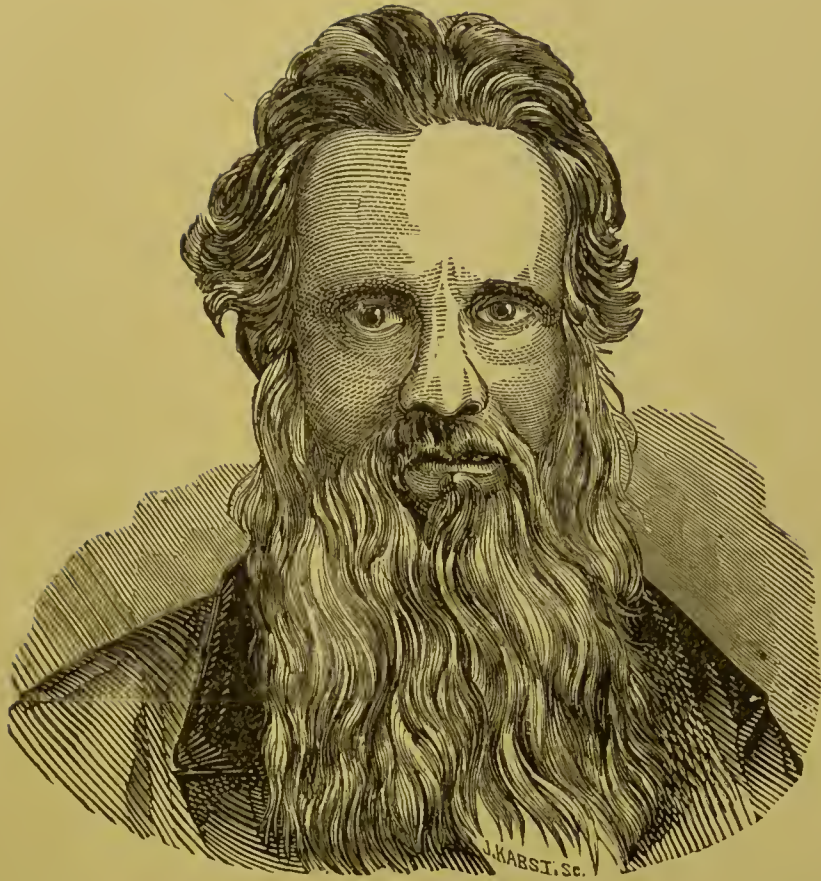




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W. Byrd Powell



(BILIOUS SANGUINE.)

A. T. Keckeler

THE
NATURAL HISTORY
OF THE
HUMAN TEMPERAMENTS;

THEIR
LAWS IN RELATION TO MARRIAGE,
AND
THE FATAL CONSEQUENCES OF THEIR VIOLATION TO PROGENY,

WITH THE
Indications of Vigorous Life and Longevity:

FOLLOWED BY A
Fugitive Essay on the Protection of Society against Crime.

By W. BYRD POWELL, M.D.,

Formerly Professor of Chemistry in the Medical College of Louisiana; late Professor of Cerebral Physiology and Medical Geology in the Memphis Institute; Member Societas Medica Chirurgica Marylandia; Corresponding Member of the Western Academy of Science, Cincinnati; Honorary Member of the Antiquarian and Natural History Society of the State of Arkansas, Little Rock; Honorary Member of the Societe Francaise Statistique Universelle de Paris, France; Professor of Physiology in the Eclectic Med. Institute of Ohio, at Cincinnati.

SECOND EDITION.

EDITED AND PUBLISHED BY HIS SUCCESSORS,
PROFS. A. T. & T. H. KECKELER,
CINCINNATI.
1869.

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In Memoriam.

TO THE MEMORY OF

Prof. WILLIAM BYRD POWELL, M. D.

In appreciation of his many and valuable services

TO SCIENCE AND HUMANITY,

this second edition of his

NATURAL HISTORY OF THE HUMAN TEMPERAMENTS

IS DEDICATED.

He was a careful student and close observer of nature, and to whatever department of Natural Science he turned his philosophical mind, he added new and valuable discoveries.

IN TEMPERAMENTAL SCIENCE

he was not satisfied with the crude ideas of past centuries, but boldly struck out a new path, and, by the addition of many and important discoveries, enlarged and simplified the subject into a demonstrable and highly useful science.

IN CEREBRAL PHYSIOLOGY

his discoveries and deductions entitle him to a place by the side of the most distinguished votaries of this department of Physiology.

AS A MEDICAL PRACTITIONER,

he was not blindly wedded to the learning of the schools, but ever manifested an enlightened and judicious progress.

He was skilled in the various departments of Natural Science, and was ever ready and willing to impart his knowledge.

He rejected mere theories and mental speculations, and drew his conclusions from facts alone; and his positions were always demonstrable.

His life was unselfishly devoted to the discovery of truth. He was the advocate of true freedom, and the friend of the oppressed. His talents were never directed to the purposes of selfish gain. He was true to his country and to his friends, and the *ruling purpose of his life was to be useful to humanity.*

ERRATA.

- Page vii, preface, line 25, after "felicity," read *and*.
Pages 14, 18, 19, for Armenian, read *Arminian*.
Page 25, line 14, for restless, read *resistless*.
Page 33, line 11, omit *to*.
Page 75, line 5, for this, read *the Sanguine*.
Page 79, line 3, after eyes, read *except with the xanthous bilious variety*.
Page 85, note to 1st paragraph. Mr. Anthony went with Prof. Agassiz on the Amazon River Expedition in 1866, and now, Oct., 1868, has charge of the Cambridge University Museum of National Science.
Page 100, line 29, omit *not*.
Page 115, line 8, for fully, read *feebly* (an important error).
Page 121, line 19, add *Judge Nelson*.
Page 172, line 8, for 50, read 51.
Page 195, line 21, omit *as*; line 27, for it, read *which*.
Page 196, line 5, for whom, read *who*; line 1, supply comma after opinion.
Page 199, line 8, for function, read *relation*; line 14, after this, read *mental*.
Page 208, line 30, for *in*, read *to*; line 24, for him, read *Him*.
Page 211, line 19, omit *in*; line 29, for *is*, read *are*.
Page 212, line 2, for as to how he can, read *endeavors to*.
Page 225, line 17, for Sumner, read *Preble*.
Page 227, last line of note, add 1855.

Other minor errors of punctuation, &c., can be readily corrected by the reader.

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P R E F A C E.

THESE pages were prepared to constitute a part of a large work on Cerebral Physiology and Phrenology, but having delivered a few lectures, to a large audience in Cincinnati, upon the subjects of which they treat, and as the doctrines taught secured the most profound attention, and the conviction that they were of the highest practical importance, we were importuned to suffer them to appear in a little volume for the benefit of the people; thousands of whom could not have the advantage of them, if they appeared only as a part of a large work, as at first contemplated; and we have yielded to the importunity.

It is well known that all new discoveries have to contend with the vanity of some, the selfishness of others, and the incredulity or ignorance of many. Therefore, the author hopes that his readers will appeal to Nature for the *truth* of the doctrines herein taught; that they will exercise their own capacity for observation—will give attention to the opinion or discussion of no one, because the truth of no question involved in the subject can any more be determined in this way than can the altitude of the Rocky Mountains. Every question suggested by the subject is one of *fact*—the existence of which can alone be determined by observation. The philosophy the author has advanced in explanation of the facts, may or may not be correct; but a question of this kind can not affect the value of the facts themselves—they will stand as the unalterable decrees of Him who has ordained all things.

In proportion as we value our domestic felicity, the health, longevity, and prosperity of our children, is the value of the discoveries we have

here revealed; and when our doctrines shall be generally understood and observed, then will there be an end of consumption and serofula, in general, and also of juvenile mortality.

A year since it was expected that this little volume would have appeared last fall, and so it would, but for the circumstance that the author became incapable of the task by an attack of palsy of his left side, from which he has not yet recovered, but he is improving.

EDITORS' PREFACE

TO SECOND EDITION.

IT was, at first, contemplated to publish this second edition of Professor Powell's History of the Human Temperaments with notes by the Editors; but an earnest desire that the subject-matter shall stand exactly as left by the Author, in order that his just claim to originality of discovery shall be fully established, has caused the book to be issued from the original stereotype plates.

The Editors indulge the hope that the present edition may be the means of causing a still more extended appreciation of Professor Powell's scientific labors, and especially of the importance of his discovery of Temperamental Incompatibility.

The Editors being, by the will of Professor Powell, placed in possession of his unpublished manuscripts and his phrenological cabinet of crania, and illustrations—having been delegated by him as his successors, after a most thorough course of his personal instruction, with his Diplomas of "competency to teach and practice the Science," will, as far as may be consistent with other duties, endeavor to fill his place as teachers to those who may desire a more extended instruction than the necessarily limited illustrations of this work can offer.

INTRODUCTION.

WE do not believe that we can so agreeably or usefully introduce this subject to our readers, as by giving a brief history of our labors in relation to it. We became exceedingly interested in it, when a student of medicine; and, while a student, heard one course of lectures on it by Professor Jesse Smith of the Cincinnati Medical College, and three courses by Professor Caldwell of the University of Lexington, Kentucky. Upon graduating in said University, we embarked into the practice of medicine; but had not been engaged long in it, before we discovered that we knew nothing about the subject, and that we could make no application of what we had learned; and by mixing with our brethren, we furthermore learned that we were as well informed as any of them in relation to it. The second winter after leaving the University, we went to the University of Pennsylvania, and there heard a course of lectures on it, by Professor Jackson. And now, upon a review of all we had heard, we found that we had obtained nothing more than we had read in Richerand, and other physiological authors, except a few rhetorical flourishes.

About this time Dr. Spurzheim's visit to this country caused Phrenology to agitate the public mind. Hitherto we had only thought of the importance of our subject as it related to medical practice; but when its advantage to Phrenology became suggested to us, we saw that we should be able to apply it to busts, and skulls, and to all races of men. In reflecting upon this more commanding importance of the subject, we concluded that as all the races of men

had the same organic parts, they must consequently be liable to the same organic changes; and furthermore that as the brain exerts a greater influence over the whole body than any other viscus, that if we ever achieve a science of temperament it must be through the study of it.

When we became settled in this conclusion, we proceeded to take casts of the heads of such gentlemen as had a well-marked temperament, and when we had obtained three or four of the same, we persisted in comparing them, until we discovered the peculiarities common to all of them. In this labor we frequently became exceedingly vexed and discouraged. Upon discovering the distinguishing peculiarities in the casts, we then sought confirmation in society. By this procedure we were, in less than a year, able to decide upon the temperament, in well-marked cases, from the denuded cranium. Some of our professional acquaintances in the city of Baltimore may remember our labor in the prosecution of this inquiry. We distinctly remember that many of them laughed at our supposed lunacy. As we have succeeded far beyond the expectations we then entertained, we cheerfully forgive them.

As Baron Cuvier had discovered that every solid part of an animal was constructed with a definite relation to every other part, we came to regard it as possible, upon this principle, to determine temperament by the features of the face, and forthwith commenced a systematic course of observation upon society, and such was our success, that in a short time we were able, in the white race, to indicate the entire complexion from a profile of the face, and from miniature engravings. A little incident occurred one night in a social party, in the city of Baltimore. The light of a chandelier cast the shadow of a lady's profile upon a white wall; a young physician at our side called our attention to it, and asked us what her complexion was. We answered, Her skin is fair, hair black, and eyes very blue. He corrected us by stating that her eyes were black; we disputed it, and to settle it, we had to call upon her. He asked her what color they were. She looked with amazement at him and answered, "Why, is it possible that you don't know that they are of a deep blue?" He was a very ardent admirer of her; and when his friends learned that he did not know the color of her eyes, they laughed heartily at him.

We have found great interest in being able to ascertain complexion, temperament etc., from small engravings.

We have been guided to many of the referenees we have made by miniature engravings. Now, it follows that if these engravings be very incorrect it is probable that some of our referenees are incorrect. This can not constitute a serious evil, because the illustrations contained in the work will guide the reader to a knowledge of the subject.

In the winter of 1834 and 1835, we lectured in Cincinnati, on Geology, Phrenology, and the temperaments; and upon one occasion, Professor Cobb presented a skull for our public examination. The complexion, person, and character represented by it, were correctly indicated. *Cincinnati Intelligencer*. In 1835, we became connected with the Medical College of Louisiana, and during the succeeding winter we gave a course of lectures on the temperaments, at the special solicitation of the class, and with the approbation of the Faculty. During this course, we demonstrated the truth of our doctrines by crania furnished by the class. These demonstrations were witnessed by several of the Faculty and many of the resident physicians.

As facts authorize inferenees, it may not be out of place here to note that the Louisville and Louisiana schools of medicine had commenced about the same time, and both were struggling for existenee; and in the spring of 1836, Prof. Caldwell visited New Orleans, and while there he was assured by our colleague, Prof. Barton, that we had been thoroughly tested on this subject, and that we had sustained ourself in every instanee; and yet he dogmatically pronounced our pretensions on this subject to be "sheer presumption."

