did not unite with any church afterwards for a long time, but attended any religious meeting where it was most convenient, endeavoring to keep up in her own breast the main principle, that of being guided by a true religion—one of spirit and not of forms.

In the years 1843 and 1844, was the great commotion concerning the Second Advent doctrine, which was advocated so strongly by Miller, that those who believed in his teachings were called "Millerites." Everybody knows of the infatuation which characterized his followers, many

of whom we know gave away all their worldly substance, reserving only enough to keep themselves till the awful "third day of April, 1843," or some other day about that time, as the precise day was not agreed upon by all the believers. Some were made lunatics for life, while others only suffered from the delusion, till they found that the earth continued her revolutions the same as ever, the sun continued to shine, and seed time and harvest to come and pass without a realization of their fears, and they returned to their reason to read their Bible with a freer understanding and with less misconstruction than formerly.

Mr. Chase became engaged in these doctrines, as did the church to which he belonged, and he zealously preached it to the people; however, he found no realization of his expectations, and at length the query arose in his mind, why he could be so mistaken; and he finally concluded that chronology was incorrect. This led him to examine old records and histories of all kinds; (he had ever been a great reader of history, but his binding theological belief would not allow him to accept that which theology did not sanction;) and he became from this time a changed man. He read the Bible in a new light, and in the place of bigotry had grown the root of freedom and religious intolerance gave room for the spirit of toleration far beyond his former intolerant views. From this he began to preach to the church for their own intolerant and bigoted views. This proceeding

astonished the ears and opened the eyes of his hearers—some applauding, others condemning. But the rulers could not bear it, so they cut him off; then not feeling justified in this act, as they would liked to have had a better excuse than the real one to warrant themselves safe in so doing, they recalled him and had his license continued for preaching. But he told them he did not wish a license, for he should preach when and where he wished, and they could not prevent him; and he never did use the license, though he did not discontinue his labors in the field of freedom, science and progression.—He now feels thankful that he has had his eyes opened, though the rubbing which cleared the film from before his vision was a hard one, nevertheless he is so much the more able to appreciate the blessing. He is a firm believer in Eternal Progression, and daily advocates it.—Every one with whom he comes in contact, must listen to, or debate with him on this great subject, be they friend or foe to its principles. By this means, many who at first would not listen, have become much more tolerant in their religious views, besides enlarging their field of thought, and we doubt not, some are becoming radically changed in their views, for one cannot escape, if they will listen, the force of his reasoning. He is a man eminently qualified for debate, though many circumstances in life have prevented him from giving full scope to his powers, as he could have desired.

But to return to Mrs. Chase. She did not fall in with

the belief of the Advents at all, though she attended their meetings, and was pleased to see so many turning from the error of their ways, and even though through fear, she thought it was better than not to turn at all, if it were only for a season. They had better live morally six months, than spend that six months in rioting and all manner of evil.

In summing up her religious character, while connected with the churches there and ever since, it has been, and is without blemish, and we might also add a remark made by a man who belonged to no church, (but who was nevertheless conscientious in this remark,) and who lived in the same neighborhood with her while she lived in Georgetown:—One of his family, who was a church member, was dealt with by the church for some misdemeanor, and against whom Mrs. Chase was a prominent witness. It appears that he wished at the time to prejudice the church against her, to favor his own family.—He said, “I have traveled several days for miles, where Mrs. Chase had formerly lived, to get, if possible, something against her moral character, and prove that her testimony was worthless. But I could not find the least mark against her; and now I think more of her than I ever did before.”

CHAPTER VIII.

Phrenology and its teachings—Removal from Georgetown to Eaton—Changes and losses—Lonely thoughts—Investigations in Phrenology—Commencement of a public Profession—Consequences—Incidents—Mrs. Chase and the Church—Encouragements.

In Mrs. Chase's religious experience, she has had abundant means of observing, (and who has not,) the inharmonious and inconsistent conduct of many, some of them well-meaning christians ; those who observe all the rites and religious ceremonies, living up to most if not all the church requirements, yet are continually complaining of strong temptations, which often overcome—beset with harrassing perplexities, which are continually at war with religion, and from which religion's blessed peace does not relieve them ; and they are trying to find the cause and cannot.

For the solution of these conflicting appearances, she had always looked to religious teachers, as the exponents of the cause and cure of the infirmities of the soul ; and as the teachers who should know enough of the spirit of man, to enable them to explain its connection with another world, and also its connection with, and dependence

upon its earthly organism. But these teachers ever failed to enlighten her on this subject, and likewise failed to teach the weaker ones, the cause of their perplexities or their remedies, only they must "resist the devil and he will flee from them," by performing the duty of prayer more frequently. This was all very good in its place, but something more was needed more particular to each individual case, which they failed, or had not the knowledge to communicate.

Mrs. Chase has always been a great observer of human nature, and she had come to the conclusion that there were laws by which the human mind could be read and understood, but the great secret she never found till she procured "Combe on the Constitution of Man," and she found this to be the science of the mind she had so long studied to ascertain, and though forty years of age, she however thought herself none too old to learn, and set about the study of this interesting, extraordinary, yet truthful philosophy; and it became the food to her soul for which it had so long hungered. She perused this book several times through, till she had thoroughly investigated every principle it contained, and then began to apply it to practical use, so as to demonstrate more clearly to her own, and the minds of others. As for herself, she felt convinced beyond a doubt. She was aided in these researches by the examination of skulls, among which was a Burman skull, which was sent by a Burman missionary to Dr. Gardner, of Clinton. Its Phrenolog-

ical or cranial developments corresponded with the character which the missionaries generally reported of the Burmans.

The head was low and round and full through the region of Destructiveness, which shows the natural cruelty of their dispositions; Veneration was equal to that, so that the two combined would make them very set in their religious belief, and would be likely to commit almost any deed which their religion sanctioned. These faculties rule the others in their character; hence the mother would commit her child to the mercy of the Ganges, if to appease the supposed wrath of the gods, no matter how her motherly nature resisted the act.

There were several able exponents of this science in the lecturing field, and the most prominent of these were the Fowlers. The publication of some periodicals was commenced also on the subject, and one of them, "The Gem of Science," (a gem indeed,) was commenced in the year 1846, at Ann Arbor, Mich., edited by Mr. E. H. Sanford, and was taken by their family for a time, when the paper failed for want of sufficient support. All these helped to keep up the enthusiasm for the science while they remained in Georgetown.

In the year 1847, Mr. Chase, wishing to relieve himself from some debt on his farm and procure the means to make his family more comfortable, had a propitious chance to move to Pierceville, (a little ville in the town of Eaton,) where there was offered a remunerative occu-

pation for his family in a cotton-mill. The three eldest children had married: Mary Annette to Mr. Lyman H. Warren, of Augusta, Oneida Co., in May, 1844: Alzine to Mr. Abel S. Holmes, of Georgetown, Madison County, in April, 1847. Avery to Miss Sarah Rogers, Pharsalia, Chenango County, June, 1847. The absence of these loved ones from the hearth-stone brought many lonely feelings there, and some of them were expressed in the subjoined lines of Mrs. Chase's composition, shortly after her eldest daughter's marriage. They were suggested while seated beneath a shady grove, on the brow of a declivity, overlooking a creek of crystal waters, near their dwelling, where she, with her children, often resorted,—that she might teach them lessons from the great book of Nature, mingled with instructions from the wisdom of her own experience,—which has served to guide them on through all vicissitudes, so far in the path of virtue and usefulness:

LONELY THOUGHTS.

Oh now I am lonely—to the grove I am going,
 And sweetly the zephyrs blow gently on me;
 At the brow of this hill, where the waters are flowing,
 I'll sit myself down at the foot of this tree.

Sing on, merry birds—flow on, rippling waters—
 The place where I sit shall be e'er dear to me;
 For here with my children, their affection and favor,
 Full oft have I lingered at the foot of this tree.

But now they've gone from me and left me thus mourning ;
 But duty has called them for a time far from me ;
 Yet there is a hope of their speedy returning,
 To linger again at the foot of this tree.

Farewell, Maryette ! Oh, may you ne'er stray
 From the path of Religion—the Christian's bright way ;
 Remember thy mother forever is pleading,
 That you in bright glory forever may be.

But time and my prayers may sometime restore me
 To those of my children who are far away ;
 And when they come back, with care I'll watch o'er them ;
 And with joy we will linger at the foot of this tree.

The birds then will sing a sweet carol of pleasure ;
 The sun will gleam brightly once more over me ;
 And while we sit here rejoicing together,
 All hearts will beat warmly for friendship and me.

DEIADAMIA CHASE.

It may be easily seen, that one possessing such strong affections as Mrs. Chase, it would be no easy matter to leave a home where there would be so many tender recollections linked with every "woodland shrub," with every rose that clustered around door-yard walks, and with almost every pebble the limpid brook contained. But, though Mr. Chase purposed to move from his farm only to be absent from it a year or two, yet she felt that it would be forever—that she should never return to it alive ; and it was with the greatest reluctance that she consented to go. They moved finally in December, 1847,

leaving their eldest son to manage the farm. But they knew not how soon their absence from their home would render them homeless, and Mr. Chase dreamed not that a friend—or a supposed friend—would make him bankrupt the moment the chance offered.

This man held a mortgage on Mr. Chase's farm, and as soon as Mr. Chase was fairly off, (there being some failure on his part to perform some obligation mentioned in the bonds, but which had been satisfactorily arranged between Mr. Chase and this friend, as Mr. Chase supposed,) the farm was immediately sold on the mortgage. All the proceedings, evidently, were carried on privately, to blind Mr. Chase's eyes till it was too late, and he was blinded by the confidence he had in the promises and honesty of his supposed friend, till he lost a farm worth three thousand dollars, for debts considerable less than one thousand, and the personal property, which would have easily covered these debts, all went by the board. As is usually the case, misfortune followed misfortune, till they were fairly reduced to the bottom of fortune's ladder. The thought, that at the age of forty-six, to be rendered homeless, with a large family of young children, was more than he could bear, and Mrs. Chase saw, in the gloomy condition of her husband's mind, no chance for any repinings of her own, but the more need of her own exertion and presence of mind.

Since their removal here, she had been, for the whole of the winter of 1848, engaged in the demonstration of

the science of Phrenology to her own satisfaction and others'. Their house had been the resort almost every evening, of the young people of the neighborhood, to have their heads examined, or, as some said, "have their fortunes told," for some supposed, who had never heard of the science before, that one who could describe their characters so accurately, was, they did not know what else, but a "fortune teller." But Mrs. Chase soon explained it to them so that they learned the difference, and the name soon changed to "Phrenology." The "mill" employed nearly two hundred persons, congregated there from all parts of the country, and consequently was composed of such a medly of minds, dispositions, heads and temperaments as are seldom seen, besides the characteristic heads and temperaments of several nations were among them. All these she found, by the closest examinations, to harmonize with the teachings of Phrenology, and that the brain developments did correspond with the character ; and though a novice in the science, she made many discoveries which she had not hitherto learned, but which she afterwards found in the different treaties on the subject.

For the sake of confirming these principles, she endured the turmoil and trouble, besides the use of time, for six months, without the least recompense. But these six months were worth more to her, perhaps, than six years of experience at some former period of her life had been.

As we just remarked, Mrs. Chase saw, in the spring of 1848, in the unhappy state of affairs, the need of her own exertion to save her sinking companion. She saw that she could spend her time no longer without compensation, and as she did not appreciate her own abilities enough to think her phrenological examinations worth a stipulated price, so she concluded to lay it aside altogether, and employ her time in that which would compensate her. So she gave out word that she would examine no more heads. But the public excitement would not give it up so, and they continued to come, willing to pay for the trouble. Not wishing to exact any more than the worth of her time, when two or more came together, she found work for some, while she examined the heads of others, thinking to arrange it so as to fulfill her household duties, (as she had taken boarders,) and by so doing, compensate herself for the time required for practice. But this plan failed, and still the people continued to come, and after meditating much upon her course, concluded that if her knowledge was sufficient to be required by the people, it was worthy the recompense, or, at least, "the laborer is worthy the hire."

She accordingly established her price, first at one shilling per examination, but soon found it was not going to answer to spend two or three hours, as she sometimes did, answering all the queries, so she raised her price to two shillings, (and has since established it at fifty cents, per examination.) Nor did her custom decrease; on the

contrary, as her price increased so did her business, and she soon had enough to do without taking boarders.

She had now abundant means of seeing many who were laboring under infirmities of the body as well as mind, and indeed the two seemed so inseparably connected, that one could not suffer except the other did also ; and having had so much experience in disease and its remedies, she determined that the two should not be separated in her practice. Of the practice of medicine more particularly, we reserve for another chapter, though nearly two-thirds of those who came for advice phrenologically, requested medical advice before leaving her office.

She commenced her public business amid the sneers and scoffs of many, who supposed all such occupations to be derogatory to female character, and who thought—though they did not know much of it at best, that Phrenology was a theory which led to atheistical principles. Her strongest opponents were the church members of the village. She did not unite with them on coming there, though she might have obtained a letter either from the Wesleyan Methodists, or the Baptists of Nelson, where her name still remained, as in either of these churches she was counted of good standing ; but she did not wish to, till she knew what the church at Eaton was. She attended their meetings, held in the little village ; but after the church began to understand what her belief and occupation was, they plainly showed a disposition to

treat every attempt she made toward uniting with them in worship, with contempt, which was enough to satisfy her that her presence among them was not wanted.

Our own memory furnishes a circumstance which occurred at a Sabbath-school held in that place, when she was present. During the exercises the superintendent asked a question which none of them seemed able to answer. Mrs. Chase, being somewhat conversant with the New Testament, immediately opened to the passage which would explain his question, and pointing to it, reached it toward a lady teacher, who sat near, and who had been puzzling her brain and turning the leaves of her own book to find the answer. Mrs. Chase was a little surprised to see this lady (?) raise her head with a look of scorn, and turn away without once looking at the passage. Toward the close of the exercises, one lady said that she did not feel able to attend every school, and therefore could not attend her class, and if the superintendent would ask Mrs. Chase, perhaps she would consent to take the care of the class. At this request, both the superintendent and his wife scornfully turned their heads, and the lady received no reply; but the conduct of the superintendent plainly said that he did not want Mrs. Chase as a teacher. But they knew nothing of her personal character, as she was a stranger to them; all they knew was, that she was an "infidel" because a Phrenologist.

This was rather a severe trial to be borne by one who

had been held up in all societies as a pattern of Christianity, to be thus treated because a believer and teacher of a doctrine which some, in their ignorance, pronounced to be contrary to the Scriptures. But it was enough, and she made up her mind to let them alone, and live and teach her religion at home, to the numerous persons who daily came to her.

These church-members and others, however, did not let her alone, and in a short time numerous fabrications were circulated concerning her atheistical teachings, which soon reached the ears of the churches with whom she had so long been connected, who felt very anxious for the welfare of their sister, and during the summer of 1848, several came to visit her to know if, indeed, one who had been a bright and shining light in the church, had fallen. The result of some of these visits may be shown by the following narration of a visit from Elder Judd, a kind and generous-souled preacher of the gospel, who kindly informed her of the reports that had gone out. Mrs. Chase was not surprised, and after some conversation on the bearings of Phrenology, she proposed to examine his head, to which he cheerfully acquiesced. After the examination he remarked: "There certainly can be nothing wrong in this; on the contrary, I believe it to be right, for a science that teaches a man what he is and what he should be, must be a great benefit, and I say go on with it, for in this way you may do a great deal of good."

Nearly all who visited her for this purpose were satisfied that her work was a good one, though a few feared that there might be some danger of the doctrine, but how there was danger, or where it was, they could not tell. Such were not worth noticing, as their conversation told that they knew nothing of that which they were warning her against.

As to the church in this place, after receiving such treatment from some of its members, and leading ones, too, she never troubled their exercises or devotion after, though she attended their meetings occasionally, to see how they progressed, till a reformation in 1852 and 1853, excited the minds of the whole to a religious union. The community had become so well acquainted with her and Phrenology at this time, that they feared no danger from her belief, and when urged to unite with them, she plainly told them in a public meeting, that if they wished to receive her, knowing, as they did, her occupation and belief—which was the same as it ever had been—if they wished to receive her as she was, she would unite with them. The minister, after obtaining the “ayes” without one opposing “nay,” quickly said, “There’s no objection, sister Chase,” and her name was soon enrolled on the church list, where it now stands, for aught we know. This minister had studied Phrenology, hence knew something of its bearings. He knew, as well as all others who have studied it, that, instead of its being

the means of leading the mind to infidelity, or otherwise, is the handmaid to true religion.

After this she had several combats with some of the different ministers who were stationed at West Eaton, and who preached to the Methodist society in her neighborhood. Some of them endeavored to reason with her, to convince her that the science she advocated was erroneous, and its teachings dangerous ; but their arguments ever proved that they were very ignorant of the science they tried to put down. One minister, not wishing to have a personal combat with her, preached from the pulpit, that Phrenology was a dangerous theory, and its path lead directly to infidelity. Afterwards, in some conversation with him, Mrs. Chase alluded to it, to which he replied : "It is all a very true theory, I suppose, but it is a dangerous one, and, sister Chase, beware how you tamper with that or Mesmerism, for there is danger of both, leading the mind astray."

But this minister was not of the mind of the Rev. Fox, a Methodist, who was present at an examination of a youth's head. Mrs. Chase had given the youth some advice in regard to the occupation he should follow, and concluded with this remark, "If you will follow my advice it will be worth more than five dollars to you." "Yes," said Mr. Fox, emphatically, to the young man, "it will be worth more than five hundred dollars to you." He gave Mrs. Chase many encouragements, to help her onward, in what he considered a good work.

These and many other similar encouragements and discouragements, served to make her professional life a very chequered one, but they only taught her self-reliance. True, she felt very grateful for the relieving sympathy of some friends who bid her "God speed" on her journey.

One circumstance comforted her much, and because it demonstrated to the minds of others the truth of Phrenology, as well as her own capabilities, occurred at Madison in 1853, while L. N. Fowler was lecturing there. A sketch of her biography had been published in his *Journal* of 1852, and a part of her phrenological character from her daguerreotype. Mrs. Chase was present at the lecture. Mr. Fowler had never seen her, and the committee, wishing to test the science, led Mrs. Chase to the stand as a candidate for his test examination. No one mentioned her name or occupation, and as to the person, who or what she was, Mr. Fowler had not the remotest idea.

He described her as a very independent, self-reliant woman; not haughty or proud, but dignified; eminently social; excellent in planning and executing. Upon the whole, a woman noted for her indomitable perseverance; was best qualified to be a Physician or Phrenologist. Her excellent human nature and remarkable intuition qualified her for the latter, while her sympathetic, benevolent, social nature would induce her to alleviate human suffering.

This examination surprised many who did not believe in Phrenology, and they were ready to say that Mr.

Fowler and Mrs. Chase were acquainted. But after the examination the committee introduced her to Mr. Fowler, who immediately sat down in astonishment, while one of the committee read to the audience her character and biography from the Journal, which produced much sensation in the crowd.

Mr. Fowler gave her many encouragements, which kindly helped to cheer her, before leaving, and conferred upon her a life agency for his works. She had obtained all her phrenological books and charts and busts of Mr. Fowler, and her library contains nearly all the works of the Fowlers, most of them having been obtained as soon they were from the press, and to these works, together with some from Mr. Combe, she is indebted for a great share of the knowledge she has obtained of the science of Human Nature, aside from her own observations.

She spends more time on an examination twice over than any Phrenologist she has ever met with, consequently she does better justice to the head she examines. This is why many call her superior to most Phrenologists.

Several lecturers have been through Madison county, who have had but little success, "because," the people said, "they (the lecturers) did not know half so much of the science as Mrs. Chase, and they preferred to give their patronage to her." Some of these lecturers were directly from Mr. Fowler's office.

She has labored hard for the spread of the science through the town and county wherein she resides, and

the result is, the community are much more liberal to this science than toward other new reforms.

The American "Phrenological Journal" has disseminated its light all throughout those parts, and has led on many families in the road of progression, by the aid of her agency in spreading them.

CHAPTER IX.

Her life at home—Phrenology in the family government—Some of its results—Family re-unions—Personal appearance of Mr. Chase—Characteristics of Mrs. Chase, and sketch from her observations—Her belief in some reforms.

The utility of Phrenology, the training and government of children has continually been one of the chief arguments in its favor, and since her acquaintance with it, it has been the foundation of her own family management. How these teachings have resulted so far, may be seen by the following, and how they will end, time will decide.

In the first place,—which seems to be a good result of this influence,—there never was a family who respected and loved a mother more, and who, even in their more mature years, look to her for counsel and advice.

Secondly—they are all free and progressive in their principles, and what is somewhat worthy of note, that of the four sons—the youngest seventeen years of age—not one are addicted to intemperate habits, such as drinking spirituous liquors, chewing tobacco, smoking, or drinking tea or coffee. May God help them to continue!

Four of the daughters are married, and a person has

only to go where they reside to learn that they are known as respectable and enterprising women, who are daily living and teaching in their families the principles inculcated by their parents. They have all chosen their companions—the son who is married, as well as the daughters—from the temperate and virtuous class of society, and who bid fair, by their perseverance, to become independent and influential citizens.

Those of the children who are single—three sons and one daughter—Mr. and Mrs. Chase are doing what they can to give them liberal educations.

For this purpose, Mrs. Chase went with them to Cortland Village, Cortland County, New York, during the winter of 1849, for the purpose of being with them as much as possible, while education was forming their minds. The previous winters which they have spent away from home at school, they have had the opportunity of boarding at their married sisters' homes, but circumstances prevented this privilege that winter.

A profitable winter was spent there in the pursuit of knowledge, assisting each other in overcoming the arduous tasks imposed upon them, as is usually the case at academies, and sometimes by teachers, who will never assist in the least, in explaining a single example to the overtaxed mind of the scholar.

Mrs. Chase was an entire stranger in the community there, but she will ever feel grateful to those friends and co-workers in human progress, who sought her out, and

kindly assisted her, while she was a stranger, alone, and nearly home-sick. May blessings rest upon them for "entertaining strangers." The noble society there, whose motto is—"prove all things, hold fast that which is good," is just such a society as she would be the most happy to spend her days in, if circumstances would permit.