As we cared nothing for his opinion where our success was known, and as we had been a pupil under his teachings, we had no desire to have any controversy with him; and if he had confined his opinions of our "pretensions" to his social intercourse, there would never have been any between us; but he made the misrepresentations of some religious sectarians, in New Orleans, the occasion of an offensive and ungenerous allusion to us, in the "American Phrenological Journal and Miscellany," and that, too, after the lapse of two years. This occasioned, as might have been suspected, some correspondence

between us, which, so far as his acknowledged learning can bear evidence, forever fixes in us the right of discovery.

But wherefore, it may be inquired, should this correspondence appear here? We answer: *First*. Because if a discovery have been made, it fixes the right in us. *Second*. His learning and abilities enabled him to make the strongest objections of which the subject admits, and we have answered them. *Third*. It embraces the subject in all of its aspects, and, therefore, gives the reader a much more extended view of it, than could be imparted by merely a didactic dissertation upon it. *Fourth*. His portion of the correspondence, from his known ability and elegance as a writer, can not fail to interest every one—it will, at least, compensate the toil of reading the author's portion of it. *Fifth*. His opposition illustrates the fate of all new discoveries, and shows that ours has formed no exception to the general law. As to his motives for making an assault upon us, we have not one word to say, and simply for the reason, he is not here to reply.

AN EXTRACT FROM A LETTER OF PROF. CALDWELL.

SIR: In the third number of your Journal, (vol. I, p. 86,) in a communication signed C. C,* we find the following exceptionable sentences: "It is not long since, in one of his harangues in the city of New Orleans, and I believe, also, elsewhere, a peripatetic head-reader declared his ability to discover a man's religious tenets by the developments of his head; that he could thus distinguish an Episcopalian from a Catholic, a Baptist from a Methodist, and a Presbyterian from the whole. Such like false and shameless pretenses are among my reasons for so often speaking disrespectfully of traveling phrenologists."

We regard the above language as exceptionable, because it contains an injuriously *personal* allusion; and that we are the *person* alluded to, there is no more doubt than there would have been if he had given our name: because, first, we are personally known in New Orleans, as a phrenologist, more extensively than any one else; and, secondly, we are, perhaps, the only phrenologist who has treated, in his lectures, of the phrenological differences that exist between the different religious denominations. For

* Charles Caldwell.

these reasons, we feel warranted and justified in taking *the allusion he has made*, as above quoted, to ourself, and hope to be permitted, through your Journal, to pronounce the whole statement to be positively untrue. That C. C. may have, in the gossip of New Orleans, heard something of the kind said of us, is very probable; but no intelligent person will, we apprehend, readily excuse him for publishing it as a fact upon such questionable authority.

But what, if we may presume to inquire, had the opinions of a phrenological lecturer in New Orleans ("peripatetic head-readers and traveling phrenologists,") to do with the objections of C. C. to the prospectus of your Journal? This very digression shows that it was made for the purpose of inflicting a wound on some one who had lectured in New Orleans; and it matters but little whether we are the person he alluded to or not. His language must still be considered as illiberal, ill-natured, and unjustifiable. That some traveling phrenologists, as well as individuals in other professions, deserve censure, we have no doubt; but the remarks of C. C., in his fault-finding production, are entirely too unqualified; they include Gall, Spurzheim, Combe, and *C. Caldwell*—men highly distinguished for the services they have rendered the science, and for their learning and acquirements in general. If he aimed his ire exclusively at the "peripatetic head-readers," he includes not only the immortal founders of the science, but *every one* who has subsequently added a new discovery to it.

Dr. Spurzheim (excellent authority) says that "phrenologists are observers of nature; and as such, they examine only the manifestations of the mind, and the circumstances under which these take place in this life." How, we would ask, are they to do this and continue in their closets? How can they obtain facts, and a cabinet to illustrate them, unless they travel? The truth is, a man can no more become a good phrenologist without traveling and handling heads, than he can a mineralogist without traveling and handling minerals. All naturalists are *peripatetics*; and C. C., to be consistent, should entertain the same hostility to peripatetic bug-readers, rock-readers, bird-readers, and star-readers, that he does to head-readers. The world has ever entertained a higher regard for peripatetic readers of nature, than for closet-readers and compilers of their recorded labors; and this is no doubt the source of all the malignity which C. C. feels toward "peripatetic head-readers." All peripatetics advance science—closet-readers only disseminate it; with the first class we feel willing to be associated, when its labors are thoroughly understood.

At the time C. C. was a *traveling phrenologist* in New Orleans, we heard some gossip as well as he. In one of his "harangues," he is reported to

have said that all great men have large heads, and gave his own as an illustration!! And when he was informed by some of the professors of the medical college, that we could determine the *temperament* of a person (and, if a Caucasian,) the complexion of the hair, eyes, and skin, by an examination of the cranium, he is reported to have said, "Such pretension is presumptuous."

We could not receive such gossip as truth; because it seemed to us that his sense of propriety would not have permitted the first, and that his learning, if not his knowledge, would have taught him better than to risk his reputation on the last. His learning has long since taught him, admitting he does not know it, that Nature always observes adaptation in her works; consequently, it is just as consistent to suppose that a sanguine man's head holds a certain relation to those conditions that constitute his temperament, and, therefore, is unlike that of the bilious man, as that the class, and even genus, of an animal can be determined by the articulating extremity of a single bone. In view of all this, we could not venture to publish the gossip we heard as truth.

We now propose to show how far the gossip he treasured up, for two years, is false. It is true, as he remarks, "Phrenology recognizes no one given form of religion;" but it is also true, that it is the peculiar province of the science to ascertain whether this or that doctrine and form of religious administration be useful or injurious to the mental organization, when viewed in reference to the happiness of individuals and society. In reference to this subject, and based on the principle that action increases organization, we did teach in New Orleans, and elsewhere, and demonstrated, the differences that exist between Calvinistic, Armenian, and Catholic heads; and we did profess to distinguish, by an examination of the head, the progeny of one religious ancestry from that of another. C. C. and we can not be at issue on this subject. He is too well informed to doubt that a particular religious doctrine and form of administration will, in the process of numberless generations, produce cerebral peculiarities. Let the Presbyterians, or Methodists, or any other Christian sect, live as exclusively, and for as long a time, within the pale of their own society, as the Jews have, and they will become as distinctly marked; indeed, some of them are now, to our observation, as strongly marked. But we never did say that we could distinguish one sectarian professor from another; and when we associate with the statement of C. C., the fact that many persons believe and practice a very different religion from the one under which they were educated, we can not conclude that he believed it at the time he wrote it for the press.

W. B. P.

LETTER FROM PROFESSOR CALDWELL.

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL—

SIR: When an article in your Journal involves in doubt, if not in palpable error, any facts or principles of interest to Phrenology, no apology, I trust, will be deemed necessary by you, from a friend to the science, for making it the subject of a few remarks. That this is the case with an article in No. 7, I am inclined strongly to suspect, if not actually to believe. I allude to the "Letter from a Correspondent," signed W. B. P.

That writer, as I am positively assured by at least a dozen gentlemen of high intelligence and standing, and unquestioned veracity, who were present, and heard him publicly declare, some years ago, in New Orleans, and in the paper referred to, has virtually repeated and recorded the declaration, that he can "determine the temperament of a person, (and, if that person be a Caucasian,) the complexion of his hair, eyes, and skin, by an examination of his cranium." Of course it is fairly to be presumed, that the "examination" may be made at any period—days, weeks, months, years, or centuries—after the death of the individual; and that the cranium may have been preserved in a cabinet, bleached in the open air, or inhumed during the interval.

I expressed my doubts, or rather disbelief, of the correctness of this declaration of W. B. P., when it was reported to me as true; and my reasons for doing so were strong, and, to myself, satisfactory. *I believe it to be incorrect*; and the extravagance which characterized it, in the estimation of intelligent and reflecting men, had brought Phrenology, with them, into serious disrepute. Nor has my opinion respecting it sustained any change by the influence of time. I still regard the statement of your correspondent as incorrect, and shall disclose a few of the reasons for my incredulity.

First, however, permit me to observe, that if your correspondent does really possess a knowledge of any lines, marks, or characters, uniformly impressed on the human cranium, by which "temperament and complexion" are indicated, with a degree of accuracy sufficient for the purposes of practical Phrenology, he owes it to the science and its votaries certainly, as also perhaps to his own reputation, to reveal it; for at present, as I am compelled to believe, the secret rests exclusively with himself. I most assuredly know of no other phrenologist who pretends to an acquaintance with it. Nor is the slightest disclosure made of it, or indeed any serious reference made to it, in such phrenological writings as have fallen under my notice; yet I am not a stranger to the works of either the great masters of the science, or of their most distinguished followers. Let me hope,

therefore, that as soon as it may comport with his leisure and convenience, W. B. P. will instruct us on this subject.

That when temperament is *simple* and very powerfully developed, it produces some effect on the bones, as well as on the softer parts of the body, is probably true. But it is equally true, that that effect has not yet been so thoroughly investigated and settled as to be convertible to any useful purpose. Besides, if temperament imprints itself so deeply and indelibly on the skull-bone, its imprint on the other bones of the body must be equally deep, and still deeper on the muscles, glands, nerves, spinal cord, and other soft parts of the system. As easily, therefore, and as certainly, may your correspondent detect "temperament and complexion" by an examination of the os femoris, or the os tibiae, or even of the phalanges of the fingers or toes, as by an examination of the cranium. And the softer parts will furnish him with still better indices in his researches. Can he, then, by an examination of a gland, or a section of the muscle, blood-vessel, nerve, or of the spinal cord, whether they are in a fresh or dried condition—or can he, by an examination of all of them united—discover the "temperament and complexion" of the individual to whom they belonged? The question is propounded; let W. B. P. reply. And should the reply be affirmative, I trust it will be accompanied by reasons to substantiate its truth.

But this is not all. If I mistake not, a still more stubborn and intractable difficulty here presents itself. Temperament is rarely—very rarely—simple. In nineteen cases out of twenty, perhaps in ninety-nine out of the hundred, it is mixed—composed of two, three, or more, of the simple temperaments, each claiming an equal right to make its mark, and give character to the bones and softer parts of the body. Here would seem to be confusion inextricably confounded—an irreconcilable clashing of claims and interests, pretensions and rights! Where is the seer sufficiently gifted to interpret this mysterious hand-writing on the wall? Over a scene of such maze and entanglement, where is the human spirit that can move with the efficiency requisite to bring order out of chaos and light out of darkness? Is your correspondent prepared to reply, "That spirit is mine," and to prove the solidity of his lofty assumption? Let the issue determine.

It may be well, moreover, for W. B. P. to remember, that another obstacle, sufficiently formidable, lies across his path. Temperament, whether simple or mixed, is never stationary; but is perpetually changing in the same individual, in his progress through life. In this respect, the infant, the child, the boy, the man in his prime, the man in decline, and the old

man, are very materially different from each other. Hence must arise a perpetual fluctuation and intermingling of whatever imprints temperament may make on the bones and other organs of the body. Nor does the eye, whose color your correspondent asserts he can detect by the skull, always harmonize with the temperament and complexion. Far from it. Under a very bright Circassian complexion, and some admixture of even the phlegmatic temperament, both eyes and hair are frequently very dark and vivid, and the reverse. The eyes are often light, while the temperament is choleric, and the hair and complexion usually dark. With an olive complexion and jet-black hair, Napoleon's eyes were blue. And among the gipsies, whose hair and skin are of Hindoo darkness, the eyes are often of a piercing gray.

Here I am aware that the weightiest authority may be *seemingly* arrayed against me. But that, when the subject is fairly examined, it is *only* seemingly, not *really*, will be made clearly to appear. In the third edition of G. Combe's System of Phrenology is found the following paragraph : "The effects of temperament are distinguishable in national skulls. The grain of the New Holland skull is extremely rough and coarse ; that of the Hindoos fine, smooth, and compact, more closely resembling ivory ; the Swiss skulls are open and soft in the grain ; while the Greeks' are closer and finer."

Mr. Combe has here, inadvertently, I doubt not, attributed to temperament an effect which is the product of a very different cause. The skull of the New Hollander differs from that of the Hindoo, not because the temperament of the individuals they belong to are different, but because they belong to *different races* of the human family. The New Hollander is of the *African* race, while the Hindoo is a strongly marked variety of the *Caucasian*. And a greater coarseness and hardness of bone, compared with the bone of other races, is a settled and well-known characteristic of the full-blooded African. This is amply verified by the bones of the negro, whose caste is unchanged.

It is not, however, supposable that either all New Hollanders or all Hindoos possess the same temperament. In that respect they must differ from each other, like the people of other nations. Suppose, then, that the crania of two New Hollanders, or two Hindoos, of different temperaments, are presented to your correspondent, will he be able to point out the effects of that difference, traced in intelligible characters on the bones ? I strongly suspect that he will prudently decline an affirmative reply. Yet does his pretension amount to an assumed ability to indicate the difference.

The skull of the Swiss, again, differs from that of the Greeks, not on-

account of a mere difference of temperament, but because the individuals belong to *different varieties* of the Caucasian race. Let the skulls of two Greeks, of different temperaments, be presented to W. B. P., and I defy him to show between them any difference subservient to the ends of practical Phrenology. Respecting Swiss skulls belonging to individuals of different temperaments, the same is true. Your correspondent can point out no difference between them, possessing the weight and value of the thistle's beard, as a means to be employed by the practical phrenologist.

But I am not done with the paper of W. B. P. That article, if I mistake not, contains another heresy, as gross as that I have just examined. The author openly uses the following language :

"I did teach in New Orleans and elsewhere, and demonstrated the differences," (produced, of course, by their religious tenets and exercises,) "that exist between Calvinistic, Armenian, and Catholic heads ; and I did profess to distinguish, by an examination of the head, the progeny of one religious ancestry from that of another."

Here again, your correspondent affects a degree of penetration, sagacity, and phrenological skill, which, as far as my knowledge reaches, is peculiar to himself. I know of no other phrenologist whose pretensions are so lofty. If, indeed, he can make the distinction he professes to make, he can teach others to do the same. He can point out, in intelligible language, the developments which characterize respectively the heads of Calvinists, Armenians, and Catholics. And to do so would be an act of charity, at least, if not of justice, to those who are less informed and skillful than himself. I hope, therefore, he will not long withhold from us information at once so curious and desirable. For the attainment of it, I will cheerfully enroll myself as one of his pupils.

On this subject, however, as on a former one, I confess myself as yet a stubborn unbeliever. I feel fully persuaded that your correspondent can not make the discrimination he professes ; and the following are some of the grounds of my persuasion :

In all men the religious organs are the same ; the principal ones being Veneration, Wonder, Hope and Conscientiousness, aided, however, materially by Benevolence, Ideality, Comparison and Causality. By some difference, therefore, in the developments of these, must any difference that may exist between the crania of different religious sectarists, be produced.

That the religious, like the other organs of the brain, are affected, in their growth and size, by exercise, can not be doubted. Those exercised in the highest degree will be the largest ; and the reverse. But I confess myself an utter stranger to the problem, why or how it is, that zeal and

sincerity being equal, any one of these organs is more intensely and constantly exercised under one form of Christianity than under another? Wherefore, for example, Veneration, Wonder, Hope, or Conscientiousness, or all of them united, should be exercised to a greater effect, and in a more modifying degree, by a pious Catholic, than an equally pious Armenian or Calvinist; or the reverse, why the exercise and its effects should be higher and more striking in the two latter than in the former! And I am yet to be convinced that your correspondent is any better informed on the subject than other phrenologists. I am open, however, to conviction, and anxious for information. Let him manifest his superior attainments, therefore, in an article on the existing differences and their causes, and my disbelief will be extinguished, and I shall promptly acknowledge my obligation to him for the favor. So deep and deplorable is my present heresy, that I verily believe W. B. P. can as easily distinguish a Calvinist from a Catholic, or an Armenian from either, by the bones of his foot, as by those of the head. In the boldness of his assumption, he reminds me of a dentist I once met with, who assured me most gravely that he had learned to detect the *nationality of teeth*. That he could discriminate, after any process they might have undergone, the teeth of the Irish from those of the English, Scotch, French, or Italian; and, indeed, the teeth of any one people from those of any other! If I do the writer injustice in these remarks, it is wholly unintentional; and he has it amply in his power to revenge himself on me, by putting me in the wrong, and proving my want of practical knowledge in Phrenology, instead of hinting at it. One remark more on the paper of your correspondent, and I am done.

“Let,” says he, “the Presbyterians or Methodists, or any other Christian sect, live as exclusively, and for as long a time, within the pale of their society as the Jews have, and they will become as distinctly marked; indeed, some of them are now, to my observation, as strongly marked.”

This clause is unphrenological and unworthy of the science. Phrenology consists in facts, collected by observation, approved by judgment, and arranged and applied to their purposes by reason. But, in the present case, W. B. P., abandoning fact, resorts to assertion and vague analogy, and loses himself in hypothesis, the product of fancy. If he means to contend, that the peculiar character of the Jewish head and countenance is the result of their religious creed and form of worship, he has no other ground for the notion than conjecture, as wild and improbable as fiction can make it. But I am done. In engaging in the foregoing discussion, I have been actuated by motives which I believe to be sound. The views of W. B. P. having found their way into your Journal, are now matters of

phrenological record. If true, they deserve to be more thoroughly illustrated, and a knowledge of them more extensively diffused. But if groundless, as I confidently believe them to be, their looseness and extravagance are calculated to bring Phrenology into disrepute with men of judgment and reflection. In such case, the friends of the science should discredit and reject them.

Very respectfully,

Your obedient servant,

C. CALDWELL.

LOUISVILLE, April 20, 1839.

A LETTER FROM THE AUTHOR TO THE EDITOR OF THE AMERICAN
PHRENOLOGICAL JOURNAL.*

MR. EDITOR: The communication of Professor Caldwell, in vol. 1, p. 324 of your Journal, in reply to a former one of ours, is so replete with anti-philosophical speculation and irrespectfulness of manner, that were it from a less distinguished source, we would deem it entirely unworthy of notice. It contains most satisfactory evidence that he is no philosopher, or, if he be, that he wrote to influence the unprofessional public to our prejudice.

* The note which Mr. Allen, the editor of the American Phrenological Journal, appended to the communication of Professor Caldwell, in addition to our implied right, gave us ample assurance, that a reply from us would not only be published, but was desired. Accordingly, we sent him this letter in reply to Professor Caldwell; but he did not publish it. After having retained it several months, without notice, comment, or apology, he wrote to a friend of ours, that circumstances had prevented its publication; but that it would, in a short time, make its appearance. We saw this letter, and, from its peculiarities, decided that the writer was too much of a coward to publish it, and so informed our friend.

At the close of about sixteen months, we wrote to a correspondent in Philadelphia, and desired him to call upon the editor and demand our communication, which he did, and obtained it. The editor has never published one word of apology for, or explanation of his conduct, nor could we, by letter, obtain our manuscript, or a reply of any kind from him.

In 1846, we published the whole correspondence in pamphlet, for the perusal of friends. Justice to ourself and to the discoveries which we believe ourself to have made, requires that this reply to Professor Caldwell should be as extensively known as the balance of the correspondence. As to the causes of the non-publication of this reply, so far as Professor Caldwell was implicated, we now forbear to say any thing.

As we believe the latter to have been his object—an object unworthy of a gentleman and a scholar, he did well to accompany his communication with his signature, for otherwise it would have been regarded as irrelevant and pointless.

The relation that *once* obtained between Professor Caldwell and ourself, and our common devotion to the science of Phrenology, cause us to regret that we have, in any wise, attracted notice enough to become the subject of his malevolence, or to render a conquest over us an object of his ambition. But now that he has, by an ungenerous allusion, called us into the field, he must not be disappointed if we refuse to retreat, or sue for even an honorable capitulation, so long, at least, as we believe truth to be our shield.

We most readily confess that we would feel ourself more agreeably employed fighting by his side for the support and diffusion of *the science*, for the *reputation* of which, in the minds of his “intelligent and reflecting men,” he has brought about this discussion; but as it is possible that the science itself will be equally benefited, we feel the less reluctance to engage in it, even with the great odds against us of a distinguished reputation, acquired by toil, and matured by age.

Trusting the issue, then, with a discriminating public, which will hardly permit the “golden opinions” he has won “to serve as arguments to confirm, as a covering to protect, or as reasons to palliate” his unparalleled quibbling, which the editor has been pleased to regard as discussion, we proceed to the defense and establishment of what the Professor is pleased to call our “*pretensions.*”

Before entering upon our professional duties in the medical college of Louisiana, several of our colleagues became impressed with the opinion, from our previous lectures and demonstrations, that we understood the subject of the temperaments more thoroughly, perhaps, than any one else, and by their commendations induced the students to petition us to deliver to them a course of lectures on the subject, as it was not embraced in our department. The students accordingly petitioned, and we complied.

In this course of lectures, we did teach that we could determine the temperament of a person, (and, if a Caucasian,) the complexion of the hair, eyes, and skin, by an examination of the cranium. To test the truth of this declaration, we desired students, to avail themselves of well-defined specimens from among those who died in the hospital, and they did so. Several of our colleagues, and many other gentlemen, besides the students, witnessed our demonstrations, and were satisfied that we did not pretend to more than we achieved.

When Professor Caldwell was in New Orleans, he was informed by some of the Professors, that our demonstrations upon this subject were successful, (or else they incorrectly informed us.) This, however, he has forgotten, but recollects distinctly that the "extravagance which characterized" our pretensions, "in the estimation of intelligent and reflecting men, had brought Phrenology, with them, into serious disrepute."

Will Professor Caldwell assert that these "intelligent and reflecting men" were acquainted with the principles of Phrenology, or with those involved in our "pretensions?" We venture to presume they were not; and yet they had more influence on him than the affirmative evidence of medical gentlemen who possessed the best advantages for correct information, and who, it may be presumed, were equally intelligent.

That men who have not devoted their lives to the study and investigation of the most intricate of nature's laws should become prejudiced against any new opinion or pretension which they do not comprehend, can not be regarded as strange; but that Professor Caldwell, who has been contending all his life for new discoveries and infant sciences, and that, too, in defiance of public opinion, should be so easily influenced against any pretensions which are not clearly in contravention of any well-known law, is, to us, (admitting him to be without personal prejudice or dishonesty,) exceedingly remarkable.

When Columbus suggested the idea of a western continent, was he not regarded as visionary and extravagant, by "intelligent and reflecting men?" and was not the idea brought by them into such "disrepute" as to make him unsuccessful, for a long time, in all his efforts to procure assistance to enable him to demonstrate, as we have done, the reality of his "pretensions?"

When Professor Caldwell proclaimed his doctrines of *sympathy*, in Transylvania University, did not "intelligent and reflecting men" laugh at, and ridicule his "extravagance" to such an extent, as to bring them into "disrepute?" But did he, although he never was and never will be able to demonstrate them, abandon them? Did he regard them as less true? And would he not have treated with severity and contempt, any *quibbling production* (like the one we have the honor to notice) which could have appeared against their soundness?

Very few persons, we suspect, have had better advantages than he for learning that all teachers of new *truths* are regarded as "extravagant," and that the TRUTHS, themselves, are brought into "disrepute" by those "intelligent and reflecting men," who, in supporting their own pride of opinion, give laws to the majority, but less intelligent portion of society; and

yet, to shield Phrenology from that ridicule which the extravagance of a "peripatetic head-reader," threatens to bring upon it, by teaching what was not known before, he volunteers himself, the champion of that popular prejudice, incredulity, stupidity and folly, which they excite. Instead of pausing, as a philosopher would have done, to consider whether the *pretension* was opposed by any known law, or whether it could possibly be achieved under the acknowledgment of any one; instead of inquiring after the principle that must necessarily govern the *fact*, he has quibbled about it, just as those whom he met in New Orleans, have done about the *truths* and *facts* in Phrenology, and for which he has belabored them in a manner more sarcastic and acrimonious than became the charity of a genuine phrenologist.

We are much obliged to him for acknowledging that, if we can determine "by lines, marks, or characters, uniformly impressed on the human cranium, temperament, and complexion, with a degree of accuracy sufficient for the purposes of practical Phrenology," the "*secret*" rests with us, and, therefore, the discovery is ours. Upon a matter of this kind, his acknowledged learning renders him excellent authority.

He can not believe, however, that we have made such a discovery; nor can the anti-phrenologist believe that a man's character is indicated by the form, size, and condition of his brain; and why not? Because they know nothing about it; because they fancy that they perceive a thousand insurmountable difficulties, which of course the phrenologists never thought of, for if they had, they would not be so extravagant."

He can not understand why temperament can not be determined by the femoris tibiae, the phalanges of the fingers and toes, the muscles, glands, spinal chord, etc., as well as by the head. We acknowledge the *possibility* of such a discovery being made—it is possible by the law of adaptation—but we have not made it, nor do we think that we shall attempt it; the cranium serves our purpose better—it is more inservient to the ends of practical Phrenology. We will, therefore, leave those parts for his observation. Perhaps the training of his perceptive faculties upon such small matters will enable him to perceive larger ones.

He admits it to be probable that "when temperament is simple and powerfully developed, it produces *some* effect on the bones as well as on the softer parts of the body." If it require a powerful development of a temperament to produce *some* effect, how feeble must it be to produce no effect? He should have this problem solved by some algebraist before he writes again.