Mr. and Mrs. Chase have gained somewhat in a pecuniary sense, since they lost their farm, and have established a pleasant and comfortable home in Eaton.

During their embarrassments after their losses, three of the children labored for several years in the factory, and Mr. Chase occupied his time in any employment which came at hand, whereby a comfortable living was obtained, yet no saving of any amount could be made by it. However, Mrs. Chase's employment became the foundation of their present independence.

In the year 1852 two of their daughters were married. Luna, to Mr. Amos Hammond, of Eaton, and Sarah to Mr. Thomas P. Morse, of Cortland County.

Soon after this she purchased their home, and their sons, during the summer months, occupied their time in the free and ennobling employment of agriculture.

This home is occasionally the rendezvous of all their children and their families, who make glad the old hearthstone with their re-unions.

At one re-union, in July, 1852, the whole family, grandchildren and all, numbered twenty-three, who gathered

around the hospitable board, spread beneath the motherly shade of the old fruit trees.

At gatherings since, the grand-children have not all been present, therefore, none have been as large ; yet their table is always full and merry.

But the family are becoming scattered, and it is feared that re-unions of the whole family will not be often, if ever, again. But the spirit which has prompted them, was the earnest desire of the parents, especially the mother, to fan and keep alive these sacred fires, which keep the affections warm and alive—which strengthen the bonds of love between brothers and sisters, and which shall revive the older memories, and with them, the teachings they received at home in their infancy, childhood and youth.

For while she had been doing the work of reform, which has been narrated, she has been none the less a devoted wife and mother, drawing around her all the comforts that could tend to make home happy, to centre the affections of her family there, where, in truth, they have been kept. These children have been reared in industry, economy and perseverance, and have been taught since childhood, to “never give up in a good undertaking.”

Such is the home life of one who has been honored and admired for her labors abroad, which, nevertheless, detracted nothing from the beauty of her character as a wife and mother.

In connection here, it might not be out of place to describe the personal appearance of Mr. and Mrs. Chase. Mr. Chase is a man about five feet six inches in height, and possesses a well proportioned, muscular frame, weighing about one hundred and eighty pounds. He is somewhat round-shouldered, showing that he has borne the burdens of many years of hard labor. His hair is brown, mixed with gray some, though quite bright for one fifty-seven years of age; has a light blue eye and a good complexion; his forehead high and full, particularly developed in the reasoning faculties. His features are regular and well formed, and if he is not now, certainly shows that he was once handsome, (so we should judge,) and is a very good looking man of his age.

Mrs. Chase's features need no comment from us, as her picture may be seen in the frontispiece. However, we will add, that in stature, she is not very tall, of scarcely medium height; is considerably thick set, with broad, firmly set shoulders. Her ordinary weight is about one hundred and seventy pounds. She has a pleasant voice, and her manner of conversation is easy and agreeable, and at once divests the listener of all timidity or any unpleasant feelings; her language is home-like, and immediately enlists the sympathies of all those who come to her for advice, as well as others. She is a very sympathetic person, which is shown in her clairvoyant or psychologic examinations of disease. We will also add, that although a believer in many of the reforms, all of them, as far as

reason will admit, and has ever been an investigator of all new ones, she nevertheless repudiates heartily the doctrine of "Free Love," and her views on this subject could not be illustrated more plainly, than by quoting an article from her own observations. The article is somewhat condensed in the first part of it. It appears to be a circumstance, perhaps one out of a thousand, that has come under her observation of the kind, hundreds of such having been given to her confidence by those who come for advice. It is not probable that the correct names of the persons are given, but such as we find, we pen. Will the reader pardon the digression?

THE WIFE'S TRIUMPH.

"Yes, I will take good care of the children," said Anna Belmont to Mrs. Betsey Churchill, as the latter was leaving her door. "Well, I shall not probably be at home before some time to-morrow," said Mrs. Churchill, at the same time looking Anna in the eye, which the latter did not seem to notice. But Mrs. Churchill DID notice HER, and there was an expression in Anna's countenance which told her that she was glad to see her going.

With a heavy heart she turned away and proceeded to the gate, where her husband was waiting with the carriage which was to convey her to Mr. Coats', where she was going to watch with Mrs. Coats, an invalid.

She pressed her infant, scarce three months of age, to her bosom, crushing down the pent-up sigh which strove to find vent; but HE was with her, and would hear it, and she wished him not to know how she was troubled. At least she knew it would be no consolation to do so, for it was he, in part, who was the cause.

Anna Belmont had resided with her family but a few months, to assist in the care of the family while Mrs. Churchill's health was too delicate to do without assistance. Anna was young, gay and handsome, and beauty never failed to attract Arnot Churchill's attention, though he had never suffered himself to be led by it before this time. Anna was very thoughtless and reckless, and at first did not consider the pain and anguish she was causing in the breast of a faithful wife. But it was certainly the case that they had become attracted toward each other, and however much they tried to conceal it, the quick eye of Mrs. Churchill had detected it long before, and its sorrow had preyed upon her, preventing the return of health and strength.

There was but little conversation passing between Mr. and Mrs. Churchill during the short ride, for he had begun to be aware that his wife had observed some sly tokens passing between Anna and himself. He left her somewhat abruptly at Mr. Coats' gate, and returned.

That night—oh! how long it was to Mrs. Churchill! She sat alone with the invalid, who slept most of the time, and her own spirit had a chance to commune with

itself. She knew the advantage her husband and Anna had during her absence. Fears crowded around of the loss of affection, virtue and happiness, all weighed her soul in bitter sorrow. What could she do to break the coils of the serpent that was fast twining around him—what could snap that cord of base alloy that was fast twisting them, ere the silken cord should break that bound him to herself? She felt that it must be done soon, or it would be too late. These reflections sent up the pleading, anguish-laden prayer for help. The angels heard—though she only felt that she could breathe a little more free—that was all—and that she must watch and do, when the opportunity offered a chance to break up the attraction.

When she went home the next day, she got too well knew what she most feared—that they had had conversation about her suspicions, for she saw them more guarded, yet deeper in their schemes. They knew that she was aware of their guilty affection, and what they conversed about that night, they know and God knows, and for their sin they cannot go unpunished; and their plans then laid, thank Heaven, were soon to be thwarted.

Not long after this, Mrs. Churchill remarked that she felt able to do her work without assistance, and Anna was free to go home when she chose. To this Anna cheerfully assented, and Mrs. Churchill was somewhat surprised to find her so willing to go, and to see her husband pleasantly acquiesce in the arrangement; but she felt cheered by it, hoping, by this means, to have a chance to

win back her husband's straying affections, and that, by her absence, he would have time for reflection, and would return to his first love, and heartily despise himself for his past conduct. But she was doomed to disappointment in this, for after Anna left he became somewhat morose and selfish in his conduct, showing, by his manner, to have gone far astray from her, to whom he once swore fidelity and love for life.

The willingness with which Anna left, was in truth, only a ruse to deceive Mrs. Churchill, which the latter soon found out, for "Satan never keeps secrets," and those whose minds are pure, can see farther than the blind, for Anna supposed that she could find means to meet Mr. Churchill oftener alone, than if she were to remain with their family, where she would be subject to Mrs. Churchill's watchfulness. She was on good terms with the whole family apparently, and therefore visited or made calls often, as her parents lived not more than a mile distant.

Mrs. Churchill had begun to suspect the passage of letters between them, and how could she break up this new course they had taken? Where would the end be if even that course was broken up? came the anxious query to her mind.

One evening, after a wearisome day's labor, she retired to rest quite early, leaving her husband in the same room, engaged in arranging his accounts. There was something which seemed to whisper of the plot they had re-

cently been engaged in to secrete and yet perpetuate their guilty love. She could not sleep, and her eyes often turned to him as he sat there writing. "Can he be writing other than his accounts?" came the question to her mind. "Oh! heavens! can it be possible—can it be thus, that I really have grounds for those fears?" she anxiously said, in her heart. We shall see. After he had finished writing, he stepped out of the room a moment, and then came in, undressed and retired, without betraying any appearance of having done anything unusual or wrong, and was soon locked in sound slumber. But sleep visited not her pillow. These awful suspicions crowded her brain till insanity seemed knocking at the door of reason, demanding his authority. Still he slept as sweet as though his was a conscience of innocence. About one o'clock she heard a disturbance in the door-yard, from some neighboring cattle, which, it appeared, had broken in, and fearing they might do some damage, she spoke to her husband. He was sleeping so soundly that she could not easily rouse him, and she concluded to rise and drive them out herself. She was quickly dressed and the yard cleared of the offenders; and then she thought, "I will look and see if there is a letter, for I feel confident that one has been written." She searched every sly nook and corner near the door, where there would be a chance to conceal one; but none was to found. She had noticed his every movement that evening in the room, and she knew it could not be there, unless it was concealed about

his clothes. She would look. She entered the room and stood a moment by the bedside, while the rays of the candle she held, streamed across his face and that of her sleeping babe. Both seemed alike innocently sleeping. "Can it be that I have been judging him wrongly? Oh! Father, forgive, if it is so!" But I will be sure. Stooping, she laid her hand upon his vest, as it lay where he had left it, upon the floor. She started, for a paper rattled in the pocket, and with a trembling hand she drew it forth, and walked into another room to read. She opened the missive—which was not sealed—and read these words:

DEAR A——: We must be careful, or we shall be detected in our plan. B. is watching every moment. We will meet Thursday, in the afternoon, at the place where we have met before, where we will arrange matters. I love you more every time I think of you, and that is a good share of my time. Yours till we meet and longer, I hope.

ARNOT CHURCHILL.

A sickening chill shot through Mrs. Churchill's frame, as her eye glanced over these lines, and in an instant she clasped her hand over her brow, to press back the hot blood that seemed gushing through. "Oh! merciful heaven! Oh! can it be! can it be! when I had hoped to find him innocent—and have found it even worse than I feared? But this will not do; something must be done—MUST be done, for the sake of our children, if nothing more." she murmured wildly to herself. "I will go to

Mrs. Chase and ask her advice." She held her breath to listen if all were still and sleeping soundly. He was asleep she knew by his breathing, and her infant, too. Hastily throwing a shawl around her shoulders, with a "God help me," she slid noiselessly out of the house, then flew, as though some superhuman aid had given her strength and speed, to Mrs. Chase's residence. She scarce knew what she was doing, and though it was quite a distance, yet she scarce knew that she ran, for it seemed to her that her body had become so light and airy that she did not recognize any exertion. She aroused Mrs. C. from slumber, and presented her case, and there appeared in her eyes, as she was unfolding her dreadful sorrow, but a chance for her to escape insanity. If she could thwart her husband's and Aunt's plan, then she would be saved from insanity, therefore, the utmost caution must be preserved, for the scale could be turned only by Mrs. Churchill's own coolness. Mrs. C. cheered her as well as she could with the hope that all might yet be well, if she would go back and replace the letter, preserve as cool an appearance as possible, and keep her terrible secret to herself till she could meet them together, then openly confront them with what she knew, and if she did this act as she should, in a kindly spirit, at the same time presenting the claims of herself and the children, it would certainly if anything could, break their intimacy. "The letter, it was true, looked as though he intended to leave her for Anna, but with the help of God

it might be prevented. Ask for help from above, and trust, and God help you to be calm." And these words of comfort did, in a measure, calm her excited feelings, and helped to stay her reason.

She returned to her own dwelling, and silently entered, where everything was as quiet as when she left, although about an hour had elapsed since she left it. As she stooped to loosen her shoes, she replaced the letter in the pocket, whence she had taken it, and, at the same moment, Mr. Churchill suddenly awoke, and, starting up in bed, inquired where she had been. "I have been clearing the yard of cattle," she replied, quite calm, and throwing off her garments, laid herself beside her infant, which she pressed closely to her breast, feeling that he who was again fast sinking into slumber beside her, was now nearly separated from her, and all she could have to love was her children. What terrible feelings those were that hung over her for the next few days, can better be imagined than penned. But the relief came, though a terrible struggle brought it.

A few days after this night, Anna came to make a short visit, as she was accustomed to do. Near tea time, Mr. Churchill came in, and was enjoying himself in the visit. Mrs. Churchill stood alone, outside the parlor door, and, observing in their manner something which seemed to tell of their designs, it impelled the thought, "now is my time—now, or he is lost forever!" She entered the parlor and stood calmly facing her husband. Looking him

in the eye, she said, in a terrible, calm and measured tone, "Arnot, where's that letter?" at the same time gently, but suddenly, tapping her hand upon his knee. He started suddenly, turned deadly pale, and shook like an aspen. But he soon recovered self-possession enough to enable him to say, with some apparent unconcern,— "What letter?"

"The one you have written to her," she said, firmly, pointing to Anna.

"That's a lie!" exclaimed Anna, now very much excited; "he has never written to me."

"Arnot," said Mrs. Churchill, in an earnest, thrilling tone, without once heeding Anna's remark, "will you—oh! can you, leave me and our large family of little, helpless children, for that vain and heartless girl?"

A moment of silence ensued. "No, Betsey, I never will," at length he said, completely broken down by his wife's tone and manner. Rising, he drew the fatal letter from his pocket and thrust it into the fire, and watched it till it was consumed, when he left the room, with the determination to look no more upon her who had led him astray.

Anna soon after left the house, heaping imprecations upon Mrs. Churchill's head; but the latter was too much absorbed with thoughts of her husband to heed them. He was saved, and Anna found herself a delinquent in his favor, for their intimacy was broken up from that time henceforth; saved to himself, to his family and to community.

“Sister, thou hast acted well thy part. Thou hadst thy husband’s welfare in thy keeping, and thou didst well keep it. Thou wast indeed his guardian angel. Could wives all take heed from this lesson, and pursue the course Mrs. Churchill did, where would be many of the separations now taking place. How many families, now utterly broken up and destroyed, might have been saved. But not to wives alone does this lesson speak,—to husbands even more. For the sake of the happiness you are so utterly destroying,—for the sake of the wealth of affection you might keep, beware how you sacrifice it. Know you not that you have each other’s destiny for weal or woe, and that of your little ones in keeping?—And will you wantonly destroy all for the gratification of selfish pride or animal love? Can you not, when you see the other falling, no matter into what error, grasp at everything that will save them? Oh, husbands and wives, bend toward each other! Seek no more to find congeniality elsewhere. For the sake of the little ones whose souls are in your keeping, if not your own future happiness, save each other. I have no sympathy with those doctrines that teach change in these relations. No good can result from it, and such suit only the animal.—Nothing but flagrant and out-breaking conduct should warrant a separation,—nothing, unless the one cannot be rescued and restored to virtue and happiness in the family circle. Let us all look well and see if we can mend the failings of our companions before we repel them.—

Be extremely cautious how you unite and then be as careful to remain so. For I believe if people were rightly mated at first, as all may be, if they will take heed of the teachings of Physiology and Phrenology, and continue to heed them afterwards, no divorces need be."

MRS. D. CHASE.

Volumes could be filled with the recital of circumstances like the foregoing, but we forbear giving another at full length from her practice, and we only quote this as a sample to illustrate her belief, as being a righteous and just course for a wife or a husband to pursue toward an erring companion; for almost daily, some similar case comes to her for advice.

CHAPTER X.

The use of Phrenology to Teachers of the Gospel—To those selecting occupations—To teachers of children and youth—In selecting business partners—In selecting companions for life—Illustrations in each case.

That the Science of Phrenology should be better understood, and its laws obeyed, is obvious from the invaluable benefits which hundreds, and hundreds upon hundreds have received from it, who have come within the sphere of its influence.

It is of the most necessary use to teachers of the Gospel, to save men's souls,—to teach them their failings, which they scarce know themselves,—to point them to the means of overcoming these, and to lead them into the highest and holiest paths of rectitude, virtue and religion.

True there are many religious teachers who dare not investigate the Science, fearing they should discover therein infidel principles. As well not study Philosophy, Astronomy, Geology, or any other science, for fear of infidel principles; and these too, were denounced in their infancy, more severely even than Phrenology.

But th is "hue and cry" about infidelity is the great

bug-bear which its opponents show up to frighten away simple and honest investigators.

But there are some, and the number is daily increasing, who are brave-souled men, who openly advocate it in the pulpit. Such a man is Henry Ward Beecher, while numerous others as openly advocate it as he; and there are also very many public teachers, in all the denominations, who thoroughly believe in the science, while many guide their conduct by it, though the mass of their hearers know it not, and only wonder at the remarkable success that preacher has.

This last idea leads us to this conclusion,—that the preacher who desires to be successful, should understand Phrenology, and govern his conduct by it, for it in no wise conflicts with the requirements of the Gospel.

Show us those teachers who have the best success, and we ask, do they not understand Phrenology? Ask that minister who tells you how to govern your temper rightly, if he is not a Phrenologist.

If one tells you in his sermons, what temptations beset you the easiest, and what are the insinuating ways this temptation takes hold of you and makes you the victim ere you are aware, and then tells you how to successfully resist it,—inquire if he is not a Phrenologist.

It is also of inconceivable importance for all in youth and manhood, to aid them in selecting occupations, and tells the young student if he can become an earnest and devoted teacher of the Gospel, and if not, will prevent

him from entering upon that profession, only to a damage to it and to himself,—or whether he is better qualified for the bar, or a mercantile life, or mechanical pursuits.

This Science will enlighten all those who seem to stand on a pivot, uncertain which business to enter upon, who seem not really to know what business they are best qualified for, and who are too apt to take up with the first one offered, to the risk of everlasting discontent.—Such may see the right occupation, when Phrenology points her finger to it. The teacher will see his school, and be taught the right way to manage it. The farmer will see the golden grain, and lowing herds, and a happy home, and the means to keep it harmonious: the merchant his stock of goods, his customers, and his books: the mechanic his tools and the fruits of his labor,—and each one, as the right object is brought to his contemplation, will rejoice in the new ideas called forth and the happiness produced.

By teachers of children and youth, especially, should this science be understood. To teach them how to govern their own selves, and then how to govern and rightly train the youthful mind. The varied dispositions with which they deal, should never be subjected to one or two rules, but the treatment should be as varied as the minds. This will be found an easy matter when rightly understood, and will give an ease and harmony not obtained by any other means. In this way the plastic mind may

be bent,—not warped,—and trained to noble and virtuous manhood and womanhood.

The selection of partners in business occupations, requires a knowledge of Phrenology, to enable men to know whom to trust,—who can harmoniously assist each other in business relations,—and who will each assist the other by supplying the deficiencies of the other, to insure more comprehensiveness and foresightedness.

But in the selection of congenial companions for life, a knowledge of this science seems the most necessary, to give each a true knowledge of the character of the other, which is so seldom known in such cases. This will teach us who can bear with our temper best, or make it better—who will supply those qualities we lack and yet admire in others, and we in turn can supply some deficiency in the other. It will also tell us of peculiar little tastes that are similar to our own, which, though small in themselves, go so far toward making happiness or unhappiness in the domestic circle. And last though not least, who can harmonize with us in religious aspirations.

Happy are they who are harmoniously united, Phrenologically and Physiologically, and happy are the offspring of this union. The love of such would be pure and holy, and abiding.

The results of inharmonious unions tell sadly upon the children, and should be carefully avoided, for there are enough in all classes of society for all to harmoniously mate. Still if wrongly mated at first, it can be remedied

by patient efforts to cultivate and suppress those faculties it requires to bring harmony. Husbands and wives can bend to each other, and become more harmonious and live happy, though much pain can be saved by attending to these things before marriage.

We will now leave this, and give a few examples in the real benefits which have resulted from Phrenology, in a practical application of its rules, in all the previously mentioned departments, as living testimony of its use.

The benefits to teachers of the Gospel, are illustrated by the few following cases, which have come under her observation :—

A Mr. S.—(we forbear giving the whole name without consent,) was a licensed exhorter of the Methodist denomination, who did not succeed in the best manner till he studied Phrenology, when he immediately commenced applying its rules to practice, as far as he could, in assisting him in his profession. The result was that he rapidly improved in the affections of the people, and the prosperity which attended his ministerial labors, won him a high position among the clergy, and he is now no longer a licensed exhorter, but one of the most successful among the Methodist preachers.

Similar to this case is that of Rev. F., of the same denomination, who also owes much of his success to this Science.

A case of a young man who came from Cazenovia for an examination, which gives an illustration in the choice

of occupations, as well as being a case similar to the foregoing :—

She described him as having Veneration a trifle below average, Veneration to man, plus full, Benevolence large, Causality large, Eventuality large, and Comparison large. His large reasoning faculties gave him his conceptions of God, while average Firmness and Veneration rendered him not likely to stand by old creeds. His average Destructiveness, and large Benevolence, led him to believe in God as a being of Love. His large Causality, Comparison, and Eventuality, led him to search into and investigate all which came under his notice. These faculties combined, would effectually prevent him from being a teacher of any of the old school theories, that teach endless punishment. His full Veneration to man, large Approbativeness, large Cautiousness, would prevent him from giving vent to the speculative theories which were suggested by his large reasoning faculties, large Ideality and large semi-intellectual faculties in general. These combined would enable him to become popular in the Universalist church. But his large Combativeness propelled his large Language to give vent to the ideas called forth by his intellectual and semi-intellectual faculties, when his large Cautiousness and Approbativeness would effectually prevent it. These conflicting feelings made him unsettled about going into the profession, which he felt at other times compelled and called upon to enter.

Mrs. Chaso advised him to continue his studies for the

profession, and to suppress his cautiousness, and approbateness, (which were larger than conscientiousness) and cultivate his firmness and self-esteem,—think himself and his views just as good as others, for it is probable that others were deficient in qualities of more consequence than his deficiencies, perhaps. To stand by what he viewed to be duty and justice at all times, without the fear of men, and not think so much of public opinion.

Mrs. Chase afterwards learned that he became a successful Universalist minister, and we have no doubt but that he followed her advice, for had he not he never could have been successful.

Another young man whom she examined, she found lacking Self-esteem, having large Approbateness. She urgently advised him to cultivate the one and suppress the other—to acquire the habit of looking a man steadily in the face, and think, “why, I am as good as you.” He tried it and the effect was admirable: and he immediately gained self-confidence and the confidence of others.

A case of a Mr. T., a school teacher, came to her, who possessed such large Combativeness, small Cautiousness, large Firmness, only average Philoprogenitiveness, and not more than full Benevolence, that she told him that he might in the anger which the impudence of some scholars caused in him, had he not small Destructiveness and Secretiveness, go so far in punishment as to endanger the life of the offender, if he did not yield. But these Se-

cretiveness and Destructiveness being small in comparison, would prevent him from doing much injury, while large Conscientiousness bade him only be just and still further held him in check.

He had the sanguine temperament almost to the extreme.

He told her that she had told him correct, and that his temper had injured his government so that it had nearly been the means of turning him from his school two or three times. His reasoning faculties were large, education excellent, which fitted him to become an able teacher, and but few knew of the continual struggle between his temper and his moral feelings. He wished to know what to do. "Cultivate Cautiousness and Benevolence." He inquired how to do that. She said, "when your anger comes, stop long enough to count ten, and think that your scholars are thoughtless little beings, and by that time your temper will begin to subside."

She saw him several years afterwards, and he told her he had followed her advice, and had been a much happier man, and had had much better success in school.

Teachers should understand Phrenology themselves, also, to know how to deal with the varied minds which are placed under their care. A case:—

A scholar had a vital temperament. He had broad shoulders, coarse hair, a full face, was rather thick set, a large round head, with large Combativeness, large Destructiveness, large Secretiveness, pretty well developed

in the region of Self-esteem and Firmness, and had a fair intellect. Such a scholar would often evade the teacher in detecting the faults which were the outgrowth of his restless vital strength and animal faculties, and his sly annoying tricks upon the younger scholars rendered him a terror to them.

But when fairly caught by the teacher, he would stoutly resist all efforts at a punishment, and if conquered at all, extreme measures would have to be resorted to.

But if the teacher understood the Phrenological and Physiological constitution of such a child or youth, when he saw his feverish vitality giving vent to itself in evil, would arrest it by sending him out to get wood or water or devise some scheme where he might work down this vitality in some chore. He would be pleased with some such task, and his better feelings stimulated thereby; and when the chore was completed, and the fever of the system worked off, he would then come in and set down to his book and study in earnest, and easily learn what he would not otherwise have tried to learn. Such scholars need variety in their lessons, and short ones at first, and more physical labor.

If thus trained they will remember what they do learn and make useful men, and if wrongly trained, will not need much bad company to turn them out hard cases.

But a scholar of a different temperament should be treated different. Take the case of a boy with a nervous temperament. He had a slender form, fine light hair,

blue eyes, light thin skin, and delicate nerves. The intellectual faculties were all full. Moral sentiments all pretty large. Self-esteem and Firmness only average, and therefore were not the governing faculties,—with only full Cautiousness, moderate Combativeness, Destructiveness and Secretiveness,—and hence was mild and frank—never disposed to conceal or to be malicious. Domestic faculties all full, therefore much attached to home and friends.

Such a scholar would scarce ever commit a misdemeanor, and if the teacher was not a harsh one, and was moral, he would be much beloved by this scholar. He would apply his whole energies to study, and would do almost anything to the extent of his nerves, for the teacher. But should such a scholar be punished severely, or at all when not to blame, he would not fight, but grieve till his heart was nearly broken, which would injure his nerves much. He should not be reproached often, and scholars should not be allowed to injure him, or boast their superior strength over his, as the injury done to his feelings would prevent him making that proficiency in his studies which he otherwise would. He should not be given too long lessons, as he would study perhaps too hard for the strength of his nerves.

Give such a scholar rest to enable his body to grow to sustain the mind, for the mind predominates in this temperament.

But take the scholar with the Motive temperament

and see the difference. This one has a pretty large bony body, with very strong muscles, sharp prominent features, not very handsome, coarse hair, and sometimes with not a very full high forehead. He has large Firmness, and perhaps large Destructiveness, and only full Combative-ness. The perceptive faculties all full, with only average Veneration, Hope, Spirituality, and semi-intellectual faculties. Large Acquisitiveness, large Concentrativeness, full Self-esteem, full Secretiveness, and large Conscientiousness.

The combination of these faculties, give him this disposition : He will not be quarrelsome or sly, and if provoked to anger will say but little, and if he pays any attention to the offender, will perhaps knock, in the first act. If he does not do this, his revenge will be in that dignity which will never after stoop to associate with, or even notice the offender. When he forms an opinion he will retain it, which nothing scarcely can turn.

If the teacher will hit upon the right key to his affections, it would take much from the teacher to turn him against him, and no one else could do it. He will be pretty hard to learn, but when enlisted by a teacher he loves, by appealing to Conscientiousness—that it was his duty to be all he could be, and by enlisting Firmness with the other propelling powers to carry it out, he will be one of the hardest working scholars in the school.—He would make, by perseverance, all that could be made

out of his faculties, and go far beyond many others of much greater mental capacity.

But here is the scholar of the Sanguine temperament. He has red or sandy hair, light skin, and sometimes freckled, and is quite good looking. He has large Perceptions in general, large Mirth, large Conscientiousness, and large Combativeness, with only moderate Destructiveness. These faculties with this temperament, make him very sensitive, quick tempered and soon pacified, and nearly always sorry afterwards. He would often need reproving, but it would be wrong to punish him severely, or long at a time. He could not endure to be shut up in a closet, and if shut there, would not sulk in one corner, but would crawl out if possible, or "cut up" some mischievous caper, or cry till his heart was nearly broken. The evil deeds he would commit, would come from his mischief, or mirthfulness. If his Secretiveness was large he might tell wrong stories, and would be just as apt to do so again the same day after being punished.

Perhaps the teacher would become disheartened in the attempt at making anything out of such a scholar, yet he could not exactly hate him.

This child must be appealed to through Conscientiousness—must be taught to do right because it is right.—Cultivate Self-esteem, if too small, and suppress Approbation if too large, which makes him too sensitive to censure or reproach, and also to approbation, for there is danger of his guiding his standard of right by what

people say, or "what will my associates say?" Cultivate a respect for himself especially. Show that you think ill of wrong-doing and that you are well pleased when he does right, and he will put right in and do right for a while; nevertheless he will fall back into old habits again, and then do not crush him, but help him up and place him on the right track, and keep helping him till he gets a going again. Such a disposition will be easily moulded for good or ill, and if the foregoing rule is followed he can be easily made to become useful. An instance:—

E. C. possessed this temperament in a considerable degree. His large moral faculties made him almost daily mourn over the follies into which his large or excited animal passions led him. At times he would overcome them all, then again when placed in the way of temptation, was overcome and plunged into misery.

He had, as we have remarked, large or plus full moral faculties, and an active and good intellect, but not enough of Firmness to continue in well-doing. But in manhood by the aid of Phrenology and kindred studies, he learned how to cultivate his Firmness and Self-esteem (which he sadly lacked) and suppress Approbation, and then, though he often fell back, he chose the society of those who helped to sustain him, which enabled him to gain strength steadily, and in a few years he arrived at that position in society which he had so long desired, though not without a broken constitution.

Had his parents understood Phrenology and Physiology, he might have been saved years of misery, and have retained a much stronger constitution. Hence parents cannot too well understand this Science.

S. C., another instance of a boy who possessed this temperament as the predominant one. His Combative-ness and Mirthfulness large, and Secretiveness full. He was so full of tricks, that he was often punished for it which in turn excited him to that degree that he often became quite sharp against his accusers. He had large Conscientiousness, and knew when he had done wrong, and if not reproved, and especially if he had injured the feelings of one he liked, would make all possible amends for his fault, and was more careful in future.

When he was sent to school, he was considered such a mischievous scholar, that he would never obtain much education. But by cultivation of Firmness and Self-esteem, and thereby a desire enlisted by those whom he knew to be his friends, to be somebody, he went to work and after the age of sixteen, obtained enough education to enable him to teach at the age of nineteen, and had so far learned to govern himself, that at the age of twenty he had one of the best regulated schools in the town where he taught. The School Commissioner pronounced his school as the one which had progressed faster than any other in his jurisdiction. At the age of twelve, this young man did not know the simplest rule in arithmetic,

and could scarcely write his name, besides being as ignorant of all other books and studies.

Again, the means which should be used to teach one scholar, should not be used in teaching all. An instance :

A boy was engaged in arithmetic, which it was difficult for him to understand, and one lesson in particular. The teacher gave him ample time as he supposed to master it. He failed, and for several days failed also on the same lesson. She tried to make him understand, but with some threats which frightened him so that he could not. She supposed he was obstinate, and punished him ; still he did not learn, and he never could understand her. In after years another teacher gave him some insight into Arithmetic, and by these means—first enlisting his confidence, and then carefully explaining it to him—he understood and became a good arithmetician, though rather eccentric in his method of applying it.

Scholars should neither always be punished for lying, till the teacher knows whether they mean to lie. A case :

A child was called a liar, and given up as hopeless after many severe punishments. He had not large Secretiveness, and had good Conscientiousness. The fault consisted in his small Individuality, which did not specify, and his perceptives in general did not give him the exact perception of things. He had large Destructiveness, Sublimity, and Ideality, which led him to magnify everything he saw, and there was nothing comparatively to counterbalance the impression given.

When any uncommon circumstance occurred, he did not observe whether there was one or a great many things to be seen, but the excited imagination saw a great many. For instance, one morning his little sister, fearing they would be late to school, said to him, "George, look out of the window and see if the children are going to school yet." "Oh, yes," said he in great anxiety and earnestness, "there's twenty going now." His sister looked too, and there was but one. When asked why he said so, he replied that he "thought he saw them." And in all other things which he saw, especially if grand, awful, or destructive, his imagination surely doubled everything and he was as sure to express it so.

Care should be taken with such a child, to induce him to use his reason. The guardian of such a one, should observe every deviation from the fact, and should call his attention pleasantly and carefully to the object or objects which he had magnified, point him the error, and assist him to specify. That is, if he has enlarged, say in the number of persons, help him count them, and help him by pointing in particular to that part which he enlarged upon.

We will now give a few examples of those who have been guided by Phrenological and Physiological advice, in the selection of companions for life.

It has become quite popular in some parts of the country, among truth-seekers, (and is a laudable custom, worthy universal imitation,) when they contemplate

forming a matrimonial alliance, to go to some good Phrenologist, and ascertain if their minds are harmoniously adapted to each other, or if they are constituted so as to insure a happy life together.

A great number of persons have come to Mrs. Chase for advice of this nature, and when she has advised a union, she has afterwards learned that it had proved a most happy one. When she has advised the two to separate and not marry, her advice, if followed, has proved to have been most timely in preventing the melancholy shipwreck of many, on the shoals of domestic misery.—If not heeded they have received abundant evidence of their own folly.

An example of a couple who separated by her advice :—Miss W. was induced by her friends to call on Mrs. Chase, with the young man she had thoughts of becoming united with. Her friends feared she would not be happy with him, although he was from the best society, and was much respected, and appeared to be greatly attached to the young lady, while she was in truth quite attracted by him. Mrs. Chase knew nothing of the circumstances till afterwards.

His temperament was mainly Vital-Motive, shown by his large body, and a somewhat coarse organization. His love element was powerful, and was combined with that part of Ideality which gives a love for dress and polished manners. These qualities covered all his predominant animal passions while in the society of those he loved.

He had large Destructiveness, Secretiveness, Firmness and Self-esteem, which gave him a somewhat overbearing temper.

She had a fine sensitive temperament. The love element was not over full, while Adhesiveness and Inhabitativeness were large, (faculties that were only average in him,) hence they could not be united on this point, as she would be unhappy unless she could remain in one steady home near friends, while he would change and go whither his large Acquisitiveness would insure him the most worldly gain. Her Secretiveness was only moderate, and Conscientiousness large, and would or might be often pained by the use he would make of these faculties in himself in matters of speculation, and also her small Destructiveness and large Benevolence, would be pained at the exhibition of his temper, as his moral feelings were often overbalanced by the propensities. Her average Self-esteem would render her liable to be kept under, and be considered by him as an inferior, especially if his love element was not always centered upon her. In such a case, her sensitive nature would sink under it.

The advice not to unite was complied with, and the young lady has since felt grateful that she was prevented by this means.

A happy union resulted from this advice, in the case of a Mr. B. who came for an examination, and to procure a chart. After she had given him a chart, he produced a piece of paper, whereon he had copied the numbers

from another chart, and which he said belonged to a lady. (His object in doing this, was to prevent Mrs. Chase from knowing who the lady was, to insure himself that her opinion was unbiased, as the chart was given the lady by Mrs. Chase.) He asked what there was wanting in his or the lady's character to produce a harmonious union.

She examined them both, and found that the tastes and pursuits of one would be congenial to the feelings of the other, and their minds would also harmonize on religious principles. Their domestic principles would also harmonize. Still they differed in some points, and it was necessary that they should. She had more Concentration than he, hence would be steady and help him to be steady. His Combativeness was large and hers moderate, hence she would not quarrel with him, neither give him much chance to attempt a quarrel. His large Hope made him sometimes imprudently ambitious, while her large Caution, and moderate Hope would check him. A union of two minds like these would not be an unhappy one, but would result in a harmonious and peaceful union, more certainly than the majority of unions.

The young man was pleased, and told her who the lady was. Soon after, they were married. Some years have passed since, and we learn that they have lived happily thus far. They have never regretted that they followed Mrs. Chase's council.

This example leads us to conclude that we naturally do become attached to those whose feelings, tastes and

principles do most resemble our own, and we should marry none that do not. A quotation from Fowler comes in place here :—

“The reason of this is found in the fact, that, as the proper exercise of every faculty gives pleasure, and as the active faculties of each excite the same faculties in the other, we become attached to those whose tastes, objects, sentiments, and other qualities resemble our own, because they most powerfully excite, and thereby gratify our own largest organs, which at the same time harmonize with theirs, and this gives both the greatest amount of pleasure. Thus if Conscientiousness or sense of justice be strong, the same faculty in another will agreeably excite and gratify this organ in yourself, and thus give you pleasure ; but the want of moral principle in another violates your sense of justice, and gives you pain, and this reversed or painful action of Conscientiousness excites your Resistance, Firmness, Intellect, Apprehension and nearly all your other faculties against him.”

Again, let us point to a case wherein these rules were not complied with, although the parties had the benefit of Phrenological advice from Mrs. Chase, who urged them both to relinquish the contemplated union :—

Mr. B. brought his intended lady to Mrs. Chase for a Phrenological examination. The lady had a large, full, round head, and especially developed in the base and middle portions, while her moral faculties were not particularly developed. She had large Combativeness, De-

structiveness, Firmness, Self-esteem and Acquisitiveness, hence was a real business woman—ambitious to gain in property. She had large Secretiveness and Constructiveness, and managed her plans pretty well, however these faculties usually acted in connection with her Mirthfulness and Ideality, which rendered her witty, pleasant and agreeable, and dressy and engaging in her manners. She had also large Amativeness, large Adhesiveness, large Inhabitiveness, large Philoprogenitiveness, and large Union for Life. With a mind thus constituted, she would require an ardent lover for a husband, one who would be devoted to herself, her family and home, or she would be jealous. But he possessed only two or three requirements of all this ardent nature. These were his Ideality and Mirthfulness, which had at first attracted him toward her, and his Amativeness which was at the time turned to her,—all large; but his Philoprogenitiveness was moderate, as were also his Inhabitiveness and Union for Life. With such a disposition he would be likely to neglect his family, be often away from home, having not much care for his children, and perhaps when a wife's beauty had faded would seek some other to love, especially if, as it would be in this case, she should become disgusted by his conduct, and should drive him with her powerful temper to look elsewhere for comfort. His Firmness was only full, and he would be led by those he loved,—Self-esteem large, he would think himself right. His Acquisitive.

ness was only moderate, consequently he would not care about gaining much property, which was one of her most ardent desires. Such conflicting tempers could not agree at all, and the attractions which brought them together arose from large Amativeness in each, and a similarity in Mirthfulness and Ideality. She was a woman who, with the right husband, would be respected for her good management, energy and ambition to bring around her all the pleasures, comforts and luxuries of a competent home. He was a man who, with the right kind of a wife, would be pleasant and mild, an easy liver, independent, and desirous of maintaining a respectable character. Though they were warned to avoid the impending unhappiness, they were, nevertheless, soon after married.

Four years afterwards they came to Mrs. Chase with their two children. They had been separated, and had just come together, and come to her to know how to settle their difficulties, and see if she could devise any means whereby they could live together happily. Jealousy had separated them. She advised him to cultivate his Adhesiveness and Inhabitiveness—try to look at the comforts of home and family as superior to all others, and by all means to cultivate Philoprogenitiveness—try to think more of his two little children—think of their dependence, poor innocent little ones, who had no one but parents to look to for affection and support, and remember that his wife's jealousy arose in a measure from her love

for him. To her she said, "be careful and not be too harsh in invectives against him when he does wrong.—Throw around him all the enticements of home and love, and you may win his affections home again, and both by bending thus together, may yet see many more happy days.

A case of another married couple who came for advice, though the two did not come together :—This man was Dr. M. He had good intellect, but lacked some in the moral group. He had large Ideality, Agreeableness and Amativeness, hence loved those who were agreeable, warm-hearted and beautiful. He had moderate Conscientiousness and large Secretiveness, hence could be secretive, and not exactly honest. All the propelling faculties were full to large, with large Self esteem, and only full Approbativeness, which led him to be ambitious, and would do much to gain the respect of all, though it appears by the excited action of Amativeness, that he would sacrifice all these for the gratification of that.—He had moderate Adhesiveness and Inhabitiveness, hence would not scruple to sacrifice friendship for love. Union for Life was no more than average, and Philoprogenitiveness, plus full, and if he had children (which was not the case) would be more attached to home, but if not, would be rather inconstant—one on whom a woman could not depend.

Mrs. M. had not more than moderate Amativeness, large Adhesiveness, large Inhabitiveness, large Union for

Life, hence her love would consist of pure friendship more than Amativeness, and would be most happy in the society of friends and at home.

She had small Combativeness and Destructiveness, only average Firmness and Self-esteem, and was very dependent on him for his friendship. She was very much attached to him, and was stung to the heart with grief at his severity toward her, and his love for others than her or his home. Mrs. Chase advised them both to come as near to the standard of perfection which the other desired, as they could. This the wife endeavored to do, but HE was too far from righteousness to make the attempt. He consoled himself with this plausibility,—that he could not find in her the ardent love which his nature demanded, that she was too negative—too much of a dependent to fill his standard of perfection, and he finally left her. The desertion broke her heart, and she soon after died with sorrow.

But here is a case where the two were agreed upon their tastes and desires, and were similar in many other qualities of mind—the ruling ones especially, only her qualities of mind were not active and pointed. Their temperaments were similar, only hers was most nervous. Their main disagreement consisted in this:—When she was excited upon any subject, whether a new project or a new reform, or in contemplating a beautiful or grand scene, he was perhaps so far behind or so much slower in his excitement, that she became out of patience with

him. Their heads were shaped some alike, only hers was the most uneven and a little taller, while his was smooth, round and large.

N. B.—The Phrenological organs are numbered from one to seven, and where an organ is marked 7, it signifies, very large ; 6 large ; 5 full ; 4 average ; 3 moderate ; 2 small ; 1 very small.

For a more complete explanation of terms, see the Phrenological Chart; by Prof. Fowler, which may be found at the close of this volume.

CHAPTER XI.

The Medical Profession—Her first trial in Eaton—Great success in the Summer complaint in 1848—Public opinion becoming favorable—The case of those who were “heaping coals of fire upon their own heads”—Aid of Phrenology in insanity—Treatment among physicians, favorable and unfavorable—Her rights respected—Clairvoyance—Its benefits—Cases of remarkable cures by its aid—Conclusion.

The Medical Profession, which had ever been the great theme of Mrs. Chase's thoughts, its need of competent females in its ranks, as the physician of her own sex, and of children, was opened to her soon after her arrival at Eaton.

Phrenology became the stepping-stone to the practice in this place, for it was by this means that she came in contact with hundreds who were suffering with disease, many of whom she would not otherwise have met.

The first person in the immediate neighborhood for whom she prescribed, was a lady whose head she examined. The lady was suffering under extreme debility and nervousness, while all the physicians she had employed had failed to give any relief.

Mrs. Chase described her symptoms and feelings (clairvoyantly) so accurately without a word from the pa-

tient, that she was astonished, and remarked, "If you can tell so correctly how I feel, can you not give me something that will help me?" Mrs. Chase replied that she "would try her case with these conditions:—that if the lady was not benefited, she would require no pay but if she was, she might pay her what she thought it worth.

She prepared a syrup for her, called the Female Friend, (the receipt will be found in the appendix) and with a few directions concerning diet and bathing, the lady was restored to health in a few weeks. With a grateful heart she paid her a round price for the benefit, more than Mrs Chase could have asked, and thanked her heartily too. This was in the Spring of 1848.

Within one month from this time, she had no less than six patients of this class of long-standing weakly complaints, all of whom she cured within two or three months. Her name soon became noted in that section as a physician of the first order in such complaints; and her business increased to near thirty patients before August of that Summer.

But her greatest skill was yet, and soon to be tested. In August of 1848 the "Summer complaint" began to rage with great fury. Nearly everybody will remember that time, for the disease robbed nearly every family in its ravages in some parts, of one or more of its loved ones. This little village also was visited, and scarce an inhabitant was left unmolested. Those who were not af-

flicted with the disease at all, were most of them those whom Mrs. Chase had previously been treating for nervous and debilitated conditions of health.

At first, many called their regular physicians, but their little ones were taken from them while following up the prescriptions of those in whom they had for so many years put so much confidence. Mothers and fathers were often taken from their families ; but it mainly raged with the most violence among children and young people.

All became fearful of trusting Allopathic physicians, consequently many who had never thought of employing a woman before, sent for Mrs. Chase.

Her success was unequalled—every patient she undertook, recovering in a few days under her treatment.—Soon she had all she could possibly attend to, and all recovered without one death in all her practice. She had near fifty patients of this disease, and some of them were considered very dangerous.