But if a *simple* temperament can produce an effect, what reason can he assign why a combination of simple ones should not also produce an *effect*

in character with the constituent elements? Is not this a virtual admission of the point in question? He further adds, "But it is equally true that that effect has not yet been so thoroughly investigated and settled as to be convertible to any useful purpose." This is an indirect admission that such an achievement is *possible*, and yet he has labored through three pages to prove that that which he has admitted to be achievable, can not be achieved. Admirable consistency! But how does he know that our investigations of this subject do not render it "convertible to any useful purpose?" He has, in substance, admitted that useful discoveries may possibly be made in this department of human nature; but denies that we have made any—doubts our ability to do so—solicits information—is willing to become our pupil—and yet so manages as to convey an insult in almost every paragraph of his paper. His whole article is pregnant, almost to bursting, with self-confidence, folly, and presumption. The spirit it breaths may be translated thus: "You must crouch before my mighty influence—facts and demonstrations, in your hands, are, before my wand, as mists before the morning sun." And after all this demonstration of assurance and quibbling, his *modesty* allows him to say, in conclusion, that he has been influenced by "sound motives" in engaging in this discussion. The character of the remarks which he made, that brought about this discussion, is sufficient to render his veracity, in the above statement, exceedingly questionable, independently of the contemptible quibbling and sneering with which it was followed.

In showing that our "declaration" can not be correct, he tells us that "in nineteen cases out of twenty—perhaps in ninety-nine out of the hundred," there is a mixture of temperaments. Does he suppose us ignorant of this? He must think very meanly of his own abilities as a teacher, or ours as a student, to suppose that we did not learn this much from his lectures during two winters and one summer, allowing us to have had no other advantages. But this mixture of the temperaments produces, he thinks, "inextricable confusion, an irreconcilable clashing of claims and interests, pretensions, and rights," and, therefore, it is impossible to determine the temperament by an examination of the skull.

Suppose some anti-phrenologist should say, by way of objection to the pretensions of phrenological science, that the human mind manifests forty or more faculties, each of which, phrenologists say, has an organ in the brain, and therefore among so many organs, there must be "inextricable confusion—an irreconcilable clashing of claims and interests, pretensions and rights," and therefore it is impossible to determine character by the

head; what would Professor Caldwell think of his philosophical abilities? About as much, we presume, as we think of his.

If he admit the existence of distinct temperaments, how can he assert that it is impossible to discover their combination? If a simple temperament can be determined by the skull, may not a combination of simple ones, also? And will he so far deny the existence of those laws of relation and dependence which are now recognized by naturalists and physiologists, as to doubt that a watery temperament, which is attended by a watery brain, and a *bilious one*, which is associated with a dense brain, would have their respective signs upon the skull and upon the "phalanges of the fingers and toes?" We regard it as worse than idle to reason with any man who can be a skeptic upon a physiological principle which is so clear and so well established.

But here comes a difficulty which is just as restless as time, and as difficult to move, and Professor Caldwell has placed it directly across our path. He tells us that "temperament, whether simple or mixed, is never stationary, but is perpetually changing in the same individual," and to prevent us from supposing that this changeability continues with the individual into the other world, he adds, "*in his progress through life.*" What an important qualification!

This difficulty is equal to that of a servant, who, when asked by his master, if he had counted the pigs, answered, "Yes, massa, all but de little blaek one, and he would no stand still long enough for me to count him."

To be serious. Did we profess, in our "extravaganee," to be able, from an examination of a skull, to tell what the temperament was, at every epoch between the cradle and the grave? We professed to determine the temperament of an individual by an examination of his skull, and the only inference that can be drawn from this statement is, that we will authenticate the temperament the individual had at death.

In a former part of this flimsy, affected, and quibbling production of the Professor, he did not, as will be seen in a quotation we have made, require greater accuracy from us than would serve the "purposes of practical Phrenology;" but now we must discover whether the color of the eyes or the hair was misplaced or idiocratic. Among other illustrations of a similar character, he says, "The eyes are often light, while the temperament is choleric." This is the first time that we have learned that mathematical precision is required in the application of the descriptive sciences. When we declared what we could do, we supposed that we would be allowed the latitude that is never denied to anatomists, mineralogists, pathologists, etc.:

but not so: we must determine whether one eye was blue and the other brown—one side of the head red and the other brown, as we once witnessed to be the case with a young lady.

Mineralogists assert that they can distinguish feldspar from calcareous spar, by the luster; but there are specimens which are so imperfectly defined, that they would have to resort to an acid or the point of a pen-knife. Does this prove that luster "can not" be safely relied upon for all the ordinary purposes of practical Mineralogy, as regards these two minerals?

No phrenologist doubts that there is a great difference in the form of national heads; but will any one pretend to say that he can, in every instance, distinguish the French from the English, the Scotch from the Irish?

We readily admit that we not only see crania, but living men, who are so imperfectly defined, that we can not determine, precisely, their temperament; but we are close enough for practical purposes in all cases—more close and uniformly successful than our best phrenologists are in distinguishing national heads. We hesitate not to assert that we can more uniformly authenticate the temperament of a man, by his chirographic marks, than Professor Caldwell, or any other physiologist of whose character we know any thing, can, and have the subject before him. Temperament not only marks the skull of the man, but very legibly his chirography.

The assertion of Professor Caldwell, that we can not distinguish between two Greek crania of different temperaments, such differences as can be "subservient to the ends of practical Phrenology," is unworthy of any phrenologist; because it is virtually saying, that a difference of temperament implies no difference of character, or if it do, that the chirography of nature is too illegible to be deciphered by any one.

In reference to New Holland and Hindoo crania, we have great pleasure in assuring Professor Caldwell that our "pretension" to distinguish differences of temperament in all cases, if even tolerably well marked in the constitution, amounts to an "ability" which has been frequently demonstrated; and we care not how long the "crania have been inhumed, preserved in a cabinet, or bleached in the open air."

We can not instruct the public how to do the same, without writing a book, as it were, on temperaments; for we know of nothing on the subject, not even from Professor Caldwell himself, that is worthy of the attention of any student. That which has appeared on this subject, holds about the same relation to the SCIENCE of temperament, that Metaphysics do to the

true science of mind. At present we have not time to enter so largely upon the subject, and if we had, to do so would not be compatible with our general plan, nor with our present views of propriety; our immediate object being simply to defend the *principle* and establish the *fact*. The former we have done in the preceding pages, as far as we have deemed it necessary; and in support of the latter, we will be excused for subjoining a few testimonials:

[FROM THE WETUMPKA ARGUS, ALABAMA.]

As Phrenology and phrenologists are entitled to the benefit of all the facts that belong to them, I will be excused for giving publicity to those contained in the following statement:

On the morning Professor Powell arrived in town, I invited him to my office, and presented to his inspection the upper portion of a man's skull; he ventured an opinion which, in all respects, was correct. He gave the man's character as manifested in early manhood; he pointed out some important changes that took place in his character during his latter years; he gave, also, the complexion of his hair, eyes, and skin; also the kind of person he possessed—in other words, he gave his temperament.

Respectfully,

HORATIO N. MORRIS, M. D.

JULY 30, 1837.

PORT GIBSON, MISS., December 20, 1836.

Professor Powell observed in his lectures in this place, that he could decide upon the temperament of a person, and of course the *complexion*, if the individual be Caucasian, by an examination of the naked skull.

To test this matter, I placed two crania upon his table at a subsequent lecture, of which, I am sure, he had no knowledge, except what he derived from their examination.

One of them, he said, was sanguine-bilious-encephalic, with brown hair, and bilious or darkish blue eyes, and a lean person. The other he regarded as bilious-lymphatic, with brown hair and eyes, and a full, round person.

In the first instance, he was particularly correct; but of the second, I know nothing, except that he died of dropsy; hence lymph prevailed in his constitution.

A. F. BOWIE, M. D.

We could add many more certificates similar to the preceding, and, if we had anticipated such an occasion as the present, while a Professor in the medical college of Louisiana, we would have provided ourself with a certificate from the class, and some of the Faculty, and other medical

gentlemen. Professors Barton and Stone, in particular, must recollect many instances of our success in the above practice, and that, too, without a single failure. Inasmuch, however, as two witnesses are sufficient to establish any one fact in a court of justice, I will not trouble my readers with any more at present.

I now proceed to examine the comments of Professor Caldwell upon another "heresy" of mine, as he is pleased to regard it, namely: teaching that a difference—an obvious difference—exists in the phrenological organization of the different religious sects; and that I can distinguish the progeny of one religious ancestry from that of another.

In this pretension he accuses me of affected "penetration, sagacity, and phrenological skill," which he does not believe me to possess, because he has heard of no one else who has pretended to so much. As no one else ever pretended to have discovered the true motion of the solar system, the western continent, the circulation of the blood, etc., than those to whom they are respectively attributed, he ought to deny that such discoveries were made, for the reason that he never heard that other persons had made such discoveries. Such stuff as this would disgrace an ordinary school-boy. He assures us, however, that if it be true that we have made such discoveries, they are peculiar to ourself, and that he is willing to enroll himself as one of our pupils. To have so distinguished an individual for our pupil would certainly be very complimentary; but still we can not believe that he would do us any credit, because his capacity for observation is too feeble to enable him to perceive the distinctions that exist in any department of natural history, even when pointed out to him; and this much, or its equivalent, we have heard him confess, and both his head and his writings sustain him, at least in this particular. In view, then, of his incapacity to acquire *knowledge*, and the self-confident and disrespectful style of his communication, we must decline accepting him as our *pupil* under any circumstances; and must, also, decline, for the same reasons, to give him the information he *affects* to desire of us.

It is true, as he remarks, that our "views" have found their way into the Phrenological Journal; but it is also true that we did not voluntarily precipitate them there. We were willing to have continued a while longer in comparative obscurity; at least, until we had more thoroughly matured our observations; but they were *forced* from us by the ill-natured and revengeful allusion with which this controversy commenced.

In reference to the whole subject in dispute, we can very truly assert, that we did not theorize ourself into a belief that temperament and sectarian conditions could be determined by an examination of the cranium.

We did not foresee where our "peripatetic" observations would lead us. Our attention was directed to the former subject by a few incidents, when we commenced the practice of medicine, and we were impelled onward by a desire for truth, *nature* being our guide, without any thought of ultimately achieving reputation. But, admit the latter to have influenced us, could we, for a moment, have supposed that the best plan to secure *fame* was to announce extraordinary propositions, which, in their very nature, would suggest an appeal to demonstration, as an available means of proving or disproving their truth?

Nothing but an undoubting reliance upon the immutability of those natural laws which had been forced upon our observation could have inspired us with sufficient confidence to attempt, before so intelligent a public as that of New Orleans—and that, too, when we knew that a failure would be, in a high degree, ruinous to our reputation and prospects—to demonstrate those truths which have called forth this discussion. Emboldened by conviction, and several years of uniform success, we have placed them before the public, and we intend to persist in defending and in disseminating them, notwithstanding the "disrepute" in which such "extravagance" may bring the science of Phrenology with those "intelligent and reflecting men" who have always proved to be a *curse* to the cause of infant discoveries and salutary reforms.

In our communication, we included, with religious doctrine, religious administration; but as Professor Caldwell has not alluded to the relation, we presume he could not perceive any difference between them. He confined all his remarks to purely religious manifestations, unmodified by conditions of any kind. Therefore, we can not regard his remarks, such as they are, as in the least affecting what we have affirmed respecting our "heresy." We will, nevertheless, indicate the principle that guides us in detecting sectarian differences of mental organization.

It is well known that as each religious denomination has a form of administration peculiar to itself, the exercise of those portions of the brain which are brought into activity respectively will become more developed. This development in parents will be transmitted to children. Peach-trees never bear apples, and so Presbyterians never bear Methodists, nor Methodists Presbyterians. The Methodists, for illustration, are peculiarly social; the Episcopalians are formal; the Catholics are submissive; the Presbyterians are disciplinary; the Baptists are gregarious and disputatious, etc. Now it follows, that the same mental powers, leaving out of view doctrinal peculiarities, are not equally exercised by all religious denominations; and, therefore, according to the admission of Professor Caldwell, "those organs

exercised in the highest degree will be the largest; and," he adds, "the reverse." Fortunate addition!

So skeptical is the Professor upon this "declaration" of ours, that he gives it as his opinion, that we can as easily distinguish between the *sects* by their *feet* as by their *heads*; which, being properly interpreted, means that he regards the *fact* just as possible by one means as the other; because no reason can be assigned why we should not discover such differences as well as any one else, if they be discoverable.

We take it for granted, from the reference he has made to Veneration, Hope, etc., that he does not differ from the "great masters of the science, or their most distinguished followers," in believing that the brain is the instrument of the religious functions. And as we can, by the *head*, determine whether a man is capable of being in a great or a small degree religious, it is possible to go still farther, and discover to which sectarian system his head is adapted, inasmuch as there are important and striking differences between the several systems; and having safely made this *step*, it will be philosophical to conclude that his particular adaptation was produced by the adhesion of his ancestors to a particular system or state of society, in obedience to the two following laws: first, all cerebral peculiarities are to be regarded as the effects of adequate causes; second, organic forms of progeny are derived from parents when they are the same in kind.