Her own family suffered much with the disease, and one daughter came near dying. Two ladies came in about the time she was in the most dangerous situation, and one of them suggested to Mrs. Chase that her child could not live, and she had better call a physician. “For,” said she, “she cannot live, and if you get a physician, you will not have it to reflect upon, that you did not do all you could for her.” To which Mrs. Chase replied,—“if the child should die, she should not feel condemned for not having done her duty, as she was confident that

she was doing more and what was better for her, than the physician could do, and she felt safer to have the care of the child, than trust it to others."

This silenced them, though undoubtedly they thought that Mrs. Chase was not as wise as themselves.

But the child recovered, to the great joy of the mother. We have heard her say, that when the symptoms began to abate, the first perceptible difference, was the length of time between the spasms of pain, and bloody discharges, increased from three and a half to four minutes. This indication brought tears of joy. In a few hours, the time between these discharges had increased to half an hour. In less than two weeks from the time she was taken sick, she was about the house nearly as well as ever.

The success Mrs. Chase had in this disease, established her reputation as a skillful practitioner, beyond all dispute, though some yet ridiculed the idea of a female physician, and many were opposed to her because she was a Phrenologist. But the ignorance of those opponents, caused their arrows to fall harmless at her feet. In their best endeavors to heap injuries upon her, they were only heaping coals of fire upon their own heads; for it almost invariably happened that such persons were obliged to call her for medical assistance, when in an unavoidably precarious situation, or some dilemma where it would be unsafe to wait for another physician. She always attend-

ed these calls with the utmost patience and forbearance. One instance :—

Mr. S., who had thus endeavored to injure her, was seized with a fever, and was entirely prostrated by it, having been taken exceedingly sudden and violent. The family were frightened, and in the night sent for Mrs. Chase. She went, though she was well aware of the state of feeling of some of the family, particularly this man, toward her. She found him very sick, raving with the excitement caused by the fever. During a few lucid moments, he recognized Mrs. Chase as one come to assist him in his dreadful situation, and the thought occurred to him how he had treated her. In his ravings he upbraided himself for it continually, and begged his family to make some payment to her for her services immediately. Mrs. Chase was considerably affected by his pleading and in her heart she forgave him. After this his family and himself were ever faithful friends to her.

During the Autumn and Winter of 1848 and 1849 she had several violent cases of quite a variety of diseases, all of which she treated successfully. One case of Chicken Pox, in its most putrid form, which seemed to be nearly related to the Small Pox, was soon cured. In some instances the patients came to her house and remained till they were cured, or so far recovered as to be able to do without her immediate attention. But her circumstances were not in a condition to receive many thus. Although had she been situated so as to have re-

ceived them, her business could not have been surpassed by any similar establishment in the State. We are convinced of this fact, from the number who applied for admittance, and were refused. However, she did accommodate a few—as many as she could conveniently.

In the Spring of 1849, a young man came to her in a very alarming situation. He had taken a sudden cold, which produced inflammation of the lungs, combined with a violent fever of the typhoid form. He was too ill to move about much, and had he not possessed an uncommonly powerful will, with strong muscles, he could not possibly have been off his bed when he came there. The fever had assumed the most putrid form, so that purple and black spots came out on the surface of the skin. All who came in to see him, went away with the impression that Mrs. Chase had got more than she or any other physician could manage, for so the reports came to her ears. All seemed to think he would die. With but little hope she undertook his case. She commenced by giving him pretty strong doses of the fever powder which she faithfully continued for three days, endeavoring by this, and by bathing his feet in water as hot as it could be borne at intervals, to get up a perspiration, but not the least moisture of the surface of the body could be produced. The third day she gave an emetic of Lobelia, but produced no sweat. The matter raised from the stomach seemed to be putrid. The next day she gave another emetic, which produced a thorough sweat,

and what was ejected was very putrid, and so offensive that it was with some difficulty that she remained in the room. He now began to improve, and those death-like spots faded. In less than three weeks from the time he came was able to go away, and in a few more days resumed business.

Soon after this a singular case was brought to her.—The person was an old maiden lady sixty years of age, and suffering with mental derangement arising from a disordered condition of the body, and the influence of some injurious habits. Her case was a hard one. Mrs. Chase would not promise a cure, but would try and see if she could make her more comfortable. She commenced by correcting the condition of the body by various medicines, simple, yet strengthening and nourishing to the nerves, and then the greatest difficulty remained—to govern or correct the mind, which at times was furious, though not so much so as to injure only herself, such as tearing her own clothes or hair, &c. But Phrenology and Mesmerism here came in to aid Mrs. Chase, and she soon found that however frantic the old lady became, she could easily control her by a firm look, and a calm yet firm manner toward her. She exercised this control so much, that after a while the old lady became so attracted toward her, that she could not move about the house, or out of doors, or anywhere, but that she kept close behind her. She would never get angry with anything Mrs. Chase did, and if excited at any one else, or

by anything, she would calm down quiet as a child at a word or look from her.

In a few weeks she was quite manageable by all, and Mrs. Chase sent word to her friends that she thought her able to go home. When they came for her, they were quite surprised to see her look so well. But the old lady was very unwilling to leave Mrs. Chase. Soon after this Mrs. Chase understood that she had so much recovered as to be able to ride on a long journey to Connecticut.

This practical application of Phrenology and Mesmerism was of itself proof that they were indispensable in the management of diseased minds, and she was surprised when on a visit to the Asylum for the Insane at Utica, N. Y., to find that they never applied these means to restore their patients. That an institution like this should only employ coercive measures, and a few Allopathic medicines to restore lost minds! They seemed by their conversation with her, to know nothing of the science of Phrenology, nor to think there was use for it there.—However, some of the physicians had enough interest to desire to have their heads examined, with which they seemed satisfied, admitting that she had hit pretty correctly, still they could not see the force of her arguments,—that it was necessary that they should understand this science to know how to rightly treat those darkened souls.

But while Mrs. Chase was attending to the restoration

of those who were broken down in mind and body by disease, as well as other causes, she did not forget her duty to her own sex, and to those calls to which she ever felt thankful she was able to respond. In all the cases where she has been called as an accoucher, (numbering between three and four hundred,) she has never to our knowledge lost a patient, but all of them have recovered remarkably soon. Her uncommon success gave a great deal of confidence to the minds of the people.

Still she did not easily break down the barriers between herself and some of those who courted popular favor, as it was an entirely new thing for a female to practice in any of the professional branches, hence some of these would rather suffer in disease, and perhaps die, than step aside from the old path of popularity, and employ a female physician. From a few of these she met with some rather uncourtly treatment, which we will mention.

One lady, somewhat imbued with these sentiments, was once compelled (as was often the case with such persons) to send for her, and, as usual, Mrs. Chase went.—She discharged her duty to the entire satisfaction of all present, and under her treatment she soon recovered.—She did not visit her but twice, having been called upon both times because her physician did not come soon enough. In due season Mrs. Chase wished her pay, and for that purpose called on them. The lady, though she paid her, rather questioned her right to charge a fee, as

she supposed the law did not recognize female physicians. Mrs. Chase replied that she (the lady) could consult the law on that subject, and she thought she would find that those whose services had been required, were entitled to their pay.

But this lady soon after changed her views in this respect, as well as in many others, and is now a firm friend to her and all others who step into the ranks of the reformers, and heartily welcomes reformers on nearly all subjects. So much for the influence of Phrenology, for we learn it was this science which worked this radical change in her mind.

At places where Mrs. Chase was called in council, which was not unfrequently, her rights as a physician, among physicians, were always respectfully observed.—On one of these occasions, the reputable Dr. Root, of Madison, observed to her during a conversation concerning her lawful right to charge and collect pay,—“You are entitled to your fee as lawfully as any physician, but you deserve to be severely reprimanded for placing so low a price upon your services. You wrong yourself and the profession, and you should charge double what you do now.” This was indeed too true, as she charged but a trifle more than her medicines cost her—allowing for her time a price next to nothing. But the reprimands she received from several physicians, at last convinced her that it was her duty to the profession if not to herself, to increase her price, which she did in a meas-

ure, though now her charges do not come up to the usual prices of physicians.

Her RIGHTS were confirmed a short time after this.— A young man died in Morrisville, who had been her patient a year and a half before, and whose bills were unpaid. Judge Holmes of Morrisville had the management of his estate, and to him she applied for her pay, saying that she supposed she was lawfully entitled to it. The Judge replied:—

“ Yes, you are as lawfully entitled to your pay as any physician.”

This settled the question in the minds of many, and afterwards she was never refused on those grounds:

This having been disposed of, there was another class of opposers to be met with. These were to be found in the persons of some ill-disposed physicians, though there were only two of these from whom she had any evidence of their ill-feelings. She feared no danger of encountering scoffs or slurs from well-bred, enlightened people, or from well-informed and talented physicians, for such always treated her with respect, even though there was a danger of her success taking some of their custom from them.

One of those of the opposing class, was a man whose talents were inadequate to his support, and he naturally looked with a jealous eye upon her success. Once she chanced by accident to meet with him when called to see a patient, who had a short time before been under his

care. He was very much chagrined to know that Mrs. Chase had taken his place as physician, and he ignorantly endeavored to give her a few "slants." A little conversation passed between them concerning the patient's disease, which she decided was liver and kidney affections. This the doctor flatly disputed, and muttered something like the following :—"Should like to know how you knew ; wonder if you or any body else have ever been in there to see." She said no more to him, but let him go on his way rejoicing in his envy.

Akin to this was the circumstance of the other doctor, who, like the one just mentioned, lacked the force of reasonable arguments to put her down. He resided in the town of Lebanon. He had a patient who was desirous of seeing Mrs. Chase, and asked him if he was willing they should call her : "whereupon," said the report, "the doctor's temper became considerably riled."

"Willing," said he, "no I am by no means willing !"

And after descanting much upon Mrs. Chase's supposed demerits, (he had never seen her face to face,) he concluded with something like the following language :

"Why, what would my old father say, who has spent so much money for my education, and done so much for me, if he should know of my doctoring side by side with an old witch ! No, I will never consent to it, and when she is called, then I am done !"

When he alluded to an old "witch," he undoubtedly had reference to her Clairvoyant examinations. But this

did not procure the doctor any friends there, for he was dismissed, and Mrs. Chase sent for.

These are the evidences of the ill-feelings of these ignorant physicians, and there might have been others who felt similarly, but who had enough good sense to keep such feelings to themselves, or had the good fortune, if such were expressed, not to have them reported to her. Suffice it to say, that all physicians with whom she has met, except these, whether of the same theory of hers (Eclectic) or not, have treated her with respect, while many have appeared pleased, encouraging and aiding her in every way they could in her great undertaking, believing as they said, that it was her duty and her place. Of this class she remembers with gratitude Doctor Root, of Madison, and Doctor Lawrence of Sherburne, and by no means forgetting the encouraging influence of many of the leading female physicians of the day, among whom is Mrs. L. N. Fowler, of New York, whom she met at Madison in 1853, forming with her a short but agreeable and profitable acquaintance; and she also remembers the persevering co-worker, Miss Cook, M. D., of Homer, New York, whom she has met several times at her residence there, and with whom was formed, she trusts, a lasting bond of friendship. May these noble-hearted women, and all such, persevere in their great work to the end, and may encouragement and assistance ever be rendered them when needed, so that they faint not.

She feels the need of more such noble-minded women in the ranks, and it has been with regret that she has been compelled to refuse the applications of several who have during her practice, solicited the privilege of becoming her students. These refusals were not based on the incompetency of the applicants, by any means, but her own inability to accommodate them, caused by circumstances unnecessary to mention.

Some of her own children she has instructed for the purpose of preparing them for the medical practice, and who have had the experience of years in assisting her in compounding medicines, writing prescriptions, and in nearly all the duties belonging to the practice. One nephew, Mr. E. C. Crossman, also was her student one year.

Her children, all of them that are married, are their own physicians, none of them ever employing a physician, unless the disease with which they have to contend baffles their own skill ; in such a case they send for their mother.

If Mrs. Chase had been favorably situated for the purpose, she would have been exceedingly gratified to have sent out to the world a class of females who would protect the delicate feelings of suffering sisters, hundreds of whom are suffering year after year, while many finally die for want of assistance, because their delicacy forbids them to consult male physicians, or if under their treatment, their timidity prevents the physician from know-

ing the exact condition of the patient. Such are happy to find a female in whom they dare confide, and who is competent to relieve them.

It has been often remarked, that in severe cases of sickness or when the patient was dangerous, that she had no care as to who were her physicians. But this is by no means often the case. The process of nature has often been retarded by the fear on the part of the patient, or by the useless and barbarous indelicacy of the physician.

When called in council, Mrs. Chase has several times exercised her right in reminding the physician to keep his proper place, and oh, how thankful the countenance of the sufferer has appeared, for her protection in all such cases, and those who have recovered have afterwards, expressed their unbounded gratitude for her care.

There is yet another phase in Mrs. Chase's character, which deserves attention in connection with the practice of medicine. Her remarkable Clairvoyant power is worthy all praise for the aid it has contributed to her success. Though she obtained a pretty good knowledge of the medical science and the human system, in youth, and passed through in maturity, an uncommon share of experience in disease and its treatment, to which is added a personal experience in bearing fourteen children, (only nine of whom are living)—passing during the time through nearly all the different stages of suffering wherein a woman can be placed and live—and though thor-

oughly reviewing her studies at the commencement of a public profession, yet the necessary and efficient aid which all this knowledge and experience gave, was not of that incomparable service to her, that the single faculty of Clairvoyance was in cases of emergency. Then it seemed that every bearing of the case was brought up before her vision, and the most effectual mode of treatment presented. When she first commenced practice in Eaton, when a new case came under her care, she usually lay awake at night to revolve in her mind the best course to pursue. In such times she always asked the guidance of an All-wise Being in prayer, as she had ever been in the habit of doing when she asked for spiritual impressions. Directly these influences would flow in, and vivid impressions of her duty in the case, and its exact situation in every particular, and closely followed the mode of treatment. These impressions came so plain that she often arose, and to test them repaired to her books, and there found that the treatment dictated by these impressions, was in harmony with that recommended by some one or other of her works. For several years she pursued this plan of comparing the teachings of her books with these impressions, till she became convinced that the latter was equally reliable with the former, and in many respects superior.

Sometimes these Clairvoyant influences came without any previous meditation or prayer, more than the habitual looking upward for guidance, especially as we re-

marked, in cases of sudden emergencies, and sometimes in cases like her first trial in Eaton, which we have mentioned. But for a few years past by continual practice, she has arrived at that condition that she is able to receive these influences at almost any time, at will.

That she was really a Clairvoyant was demonstrated to the minds of some who were in doubt, in the year 1850. She was mesmerized during that winter several times, by Mr. A. P. Cook, a gentleman of that place, and while in a mesmerized condition, she plainly showed the possession of these powers in an eminent degree : though she, as well as all who understood these things, knew previously that these spiritual impressions and Clairvoyance were all the same.

A life of faith, simplicity, and earnestness is what has developed this wonderful faculty in her : and thousands who have not eyes to see beyond the outer life, might enjoy the blessing of seeing this more really and truly than they do, and another and more blessed life beyond, if they would but live and labor as earnestly as she.— They would then find no difficulty in realizing this energizing and beautiful hope of a life beyond, where man shall preserve his own identity.

The great benefit resulting from the use of this Clairvoyant power is plainly demonstrated by the direction of these impressions. We insert only a few of the many :

In the year 1849 one of Mrs. Chase's lady boarders (we withhold the name, though it will be produced by

request,) requested her to examine her head. Mrs. Chase complied, and before the close of the examination the Clairvoyant influence strongly impressed her. She suddenly ceased speaking of the Phrenological developments, and said, "What! a single woman, and yet have children? You have a husband! But what does this mean? (Mrs. Chase, and all present, supposed she was a maiden lady.) There was no answer, and Mrs. Chase gave the number of her children—four or five we believe—and then went on to describe her husband, another person, and a horrible scene enacted at the parting.—Still not a lineament of the features of the lady relaxed, and not a look which could give a clue to the truth or untruth of the narration. Presently Mrs. Chase became somewhat astonished and startled at the statement she had made, which if untrue was too injurious to be sustained.

For several hours that night did Mrs. Chase lay awake, really excited with the occurrence, and resolving that she would know, if indeed she had been guilty of so great an error, and if so that she would forever hold her peace when these impressions came to her tongue.

All the next day she continued in suspense, but in the evening after all had retired, she heard some one softly tripping down the stairs. It was none other than the lady whose head she had examined the night before.

She said, "Mrs. Chase, I could not sleep till I had told you that all you said last night was true."

She then told her real name, and that of the parties concerned in the horrible tragedy which Mrs. Chase described. She seemed confounded with what Mrs. Chase had said, for every particular was correct, in regard to the number of children as in other things. Mrs. Chase was nearly as much astonished as she, and from this time her faith continued strong in her own perceptions.

A short extract from a letter to Mrs. Chase, from Mrs. D. Griffin, of Brookfield, stating the correctness of her predictions for the future in some cases,—as she does not claim infallibility in all these, though in the majority of them we think she is very correct,—she says:—

"DEAR MADAM:—You have been successful in relating to me past events, which I knew could not have come to your knowledge by any external cause, also every statement you have made in regard to the future worth nothing, has proved true, and I consider it my duty to throw in my testimony to you to prove to yourself the value of your own ideas.

"I have in my mind now a circumstance wherein you told me that I would soon travel East. I very much doubted this, for I then had it firmly fixed in my mind to go West soon, however, circumstances changed so that I did not, and a strong inducement was offered for me to go East, which I accepted. You also described a person with whom I would have some acquaintance and bus-

iness, and gave me the exact words he would use in conversation with me. I afterwards met with him, and your description corresponded with his appearance, and he used the exact words you said. My sister was a witness to this. Many other incidents I could relate had I the time."

In the year 1850, A Mrs. T. came to her, suffering with what was decided by the physicians to be consumption in its last stages. She had been very low for some time, and in very ill-health for several years, and for a long time had been considered incurable. Her lungs were so weak that she could scarcely speak a loud word, and they were obliged to keep cloths wet in camphor, placed upon her face around her mouth, so that she could breathe freely. The case looked like a hopeless one, but Mrs. Chase's impressions bade her try it, for she could be cured.

As soon as she sat down by the patient, she immediately came in sympathy with her feelings. She saw at once that the disease was by no means confined to the lungs, though these were badly affected. The whole system was suffering under a complication of diseases and among the most prominent were weaknesses peculiar to her own sex. She immediately without forethought became impressed what course to pursue. First, to give her a syrup—"The Female Friend"—and the "Stomach Powders," beside the "Asthmatic Powders." In a few weeks a relief was effected. She came to her often—

once in every few weeks, and each time a little change was required in her medicines, while diet and bathing were strictly prescribed.

For three or four years she was under her care, gaining slowly but surely, occasionally coming to her for a new syrup, which seemed to be food and life to her body. At the end of this time she was quite a healthy woman, and has steadily gained in strength, till now we presume she is able to do as much work as any woman in the county of Madison.

The same year, Mr. H. Powers, of Morrisville, came to consult her. His was a case which had baffled the skill of prominent physicians of the country, and of New York City. One of his limbs was a considerably paralyzed, and he had not walked in over a year without a crutch. No physician had told him what caused it to be paralyzed. Her impressions came that it was the result of kidney affections, and on inquiry as to other symptoms, found it to be correct. She ordered a plaster six inches long and three wide to be spread of the "strengthening plaster," and be placed over the small of the back. She corrected the condition of the stomach by giving him an emetic, and afterwards gave him the "Diuretic Syrup," and "P. Child's Oriental Pills," as correctors of the digestion. To remove the palsy from the limb, she ordered cloths to be wrung out of hot water and laid upon his back and limb, often changed every night, till the disease began to lessen, and her "Liniment" to be

rubbed on thoroughly and often. The plaster to be often taken off, and the sweat beneath it rubbed off, and to have it occasionally renewed. Bathing of the whole body occasionally in water with a little salt added, being careful to have a moderate temperature of the room at the time. This treatment so far removed the disease in two months, that he was able to walk without a crutch, and in six months from the time she first undertook the case, he was quite well.

In the same village, a child had taken a dose of "corrosive sublimate," supposing it to be camphor, and Mrs. Chase was sent for in haste by the affrighted family, with this summons,—“hasten, for Willie has taken poison and is dying.” With that instinctive promptitude which characterized her in such cases, she laid her hand upon her “Preparation of Lobelia,” and hastened to the child. A portion of the preparation was quickly given, and in a few moments free vomiting was produced, and the poison ejected. His stomach and the passage to it, were badly injured by the poison, but the use of a tea made of the “Lilly Syrup,” (by adding warm water to it to weaken it) restored it to its natural condition in a few days, and in less than a week he was at work in the mill.

Another case where her Clairvoyant powers became the aid of a remarkable cure of a case of Liver Complaint of long standing, which was at times very acute. She had never seen the patient, and, previous to the examination, knew not a word of the disease. A lock of

his hair was sent to her (a practice which lately is frequently resorted to by those who are unable to come,) and upon taking it in her hand, she seemed to come into sympathy with the feelings of the patient's feelings.— She described the disease and the location of every pain as accurately as though she had been told, and at the same time gave the prescription. It was this:—

“ Give the ‘Liver Pills,’ one at morning, one at noon, and one at night, till they purge freely; then at the same time, bruise green smart-weed and lobelia, sprinkle these with ginger and lay over the location of the pain. This is only to be done at times when there are acute symptoms. After the patient has recovered enough to be off the bed, give the ‘Tonic Bitters.’ ”

He was entirely cured by this treatment, before she ever saw him. This was a Mr. D. Parker, of Truxton, Cortland County.

Another: A gentleman in McDonough, Chenango Co., sent a lock of hair by mail, requesting a prescription.— Without knowing anything of the condition of the patient (she can get clearer impressions without any previous knowledge of the case,) she proceeded to the examination. She saw from the impression she received of the form of his head, that the mental faculties were predominant, with an active motive temperament.— There was not sufficient vitality to carry forth all his plans in a healthy action. That he was placed in circumstances that required great activity of mind and

physical force. That he had labored incessantly with too little sleep, and the excitement had produced a painful condition of the nerves, which had nearly ruined them. That one arm and shoulder was painful, caused by the disease of the nerves.