In order that Professor Caldwell may have a further opportunity to investigate the extent of our pretensions and extravagance, we beg leave to give him the history of the most remarkable instance of our extravagance in relation to our pretensions. We visited, one night, the New Orleans Lyceum, and upon our entrance discovered some gentleman, who was unknown to us, who was lampooning Phrenology at a cruel rate. In the course of his remarks, he stated that he had been credibly informed that Professor Powell, of that city, had added to the science of Phrenology some extraordinary discoveries—that by the head, he could detect, or discover, parental likeness and Church ancestry. He looked as though the audience should take a hearty laugh—he paused a moment to give them a chance. We rose during this pause, and informed him that he had been correctly informed. There was no laughing. At this time, he, no doubt, suspected who we were; at all events, he made but a very few more remarks, before he took his seat, immediately at the right hand of the stand. The audience called for us. We took the stand, and informed them that we should deal only in demonstration, and that we would begin with the speaker who had just taken his seat, pointing to him at the time. We then turned

to him, and addressed him thus : “ We have not the pleasure of knowing you, sir ; but you resemble your father, with one exception—you are less talented ; and if you are not a Presbyterian, you ought to be ; you have the head of onc.” He replied, “ I never thought I looked like my father.” “ But did not other people say you did ?” I inquired of him. He answered in the affirmative. The audience now laughed. “ What was your Church ancestry ?” “ Presbyterian,” he answered, and then added that he was one. “ And a elergyman, too,” said some one in the house. Judge Bullard now rose, and asked us which parent he resembled. We answered, “ Your mother, sir.” He now remarked to the audience, “ The Professor has answered correctly.”

Mr. Shawbridge, one of the most gifted and respectable lawyers of New Orleans, now rose and asked us, what his religion was. We answered, “ We do not know ; you have the Presbyterian mark, and we have the charity to believe that you came honestly by it.” He answered, “ I did ;” and then informed the audience, that his ancestry, as far baek as he could trace them, had been Presbyterians. A gentleman, from Philadelphia, now rose, and asked us his Chureh ancestry. We answered, “ Your mother, or her father, must have been Episcopalian, and your father a Presbyterian.” With a loud voice, he said, “ You are correct.”

Now, we do not remember to have ever been so extravagant upon any other occasion as this ; and if Professor Caldwell will address Messrs. Bullard and Shawbridge, we doubt not but that he will get all the particulars. But we can not say whether they will be seasoned to suit his taste or not.

We have now finished with the paper of Professor Caldwell.

Respectfully,

W. BYRD POWELL.

Before we proceed didactically, it would be proper to give a passing notice of the present state of the subject, and, as the views of Dr. F. Thomas, D. M. P., of Paris, France, have been highly eulogized by the *Phrenological Journal* and *Miseellany of Edinburgh*, and the *Boston Annals of Phrenology*, it may not be uninteresting nor without utility to review them briefly.

His classification embraces three primary elements or temperaments—the encephalic, thoracic, and abdominal, which, with their combinations, make seven in all. To say the least of it, it has the merit of being equally applicable to all the varieties of the race, and

although its first impression on the mind is favorable, yet it requires but little examination to show its uselessness to both Phrenology and medical practice.

Any one may discover, in a few minute's walk through one of our cities, illustrations of his abdominal temperament; but in one will be found a highly developed portal system, while in another it is too unimportant to attract attention; but in lieu of it there is a well-developed arterial system; and in a third, both of these systems are defective; the pathological conditions of the three, in any one form of disease, would be so widely different as to require very different modes of treatment. This illustration is enough to destroy his system.

“When the brain and lungs are small,” he says, “and the abdominal viscera are large, we have the lymphatic constitution.” From this description we are forced to suppose that he did not know that lymph, in a normal condition of the body, never pervades one part of the system to the exclusion of any other. A lymphatic man, with relatively a small head, idiots excepted, has never been seen. He has evidently confounded fat with lymph.

“When the brain and abdomen are small, and the heart and lungs are large, the individual,” he says, “is sanguine.” This is a condition which we are sure he never saw. A vigorous circulation and respiration can not be maintained without a corresponding endowment of the abdominal apparatus; nor is a small brain characteristic of this constitution.

His encephalic and encephalic-thoracic temperaments are surely one and the same. In the first, he includes the entire encephalon, the cerebrum, and the cerebellum. Now, it so happens that the cerebrum may be exceedingly large, while the cerebellum may be as remarkably small; and with a small cerebellum there is a small chest, and *vice versa*. An exception to this relation does not exist.

The existence, then, of a large cerebellum implies that of a large chest. This proposition of his clearly indicates that his views were not obtained by observation.

He teaches that when the thoracic and abdominal viscera are small and the brain large, the individual possesses great mental energy. We deem it just as philosophical to teach that a large steam engine can

manifest great power with little steam. Where is the mental energy to come from, if not from the arterial and pulmonary systems, and how are they to furnish it without another system, the nutritive? Can a Bonaparte, a Cromwell, a Scott, a Washington, a Webster, be found with small thoracic and abdominal viscera?

It is useless to pursue the views of Mr. Thomas any further. The fact has become too apparent that they are not true, and consequently of no use.

It is to us unaccountably strange that the Boston and Edinburgh phrenologists could have seriously entertained Mr. Thomas's views for a minute, and much less to eulogize them.

Professor Dunglison defines the temperaments to be "those individual differences which consist in such disproportion of parts as regards volume and activity as to sensibly modify the whole organism, but without interfering with the health. The temperament is consequently a physiological condition in which the action of the different organs is so tempered as to communicate certain characteristics, which may be referable to one of a few divisions."

We define them to be *sui generis* modes of animal being, which are compatible with life, health, and longevity.

The ancients, if we admit their premises, treated this subject in accordance with the above definitions; but the moderns have not. For they have made the melancholic temperament to depend upon a morbid condition of the bilious, and the nervous upon a morbid state of the nervous system.

This is not all. The subject as now treated is not applicable to the colored species of the genus homo. We can not say of the sanguine negro or Indian that he has light hair, blue eyes, and fair skin, Dr. Prichard to the contrary notwithstanding. He—Prichard—does not regard an African as being of the sanguine constitution, unless he approaches very closely that variety, as it appears in the white race.

Yellow and red hair, and a florid complexion, are generally regarded as indices of a highly sanguine constitution. This appears to be the opinion of Dr. Prichard. In its proper place we shall teach a different doctrine.

Dr. Prichard says that "among the negro natives of intertropical Africa we should expect to find the xanthous," or highly sanguine,

“variety of the human race making its appearance, but rarely and under peculiar external circumstances. What the peculiar external conditions are under which this variety springs up in the African races, we have unfortunately no accurate information; but that it does now and then display itself we know on good authority. White negroes are looked upon as great curiosities in Africa, and they are often collected by the black kings, and are kept as objects of wonder or ornament. Some of these white negroes are albinos, having red eyes and white hair; but a great many of them, as we know from various travelers and naturalists who have minutely observed them, have blue or brown eyes, and red or yellow hair, and these, doubtless, belong to the xanthous variety.” We are not only skeptical as to this opinion, but an absolute unbeliever, and our reasons are: First. The fact that these white negroes are collected by the black kings, and kept as ornaments or curiosities, indicates to us that they are regarded by their own people as departures from the natural law in the premises, as manifestations of morbid action. Secondly. We saw in Kentucky, a sanguine-bilious-lymphatic negro, who had sandy or yellow hair and beard, bluish gray eyes, which were healthy. His parents were black. He was regarded by his owner as an albino, but he was a departure from the usual appearance and condition of albinos. Third. Millions of negroes have existed in this country, for a century or more, and we have seen large numbers of them, from Maryland to Georgia, Alabama and Louisiana—a country, too, much more favorable to the production of such a variety in the race than Africa, if their production were at all possible—and we have neither seen nor heard any thing of the kind, except the one we have mentioned. We have, furthermore, seen many thousands of Indians, and we have seen many sanguine negroes and Indians, but we have never seen a white or a red-headed one, and we can much more readily believe that the white negroes of Africa are albinos than we can the conclusions of those who saw them. We have never seen any thing in either the red, black, or white race, to induce us to believe it to be possible for temperament to change, reduce, or destroy the strongest indices of type or race. And yet we have no doubt that there are sanguine negroes in Africa, and also in America, and sanguine

Indians—in the latter we have seen them, but their skin was copper-colored, eyes and hair black. We are strongly impressed with the opinion that the indices of temperament are about as permanently fixed as those of race, and that those of one never affect those of the other.

We are now ready to proceed to a didactic consideration of our subject. And we desire that it shall be remembered that when we treat of complexion, etc., our reference is to the white race. And when of the form of the cranium, etc., our reference is to all races.

In our classification of the human temperaments, we have been content to adopt that which is in general use, believing that it matters but little by what names they are known, provided we describe them correctly.

Before the time of Dr. Gall, physiologists were in the habit of attributing every mental peculiarity to temperament. Gall and his disciples attribute all mental peculiarities to cerebral endowments. And, therefore, with reference to the temperaments, they seemed determined to get as far as they could from the physiologists, and planted themselves at the other extreme—and assigned no special peculiarity—not even a general one of mind, to the temperaments; they barely supposed that constitution modified, in some way, the quality of the brain, and in this wise the manifestations of the mind.

It will hardly be denied, that nations, as such, manifest a certain general character, and yet this character may not suit any one of its individuals.

So with the temperaments. In describing a temperament, we can have no reference to any one of its individuals, and yet those who constitute a class, all having the same general constitution, manifest a general character. This character is made up, not alone by a constitutional modification of the condition of the brain, but also by a marked modification in the organization of it; otherwise temperament could never have been indicated by the denuded skull, nor by chirographic marks. Hence the phrenologists have not been any more entirely just to the subject than have the physiologists. The latter granted too much to it, and the former not enough. The truth is between the extremes.

THE
HUMAN TEMPERAMENTS.

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CHAPTER I.

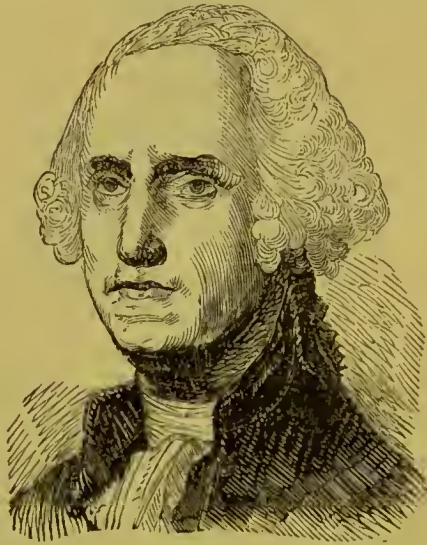
THE SANGUINE TEMPERAMENT.



[FIG. 1.—ALEXANDER HOOD, VISCOUNT BRIDGEPORT.]

OUR conception of this constitution is precisely analogous to the tonic one of Darwin, or the mixed one of Dr. F. Thomas ; and, although many physiologists have regarded it as consisting in a predominating activity, influence, or development, of the sanguiferous system, others, with ourselves, hold it to consist of a better adjustment of all the

organs and tissues than obtains in any other class. In the white race, this constitution may usually be known by its light hair, sometimes passing to light brown, blue eyes, (not sky blue, but a mixture of blue and white, or a blue ground, with white specks mixed through it,) fair skin, nose usually large, and frequently convex on the dorsum; lips well defined, the superior one the more prominent, the limbs and all parts of the body being firm and well turned; adapted to strong, dignified, and graceful movements, rather than to such as are remarkable for activity or suppleness. In consequence of large perceptive or small reflective organs, which in either case represents the former as preponderating, the forehead recedes. The cerebellar portion of the occipital bone, between the mastoid processes, is full, and well rounded, and very short posterior to the great foramen.



[FIG. 2.—WASHINGTON.]

General Washington, when young, and up to the meridian of life, was a splendid illustration of this constitution; and

so was General Scott. The language which the Marquis of Chastelleuq has used with reference to the Antique Apollo and General Washington, may be applied to the whole of this class of our race. He says that "if you are presented with medals of Cæsar, of Trojan, or Alexander, on examining the features, you will still be led to ask what was their stature, and the form of their persons; but if you discover in a heap of ruins, the head, or the limb of an Antique Apollo, be not curious about the parts, but rest assured that they were all conformable to those of a God. Let not this comparison be attributed to enthusiasm. It is not my intention to exaggerate. I wish only to express the impression General Washington has left on my mind: the idea of a perfect whole; brave without temerity, laborious without ambition, generous without prodigality, noble without pride, virtuous without severity."

Abating a little of his obesity, incidental to his age and habits of life, we were similarly impressed with the person and character of General Scott, when we saw him only a few years since. He is six feet four inches high, and yet, when seen alone, he does not appear unusually large, and it is because of his fine proportions. We had at one time the acquaintance of a young lady of this constitution, who was six feet two inches high. A high degree of symmetry characterized her person. When seen alone, her size attracted no attention, but when seen with other ladies, the contrary was eminently the case.

THE HUMAN TEMPERAMENTS.



[FIG. 3.—N. W. IRISH.]

This gentleman presents a pretty fair illustration of this constitution. We regret that our view of him is in full portrait. Such views of sanguine and bilious men, or those who have receding foreheads, never exhibit the original to a proper advantage, either as to intellect or strength of character.