Prescription : Bathe the feet in water as warm as can be borne, and take some hot mint tea. Bathe the arm to the neck in the "Liniment," (which she sent him.)—Then pack the arm in cloths wrung out of hot water a short time ; then fold it in dry cloths, and one wrung out of cold water wrapped around the outside. She then directed him to have a syrup made, which will be found in the appendix under the head of "A Syrup for the Nerves, No. 1st." His feet to be bathed, and arm to be packed, as described, occasionally while taking the syrup.

She afterwards ascertained that previous to having been taken ill, he had labored night and day with very little sleep, for a fortnight, and in constant excitement, not so much for the love of money as to save what he did have. When this excitement ceased, his nerves became nearly paralyzed. One shoulder and arm were very painful, the disturbance commencing in the end of one finger. He supposed there must be a sliver in or near the root of the nail. It became so painful that the physician took the end of the finger off, but could see no cause for the pain. Still it continued to pain him even worse than before, when his finger was amputated above the second joint, but no relief was afforded yet.

His physician then advised him to have the whole finger taken off, to which he would not consent. He was then advised by a Mr. Upland and others in that region, who had been cured by these Clairvoyant prescriptions, to send for Mrs. Chase, which he did, and the result of her prescriptions was that he was helped immediately.

Another case : An old gentleman in Brookfield, Madison County, who had been under the care of Allopathic physicians about a year, and they had given him up as a hopeless case. As a last resort he sent to Mrs. Chase for a prescription. She decided his complaint to be rather a complication of nervous diseases, resulting from diseases of the liver and kidneys. She ordered him to be bathed in salt and high-wines every day. The "strengthening plaster" to be spread upon thick cloth, and laid across the back near where the hips join on, or as usually expressed, "the small of the back." She ordered a syrup to be made for him, which will be found under the head of "No. 2, Syrup for nerves," in the appendix. He soon recovered good health.

Perhaps it will suffice to occupy no more space in adding to these cases of remarkable cures, for the reader will readily see by those described, the great benefit resulting from Clairvoyance.

This power is not confined to the medical practice by any means, though she considers it her duty to employ it chiefly there, for in hundreds of cases we dare presume, in examinations of the head, or for disease, she

has been enabled to see the whole history of the subject's from birth upward, detailing with remarkable correctness incidents, describing persons, places and scenes, to the astonishment of all. These impressions do not seem to be altogether the result of psychologic or sympathetic influence, for she as often described incidents that were forgotten by the subject, or were never known, and has found afterwards, in the first by memory, and in the second by inquiry, that she was correct. She has as often described circumstances which had never occurred, but would in the future, and the future has proved them to be as she predicted. These are the same impressions which characterized her in earlier life.

In summing up the character which we have been reviewing, we behold three great results, toward which every object of much importance in her life seemed to bend.

The first and greatest,—the Medical practice, which seemed to have been her "forte" from childhood; and all through youth and maturity, every important event seemed tending to its development.

Second,—the development of Clairvoyance—the result of the patient exercise of Faith, Hope and Charity, the essence of religion—with a purity of heart and purpose seldom equalled.

Third,—the practice of Phrenology, being the result of the desire, and a soul to work in all the great reforms which elevate and free the fettered soul of mankind.

The youth and middle life has been as it were one great school, fitting her to become an assistant, guide and teacher, to suffering humanity.

These are the fruits which grew on the tree of obedience—obedience to the deeper and higher of the interior promptings of nature.

A P P E N D I X .

A P P E N D I X .

“The vegetable kingdom is the great source from which all animal life derives its maintenance in health, and for the most part its medicine in disease.

“All vegetable matter is composed of a very few elementary substances,—Carbon, Hydrogen, Oxygen and Nitrogen constituting nineteen-twentieths of all the innumerable varieties of the vegetable world. These primary principles enter into a great variety of definite combinations, which form distinct organized substances. These, although composed of the same primary elements, yet in consequence of the different proportions of them and the different arrangement of their particles, possess properties altogether peculiar and different from each other.”

Therefore when the human system, which is also composed of these elements, is deranged by a preponderance of one or the other of them, and, as in such a case it must be, a lack of another or others, the natural remedy can easily be found in those substances of the vegetable kingdom, which contain the most of the element which the system lacks, and by thus restoring the equi-

librium of these vital elements, harmony or health is regained.

The list of receipts here added, have been compounded with these principles in view, and many years of Mrs. Chase's experience in their use, have proved their incomparable value. Many of them are by no means new, yet they are none the less useful for their age. There are many also, that she first discovered and prescribed while in the Clairvoyant condition, and subsequent trials of their use have proved them to be invaluable in many other cases. And many of them are compounds, which she composed while in a normal condition, by the guidance of her own reason.

These receipts do not form a tenth part of the whole catalogue from which she prescribes, for she is not restricted in her remedies by anything but the bounds of nature.

But these are remedies which, it will be easily found, are within the reach of all, and for that purpose they are placed here.

CATAPLASMS.

Cataplasms or poultices, are substances intended for local application; they are always moist, and of a consist-

ence not to adhere firmly to the skin, nor to spread over the parts adjacent to their application. They are of various kinds ; some are discutient ; others favor suppuration ; some again are refrigerant, and others stimulating, and some emollient. They are usually applied tepid or just warm, and should not be allowed to dry previous to being removed.

CHARCOAL POULTICE.

PREPARATION.—Macerate bread two ounces, with water ten fluid ounces, (a fluid ounce is about four table-spoonsful) for a short time near the fire ; then gradually add and mix with it powdered flax-seed ten drachms, stirring so as to make a soft cataplasm. With this mix powdered charcoal two drachms, and when spread for application, sprinkle one drachm of charcoal on the surface of the poultice.

PROPERTIES AND USES.

As recently prepared, charcoal absorbs the principles on which the offensive odor of putrid animal matter depends, and therefore is discutient in its nature. This

cataplasm will be found an excellent application for foul and gangrenous ulcers, correcting their fetor and improving their condition. It should be renewed two or three times in every twenty-four hours.

YEAST CATAPLASM.

PREPARATION.—To one pint of tepid milk, add yeast four fluid ounces, and fine slippery elm bark a sufficient quantity to form a poultice of the proper consistency.

PROPERTIES AND USES.

This is a valuable antiseptic application. It will be found especially serviceable in gangrenous ulcerations, the fetor of which it corrects, while it hastens the supuration of the slough.

LOBELIA CATAPLASM.

PREPARATION.—To equal parts (by weight if convenient) of powdered Lobelia and fine powdered slippery

elm bark, add a sufficient quantity of weak ley, warm, to form a cataplasm.

PROPERTIES AND USES.

It possesses some discutient properties, and forms an excellent application for felons, white swellings, wounds, fistula, inflammation of the breast and other parts, stings of insects, erysipelatious inflammations, and painful swellings and ulcerations. It should be frequently renewed.

CRANBERRY CATAPLASM.

PREPARATION.—Take any quantity of ripe cranberries and bruise them to the consistency of a cataplasm.

PROPERTIES AND USES.

It possesses refrigerent properties. Apply it around the throat in swelling of the glands of the throat, as in quinsy, or scarletina, and other diseases, it being very prompt in its action, and will relieve in a few hours. It

has been likewise reputed useful in cancerous ulcerations, erysipelatióus inflammations, and gouty rheumatism.

ELM CATAPLASM.

PREPARATION.—Take of powdered slippery elm bark a sufficient quantity. Stir it in hot water, or milk and water, to the consistency of a poultice.

PROPERTIES AND USES.

It is of an emollient nature. This cataplasm is of almost universal application, and is superior in many respects to every other, as an application for painful swellings, inflammations, ulcerations produced by caustics, to facilitate the suppuration of the slough, and for various other purposes it stands, and justly too, in high repute among Eclectic physicians.

CHICKWEED POULTICE.

PREPARATION.—Bruise the weed, and simmer in a little sweet cream.

USE.

An excellent cataplasin for inflammation of the eyes.

PLASTERS.

Plasters are substances composed mainly of gums, which are strengthening, though properties may be added which will change their nature much. They are of local application, and adhere firmly to the skin.

STRENGTHENING PLASTER.

Melt a handful of resin in a half pint of turpentine.— Add golden seal, bayberry bark, white root, powdered, about a teaspoonful of each, and about a half tea-spoonful of lobelia powdered. Stir this while warm, till all is well mixed, and then drop a little in a basin of cold water to test its hardness. If it is too soft add more resin, if too hard add more Venice turpentine. To be spread on soft leather, or if not at hand, coarse thick cloth will do.

USE.

To be used in lameness of the back, side or between the shoulders. Excellent for strengthening strained muscles in any place. A long strip of this spread has cured weakened sinews, by winding it firmly around the place where the weakened sinew is, say the wrist, and tightening it daily as tight as can be borne.

Slightly irritating or stimulating plasters can be made similar to the above, with this difference: add more lobelia a tea-spoonful or two, a tea-spoon half full of cayenne, and a small piece of gum myrrh.

To be used when there is inflammation inwardly, beneath the spot where it is placed, whether on the back, over the lungs, or between the shoulders.

ROGER'S STICKING SALVE.

PREPARATION.—Resin ounces, beeswax ounces,
mutton tallow ounces; melt and stir together. If
too soft add more resin; if too hard and brittle add more
tallow.

USE.

Good as a plaster for the back, and to be placed on

the soles of the feet when they are subject to coldness, or when the blood presses to the head. But it is chiefly used to cover wounds or bruised and mangled sores from the air.

FOMENTATIONS.

These are local applications, in the form of boiled or steeped herbs of a stimulating nature. Such are hops, tanzy, smart-weed, and many others. They are usually steeped and put in bags to be applied, though hops are generally best when steeped in vinegar.

USE.

Necessary for internal and acute inflammation, as of the bowels and pelvic viscera, stomach, &c. Should be applied very warm, and changed often. Poultices are very good as fomentations, especially in inflammation of the bowels; a large and thick one to be made of catnip, hops or smart-weed, with a little ginger or mustard, and placed over the whole abdomen. Cloths wrung out of hot water (flannel is best) answer very well in the place of fomentations.

LINIMENTS AND WASHES.

These are of local application, also, but a liquid, which requires to be rubbed on and bathed into the surface of the skin.

MRS. CHASE'S LINIMENT.

PREPARATION.—One ounce origanum oil, one ounce oil of Amber, one ounce oil of golden rod, one ounce spirits of camphor, one ounce spirits of turpentine, four ounces olive oil, four ounces alcohol, two ounces best spirits of hartshorn.

USE.

It cannot be equaled as a liniment for lameness of the back, joints, or muscles. For rheumatism, gout, chapped hands, chillblains, headache, toothache, earache—will drive away tremors that are forming, and biles, and if used in season, the quinsy. For ague in the face and breast. For poisons from nettles or other weeds, and the bites of insects. Good for all internal inflammation, as a local application. To be thoroughly rubbed in.

COMPOUND LOBELIA LOTION.

PREPARATION.—Bayberry bark, lobelia leaves and seeds, yellow dock root, each in powder, two drachms, vinegar one pint. Mix all together and allow them to digest for seven days, then strain.

USE.

This forms an excellent wash for several species of cutaneous diseases, also erysipelas, and erysipelations inflammations. It is frequently prepared with spirits instead of vinegar, especially where more active stimulation is desired. In erysipelas, half a pint of the saturated solution of muriate of ammonia, may be added to the above, with decided advantage.

TINCTURE OF LOBELIA

PREPARATION.—Fill a jug with the bruised weed of lobelia, and pour on fourth proof spirits. Let this digest a week.

USE.

Good for sprains and strains of the muscles and sinews

where there is much swelling. A good wash for poisons.

N. B.—All tinctures are made by digesting the substance you wish for a tincture, in spirits or vinegar.

EYE WASH.

PREPARATION.—Take the whites of eight eggs, and two quarts of rain water, half an ounce of sugar of lead, and half an ounce of white vitriol. Add all these ingredients to the water, put into a new tin vessel and cover, and set near the fire for a week.

USE.

An excellent wash for weak eyes, and inflammation of the eyes. However we will add that diseases of the eye as well as many other local diseases, require constitutional treatment.

TOOTH WASH.

PREPARATION.—One ounce of gum camphor, one ounce of gum guac, one ounce of powdered orris root, and half a pint of best brandy. Digest a week.—DAVIS.

USE.

The teeth and gums to be thoroughly washed and cleansed with this preparation, and it will prevent all decay, and will arrest it if commenced, and speedily restore diseased gums to their places. Should be used once a day.

EMETICS.

These are substances in the form of drinks, taken to produce vomiting. This is an indispensable accompaniment to the Botanic practice, but the Eclectics, some of them do not use it much, except in cases of poison.

PREPARATION OF LOBELIA

Lobelia leaves and seeds one tea-spoonful, blood root one half tea-spoonful, nerve root one half tea-spoonful, bayberry bark one half tea-spoonful. To half a tea-cupful of warm peppermint-water, add a tea-spoonful of these mixed powdered roots and herbs.

Dose.—A tea-spoonful once in five minutes, till vomit-

ing is produced. Warm mint teas should be freely drunk during the time, and the feet immersed in warm water.

This preparation weakened—say a pint of warm water to a tea-spoonful of the powder—forms a very useful injection, and has been used by Mrs. Chase in cases of fits when the patient was unable to swallow, and immediately restored them. A very little of the preparation was forced into the mouth of a woman in a severe fit and she was immediately restored to consciousness.

AGNA CALSIS, OR LIME WATER.

PREPARATION.—“Add four ounces of unslacked lime to one gallon of soft water. Stir it up well, and then set it aside for three or four hours. Then pour off the clear liquid and bottle for use.

PROPERTIES AND USES.

“Lime water is anti-acid, tonic and astringent. It has been recommended in epilepsy, palpitation of the heart, and spasmodic strictures generally accompanied with acidity of the stomach, and disordered digestion. It is likewise beneficial in chronic dysentery, and diabetes,

especially when given in combination with a decoction of white oak bark."

PILLS.

These are substances formed in a solid combination which is soluble in the stomach, designed to cleanse impurities from the body, and enhance the operations of the digestive apparatus.

LIVER PILLS.

PREPARATION.—Take of powdered mandrake root, lobelia, English valerian or nerve root, white root, liverwort, smellage, and myrrh, equal parts. Simmer the gum myrrh in sweet wine, till it is decomposed, and add the powders. Roll them into pills. There should be only enough sweet wine to make them of the consistency convenient for forming the pills. After the pills are formed, roll them in pulverized sugar.

USE.

These are efficacious in liver affections and pleurisy,

besides being an excellent pill for the digestion in general. Dose, one at morning, one at noon, and one at night.

PILLS.

PREPARATION.—Take one part lobelia, one part cayenne, two parts mandrake finely powdered and sifted. Mix and roll in a little sweet wine, or other moist substance.

USE.

A quick and efficacious cathartic, if taken in doses of two or three at a time. In severe constipation, four or five are required.

CHOLERA PILLS.

PREPARATION.—Valerian, prickly-ash bark, high cranberry bark, a tea-spoonful each, powdered. Two tea-spoonful of camphor, and one tea-spoonful of cayenne pepper. Roll these into pills with any moist substance.

USE.

These have cured many cases of cholera, with the aid of warming applications to the surface of the body, bathing the feet in hot water, and exercising friction to the body in the cold stages.

Dose.—One each hour till relieved. If the patient cannot swallow them, dissolve them in a little peppermint water, or in extreme cases dissolve them in warm water and use in an injection.

PILLS FOR JAUNDICE.

PREPARATION.—Take of powdered blood-root, golden seal, bayberry bark, one half tea-spoonful each. Extract of dandelion one half tea-spoonful, and as much mandrake root as can be held on the point of a knife. Put the ingredients in the oil of spearmint. Mix them with flour and roll into small pills and coat with sugar.

USE.

Recommended for jaundice and liver complaints. Dose two pills three times a day, or often enough to produce a little sickness at the stomach.

CELENDINE OIL.

PREPARATION.—Celendine and holy thistle, a handful each. Simmer in sweet cream till it becomes an oil, then press it out.

USE.

A valuable remedy for piles, to be used in connection with restorative syrups. To be applied as an ointment.

POWDERS.

These are combinations of substances, pulverized roots, herbs, gums, &c. They are of internal use, designed to supply the want of some one or other of the principles deficient in the system.

STOMACH POWDER.

PREPARATION.—Take golden seal, bayberry bark, white

root, and skull cap, each pulverized and of equal parts. Mix thoroughly.

USE.

Cannot be equaled in a weak and nervous condition of the stomach, and where there is inward fever.

DOSE.—One-fourth of a tea-spoonful with half a tea-cupful of boiling water poured on, and sweetened if the patient likes, or can be taken in sugar or sour preserves, to the taste.

FEVER POWDER.

PREPARATION.—Take equal parts lobelia, fever root, pleurisy root, and blue violet, pulverized, with a trifle of cayenne.

USE.

It is an indispensable article to assist in breaking up fevers.

DOSE.—One-fourth drachm in boiling water, or any con-

venient substance ; though boiling water is the best to be given in breaking up fevers, in connection with other means for producing a sweat, such as bathing the feet in hot water, &c., once in every few hours.

N. B.—A fluid drachm is nearly a tea-spoonful.

ASTHMATIC POWDER.

PREPARATION.—Skunk cabbage, gum myrrh, bayberry bark, equal parts, with a trifle of cayenne and lobelia.—Mix with honey.

USE.

Very necessary in cases of the asthma, and in diseases of the throat and bronchial tubes.

DOSE.—A tea-spoonful of this mixture when there is hoarseness or stricture, once in an hour till relief is procured. Resort to the warm foot bath in extreme cases.

ANTI-ACID POWDER.

PREPARATION.—One ounce of golden seal, one ounce of

bayberry bark, one ounce of white root, one-half ounce senna, one ounce of super-carbonate of soda, all pulverized, one-half ounce of camphor. Mix and bottle.

USE.

A valuable powder for dyspepsia, to be taken after meals. For canker in the stomach, add half an ounce of powdered pond-lily root.

DOSE.—One-fourth of a tea-spoonful of the powder in any convenient substance. For slime in the stomach, add a little cayenne.

SYRUPS.

These are substances for internal use in a liquid form possessing the constituents for supplying the loss by disease of one or more of the elements. They become food to the part of the system which requires them.—They are not, strictly speaking, a medicine, but a nourishment; for to restore harmony in the system, that substance which most resembles the natural food of the body if it possess the ingredients that are wanting, is the most harmless and efficacious remedy. It is better to take no

medicines but diet, than receive into the body those substances so foreign to its nature as minerals; and it is contended by many, that diet is the only sure remedy for most diseases. If people would patiently and perseveringly practice it, they would find much truth in the idea.

ASTRINGENT SYRUP.

PREPARATION.—Take one handful of blackberry brier root, one handful of buck's-horn brake root, one handful of scabious, one table-spoonful of allspice, and one of ginger. Steep in a gallon of soft water, simmer down to one quart, add one tea-cupful of loaf sugar, and two gills of good rum.

USE.

Cannot be excelled for female weaknesses, such as "Leuehorrea," and "Prolapsus Uteri."

DOSE.—One table-spoonful three times a day. Bathing the back in salt water should go in connection with this syrup; and if there is much lameness there, apply "strengthening plaster."

STRENGTHENING SYRUP.

PREPARATION.—One ounce of boxwood bark, one ounce of the bark of blackberry brier root, one ounce of flea-bone, and one ounce of nerve root. Steep in a gallon of soft water, simmer down to one quart, add a tea-cupful of loaf sugar and one-half pint of good rum.

USE.

Excellent in all cases of debility, where there is much weakness. Very beneficial to restore those who have suffered "abortion."

DOSE.—One table-spoonful three times a day.

THE FEMALE FRIEND.

PREPARATION.—One ounce of spikenard, one ounce of comfrey, one ounce of buckshorn brake, one ounce of evans root, one ounce of blue violet root, one ounce of nerve root, and one ounce of black cherry bark. Steep in one gallon of soft water down to one and one-half quarts. Add one pound of loaf sugar, and one pint of Jamaica rum.

USE.

The best syrup for all female complaints arising from weakness. Has cured many when all other means failed.

DOSE.—One table-spoonful three times a day.

N. B.—All these should be taken before eating, as should nearly all medicines, unless specified otherwise.

MOTHER'S RELIEF.

PREPARATION.—One-berry vines, witch hopple bark, and Devil's bit, equal parts, and steep. Add sugar to suit the taste, with a little spirits.

USE.

An excellent syrup for mothers. To be taken in tea-spoonful doses, if quite strong, four times a day, for a month previous to confinement. Slippery elm water should be used as a constant drink during the time.—This is especially adapted to the case of weakly females, who suffer for the want of the necessary strength to undergo what nature requires of them.

MOTHER'S CORDIAL.

PREPARATION.—Partridge berry vines one pound, Devil's bit root, high cranberry bark, blue cohosh root, each four ounces. Grind and mix these articles together, and place the whole in a convenient vessel with a tight cover. Cover this with one quart of fourth proof brandy. Let this stand three days, then press out the tincture. Add hot water to it till the liquid appears tasteless. Add also, two pounds of refined sugar. Keep it near a fire till it evaporates to five pints. Then add one quart of brandy, and half a vial of the "Shaker Fluid"—Nervine—which will be about one-half an ounce. Flavor with saffras.

USE.

This cordial is "Uterine Tonic," and Anti-Spasmodic. It may be used in all cases where the internal reproductive organs are deranged, and especially by those who are contemplating maternity, during the last stages for a few weeks, as it imparts an energy and strength to the uterine nervous system, for which those of a delicate organization are painfully suffering.

DOSE.—A tea-spoonful occasionally.

DIURETIC SYRUP FOR FEMALES.

PREPARATION.—Queen of the meadow, strawberry leaves and vines, spikenard root, comfrey root, a handful each. A small quantity of gravel plant and golden seal, and a very little cayenne. Steep in four quarts of water down to one. Strain and sweeten with a pound of honey. Add nearly a pint of gin.

USE.

A necessary syrup in cases of the dropsy, and assists much in removing obstructions to which females are liable. In bad cases of dropsy, a constant drink of elivers, starbright, or slippery elm, should be used in conjunction with the syrup.

DOSE.—A table-spoonful three times a day.

DIURETIC SYRUP.