The lateral swell or expansion at the top of the head, is not the forehead, but the coronal portion of the side of the head, seen in perspective. Those who can not judge well of pictures, might mistake this gentleman, from this engraving, for some variety of the encephalic constitution, but it would be a great mistake.

Mr. Irish was born in Erie county, New York, August 18, 1827. Our phrenological readers will, at the sight of this cut, perceive a fine display of mechanical and mathematical abilities, and, accordingly, he is now employed on the Ohio and Mississippi railroad, as foreman of the bridge-building department. His endowments qualify him to become useful, eminent and distinguished, in his pursuit, nor do we doubt that he will.

The sanguine constitution is just the one for the primeval, or Adamic age of the world, in which the only book was *nature*, and the only duties those which pertain to our God, our families, and our neighbors; and in which there were no crowns to covet, and no empires to conquer. It is a constitution in the highest degree compatible with life, health, and happiness, a source of pure vitality for peopling the world.

Lavater almost hated every one who possessed a blue eye; and Mr. Cook says that persons of this constitution are light and inconstant, fitted rather for the companionship of the hour, than for the vicissitudes and trials of mortal destiny. In the gay days of hilarity and prosperity, the sanguine man or woman basks beneath the sunny beam, lively, joyful, and extravagant; but you must not be surprised if you look in vain for this character in the hour of traveling through the valley of the shadow of death.

Physiologists very generally have charged this constitution with fickleness and inconstancy. These traits of character are frequently to be met with in all of the temperaments, and are more consistently explicable upon phrenological than constitutional principles; and yet the exceedingly elastic character of this constitution, may ren-

der it, under trivial and evanescent motives, more vulnerable to the charge than other constitutions. The perfect adaptation and equality of strength that distinguishes all its parts, and the purity of the blood that stimulates them all into action, show that its equilibrium must be easily disturbed, and as readily adjusted. This we hold to be absolutely the fact in this constitution. And, for this reason, it is apparent that it continues to act during the cause of excitement; and, when the cause or motive is removed, it returns to its former state. This we hold to be the reason why sanguine persons are but rarely, if ever, absent-minded, or abstracted, but are always present to all that surrounds them. It matters nothing whether this peculiarity be attributed to the shortness of the posterior lobes of the cerebrum, or to the temperament, because the one always attends the other. It is our opinion, however, that temperament has an influence independent of any thing organic that we can appreciate. And that peculiarity of this constitution, which has so disgusted physiologists, has had the effect to save the whole class from lunacy and suicide. Impressions are not retained long enough to produce morbid action.

The internal motives of this class are usually too feeble, and impressions too evanescent, to impel them forward after crowns and conquests; but when engaged in such enterprises, as agents or instruments, there are very few, if any, who prove to be more safe or useful. This is said not to be the constitution for heroes or martyrs. We apprehend that there are very few who will contend that Washington never proved himself a hero, and we believe that the American people, without any reference to party feelings, have yielded this point in favor of General Scott. Two of this

class, then, have been heroes, and others may have been, and others may yet be.

Reasoning *a priori*, we would conclude that that constitution which was the best balanced—the best able to restore lost equilibrium—would prove the best under trying circumstances. And history will sustain this constitution in this relation. Lady Jane Gray was a fine specimen



[FIG. 4.—A YOUNG ENGLISH LADY.]

of this constitution, according to her biographer. Her conduct with reference to her accession, shows clearly her sanguine want, or absence, of personal ambition; and her deportment under execution, evinced great fortitude, as much, perhaps, as any martyr ever manifested. “Despatch me quickly!” was her request of the executioner; and

when her head was on the block, she said, "Lord, into thine hands I commend my spirit!"

Dr. Prichard teaches that this class of persons suffer much from heat in tropical climates, but bear the cold of high latitudes well. The former he attributes to a feeble cutaneous transpiration. We admit the fact, but dispute his solution of it. The complexion of this class is opposed to their comfort in hot climates; the light color of the skin prevents the radiation of their animal heat; the dark skin of the negro keeps him comfortable, by radiating his animal heat as it is generated; and for this reason he suffers in cold climates.

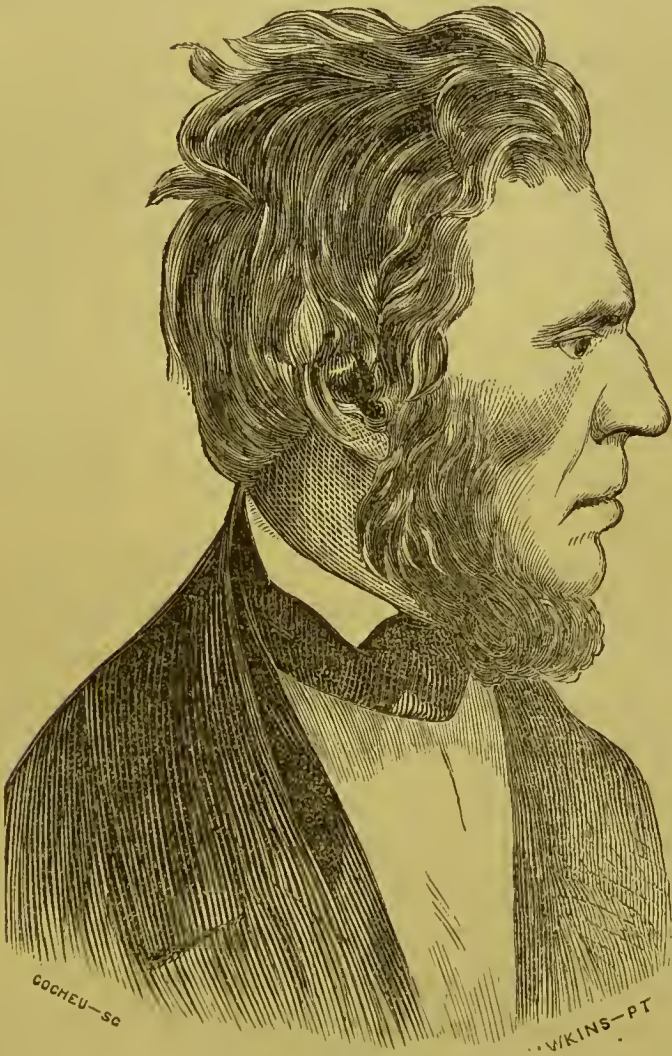
When we contemplate the strong and muscular character of this class of our race, we should be entirely unable to assign a reason for the fact that not a single specimen of it is to be found in the English Boxania, but for that discovery of its internal motives which we have explained.

We have deemed it proper to introduce the preceding illustration of the sanguine temperament from the female sex, because there is a strong difference between sanguine men and women; but sometimes the features approximate. Among sanguine females can we alone expect to find the most perfect forms known to the race.

As further illustrations of this constitution, we may present the Rt. Hon. Alexander Hood, Viscount Bridgeport, K. B., whose portrait we first presented, Sir Ralph Abercromby, Prof. Caspar Wistar, formerly of Philadelphia, Generals Scott and Washington, and the Rev. Joshua Soule, D. D., Bishop of Tennessee; also Lord Cornwallis.

This class of persons may be very badly salivated without any increase of function in the liver. This constitution

and mercury we hold to be incompatible, and the same is very nearly the case with reference to quinine and morphine. This class bears blood-letting very well, when the sword only is used to draw it. Very few, if any, are better adapted to the practical pursuits of life than the sanguine. We admire this class for their simplicity and usefulness.



[FIG. 5.—HAWKINS.]

Mr. Hawkins, by original design, was intended for a sanguine gentleman, but the interposition of disease considerably marred the design. We do not mean to say that the gentlemanly portion of the design was in the least injured; on the contrary, we think it probable that it was some improved. To the sanguine foundation of his constitution, study, difficulties, and responsibility, have added some of the encephalic constitution—as indicated by a fullness of the superior portion of his forehead.

Upon the whole, then, Mr. Hawkins' organization, with reference to art and science, has been improved; for his pursuit of the fine arts is not a trade with him—the spirit of them enters into, and forms a part of his nature. When the discovery of Daguerre reached this country, many doubted its truth; but Mr. Hawkins, instead of resting on doubt and disbelief, went to work and tested it. He made a camera, prepared a plate, and then took a daguerreotype picture—the first, probably, ever taken in the valley of the Mississippi.

We have recently learned that Mr. Hawkins has so improved the photographic department of the Daguerrean art, as to have placed it beyond much further improvement.

Many specimens of the so-called nervous temperament are founded by improper habits upon the sanguine basis. Ancestry by such habits frequently entail upon progeny an abnormal organization of the nervous system, which, after a time, becomes manifest through such pathological manifestations as have been regarded as the indices of the so-called nervous temperament. Mr. Hawkins' organization has made some advance toward that condition denominated nervous.

That pathological state known as the nervous temperament, may become fastened upon either of the temperaments, or upon either of their combinations, by improper indulgences.

The sanguine constitution is not only more evanescent than the bilious, mentally, but physically also—that is, it is more liable to modifications; it more readily acquires lymph, and also more readily becomes more or less encephalic. General Washington, when young, was a splendid specimen of the sanguine temperament; but in the course of life he became, to some extent, a compound of all the temperaments. A similar change is now going on in Mr. Hawkins. We have been studying and watching him four or five years. His passionate application to the science of the Daguerrean art, and his responsibilities, are effecting in him a general change of constitution; and our study of him has been one of much interest.

CHAPTER II.

THE BILIOUS TEMPERAMENT.



[FIG. 6.—DR. J. FOWLKES.]

UNDER this head, we have, in the white race, two varieties, which externally are very unlike, and yet they are intrinsically the same. The one has black hair, dark eyes, and brown skin. The other has red hair, bluish-gray eyes, and a florid complexion. We regard both as being essen-

tially the same, and for these reasons: Black-headed and dark-eyed parents, have occasionally red-haired and bluish-gray-eyed children. The red-headed variety combines with other constitutions, just as the dark does. They do not combine with each other to the production of a cross. Their crania resemble each other. We can not, by their chirography, the most delicate of all tests, distinguish the one from the other. Quinine, morphine, and calomel, have the same effects on both. People with red or yellow hair, and a florid complexion, have been denominated, by Dr. Prichard, the Xanthous variety of the race. They were regarded for a long time, by physiologists, as the highest order of the sanguine; and Dr. Prichard now regards them as sanguine, and so does every other physiologist, so far as we have learned.

The portrait just introduced, under the head of the Bilious Temperament, we obtained some years since, especially for this work. We regard the gentleman whom it represents, Dr. Jephtha Fowlkes, as the best illustration of this constitution we have ever seen, not only in personal appearance, but in that outline of character which physiologists have generally ascribed to this constitution.

As we have had the requisite opportunities to know this gentleman intimately and thoroughly, we desire to be indulged in trespassing a little upon the time of our readers, for the purpose of giving them a little more than a mere passing introduction to him.

He was born on the 8th day of January, 1806, in Prince Edward county, Virginia, of humble, but respectable, parentage. His mother had six children, whom, by her industry and wise management, she educated. As the

Doctor possesses a strong maternal likeness, his mother was, we have no doubt, in her sphere, a great woman. No ordinary woman was ever the mother of such a son. The Doctor, when young, was, as he still is, small and dense in person, possessed excellent health, and such was the kindness and urbanity of his character, that he was always a favorite with both teachers and pupils. It was never laborious for him to acquire scholastic information, as may be readily inferred from his large perceptive and relative powers. At the conclusion of his literary pupilage, he resolved to study medicine, which he did, and graduated in 1829, in one of the New York colleges of medicine—but the particular one we have forgotten—and then entered upon the practice of medicine in North Carolina. In 1835 he emigrated to Memphis, Tennessee, and we became acquainted with him in 1839, at which time he was engaged in the business of stationer and druggist. If at this time he had any more character than that of a useful and active citizen, we did not learn it. The next year we left that city, and did not return until 1846, when our acquaintance with him became renewed. His name was now in the mouth of every body. Some admired him, some were devoted to him, some hated and abused him; but all admitted him to be a keen and shrewd business man, and many accused him of being tricky, a charge which no talented and successful business man can escape.

The whole strength of his character, however, did not become apparent until after the failure of the Farmers' and Merchants' Bank of Memphis, which happened in 1847. His connection with this institution constitutes the great event of his life—an event, too, with which we feel sure

no other man, with an exception as rare as the appearance of a Washington or a Napoleon, in the midst of human concerns, could have so successfully contended as he did. He had arrayed against him not only the mass of the people, but those who ruled the people by their talents, wealth, and influence. Many of those who had occasioned the disaster, had wealth, extensive influence, and popularity. They did all they could to put him down, and all for the public good, as they succeeded in making a large portion of the public believe; but the truth was, unless they could keep the Doctor down, they themselves would have to go down—both ships could not ride the same wave.