PREPARATION.—Equal parts gravel plant, star flower, queen of the meadow, spikenard, and wild strawberry

vines and leaves. Steep in a gallon of water down to a quart, add one pound of honey and one pint of gin.

USE.

Excellent in all cases of dropsy, or kidney affections, or gravel.

Dose.—A tea-spoonful five times a day.

SYRUP FOR ST. VITUS' DANCE.

PREPARATION.—Take English valerian, skull cap, pleurisy root, golden seal, and boxwood bark, two ounces each, golden rod one ounce, senna one ounce. Steep in two gallons of water down to one quart; add loaf sugar to suit the taste, and one-half pint of fourth proof Jamaica rum.

USE.

It will cure St. Vitus' Dance, as it has been proved.

Dose.—Table-spoonful three times a day.

SYRUP FOR NERVES, NO. 1.

PREPARATION.—Prickly ash, golden seal, high cranberry bark, skull cap, valerian, and senna, each one ounce. Steep in one gallon of water down to one quart. Add one-half pint of Jamaica rum, and one pound of loaf sugar.

USE.

Removes inflammation from the nerves, and prevents paralysis.

DOSE.—Table-spoonful three times a day.

SYRUP FOR NERVES, NO. 2.

PREPARATION.—Skull cap, valerian, prince's pine, prickly ash, gravel plant, prince of the meadow, each one ounce, and a tea-spoonful of cayenne pepper. Steep in a gallon of soft water down to a quart, add half a pint of gin and a pound of honey.

USE.

Excellent for nervousness accompanied with diseases of the kidney and dropsical complaints or gravel, or inflammation of the bladder.

DOSE.—Table-spoonful four times a day.

SYRUP FOR SCROFULA.

PREPARATION.—Princes pine, burdock root, yellow dock root, one ounce each. Steep in one gallon of water down to one pint. Strain, add one tea-cupful of loaf sugar, and whisky sufficient to keep it.

USE.

To cleanse the blood and regulate the system.

DOSE.—Table-spoonful three times a day.

PURIFYING SYRUP.

PREPARATION.—Tag alder, sarsaparilla, dogwood, black

or striped maple, each a handful. Steep in a gallon of water down to one pint, add two gills of good rum and sweeten with loaf sugar to suit the taste.

USE.

Excellent for all scrofulous diseases : a thorough purifier.

Dose.—A table-spoonful three times a day.

N. B.—All roots whose quantities are named, are supposed to be the dry roots. When green roots are used, the quantity should be greater than named, as drying decreases the quantity and increases the strength.

COUGH SYRUP.

PREPARATION.—Steep tamarack bark, and pour off the liquid, and while warm add enough loaf sugar to make it thick. Then add two or four spoonful (as the quantity requires) of good rum.

Useful in severe coughs to loosen. Dose, a tea-spoonful as often as the case requires.

PULMONARY BALSAM.

PREPARATION.—Take of the roots of spikenard, elecampane, comfrey, and bloodroot; the leaves and flowers of hoarhound, and the bark of wild cherry, each one ounce. Grind and mix these ingredients, and place them in a convenient vessel. Cover them with alcohol forty-six per cent., and let it digest three days. Strain off the liquid, and add two pounds of good sugar, with one pint of water.

USE.

Recommended as an invaluable medicine for consumption, having cured some cases that were supposed incurable. Is designed particularly for the lungs and cannot fail to be beneficial.

DOSE.—One fluid drachm three times a day,

LILY SYRUP.

PREPARATION.—Procure the large yellow pond lily root, pare and slice thin. Take a new tin pail and place a lay-

er of these roots sliced, in the bottom, and lay on a coat of loaf sugar. Proceed with alternate layers of root and sugar till the pail is full, and cover. Place in a kettle of boiling water, and continue to boil the water twenty-four hours, or till the roots become soft. Then press out the juice and bottle.

USE.

An invaluable remedy for all canker of the mouth, stomach, bowels, or any internal cankerous diseases.—One of the best remedies used in canker-rash, to be used in connection with a tea, made of equal parts of senna and peppermint. It has often cured the severest cases of summer complaint, in connection with buckshorn brake and evans root tea, and warming drinks of pulverized myrrh and cayenne. Other cases that required more active treatment required other remedies in connection with this syrup.

DOSE.—A tea-spoonful as often as required.

SYRUP FOR DYSENTERY.

PREPARATION.—Take shepherd's purse, buckshorn brake

root, and red raspberry leaves. Steep in two quarts of water down to one pint, add a gill of brandy, and sweeten with a tea-cupful of loaf sugar.

DOSE—A tea-spoonful every hour, or as the case requires, and in cases where it is needed, give castor oil once in two or three days, and the lily syrup several times a day.

TONIC BITTERS.

PREPARATION.—One ounce of golden seal, one ounce of white root, one ounce bayberry bark, one ounce of spikenard, one ounce of camomile, one ounce of white poplar bark, one ounce of black cherry bark, and one ounce of senna, all pulverized. Pour on these one quart of boiling water, and one quart of good rum, and one-half pound of loaf sugar, or more if desired. For a nervous person, one ounce of English valerian should be added.

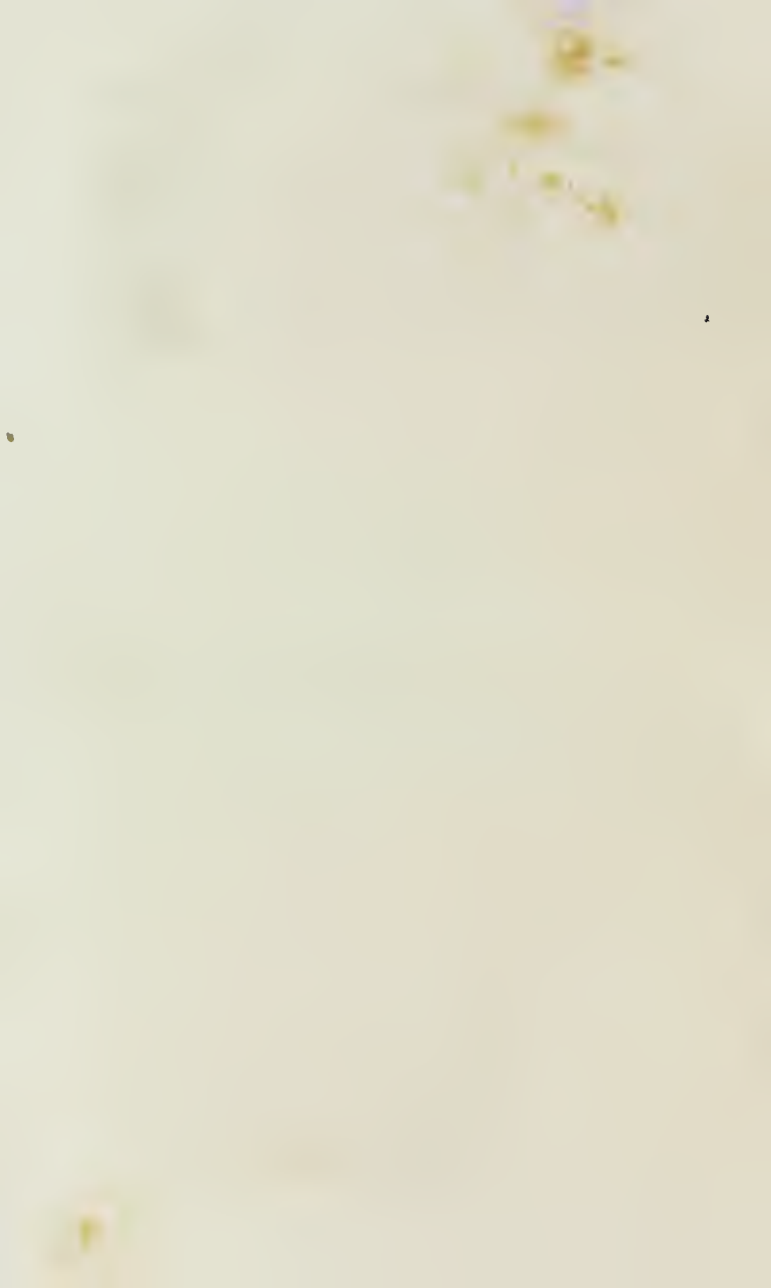
USE.

Superior as a tonic in all debilitated conditions of the system, especially for the liver complaint, when the pa-

tient is convalescent. Excellent for those who have too little vital heat, and a good regulator for the bowels.

Dose.—For adults a table-spoonful three times a day before meals. No other stimulating drink should be used while taking this. For a child a tea-spoonful dose. It need not be taken continually.





SYNOPSIS OF PHRENOLOGY;
AND THE
Phrenological Developments,
TOGETHER WITH
THE CHARACTER AND TALENTS OF

AS GIVEN BY

WITH REFERENCES TO THOSE PAGES OF "PHRENOLOGY PROVED, ILLUSTRATED, AND APPLIED," IN WHICH WILL BE FOUND A FULL AND CORRECT DELINEATION OF THE INTELLECTUAL AND MORAL CHARACTER AND MANIFESTATIONS OF THE ABOVE-NAMED INDIVIDUAL.

BY O. S. FOWLER, A. B.

EXPLANATION.

THE object of this Synopsis is to record the phrenological character of applicants for examination. Accordingly, it describes each of the faculties in seven different degrees of development; namely, VERY SMALL, SMALL, MODERATE, AVERAGE, FULL, LARGE, and VERY LARGE. The examiner will therefore place a dash with a pen or pencil in the margin opposite to "Average," "Large," "Small," etc., according to the relative size of the faculty in the head examined. The sign + will be affixed whenever the organ is somewhat larger than the dash indicates.

To know what organs require to be cultivated, and what to be restrained, is most important. This will be indicated by curving the dash UPWARD whenever the faculty is too small, and requires cultivation, and DOWNWARD whenever it requires regulation, restraint, or right direction.

At the end of each description, reference is made to those pages of "Fowler's Phrenology" which contain a more complete description of these faculties, and especially of their combinations, without which no correct estimate of character can be formed.

TWO HUNDRED AND TWENTY-FIFTH THOUSAND.

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

I. *The BRAIN is the organ of the MIND, or the PHYSICAL INSTRUMENT of thought and feeling.*

II. *The mind consists of a plurality of independent faculties or powers, each of which exercises a distinct class of functions.*

First. A plurality of mental powers would allow much greater variety and perfection of the mental operations than could be attained by the mind's being a single power.

Second. If the mind were a single power, it could be doing only one thing at the same time, but if it be a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we can attend to more than one thing at a time—that we can be looking and thinking, walking and talking, feeling and acting, &c., all *simultaneously*.

Third. Insane persons are often deranged *only* upon a single subject, whilst they are sane upon every other. Now were the mind a *single* power, and the brain a unity, sanity upon one subject, and insanity upon another, could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and with it its power, might be deranged, whilst the others remained in a healthy state, which coincides with facts.

III. *The BRAIN consists of as many different PORTIONS called ORGANS, as the MIND does of faculties.*

If the brain be a unity, then the pathological or diseased condition of any portion of it must affect the brain *as a whole*, and prove injurious to the *mind* as a whole, affecting equally its every function and operation; but in case the brain is an *assemblage* of parts or organs, it is plain that the injury of one of them will affect that particular class of mental functions which is exercised by it, and that *only*. Now this is the form which insanity generally assumes. This class of facts is of that positive, "*ad hominem*," conclusive character which will at once establish or refute phrenology, and the force of which no reflecting mind can gainsay or resist.

IV. *The faculties are possessed originally in different degrees of power by different individuals, and also by the same individual.*

V. *Other conditions being equal, the size of the brain, and of each organ, is the measure of their power of function.*

This principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the laborer, sailor, &c., to the foot of the expert dancer and the pedestrian, to the breast of the rower, the right hand compared with the left, &c. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain! It is for our opponents to show that this is *not* the case, especially since there are so many facts establishing this point.

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EXPLANATION OF THE CUTS. (abbreviated c.) Cut 1 shows the *location*, *number*, and abbreviated *name* of the organs: 2, their *general divisions* or *classification*: 3, 4, present occipital and frontal views of the organ: 5 is a profile cut of Washington: 6, of Franklin: 7, of Herschel: 8, 9, of Le Blanc, the murderer of Judge Sayre and family, of N. J.: 10 represents a well balanced, or perfect head: 11 is a cut of a highly intellectual female, and one endowed with great versatility of talent: 12, 13, are cuts of Me-che-Ke-le-a-tah, the celebrated war-chief of the Miami Indians: 14 is a cut of Aurelia Chase, murderer of Dr. Durkey's wife, Balt.: 15, of Black Hawk: 16, 17, of an Indian chief: 18, of De Witt Clinton: 19 of Brunell, engineer of the Thames tunnel, Eng.: 20, of Philip, a notorious thief and liar, (p. 320): 21, 27, of a skull found on the British lines at York town, Va.: 22, 23, of a remarkably intelligent monkey: 24, 32, of a hyena: 25, 26, of a N. A. Indian: 28, of an idiotick child: 29, of a full-grown idiot: 30, 37, of an ichneumon: 31, 36, of a fox: 34, crow: 37, 43, of a very cunning and roguish cat: 40, of Shakespeare, from an English portrait, said to be the most correct extant: 41, of Robert Hall: 42, a New Zealander.

The *principal* conditions upon which the *mental manifestations* are found to depend. These are mainly as follows.

I. THE SIZE OF THE BRAIN, other conditions being equal, is found to be the measure of the *aggregate* amount of the mental power; and the relative size of the several *organs* of an individual, indicates the proportional strength and energy of his corresponding *faculties*.

It should, however, be remembered, that the *amount* of one's mental power, depends even more upon these "*other conditions*," such as his organization, or the vigour of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, &c., than upon the size of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, &c., the manifested *quantity* or *amount* of a man's mental power, will vary twenty, forty, and even eighty per cent., whilst the *kind* or *quality* will differ little if any. Hence, both in proving phrenology, and also in applying its principles, the province of the phrenologist is to point out the *character* or *kind* of talents and mental power, rather than their precise *amount*; and yet, if he is informed as to these "*other conditions*," (and it is not only his *right* to know them, but preposterous in him to pronounce without such knowledge,) he can ascertain very nearly the *amount*, as well as the *kind*, of intellect and feeling.

AVERAGE.—One having an average-sized brain, with activity only *average*, will discover only an ordinary amount of intellect; be inadequate to any important undertaking; yet, in a small sphere, or one that requires only a mechanical routine of business, may do well: with activity *great* or *very great*, and the organs of the propelling powers and of practical intellect, large or very large, is capable of doing a fair business, and may pass for a man of some talent, yet he will not be original nor profound; will be quick of perception; have a good practical understanding; will do well *in his sphere*, yet never manifest any traces of greatness, and out of his sphere, be common-place: with *moderate* or *small* activity, will hardly have common sense.

FULL.—One having a full-sized brain, with activity *great* or *very great* and the organs of practical intellect and of the propelling powers, large or

very large, although he will not possess *greatness* of intellect, nor a *deep* strong mind, will be very clever; have considerable talent, and that so distributed that it will show to be *more* than it really is; is capable of being a good scholar, doing a fine business, and, with advantages and application, of distinguishing himself somewhat, yet he is inadequate to a great undertaking; cannot sway an extensive influence, nor be really great: with activity *full or average*, will do only tolerably well, and manifest only a common share of talents: with activity *moderate or small*, will neither be nor do much worthy of notice: c. 15, 43.

LARGE.—One having a large-sized brain, with activity *average*, will possess considerable energy of intellect and feeling, yet seldom manifest it unless it is brought out by some powerful stimulus, and will be rather too indolent to exert, especially his *intellect*: with activity *full*, will be endowed with an uncommon amount of the mental power, and be capable of doing a great deal, yet require considerable to awaken him to that vigorous effort of mind of which he is capable; if his powers are not called out by circumstances, and his organs of practical intellect are only average or full, he may pass through life without attracting notice, or manifesting more than an ordinary share of talents: but if the perceptive faculties are strong or very strong, and his natural powers put in vigorous requisition, he will manifest a vigour and energy of intellect and feeling quite above mediocrity; be adequate to undertakings which demand originality of mind and force of character, yet, after all, be rather indolent (c. 18): with activity *great or very great*, will combine great *power* of mind with great activity; exercise a commanding influence over those minds with which he comes in contact; when he enjoys, will enjoy intensely, and when he suffers, suffer equally so; be susceptible of strong excitement, and, with the organs of the propelling powers, and of practical intellect, large or very large, will possess all the mental capabilities for conducting a large business; for rising to eminence, if not to pre-eminence; and discover great force of character and power of intellect and feeling: with activity *moderate*, when powerfully excited, will evince considerable energy of intellect and feeling, yet be too indolent and too sluggish to do much: lack clearness and force of idea, and intenseness of feeling; unless literally driven to it, will not be likely to be much or do much, and yet actually possess more vigour of mind, and energy of feeling, than he will manifest; with activity 1, or 2, will border upon idiocy.

VERY LARGE.—One having a very large head, with activity *average or full*, on great occasions, or when his powers are thoroughly roused, will be truly great; but upon ordinary occasions, will seldom manifest any remarkable amount of mind or feeling, and perhaps pass through life with the credit of being a person of good natural abilities and judgments, yet nothing more: with activity *great*, strength, and the intellectual organs the same, will be a natural genius; endowed with very superior powers of mind and vigour of intellect; and, even though deprived of the advantages of education, his natural talents will surmount all obstacles, and make him truly talented (c. 7): with activity *very great*, and the organs of practical intellect and of the propelling powers large or very large, will possess the first order of natural abilities; manifest a clearness and force of intellect which will astonish the world, and a power of feeling which will carry all before him; and, with proper cultivation, enable him to become a bright star in the firmament of intellectual greatness, upon which *comets* *light*

delight and astonishment. His mental enjoyment will be most exquisite, and his sufferings equally excruciating: c. 5. 6. 40. 41.

MODERATE.—One with a head of only moderate size, combined with *great or very great activity*, and the organs of the propelling powers and of practical intellect, will possess a tolerable share of intellect, yet appear to possess much more than he does; with others to plan for and direct him, will perhaps execute to advantage, yet be unable to do much alone, will have a very active mind, and be quick of perception, yet, after all, have a contracted intellect (c. 10. 26); possess only a small mental calibre, and lack momentum both of mind and character: with activity only *average or fair*, will have but a moderate amount of intellect, and even this scanty allowance will be too sluggish for action, so that he will neither suffer nor enjoy much: with activity *moderate or small*, he an *idiot*.

SMALL OR VERY SMALL.—One with a small or very small head, no matter what may be the activity of his mind, will be incapable of intellectual effort; of comprehending even easy subjects; or of experiencing much pain or pleasure; in short, will be a natural fool: c. 28. 29.

II. **THE STRENGTH OF THE SYSTEM**, including the brain, or what is the same thing, upon the *perfection or imperfection of the organization*. Probably no phrenological condition is so necessary for the manifestation of mind, as a strong, compact constitution, and energetick physical powers. Even after a violation of the laws of the organization has brought on disease, a naturally vigorous constitution often retains no small share of its former elasticity and energy, and imparts the same qualities to the mental operations (c. 5. 6. 7. 12. 15. 18. 40. 41. 43); but, in proportion as this is defective, weakness and imbecility of mind will ensue.

III. **THE DEGREE OF ACTIVITY.**—In judging of the manifestations of the mind, the *activity* of the brain is a consideration quite as important as its size. Whilst size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire, to act, which go far to produce efficiency of mind, with accompanying effort and action. Under the head of size, however, the effects of the different degrees of *activity* were presented, and need not to be repeated here.

The temperaments are capable of being greatly modified, and their proportion even radically changed, by the habits, diet, exercise, &c., of the individual. The hard-working man, who exercises his muscles mainly, and cultivates but little sensitiveness, either of body or feeling, and the fashionable belle, who experiences the other extreme of excessive sensibility, both physical and mental, will serve to illustrate this point.

The author is of opinion, that, in the case of the temperaments, as in that of the several organs, the nearer equal they are, the better for the manifestation of both the physical and mental energies, and for long life.

THE PROPPELLING OR EXECUTIVE FACULTIES.—One having combat, destruct., firmness, self-esteem, hope, &c., large or very large, and an active brain, has impetus, enterprise, and efficiency, and *drives* what he takes hold of: these faculties being to the mind what steam is to the engine, or wind to the sail. Large in c. 5. 6. 12. 15. 16. 18. 40. 41. 42.

AVERAGE OR FULL, is between one with these organs large and small.

MODERATE OR SMALL, takes hold of things softly and with mittens on, lacks efficiency; and has not enough "go ahead" in him: c. 10. 21. 26.

IV. **UPON THE TEMPERAMENT**, by which term phrenologists designate

the degree of energy with which various classes of the corporal *organs* operate. With some propriety, they describe *four* temperaments

1. THE LYMPHATIC, or that in which the various secreting glands are the most active portion of the system, produces an ease-seeking disposition of mind and body, and aversion to effort. Hence it tends to lengthen out life, as is evident from its predominating more in young children; and advanced age. Signs: soft and abundant flesh; slow but steady pulse; love of ease; light hair; and great size of the abdominal viscera. The author regards this temperament in a more favorable light than do most other phrenologists: p. 30. c. 7. 41.

2. THE SANGUINE, or that in which the *arterial* portion of the system, which gives circulation to the various *fluids*, particularly the blood, predominates in activity, is accompanied with strong feelings, warm passions, and a great amount of ardour, zeal, activity, and warmth of feeling, yet with less endurance and power. Its predominance indicates a strong constitution; love of physical pleasure; and a stirring, business talent: combined with much of the lymphatick, it is less favourable to the *mental* manifestations, and requires much exercise in the open air. Signs: sandy or auburn hair; fair skin, a fresh, florid countenance; blue eyes; a strong, rapid pulse; warm passions; a deep and broad chest and shoulders; a stout, well built frame; &c.: p. 39.

3. THE BILIOUS, or that in which the *osseous* and *muscular* portions of the system predominate in activity, produces great physical strength; endurance and power both of body and mind; with great force and energy of mind and character. Signs: a bony, muscular, athletic frame; black hair; dark skin; dark eyes; a strong, steady pulse; hardness of flesh, bones projecting; &c.: p. 39. c. 5. 12. 13. 15. 16.

4. THE NERVOUS, or that in which the brain and the nerves predominate in activity, gives clearness of perception; quickness of mind and body; susceptibility to excitement, with less power and endurance. Signs: light, fine, and thin hair; a thin, clear, delicate skin; smaller frame; head relatively large; small chest; rapid, but not hard or strong pulse; &c.: p. 39. c. 10.

The nervous predominant, with a large share of the bilious and sanguine, combines a great amount of power and endurance of mind and body, with great activity and excitability; and is more favourable to intellectual pursuits, and vigour of thought and feeling, than perhaps any other. When one of this temperament enjoys, he enjoys intensely, and when he suffers, his sufferings are extremely excruciating: c. 6. 11. 15. 40. 43.

The sanguine-bilious is not an unfavourable temperament, nor particularly favourable, but whilst it gives a great amount of mental *power*, it is frequently, though not always, coupled with some manifest deficiency.

The nervo-bilious unites great power with great activity, and, although it seldom gives great brilliancy, it produces that *kind* of talent which will stand the test, and shine in proportion as it is brought into requisition. A good share of the sanguine added, is more favourable to the manifestations of mind, and also, of physical power, than probably any other: c. 6. 41.

The bilious, combined with the lymphatick, gives considerable power of mind, and strength of body, accompanied with so much heaviness and indolence as to be less favourable; yet, if one with this temperament acts under strong excitement, his efforts tell with power upon the object in view: c. 7

The nervo-sanguineous, with but little bilious, gives extreme intensity of action, and perhaps brilliancy of talent with vivid feelings and concep-

sons, yet, for want of the strength imparted by the bilious temperament, the mental operations will be flashy, rapid, and too intense to remain long enough to amount to much, the activity being too great for the strength.

But the following classification and naming of the Temperaments appears to the author more simple and comprehensive, and less liable to be misunderstood, than those now used. Man's physical organization is composed of three, instead of four, classes of organs, namely,—

I. THE VITAL TEMPERAMENT, or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies expended by every action of the brain, nerves, or muscles. This temperament is analogous to the Sanguine and Lymphatic temperaments.

II. THE MOTIVE APPARATUS, or the bones, muscles, tendons, &c., which gives physical strength and bodily motion, and constitutes the frame work of the body. This is analogous to the bilious temperament.

III. THE MENTAL APPARATUS, or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, &c. (For a full description of these temperaments, and their effects on mind and character, see "Fowler's Practical Phrenology," pp. 10 to 23.)

ANALYSIS AND CLASSIFICATION OF THE FACULTIES.

GENUS I. AFFECTIVE FACULTIES, OR FEELINGS. These occupy the back and upper portions of the head, where the hair appears, and originate the feelings, emotions, sentiments, passions, &c.: p. 45.

SPECIES I. Domestic Propensities, or Family and Social Feelings

AVERAGE OR FULL, loves and enjoys his family, yet not passionately.

LARGE OR VERY LARGE, sets every thing by his family; is an affectionate companion and parent; very happy with, and miserable without or away from, his home and family, &c.: c. 5. 10. 11. 12. 14. 15. 42.

MODERATE OR SMALL, is not well qualified to enjoy or perform family or social duties and relations; considers other interests as paramount

2 AMATIVENESS.—Reciprocal attachment and love of the sexes.

AVERAGE, loves the other sex, and enjoys their society, well: c. 10. 11.

FULL, feels much love and tenderness for the opposite sex; is fond of them, yet, with activity great, has *excitability* rather than power: p. 59.

LARGE, is an ardent admirer and tender lover of the person and company of the other sex; capable of intense connubial attachments; feels strong sexual impulses, desire to marry; &c.: p. 57. c. 5. 7. 12. 15. 16

VERY LARGE, is even *passionately* fond of the other sex; experiences a power and activity of sexual love almost uncontrollable: p. 58. c. 14

MODERATE, is rather deficient in sexual love, attentions to the opposite sex, &c.; may have ardour, yet less strength, of this passion: p. 59. 43

SMALL, feels little sexual or connubial love, or desire to marry: p. 59.

VERY SMALL, seldom or never experiences this feeling: p. 60. c. 29 31

3. PHILOPROGENITIVENESS.—Parental attachment; love of one's offspring; fondness for pets, young and tender animals, &c.: p. 61

AVERAGE, loves his own children, yet not fondly, dislikes those of others

FULL, as a parent, is tender, but not indulgent; fond of his own child or yet not partial to others; bears little from them: p. 63. c. 8. 11. 15

LARGE feels strong, tender parental love; is devotedly attached, and very

kind, to his own, if not all, children, to pets, &c. : p. 62. c. 12. 16.

VERY LARGE, is *passionately* fond of all children, of pets, &c.; a general favourite with them; very indulgent and playful; idolizes his own children; is liable to over-indulge them: p. 63. c. 10. 14. 20. 21. 22. 42.

MODERATE, loves his own children some, yet bears little from them; dislikes those that are young, or no. his, or troublesome: p. 64.

SMALL, feels little interest in even his own children, much less in those of others: is liable to treat them unkindly: p. 64. c. 26.

VERY SMALL, has no parental love; hates all children: p. 64. c. 30.

4. † ADHESIVENESS.—*Friendship; social feeling; love of society*
AVERAGE, is quite friendly, yet will not *sacrifice* much for friends.

FULL, is highly social, yet not *remarkably* warm-hearted: p. 66. c. 16

LARGE, is *eminently* social, an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not *happy*, attachments: p. 65. c. 11.

VERY LARGE, loves friends with indescr. able tenderness and strength of feeling; will sacrifice almost every thing upon the altar of friendship; with amat. full or large, is susceptible of the most devoted conjugal love; falls in love easily: p. 65. c. 10. 14. 20. 21. 42.

MODERATE, loves friends some, yet self more; quits friends often: p. 67.

SMALL, is unsocial, cold-hearted, likes and is liked by few or none: p. 67

VERY SMALL, is a stranger to friendly social feeling: p. 67. c. 24. 32.

5. INHABITIVENESS.—*Love of home as such; attachment to the place where one has lived; unwillingness to change it; patriotism.*

AVERAGE, forms some, though not strong, local attachments: c. 8. 12.

FULL, loves home well, yet does not grieve much on leaving it: p. 69.

LARGE, soon becomes *strongly* attached to the *place* in which he lives; loves home and country *dearly*; leaves them reluctantly; is unhappy without a home of his own: p. 68. 6. 12. 14. 15. 16. 21.

VERY LARGE, regards *home* as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is *pre-eminently* patriotic; thinks of his native place with intense interest: p. 68. c. 5.

MODERATE, has some, but no great, regard for home *as such*: p. 69. c. 26.

SMALL OR VERY SMALL, forms few local attachments; cares little where he is; makes any place home: leaves and changes residences without regret: p. 69. († The number according to Spurzheim.)

6. CONCENTRATIVENESS.—*Unity and continuity of thought and feeling; power of entire and concentrated application to one thing.*

AVERAGE, possesses this power to some, though to no great, extent.

FULL, is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix: p. 71. c. 15.

LARGE, is able and inclined to apply his mind to one, and but one, subject for the time being, till it is finished; changes his mental operations with difficulty, is often prolix: p. 72. c. 12. 42.

VERY LARGE, places his mind upon subjects slowly; cannot leave them unfinished; nor attend to but *one* thing at once; is *very* tedious; has great application, yet lacks *intensity* and *point*: p. 70.

MODERATE, loves and indulges *variety* and *change* of thought, feeling, occupation, &c.; is not confused by them; rather lacks application; has *intensity*, but not *unity*, of the mental action: p. 71. c. 16.

SMALL, craves novelty and variety; has little application; thinks and feels intensely, yet not long on any thing; jumps rapidly from premise to conclusion; fails to *connect* and *carry out* his ideas, &c.: p. 71. c. 14

VERY SMALL, is restless; satisfied only by *constant succession*: p. 72.

This faculty is *sui generis*, and affects both feeling and intellect.

SPECIES II. SELFISH PROPENSITIES. These provide for the various *animal wants*; have reference to the necessities, desires, and gratifications of their possessor; and terminate upon his sensual interests and wants.

LARGE OR VERY LARGE, has strong animal desires; is strongly tempted to gratify them; prone to be selfish, unless the moral sentiments are still stronger; and will take good care of number one: c. 8. 12. 14. 15. 16. 20.

MODERATE OR SMALL, is not selfish enough; easily trode upon; needs to have some one to take care of him; and cannot give himself up to low-lived, sensual pleasures: c. 10. 11. 21. 41.

4. VITATIVENESS.—*Love of existence as such, dread of annihilation*

AVERAGE, is attached to life, and fears death, yet not a great deal.

FULL, desires life, but not eagerly, from love of it and of pleasure: p. 74

LARGE, loves, and clings tenaciously to, existence, *for its own sake*, craves immortality and dreads annihilation, even though miserable: p. 74

VERY LARGE, however wretched, shrinks from, and shudders at the thought of, dying and being dead; feels that he cannot give up existence: p. 74

MODERATE, loves life, yet is not *very* anxious about living: p. 74.

SMALL OR VERY SMALL, heeds not life or death, existence or annihilation

6. COMBATIVENESS.—*Feeling of resistance, defence, opposition, boldness, willingness to encounter; courage, resentment, spirit*: p. 75.

AVERAGE, is pacifick, but, when driven to it, defends his rights boldly avoids collision, strife, &c., yet, once excited, is quite forcible.

FULL, seldom either curts or shrinks from opposition; when roused, is quite energetick; may be quick tempered, yet is not contentious: p. 78

LARGE, is resolute and courageous; spirited and efficient as an opponent; quick and intrepid in resistance; loves debate; boldly meets, if he does not court, opposition: p. 75. c. 5. 15. 8. 16.

VERY LARGE, is powerful in opposition; prone to dispute, attack, &c. contrary; has violent temper; governs it with difficulty: p. 77. c. 12. 14

MODERATE, avoids collision; is rather pacifick and inefficient: p. 78

SMALL, has feeble resistance, temper, force, &c.; is cowardly: p. 79

VERY SMALL, withstands nothing; is chickenhearted; an arrant coward

7. I. DESTRUCTIVENESS.—*Executiveness; indignation; force; severity; sternness; a destroying, pain-causing disposition*: p. 82.

AVERAGE, has not so *boldly deficient*, yet none too much, indignation. 19.

FULL, can, but is loath to, cause or witness pain or death; has sufficient severity, yet requires considerable to call it out: p. 83. c. 5. 11.

LARGE, when excited, feels deep-toned indignation; is forcible, and disposed to subdue or destroy the *cause* of his displeasure: p. 82. c. 5. 18.

VERY LARGE, when provoked, is vindictive, cruel, disposed to hurt, take revenge, &c.; bitter and implacable as an enemy; *very* forcible: p. 83. c. 12. 13. 14. 15. 16. 17. 24. 25. 26. 32. 33. 35. 42.

MODERATE, is mild; not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death: p. 84. c. 10. 41.

SMALL, would hardly hurt one if he could, or could if he would; has so feeble anger that it is derided more than feared: p. 81. c. 21. 27.

VERY SMALL, is unable to cause, witness, or endure pain or death

8. * ALIMENTIVENESS.—*Appetite for sustenance; cause of hunger*

AVERAGE, enjoys food well, but not very well; hence is particular: c. 41

FULL, has a good appetite, yet can govern it well: is not greedy: p. 87

LARGE, has an excellent appetite; a hearty relish for food, drink, &c. enjoys them much; is a good liver; not dainty: p. 86. c. 5. 12. 14.

VERY LARGE, sets too much by the indulgence of his palate; eats with the keenest appetite; perhaps "makes a god of his belly:" p. 87. c. 18

MODERATE, has not a good, nor very poor, but *rather* poor, appetite: p. 87

SMALL OR VERY SMALL, is dainty, mincing, particular about food; eat with little relish; hardly cares when he eats, or whether at all: p. 88.

8. **ACQUISITIVENESS**.—*Love of acquiring and possessing PROPERTY AS SUCH; desire to save, lay up, &c.; innate feeling of MINE AND THINE, of a right to possess and dispose of things:* p. 89.

AVERAGE, loves money, but not greatly; can make it, but spends freely

FULL, sets by property, both for itself, and what it procures, yet is not penurious; is industrious and saving, yet supplies his wants: p. 93.

LARGE, has a strong desire to acquire property; is frugal; saving of money; close and particular in his dealings; devoted to money-making trading, &c.; generally gets the value of his money: p. 89. c. 5. 18.

VERY LARGE, makes money his *idol*; grudges it; is tempted to get it dishonestly; penurious; sordid; covetous; &c.: p. 92. c. 8. 9. 20. 26

MODERATE, finds it more difficult to *keep* than make money; desires it more to supply wants than lay up; is hardly saving enough: p. 94. c. 7. 14.

SMALL, will generally spend what money he can get injudiciously, if not profusely; lays up little; disregards the prices of things: p. 95. c. 27. 41

VERY SMALL, cannot know nor be taught the value or use of money: p. 95

10. 7. **SECRETIVENESS**.—*Desire and ability to secrete, conceal, &c.*

AVERAGE, is not artful nor very frank; is generally open; can conceal.

FULL, can keep to himself what he wishes to, yet is not cunning: p. 99

LARGE, seldom discloses his plans, opinions, &c. is hard to be found out; reserved; non-committal: p. 96. c. 5. 40.

VERY LARGE, seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye-service, &c.: p. 98. c. 8. 9. 12. 13. 15. 16. 17. 20. 25. 26. 22. 30. 31. 33. 34. 36. 37. 38. 43.

MODERATE, is quite candid and open-hearted; loves truth; dislikes concealment, underhand measures, &c.; seldom employs them: p. 100.

SMALL, speaks out just what he thinks; acts as he feels; does not wish to learn or tell the secrets of others, yet freely tells his own; is *too* plain-spoken and candid: p. 101. c. 21. 27. 41.

VERY SMALL, keeps nothing back; has a transparent heart: p. 101.

GENUS III. HUMAN, MORAL, AND RELIGIOUS SENTIMENTS: 102.

SPECIES I. SELFISH SENTIMENTS. In their character and objects, these faculties partake more of the *human*, and less of the *animal*, than do the selfish *propensities*, and although they terminate upon *self*, yet they have no inconsiderable influence upon the *moral* character: p. 47. 103. c. 2

AVERAGE OR FULL, has a respectable, though not great, regard for his *character*, and desire to do something worthy of *himself*: c. 21. 0. .1

LARGE OR VERY LARGE, thinks much of and about himself; has a great amount of *character* of some kind: p. 51. c. 5. 6. 12. 14. 15. 16. 18. 40

MODERATE, SMALL, OR VERY SMALL, has too little pride and weight of character and ambition to give manliness and efficiency: c. 20. 26

11. 12. **CAUTIOUSNESS**.—*Carefulness provision against danger*

AVERAGE, has some caution, yet hardly enough for success: c. 41.

FULL has prudence and forethought not too much: c. 105. c. 48

LARGE, is always watchful; on the look-out; careful; anxious; solicitous; provident against real and imaginary danger, &c.: p. 104. c. 5. 6.

VERY LARGE, hesitates too much; suffers greatly from *groundless fears* is timid, easily frightened, &c.: p. 105. c. 12. 13. 16. 17. 26. 27. 31.

MODERATE, is rather imprudent, hence unlucky; liable to misfortunes caused by carelessness; plans too imperfectly for action: p. 106.

SMALL, acts impromptu; disregards consequences; fears nothing; imprudent; luckless; often in hot water: p. 106.

VERY SMALL, is reckless, destitute of fear and forethought: p. 107.

1. **CIRCUMSPECTION.** *Propriety; discreetness of expression and conduct*

AVERAGE OR FULL, has some, though none too much, discretion and propriety of expression and conduct; sometimes speaks inconsiderately.

LARGE OR VERY LARGE, weighs well what he says and does; has a nice sense of propriety; thinks twice before he speaks once.

MODERATE OR SMALL, does and says indiscreet things: unascertained.

12. II. **APPROBATIVENESS.**—*Sense of honour, regard for character; ambition; love of popularity, fame, distinction, &c.:* p. 107.

AVERAGE, enjoys approbation, yet will not sacrifice much to obtain it.

FULL, desires and seeks popularity, and feels censure, yet will neither deny nor trouble himself much to secure or avoid either: p. 110.

LARGE, sets every thing by *character, honour, &c.*; is keenly alive to the frowns and smiles of publick opinion, praise, &c.; tries to show off to good advantage; is affable, ambitious, apt to praise himself: p. 108.

VERY LARGE, regards his *honour and character* as the *apple of his eye*; is even *morbidly sensitive* to praise and censure; over fond of show, fashion, praise, style, &c.; *extremely* polite, ceremonious, &c.: p. 110.

MODERATE, feels reproach some, yet is little affected by popularity or unpopularity; may gather the flowers of applause that are strewed in his path, yet will not deviate from it to collect them: p. 112.

SMALL, cares little for popular frowns or favours; feels little shame; disregards and despises fashions, etiquette, &c.; is not polite: p. 112.

VERY SMALL, cares nothing for popular favour or censure.

12. SELF-ESTEEM. *Self-respect; high-toned, manly feeling; innate love of personal liberty, independent, &c.;* *pride of character:* p. 113.

AVERAGE, respects himself, yet is not haughty: c. 21. 41.

FULL, has much self-respect; pride of character; independence: p. 116.

LARGE, is high-minded, independent, self-confident, dignified, his own master; aspires to *be and do* something worthy of himself; assumes responsibilities; does few *little* things: p. 114. c. 5. 6.

VERY LARGE, has unbounded self-confidence; endures no restraint; takes no advice; is rather haughty, imperious, &c.; p. 116. c. 8. 14. 15. 16.

MODERATE, has some self-respect, and manly feeling, yet too little to give ease, dignity, *weight* of character, &c.; is too trifling: p. 116. c. 26.

SMALL, lets himself down; says and does *trifling* things; associates with inferiors; is not looked up to; lacks independence: p. 117. c. 11.

VERY SMALL, is servile, low-minded: destitute of self-respect: p. 117.

1. 15. **FIRMNESS.**—*Decision, stability, fixedness of character, &c.:* p. 119.

AVERAGE, has some decision, yet too little for general success: c. 20.

FULL, has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn: p. 121. c. 21. 27.

LARGE, may be fully relied on; is set in his own way; hard to be convinced or changed: p. 119. c. 20.

VERY LARGE, is wilful; and so tenacious and unchangeable of opinion, purpose, &c., that he seldom gives up any thing: p. 120. c. 5. 8 12. 14. 15. 16. 17.

MODERATE, gives over too soon; changes too often and too easily; thus fails to effect what greater firmness would do: p. 122. c. 11. 26.

SMALL OR VERY SMALL, lacks perseverance; is too changeable and vacillating to effect much, or be relied upon: p. 122.

SPECIES II. MORAL AND RELIGIOUS SENTIMENTS. These render man a moral, accountable, and religious being; humanize, adorn, and elevate his nature; connect him with the moral government of God create the higher and nobler sentiments of our nature; and are the origin of goodness, virtue, moral principle and purity, &c.: p. 48. 123. c. 2.

AVERAGE OR FULL, has moral feeling and principle, yet too little to withstand large or very large propensities: c. 15. 21

LARGE OR VERY LARGE, is morally inclined; sentimental; thinks and feels much on moral and religious subjects, &c.: p. 52. c. 5. 6. 7. 11. 41.

MODERATE, SMALL, OR VERY SMALL, has not strong moral or religious feelings; lets his larger faculties rule him: p. 52. c. 14. 17. 20. 26. 42.

5. 15. CONSCIENTIOUSNESS.—*Innate feeling of duty, accountability, justice, right, &c.; moral principle; love of truth*: p. 124.

AVERAGE, has right intentions, but their influence is limited: c. 15.

FULL, strives to do right, yet sometimes yields to temptation; resists besetting sins, but may be overcome, and then feels remorse: p. 130. c. 27.

LARGE, is honest; faithful; upright at heart; moral in feeling; grateful; penitent; means well; consults duty before expediency; loves and means to speak the truth; cannot tolerate wrong: p. 126. c. 13. 25. 11.

VERY LARGE, is scrupulously exact in matters of right; perfectly honest in motive; always condemning self and reprobating; very forgiving, conscientious, &c.; makes duty every thing, expediency nothing: p. 129.

MODERATE, has considerable regard for duty in feeling, but less in practice; justifies himself; is not very penitent, grateful, or forgiving; often temporizes with principle; sometimes lets interest rule duty: p. 131.

SMALL, has few conscientious scruples; little penitence, gratitude, regard for moral principle, justice, duty, &c.: p. 132. c. 20. 16. 17. 42.

VERY SMALL, neither regards nor feels the claims of duty or justice.

16. 17. HOPE.—*Anticipation; expectation of future happiness, success, &c.*

AVERAGE, has some, but generally reasonable, hopes; is seldom elated

FULL, is quite sanguine, yet realizes about what he expects: p. 139.

LARGE, expects, attempts, and promises a great deal; is generally sanguine, cheerful, &c.; rises above present troubles; though disappointed, hopes on still; views the brightest side of prospects: p. 137. c. 5. 6. 26.

VERY LARGE, has unbounded hopes; builds a world of castles in the air; lives in the future; has too many irons in the fire: p. 133. c. 12. 13

MODERATE, expects and attempts too little; succeeds beyond his hopes, is prone to despond; looks on the darker side: p. 139.

SMALL, is low-spirited; easily discouraged; fears the worst; sees many lions in his way magnifies evils; lacks enterprise: p. 140. c. 17.

VERY SMALL, expects nothing good; has no hope of the future: p. 140

7. 18. MARVELLOUSNESS.—*Belief in the supernatural; credulity*

AVERAGE, believes some, but not much in wonders forewarnings, &c.

FULL, is open to conviction; rather credulous; believes in dreams, divine providences and forewarnings, the wonderful, &c.: p. 143.

LARGE, believes and delights in the supernatural, in dreams, ghosts, &c.; thinks many natural things supernatural: p. 142. c. 8. 12.

VERY LARGE, is very superstitious; regards most things with wonder
MODERATE, believes but little that cannot be accounted for, yet is open to conviction; is incredulous, but listens to evidence: p. 144.