In the fall of this institution, the Doctor had really no agency; he had but recently become a large stock-holder, and this circumstance furnished a pretext for those who had produced the mischief to charge it upon him, in connection with the fact that they could select no other one upon whom they could have fastened it, for the want of adequate abilities. With reference to any other man in the community, the public would not have believed them, and it is strange that it was believed of him, as he was the greatest individual sufferer. But the truth is, the people did not know whom to censure. They had suffered, and they were enraged, and as the Doctor was to them the most mysterious gentleman in the community, they considered a fitness to exist in his case to the act; and then, influential men had already made an accusation for them, and they embraced it, and spread it throughout the State, and the adjoining States, involving both the ignorant and the wise. So completely did this charge prostrate him, that we do not believe that

the *vox populi* would have given him the office of street scavenger in any part of the State.

But the Doctor was not the man to allow a false and villainous charge to stick to him. He asserted his innocence from the first, and then established a printing press, for the double purpose of defending himself and exposing the guilty; and never was there a sword wielded with more courage or fearlessness, or with more effect than was his pen. The personal difficulties and ruined characters that grew out of this struggle have, through other channels, become known to the public. His hitherto mild, social, and forbearing character, had probably induced some to suppose that they could ride him down by discourteous epithets, and bravado displays of their prowess; but this only brought them to an amende honorable, as preferable to another probable alternative.

Throughout this difficulty he had many ardent friends; many of them, however, were better adapted to the protection of his person, than the resurrection of his character. There were many honest, true, and brave men, who had discovered his worth during their own difficulties and struggles in life. As the experiment of bullying him into disgrace most signally failed, his assassination became not only contemplated, but was absolutely attempted; and frequently have we walked by his side, of nights, in the middle of the streets, to avoid such assassination. Finally, we had every possible opportunity to discover his motives and learn his purposes, and now for our opinion of him.

But first let us premise, in brief, that, in our opinion, the man does not, and has not lived, who, in the confidence of intimate private friendship—and that between him and ourself was as intimate as it could well have been—can avoid

exposing the true elements of his character, by idle words, careless jests, and significant laughs. In this way we scrutinized him, as we do all men who are placed under our observation. With such advantages to discover the very soul of the man, we feel that we should, for the satisfaction of those who have confidence in our opinion as a phrenologist, make it known; and we do it under the responsibility of our profession as a phrenologist, and as a member of society.

He is charitable, forbearing, law-abiding, God-serving, generous, just, courageous, independent, wise, prudent, and brave, and all without pretension. If one spring in his social and moral nature is materially imperfect, or has lost its temper through the temptations and trials incidental to his varied, active, and eventful life, or if one screw has become loose, through his conflicts with villains, we have, with all our vigilance, been unable to detect it. Indeed, we doubt whether it is in the power of fiction to portray a more commendable character. It is human to err, and he may have frequently erred, and disastrous consequences, through his errors, may have happened to others. Such events, however, are incidental to humanity. At the bar of infinitely wise and discriminating justice, men will be tried upon their motives. He whose motives are just, is an honest man, however men may judge of his acts. When the Doctor, before a wise and discriminating tribunal, shall be proved to have ever acted from an unjust motive, then we may possibly abate something of our good opinion of him.

We verily believe that nothing but the sleepless vigilance and desperate bravery of his friends, saved him from assassination. For those whom he charged with the ruin of the bank, became desperate in their conviction, that as certainly

as he lived, their characters would stink in the nostrils of all estimable and honorable men. His devoted body-guard, a few influential friends, his facts, his pen, and his press, and last, but not least, his abiding faith in the omnipotence of truth, comprised his means of defense and justification; and they were sufficient, as the result proved. As prostrated as he was, he was always cheerful with his friends—never for a moment appeared to entertain a doubt of his speedy restoration to public confidence. Almost as frequently as we were with him, he spoke of the great power of truth—of its omnipotence; and this deeply grounded conviction in his mind, appeared to be the entire foundation of his hopes, for he seemed at all times to feel a consciousness that he could make the truth in the premises appear.

All the hopes and aspirations of Napoleon, at one time depended upon the result of the conflict at Waterloo; and if he could have had a certain anticipation of it, it would have been more intolerable than that of death.

All that the future could promise the Doctor, depended upon the result of this struggle—a war between truth and falsehood. If success had attended the latter, he would have lived, ever after, a scoff and a bye-word with all honorable men. To a social, honorable, and aspiring mind, like his, death would have been far preferable. This struggle was a momentous one to him. It was more than a question of life or death. But in two years—a little more or less—the guilty were exposed, and spontaneously derided by the people, while every stain they had inflicted upon the ermine of his character, disappeared. The people congratulated him, and the State honored him, and its Legislature granted him all that he asked—and it was much, but

not inconsistent with reference to the general good. The point most worthy of note is, the generosity with which it was done.

Thus encouraged, he moved on with his usual force and velocity, to the re-establishment of the bank, which had previously been thought as hopelessly beyond the possibility of resuscitation, as a ship sunken in the deepest depth of the Atlantic.

In announcing its resurrection—its return to the purposes for which it was created—he used, near the conclusion, the following language, which we deem so truly characteristic of his real character, that we can not forego the pleasure of quoting it: “We shall do whatever we hold to be right in itself, and calculated to promote the character and interest of this institution, openly and above-board; always endeavoring to act from an enlightened sense of duty, and never by indirection, or under feelings of rivalry, irritation, or passion.”

Throughout the struggles of which we have treated, and the dangers by which he was surrounded, we were with him in feeling and opinion, and, much of our time, in person. Early in the difficulty, he placed some documents in our possession, and requested us to draw up a report upon them. We did so; but a change of circumstances prevented its publication. These documents did not leave us in doubt as to the party we should espouse, as every man had to be on one side or the other.

The bank was reinstated, and its issues stood higher, it is believed, in the eastern and north-western cities, than those of any other bank in the State, and were receivable, gener-

ally, on all the great lines of travel, throughout the east and north-west. But the same spirit which had originally sought to fasten odium upon the Doctor, for the failure of the bank in 1847, still existed, and followed him. The mails between Memphis and the great marts of trade north and east, were constantly loaded with malicious statements, which provoked newspaper articles; and thus, without any ostensible reason, the bank was discredited in New York, in August, 1854, by John Thompson, a publisher of a reporter and bank note detector. Every species and variety of slanderous rumor that the friends of the fallen parties could concoct, to the prejudice of the bank and the Doctor, were kept in constant motion. A large amount of the bills receivable of the bank were protested, and the payment of its means to meet the crisis were withheld. As the best he could do under the circumstances, and to convince all that nothing but fair dealing influenced either him or the bank, he had lists of his own real estate made out, amounting to \$435,000, and prices affixed to them by gentlemen of fortune, and of high and unimpeachable character, who knew the property, and were good judges of its value. This he offered, in a public card, to the creditors of the bank, in order that they might be presented to his agent in New York, W. Clark, or at the banking-house at Memphis. This offer, voluntarily made, was, of course, for a limited period of time; as no prudent man would take his property out of the market and place it beyond his own control for a long time. All who applied were thus paid. A large portion of the outstanding issues have been provided for, and already removed from circu-

lation, and all will be, in due time, and the bank wound up. At least, we learn that such is the policy of the Doctor, and of those who are largely interested with him.

At present the Doctor is engaged with his own business and that of the bank. He has an immense quantity of real estate in Tennessee, Arkansas, Louisiana, and Texas, and is thus able and desirous to pay all of his own creditors, and those, also, of the bank. When he shall have achieved these objects, he will have, in all likely probability, a princely estate left, for the use of himself and family, not less, in the opinion of those who are acquainted with his affairs, than \$800,000. We personally know that his estate is very large, and that his ruling desire is to pay every liability—to administer his own estate instead of leaving it to others, who might, through errors of judgment, but more probably through bad faith, squander it, to the great loss of his family.

His misplaced confidence in men, and his ever-ready and generous disposition to assist his friends when beset with difficulties, at a former period of his life—and we strongly suspect that he has not yet become the reverse in character—greatly embarrassed his finances. In this wise, he has lost, probably, not less than \$200,000; but he never complains, and the friend must be intimate who ever hears him speak of, or allude to such matters. He has operated largely, particularly in real estate, and by it he has sustained himself, amidst all his losses. Almost all large estates in this country have been made from real property; and, with reference to it, his judgment perhaps has never erred; and we think it probable, if a few more years shall elapse before he closes his liabilities, he may have left for himself an

estate worth one million of dollars, so great is the rate at which real estate increases in value at the South.

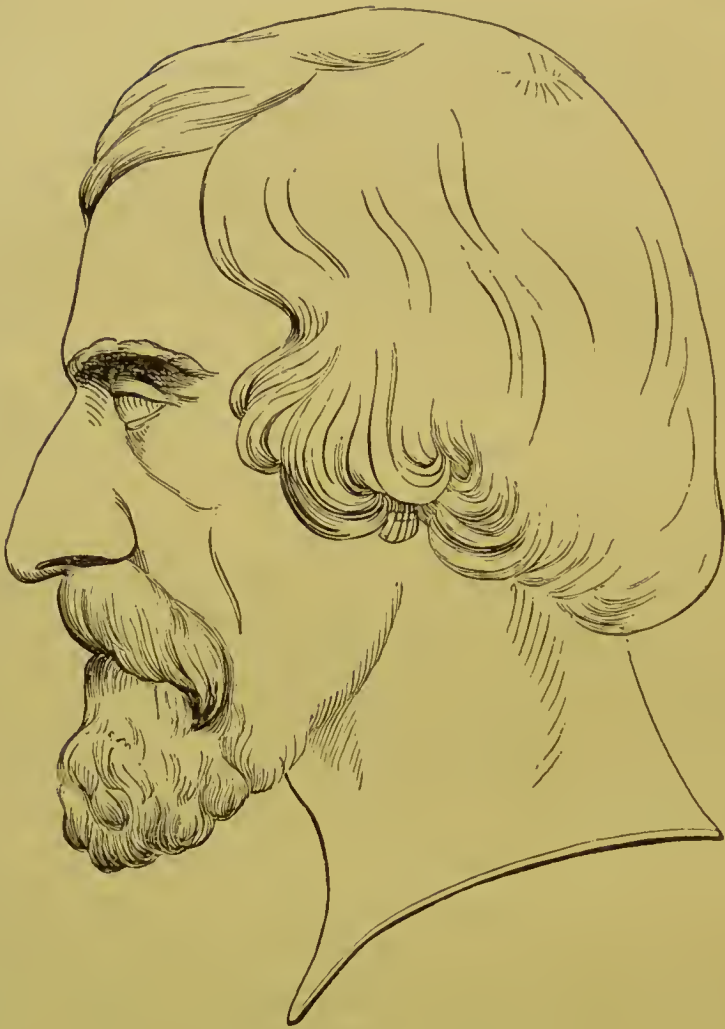
Since the failure of the Farmers' and Merchants' Bank in 1847, his life has been truly eventful, and his powers and resources appear to have kept pace with the increasing number and magnitude of his difficulties. The ruggedness of his course, and the machinations of his enemies, have afforded occasions for the proudest of his achievements, and the most magnanimous displays of his sympathy and generosity. He has never quailed before an enemy, ceased his efforts until victory crowned them, crowed over the fallen enemy, or compromised with error.

His life is not vigorous, but highly tenacious. When he had the yellow fever, last year, we wrote him that his vital tenacity would save him, for the present, and it did. He is exceedingly lean and active, and his mind acts with the quickness of electricity. As strange as it may appear to many, he is now living with his sixth wife. When we first heard of this, remembering, as we did, his kind and indulgent domesticity of character, the first solution of the fact that occurred to us, was one said to have been given by General Kennedy, formerly of Covington, Kentucky. He then had the reputation of being an excellent husband, and, at the time, was living with his fourth wife. He was asked how it had happened that he had been so favored as to have been permitted to have so many wives. He answered, "It is the easiest thing in the world for a man to have as many wives as he may desire. If a man," he added, "will give his wife her own way in every thing, she can not live, and her death makes room for another." This doctrine may be true. We have practiced it, but not

enough to discover its truth. The solution the Doctor himself gives is, that all of them were feeble and delicate. Four of them died in parturition, the other of plithisis, and the one now living is lean and delicate, but of a dense fiber.* If the Doctor had been of high stimulus, or possessed of vigorous life, we could explain his selections by the law of contrast, which obtains generally in the married relation, and throughout the animated departments of creation. His self-esteem and benevolence, we suspect, are enough to explain the fact. By his former wives he had three children—some of them we remember; they are of fine promise—and one by his present wife; and we have learned that all are doing well.

The Doctor we esteem as a personal friend, and, therefore, our readers, under the circumstances, can not desire that we should have said less of him; because, if they are good enough themselves to find pleasure in the contemplation of the noblest specimens of our race, the perusal will afford them as much pleasure as the writing of it has us. Bilious men have but rarely achieved much fame, without the commission of some very unpardonable acts, either of fraud or cruelty; but we think the Doctor could have achieved all that Cortez did; and that, too, without his disgraceful crimes against justice and humanity. Under proper advantages, when young, he would have made an able military leader.

* We intended to have introduced, in this place, a portrait of Mrs. Fowlkes; but the daguerreotype we obtained of her was so imperfect, that we could not get such an engraving of her as we were willing to publish. We had one engraved, but it did not suit us.



[FIG. 7.—DR. DIXON.]