SMALL, is convinced only by the hardest; believes nothing till he sees facts, or why and wherefore, not even revelation farther than a reason is rendered; is prone to reject new things without examination: p. 145.

VERY SMALL, is skeptical; believes little else than his senses: p. 146

14 **VENERATION**.—*The feeling of worship for a Supreme Being; respect for religion and things sacred, and for superiors*: p. 147.

AVERAGE, may feel religious worship, yet little respect for men. 10

FULL, is capable of much religious fervour and devotion, yet is not habitually serious; generally treats his fellow men civilly: p. 149. c. 11. 42.

LARGE, loves to adore and worship God, especially through his works; treats equals with respect, and superiors with deference: p. 148. c. 6

VERY LARGE, is eminent, if not pre-eminent, for piety, heart-felt devotion, religious fervour, seriousness, love of divine things, &c.: p. 149. c. 5. 12. 15. 16. 26. 41.

MODERATE, disregards religious creeds, forms of worship, &c.; places religion in other things; is not serious nor respectful: p. 150. c.

SMALL, feels little religious worship, reverence, respect, &c.: p. 150.

VERY SMALL, seldom, if ever, adores God; is almost incapable of it.

19. 13. **BENEVOLENCE**.—*Desire to see and make sentient beings happy; willingness to sacrifice for this end; kindness; sympathy for distress*.

AVERAGE, has kind, fellow feeling, without much active benevolence.

FULL, has a fair share of sympathetic feeling, and some, though no great, willingness to sacrifice for others: p. 158.

LARGE, is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all: p. 155. c. 6. 7. 18. 21.

VERY LARGE, does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes, is one of the kindest-hearted of persons: p. 157. c. 5. 11. 40. 41.

MODERATE, has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost: p. 158. c. 12. 20.

SMALL, feels little kindness or sympathy; is almost deaf to the cries of distress; hard-hearted, selfish, &c.: p. 159. c. 8. 14. 15. 26. 42.

VERY SMALL, is destitute of all humanity and sympathy: p. 159. c. 24

10. 9. **SPECIES III. SEMI-INTELLECTUAL SENTIMENTS**. By creating a taste for the arts, improvements, polite literature, the refinements and elegancies of life, &c., these faculties greatly augment human happiness, and adorn and elevate human nature: p. 48. 159. c. 2. Large in c. 6. 11. 18.

10. 9. **CONSTRICTIVENESS**.—*Mechanical dexterity and ingenuity; desire and ability to use tools, build, invent, employ machinery, &c.*

AVERAGE, has some, yet no great, relish for, and tact in, using tools.

FULL, has fair mechanical ingenuity, yet no great natural talent or desire to make things; with practice, will do well; without it, little: p. 163.

LARGE, shows great natural dexterity in using tools, executing mechanical operations, working machinery, &c. loves them: p. 161. c. 18

VERY LARGE, is a *mechanick* of the first order; a true *genius*; loves it too well to leave it; shows extraordinary skill in it: p. 162. c. 7. 19.

MODERATE, with much practice, may use tools quite well, yet dislikes mechanical operations; owes more to art than nature: p. 163. c. 14.

SMALL, hates and is awkward and bungling in using tools, &c.: p. 163.

VERY SMALL, has no mechanical skill or desire: p. 164.

21. 19. IDEALITY.—*Imagination; taste; fancy; love of perfection, poetry, polite literature, oratory, the beautiful in nature and art, &c.*

AVERAGE, has some taste, though not enough to influence him much.

FULL, has refinement of feeling, expression, &c., without sickly delicacy some love of poetry, yet not a vivid imagination: p. 168. c. 6. 7. 42.

LARGE, has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art: p. 166. c. 11. 18. 41.

VERY LARGE, often gives reins to his erratick imagination; experiences revellings of fancy, ecstasy, rapture of feeling, enthusiasm: p. 167. c. 40.

MODERATE, has some, but not much, imagination; is rather plain in expression, manners, feeling, &c.; dislikes poetry, finery, &c.: p. 168. 42.

SMALL, lacks taste, niceness, refinement, delicacy of feeling, &c.: p. 169.

VERY SMALL, is destitute of the qualities ascribed to this faculty: p. 169.

B. SUBLIMITY.—*Conception of grandeur; sublime emotions excited by contemplating the vast, magnificent, or splendid in nature or art.*

AVERAGE, sometimes, but not to a great degree, experiences this feeling.

FULL, enjoys magnificent scenes well, yet not remarkably so.

LARGE, admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, &c., exceedingly; hence, enjoys travelling: p. 249.

VERY LARGE, is a passionate admirer of the wild and romantick; feels the sublimest emotions whilst contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, &c.: p. 249 c. 11. 40. 41.

MODERATE, has some, though not at all vivid, emotions of this kind.

SMALL, OR VERY SMALL, discovers little in nature to awaken this feeling

22. 21. IMITATION.—*Disposition and ability to take pattern, imitate*

AVERAGE, copies some, yet too little to deserve or excite notice.

FULL, with effort, copies some, but not well; cannot *mimick*: p. 171

LARGE, has a great propensity and ability to copy, take pattern from others, do what he sees done, &c.; needs but one showing; gesticulates much; describes and acts out well: p. 170. c. 41.

VERY LARGE, can mimick, act out, and copy almost any thing; describe, relate anecdotes, &c., to the very life; has a theatrical taste and talent; seldom speaks without gesturing: p. 171. c. 11. 40.

MODERATE, cannot mimick at all; can copy, draw, take pattern, &c., only with difficulty; describes, relates anecdote, &c., poorly: p. 171.

SMALL, dislikes and fails to copy, draw, do after others, &c.: p. 172.

VERY SMALL, has little ability to imitate or copy any thing: p. 172

23. 20. MIRTHFULNESS.—*Intuitive perception of the absurd and ridiculous; a joking, fun-making, ridiculing disposition and ability.*

AVERAGE, perceives jokes, and relishes fun, but cannot make much.

FULL, has much mirthful feeling; makes and relishes jokes well: p. 175.

LARGE, has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes: p. 173. c. 11. 18

VERY LARGE, is quick and apt at turning every thing into ridicule; throws off constant sallies of wit; is too facetious, jocosely, &c.: p. 175. c. 6

MODERATE, has some witty ideas, yet lacks quickness in conceiving and tact in expressing them; is generally quite sober: p. 176. c. 26.

SMALL, makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so: p. 177.

VERY SMALL, has few if any witty ideas or conceptions: p. 177.

GENUS III. INTELLECTUAL FACULTIES. These have to do with the *physical* and the *metaphysical* world; with *things* in general, and their *qualities, relations, &c.*; with the world and its contents: p. 49. 177. c. 2.

AVERAGE OR FULL, has sufficient intellect to get along in the world, yet not enough to render him eminent for talents: c. 10. 15. 21. 27.

LARGE, is possessed of sufficient *natural* talent and *power* of intellect to enable him to take a high intellectual stand among men, yet their direction depends upon other causes: c. 18.

VERY LARGE, is by nature a truly *great* man; possesses the highest order of natural talents; is capable of rising to *pre-eminence*: c. 5. 6. 7. 11. 40. 41.

MODERATE OR SMALL, shows little talent; lacks sense: c. 8. 14. 20. 42.

SPECIES I. THE SENSES, sensation, sight, hearing, taste, smell. 178.

SPECIES II.—OBSERVING AND KNOWING FACULTIES. These bring man into direct intercourse with the *physical* world; observe *facts* of all kinds, that is, the *conditions, qualities, phenomena,* and *physical* relations of *material* things; collect and treasure up information; create the desire to see and know things, &c.: p. 50. 183. c. 2.

AVERAGE OR FULL, possesses fair perceptive powers: c. 6. 10. 11. 21.

LARGE, with advantages, knows a great deal about matters and things in general; is very quick of observation and perception; has a practical, matter-of-fact, common sense tact and talent; can show off to excellent advantage; appear to know all that he really does, and perhaps more; is capable of becoming an excellent scholar, or of acquiring and retaining knowledge with great facility, and attending to the *details* of business, and has a decidedly *practical* intellect: p. 50. c. 15. 16. 17. 18. 19. 25.

VERY LARGE, is *pre-eminent* for the qualities just described; seizes as if by intuition upon the properties, conditions, fitness or unfitness, value, &c., of things; has wonderful powers of observation and ability to acquire knowledge; has a natural taste and talent for examining and collecting statistics, studying natural science, &c.: p. 53. c. 5. 7. 12. 40.

MODERATE OR SMALL, is rather slow of observation and perception; cannot show to be what he is; acquires knowledge with difficulty; is slow in learning and doing things of *grand, &c.*: p. 53.

14. 22. INDIVIDUALITY.—Observing and individualizing power and desire; curiosity to see and know; disposition to specify, personify.

AVERAGE, has some, yet no great, curiosity, and desire to see things.

FULL, has fair observing powers, and desire to see things: p. 185. c. 6. 21.

LARGE, has a *great* desire to know, investigate, examine, experience, &c.; is a great observer of men and things; quick of perception; sees what is transpiring; what should be done, &c.: p. 184. c. 8. 10. 11. 14. 25.

VERY LARGE, has an *insatiably* desire to see and know *every thing*, *extraordinary* observing powers; is eager to witness every passing event. p. 185. c. 5. 7. 12. 13. 17. 22. 23. 40. 41. 42.

MODERATE, is rather deficient, yet not palpably so, in observing power and desire: not sufficiently specifick: p. 185.

SMALL, is slow to see things; attends little to particulars: p. 186.

VERY SMALL, sees scarcely any thing; regards things in the gross: p. 186

25 **23 FORM.**—*Cognizance and recollection of shape, or configuration*

AVERAGE, recollects forms, faces, &c., quite well, but not very well.

FULL, recognises persons, countenances, &c., well: p. 188. c. 9. 19

LARGE, notices, and for a long time remembers, the faces, countenances, forms, looks, &c., of persons, beasts, things, &c., once seen; knows by sight many whom he may be unable to name: p. 187. c. 6. 18. 40. 26

VERY LARGE, never forgets the countenance, form, &c., of persons and things seen; easily learns to read and spell correctly; reads and sees things at a great distance; has excellent eyesight: p. 188. c. 5. 7. 13. 17. 23. 39

MODERATE, must see persons several times before he can recollect them, sometimes doubts whether he has seen certain persons: p. 189.

SMALL OR VERY SMALL, has a miserable memory of persons, looks, shape, &c.; fails to recognise even those he sees often: p. 189.

26. **SIZE.**—*Cognizance and knowledge of relative magnitude, bulk, &c.*

AVERAGE, measures bulk with tolerable, but not great, accuracy: c. 21. 27.

FULL, can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it: p. 191. c. 6. 8. 9. 10. 14. 18.

LARGE, has an excellent eye for measuring proportion, size, height, angles, perpendiculars, &c.; quickly detects disproportions in them: p. 190. c. 11. 19. 25. 42. 5.

VERY LARGE, detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments; cannot endure inaccuracy: p. 191. c. 7. 12. 13. 15. 16. 17. 40.

MODERATE, is rather deficient in measuring by the eye; with practice, may do tolerably well in short, but fails in long, distances: p. 191.

SMALL, judges of relative size, &c., very inaccurately: p. 191. c. 28. 29

VERY SMALL, can hardly distinguish mountains from molehills: p. 192.

27. **WEIGHT.**—*Intuitive perception and application of the principles of specifick gravity, projectile forces, momentum, balancing, resistance.*

AVERAGE, balances himself tolerably well in ordinary cases, yet has no great natural talent in this respect: c. 21. 27.

FULL, keeps his centre of gravity well, but ventures little: p. 194.

LARGE, can walk on a high or narrow place; hold a steady hand throw a stone or ball, and shoot, straight; ride a fractious horse, &c., very well: p. 193. c. 16. 17. 25. 26. 40. 41.

VERY LARGE, has this power to a wonderful extent: p. 194. c. 7. 13. 15

MODERATE, maintains his centre of gravity, &c., rather poorly: p. 194

SMALL OR VERY SMALL, is unlike one with weight large: p. 195. c. 20.

28. 28. **COLOUR.**—*Perception and recollection of colours, hues, tints, &c.*

AVERAGE, can discern and recollect colours, yet seldom notices them.

FULL, with practice, compares and judges of colours well; without it, does not excel: p. 196. c. 10. 1 41.

LARGE, has a natural taste and talent for comparing, arranging, mingling, applying, and recollecting colours; is delighted with paintings: p. 195

VERY LARGE, resembles one with colour large, but *exceeds* him: p. 196

MODERATE, aided by practice, can discern and compare colours, yet owes less to nature than art; seldom notices colours unless obliged to and then soon forgets them: p. 197. c. 20

SMALL, seldom observes the colour of one's hair, eyes, dress, &c.; can not describe them by what they wear, or compare colours apart hardly distinguishes the primary colours by candlelight, much less shades p. 197

VERY SMALL, can tell white from black, but do little more: p. 197. c. 19

28. **ORDER.** *System; physical arrangement; a place for things.*

AVERAGE, appreciates order, yet not enough to keep it: c. 9. 10. 27.

FULL, likes order; takes much pains to keep things arranged: p. 206.

LARGE, has a place for things, and things in their places; can find, even in the dark, what *he alone* uses; is systematick; annoyed by disorder. p. 199. c. 6. 11. 15. 19. 40. 41.

VERY LARGE, is very precise and particular to have every *little* thing in its place; literally tormented by disorder; is fastidious: p. 199. c. 5. 7

MODERATE, likes, but does not keep order; allows confusion: p. 201

SMALL OR VERY SMALL, is nearly destitute of order and system: p. 201.

29. **CALCULATION.**—*Intuitive perception of the relations of numbers; ability to reckon figures in the head; numerical computation.*

AVERAGE, by practice and rules, may reckon figures quite well: c. 10.

FULL, aided by rules and practice, may excel in reckoning figures, and do well in his head, but not without them: p. 204. c. 11. 27.

LARGE, can add, subtract, divide, &c., in his head, with facility and correctness; become a rapid, correct accountant, delights and excels in arithmetick: p. 202. c. 5. 13. 15. 19.

VERY LARGE, has an intuitive faculty, to a wonderful extent, of reckoning even complicated sums of figures in his head; delights in it: p. 203. c. 7.

MODERATE, does sums in his head rather slowly and inaccurately: p. 204.

SMALL, is dull and incorrect in adding, dividing, &c.; dislikes it: p. 205.

VERY SMALL, can hardly count, much less go farther: p. 205. c. 28. 29.

27. **LOCALITY.** *Cognizance and recollection of relative position, looks and geography of places, &c.: desire to travel, see the world, &c.:* p. 205.

AVERAGE, has a fair, though not excellent, recollection of places: c. 27.

FULL, remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself: p. 207. c. 8.

LARGE, recollects distinctly the looks of places, where he saw things, &c.; seldom loses himself, even in the dark; has a *strong* desire to travel, see places, &c.: p. 205. c. 20. 25. 26.

VERY LARGE, never forgets the looks, location, or geography of any place, or hardly thing, he has ever seen; is even passionately fond of travelling, scenery, geography, &c.: p. 206. c. 5. 7. 12. 13. 16. 17. 40.

MODERATE, recollects places rather poorly; sometimes gets lost: p. 207.

SMALL OR VERY SMALL, has little geographical or local knowledge or recollection; seldom observes where he goes, or finds his way back: p. 208

III. **SEMI-PERCEPTIVE FACULTIES.** These have to do with *action or phenomena*, and their *conditions*, and deal them out to the reasoning faculties: p. 50. 209. Large in c. 5. 7. 17; small in 6. 25.

30. **EVENTUALTY.**—*Recollection of actions, phenomena, occurrences, what has taken place, circumstantial and historical facts;* p. 209

AVERAGE, has neither a good nor bad memory of occurrences, &c.; c. 8

FULL, recollects leading events, and interesting particulars, and has a good memory of occurrences, yet forgets less important *details*: p. 212.

LARGE, has a clear and retentive memory of historical facts, general news, what he has seen, heard, read, &c., even in *detail*: p. 210. c. 5. 10. 16.

VERY LARGE, never forgets any occurrence even though it is *trifling*:

has a craving *thirst* for information and experiment, literally devours books, newspapers, &c.; commands an astonishing amount of information; p. 211. c. 12. 13. 14. 20.

MODERATE, recollects generals, not details; is rather forgetful. p. 212. c. 6

SMALL, has a treacherous, confused memory of occurrences: p. 213.

VERY SMALL, forgets almost every thing, generals as well as particulars

33. 31. TIME.—*Cognizance and recollection of succession, the lapse of time, dates, how long ago things occurred, &c.*: p. 214.

AVERAGE, notices and remembers dates, times, &c., some, but not well

FULL, recollects *about*, but not precisely, when things occurred: p. 216

LARGE, tells dates, appointments, ages, time of day, &c., well. p. 215

VERY LARGE, remembers, with wonderful accuracy, the *time* of occurrences; is always punctual; tells the time, day, &c., by intuition: p. 216

MODERATE, has rather a poor idea of dates, the time *when*, &c.: p. 216.

SMALL, can seldom tell *when* things took place; forgets dates: p. 217.

VERY SMALL, is liable to forget even his *age*, much more other things.

34. 32. TUNE.—*Tone; sense of melody and musical harmony; ability to learn tunes and detect chord and discord by ear; propensity to sing*

AVERAGE, likes music; with practice may perform tolerably well.

FULL, can learn tunes by ear well, yet needs help from notes: p. 220.

LARGE, easily catches tunes, and learns to sing and play on instruments by rote; delights greatly in singing; has a correct musical ear: p. 218.

VERY LARGE, learns tunes by hearing them sung once or twice; is literally *enchanted* by *good* musick; shows intuitive skill, and spends much time, in making it; sings from the *heart*, and with melting pathos: p. 219. c. 12.

MODERATE, aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart: p. 220.

SMALL, learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect: p. 221.

VERY SMALL, can hardly discern one tune or note from another: p. 221.

35. 33. LANGUAGE. *Power of expressing ideas, feelings, &c., by means of words, attaching meaning to signs, &c.; verbal memory; desire and ability to talk*: p. 222.

AVERAGE, can communicate his ideas tolerably well, yet finds some difficulty; uses common words; can write better than speak.

FULL, commands a fair share of words, yet uses familiar expressions; is neither fluent nor the reverse; when excited, expresses himself freely, yet not copiously: p. 227. c. 6.

LARGE, is a free, easy, ready, fluent talker and speaker, uses good language; commits easily; seldom hesitates for words: p. 224. c. 5. 7. 20.

VERY LARGE, has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words: p. 226. c. 11. 40. 41.

MODERATE, often hesitates for words; employs too few; may *write* well, and be a critical *linguist*, but cannot be an easy, fluent *speaker*: p. 228

SMALL, employs few words, and those common-place; in speaking, hesitates much; is barren in expression; commits slowly: p. 228.

VERY SMALL, can hardly remember or use words at all, or read: p. 229.

GENUS IV. REFLECTIVE OR REASONING INTELLECT. This looks beyond mere physical *facts* and natural *phenomena*, and investigates their *causes*. abstract relations, analogies, *great principles*. &c.; originates

ideas; ascertains and applies natural laws; contrives; invents, &c., p. 229

LARGE OR VERY LARGE, with perceptive intellect less, gives great depth without brilliancy of talent; shows to be less than he is; holds out well

36. 35. CAUSALITY.—*Cognizance of the relations of cause and effect, ability to apply them, or to adapt means to ends; power of reasoning, drawing inferences from premises, discovering first principles, &c.*

AVERAGE, has some, but no great, ability to plan and reason: c.

FULL, adapts means to ends well; has an active desire to ascertain causes, yet not a deep, original, cause-discovering and applying mind: p. 236. c.

LARGE, plans well; can think clearly and closely; is always inquiring into the *why* and the *wherefore*—the causes and explanation of things; always gives and requires *the reason*; has by nature excellent judgment, good ideas, a strong mind, &c.: p. 233. c. 5. 18. 19. 41

VERY LARGE, is endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigour and energy of thought, first-rate judgment, and a gigantick intellect: p. 236. c. 6. 7. 11. 40.

MODERATE, is rather slow of comprehension; deficient in adapting means to ends; has not good ideas or judgment: p. 237. c. 8. 12. 13. 15. 16.

SMALL, has a weak, imbecile mind; cannot contrive or think: p. 238 c. 14. 20. 25. 26.

VERY SMALL, little idea of causation: is a natural fool: p. 238. c. 28. 29

37. 31. COMPARISON.—*Perception of analogies, resemblances, differences; ability to compare, illustrate, criticise, classify, generalize, &c.*

AVERAGE, perceives striking analogies; illustrates tolerably well: c. 8. 21

FULL, illustrates, discriminates, &c., well, but not remarkably so: p. 243.

LARGE, has a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what *is* and *is not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, &c.: p. 241. c. 7. 12. 13. 15. 18. 19.

VERY LARGE, is endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power: p. 243 c. 5. 6. 40. 41.

MODERATE, may discern obvious similarities, yet overlooks others: p. 244.

SMALL OR VERY SMALL, is almost destitute of this power: p. 241. c. 28 29.

Having made numerous observations upon the following organs, and especially upon *suavitiveness*, the author considers them as highly probable, but not as *ascertained*. (See pp. 248-9.) He therefore places them before the tribunal of *facts*, and awaits its decision, meanwhile summoning the phrenological world as witnesses. They were first pointed out by L. N. Fowler, brother of the author.

D SUAVITIVENESS. *Ability to render one's self agreeable; pleasantness.*

AVERAGE OR FULL, neither excels nor is deficient in this respect

LARGE OR VERY LARGE, readily wins confidence and affection, even of enemies; can say and do hard things without creating difficulty; obtain favours; get along well; so say and do things that they *take*: p. 248

MODERATE OR SMALL, is deficient in the power just described

C. This faculty is as yet without a name. One with this organ

LARGE OR VERY LARGE, perceives, as if by intuition, the *character* and *motives* of men from their physiognomy, conversation, &c.: is suspicious and seldom deceived; *naturally* understands human nature: p. 247. 40

MODERATE OR SMALL, seldom suspects others: is easily imposed upon learns human nature slowly. does not know well how to take men: p. 247