Dr. E. H. Dixon, editor of the *New York Scalpel*, and of whom the above cut is a good likeness. This gentleman is of the bilious-encephalo-sanguine constitution; but the bilious so greatly predominates, and his profile is so eminently bilious, and so is the affective portion of his character, we have concluded to introduce him in company with

the bilious. The Doctor possesses a strongly marked character, and has obtained much notoriety, in both Europe and America, through his medical journal, the *Scalpel*, and his professional abilities. As his strongest motives are domestic and ambitious, they drive him forward with a directness and impetuosity which renders him greatly incomprehensible to even many of his personal acquaintances; hence, he is regarded as highly paradoxical. An abstraction to the mass of society, he is considerably a stranger to the motives which influence society ordinarily; consequently, he can not become an integral element of the mass. He has no desire of money or property, except in so far as he can use them as means to effect other purposes. His leading purpose must have a philanthropic bearing, and it is probably spontaneous with him; so much so that he is not, probably, conscious of it. As the business or selfish propensities influence the mass of society, consequently, through these motives, the mass becomes dove-tailed into each other, and, as a mass, moves together in the same orbit. But the Doctor is compelled to move in an orbit of his own. He can neither think, feel, nor act in harmony with the mass that surrounds him. Where others perceive harmony, he perceives discord, and where the former perceives analogies and fitnesses, he perceives differences and incongruities. Being an able discriminator, he is forced, as an honest man, to be in constant discord with those about him. He can not consent to do that which he conceives to be wrong, because there may be a contrary majority of opinion opposed to him. He harmonizes readily with those men who discriminate as ably as himself, and even with those who are able to comprehend him; he is amiable, and has no desire to be

in discord with others; but he must be so, or be uncandid, or guilty of error. He has Napoleon's will and Howard's benevolence; and if a military commander, like Napoleon, he would hold councils of war, for the double purpose of infusing his own will into his associates, and for dividing responsibility. This was also very much the character of General Taylor. The good of the race makes it requisite that a superior intellect should be associated with an iron will—the wisest counsel should prevail; and it is only through such a will that it can prevail. Superior intellects and iron wills are the instruments by which human improvement has ever been forced to advance. The Doctor is admirably constituted for a revolutionist, and the mass will always be benefited by any revolution he may effect, because his sympathies are never for those who can take care of themselves, but with the feeble—those who need help. Every number of his excellent journal proves this to be a leading motive with him. In his profession his greatest trouble grows out of his intercourse with those professional gentlemen who are extensively informed, but who know nothing, with a fair prospect of never knowing any thing. With such men there is nothing true that is new, and no inference drawn from facts is equally valuable with an old precedent. We had intended a much more extended notice of this gentleman, but we have probably said enough to illustrate his bilious character. His history, we have no doubt, would ably illustrate this temperament, but we have it not.

Since writing the above, we have found a short biographical sketch of him in the *American Phrenological Journal*, which we beg leave to extract:

BIOGRAPHY.

“EDWARD H. DIXON, M. D., the well-known surgeon of this city, is one of those men whose originality and force of character is well calculated to arrest the attention of American youth. If we were called on to present a strong example of what may be called the executive temperament,* we should find it difficult to discover a more distinctive one than the subject of the present sketch. As a surgeon, he has been long celebrated for the extraordinary delicacy and success of his operations in all the more difficult departments of his profession. It is only of late years the public has been called on to criticise his efforts as a pioneer in the cause of medical reform. He has demanded and received so large a portion of attention, both here and in Europe, for his celebrated journal, the *Scalpel*, now in the seventh year of its existence, that we conceive our readers will be interested in a slight biographical sketch of its editor and originator. It is furnished by a friend, intimately acquainted with the domestic habits of this extraordinary man.

“He descended from English and French parentage, and his ancestors were among the earliest inhabitants of this city. He was born on the first day of January, 1809, and is now in his 47th year. He is a man of iron nerve, and will unconquerable. A very beautiful page of his family history may be found in the August number of 1855 of his *Scalpel*; it details with touching simplicity the noble conduct of his maternal grandfather, when summoned to betray General Washington, who was his guest at Fort Lee, in 1776. He was seized at midnight by General Knyphausen, the day after the evacuation of Fort Lee, and conveyed from his home across the river to Fort Washington, on the New York side, by a file of Hessian soldiers; but he refused to give the least information, and was returned by the indignant Briton, who became ashamed of his conduct from the lofty tone of his prisoner. None who have read the incident, as told by Dr. Dixon, or followed him through the pages of his journal, will be surprised at the following sketch of his professional career. He inherits the boldness and love of liberty of his progenitors.

“It will be seen that he is as celebrated in the use of the actual scalpel, as that inky one which has gained him so much reputation. His operations

* We do not like this expression. All the temperaments are executive. Washington was peculiarly executive, and yet he was sanguine. The peculiarity is mental, and not constitutional, as we understand the author, and so will others; and yet science repudiates the expression.

on the eye, and in all the more delicate departments of his profession, have given him deserved celebrity. We have heard it said that his first operation was the extraction of the cataract, and that it was done successfully, with a common lancet! Such a thing could only be true of one who was born for an operator, for the operation is conceded to be the most delicate one known to surgeons. We, as phrenologists, however, think it is easily accounted for by his immense perceptive faculties, extraordinary coolness, and great mechanical genius. It is known that he has invented a greater number of surgical instruments, admirable for simplicity and effectiveness, than any other surgeon in the country.

“That he does not confine his attention to the mechanical department of surgery, is amply proved; his numerous literary contributions to the medical and surgical journals, the immense amount of didactic matter from his pen, in the pages of his own journal, have given him a European, as well as American, reputation for his accurate scientific acquirements. The *London Lancet*, on the first appearance of the *Scalpel*, claimed the credit of originating ‘this glorious journal,’ in the seven pages of extracts, alleging ‘that if there had been no *Lancet* in Europe, there would have been no *Scalpel* in America.’ The *London News* and the *Times* followed, and declared that the journal had all the charms of a romance, with the highest moral and scientific tone. Several other works, on practical subjects, have originated from Dr. Dixon’s pen, and have proved his varied capacity for severe investigation of the more abstract principles of his profession. His practice, however, is almost exclusively confined to surgery, and consultations on the more difficult and obscure diseases of woman. His celebrated work on the latter subject, has won him the peculiar confidence of the sex, in all questions more immediately connected with the preservation of their health. While the high moral tone of all his writings removes all embarrassment that might originate from his vivacious manner; for he has himself remarked in some of his humorous ‘scalpellings,’ ‘I have much more the appearance of an opera-singer or a pirate, than the gravity of a physician or surgeon.’

“Dr. Dixon’s social habits are most agreeable. No man can be in his company without catching the mirthful contagion of his warm impulsiveness. The social reunions at his house, are rendered peculiarly delightful by the refined, yet genial, receptions of a wife and daughter whose charming naturalness of manner renders them universally loved and admired among the intellectual circle by which they are surrounded. He requires and takes much exercise on foot. Until of late years, twenty or thirty mile walks in the country, were of semi-weekly occurrence. At

present he may be seen striding through the streets, and rushing into shops and printing-offices, like some wiry and high-strung race-horse. He has a powerful muscular system, and not a pound of fat on his body; nor ever will he have: he is too active.

“A peculiarity of Dr. Dixon’s, is the extraordinary retentiveness of his memory, especially for the more classic productions of the poets. We have heard it related of him, that, on occasion of a long ride to one of the watering-places, in company with the Honorable Robert J. Walker, and St. George Campbell, of Philadelphia, the conversation was chiefly on poetry, when the Doctor quoted so freely, from Chaucer down to our living poets, that a wager was made, the next evening, that he would repeat, extemporaneously, a hundred verses from various authors. It was forthwith taken. The Doctor, being forcibly seized, was carried to the parlor, and compelled to begin, before the whole company. Piece after piece followed, and he got into the spirit of his authors. Occasionally he would stop, and beg to be released; but the ladies carried it, by acclamation, that he must proceed. Peculiar pleasure was derived from his extraordinary fire and pathos, and inimitable quaintness, as the quotations were poured forth, like a waterfall. The interest was greatly heightened by the absence of all announcement of titles to the pieces quoted, the listener being obliged to gather the sentiment as the piece was recited, or to draw upon his own memory and reading for the titles. Our informant remarks, that he never saw the feelings of an audience so played upon by any dramatist on the public stage. Several hundred verses were repeated, amid tears and shouts of laughter of the audience, and it was voted, *nem. con.*, that the Doctor was entitled to the thanks of the house for his inimitable entertainment.

“On several occasions, Dr. Dixon has addressed the young men of this city on physical and intellectual culture, and given ample proof, by his masterly control of the audience, that he might have taken the highest rank as a legal orator, or a statesman. He takes, however, no part in politics; and the writer has heard him say he never, in all his life, was present at a political meeting. There is not an actor of any note, who has appeared upon our boards for twenty years preceding the last ten, of whom the Doctor can not give a graphic impersonation, both in voice and manner; but his extensive professional duties and journal now absorb his entire attention, so that he is rarely seen at places of amusement.

The Doctor nurses, with peculiar gusto, some antipathies, and takes great pleasure in directing against them his satirical missives. Tobacco, in every form, walking-sticks, rocking-chairs, and jewelry, receive, at his pen,

unmerciful ridicule; while he greatly admires elegance of attire, artistically furnished apartments, and all manly and athletic exercises. We have often been enchanted with the eloquent articles on the subject of physical development, as essential to a healthy mind, in the pages of his journal. The articles on the Cultivation of the Life Power, as he is fond of calling health, are equal, in eloquence, to any we have ever read, and will do more to elevate the condition of our young men, than the abstract inculcation of all the ethical and moral codes ever promulgated. There is a vitality about them that is soul-inspiring. You feel the writer's heart beat in every line. His love of humor is uncontrollable; neither the gravity of his profession, nor the overflowing sympathies of his nature, can overcome it. When you open his journal, you feel that it could have been written by no other than—Dixon. Tears at his scenes in practice, shouts of laughter at his satirical sketches and anecdotes, and indignation at his audacious charges upon yourself and your vices, are sure to follow the perusal of his unequalled pages. The reader will throw it down with indignation, when some quaint line will meet his eye, and he will be surprised at an exquisitely satirical sketch of the editor, on some of his follies, written by his own pen! Anon you will find a severe examination of a course of treatment of some luckless patient, and an absolute condemnation of himself, as a surgeon! The *Water Cure Journal* and phrenology come in for their full share of satire; but we can assure the Doctor that we enjoy some of his hits with peculiar gusto. Dr. Dixon possesses, as the reader will perceive by the cut, a remarkable resemblance to Louis Napoleon; but we see no resemblance in character, to account for the likeness in features. Dr. Dixon is much taller, and more erect, having a far more military bearing than Louis. In moral character, there is a difference that all who know Dr. Dixon will at once recognize. Craft forms no part of his nature. You might as well attempt to harness the lightning, or the wind, as to prevent him from abruptly expressing his opinion. He is utterly devoid of moral fear, and a most unselfish man. We will venture to assert that, when you have once seen him, you will acknowledge that you have found the most serious, yet playful, specimen of his protean profession."

Lady Huntington is admitted by physiologists to have been bilious. Her character illustrates it too favorably to justify us in passing it over without notice. She manifested a zeal in the propagation of the Christian religion, which, in

the person of a woman, has never had a parallel in the history of the Church. "Her zeal enlarging," says her biographer, "with success, a great variety of persons throughout the kingdom, begging her assistance in London, and many of the most populous cities, she purchased, built, or hired chapels for the performance of Divine service, as these multiplied through England, Ireland, and Wales. The ministers who had before labored for her Ladyship were unequal to the task. In order to provide proper persons for the work, her Ladyship now retired to South Wales, and erected a chapel and college in the parish of Talgarth, Brecknockshire. From that retirement she dispatched the requisite supplies for the labor which was now occasioned by the increased congregations under her patronage. Her correspondence with them to regulate and provide a constant supply, was a labor to which her active spirit was alone equal."

The Indian Chief, Red Jacket, was a specimen of this constitution. His head, body, face, and enterprise, were all in keeping with it. We do not know whom to credit with the following fugitive lines, but they are to the point :

"Who will believe, that, with a smile, whose blessing
 Would, like a patriarch's, soothe a dying hour ;
 With voice as low, as gentle, and earessing,
 As e'er won maiden's lip, in moonlight bower ;
 With look, like patient Job's, eschewing evil ;
 With motions graceful as a bird's in air,
 Thou art, in truth, the veriest devil
 That e'er clenched fingers in a captive's hair !"

We remarked, in the opening of this article, that we had been forced to the conclusion that xanthous people are bilious; and, as further proof of this, the bilious having

dark hair, eyes, and skin, upon emigrating to high latitudes, have xanthous children; also, in topographically elevated positions. This we have seen in our mountainous districts. Dr. Prichard informs us that Jews of Shemitic origin are to be seen, in many parts of Germany, with strong, red, bushy beards; but he, as all others have done, regards this variety as a true sanguine, while the fact is, they do not possess one peculiarity, mental or physical, in common with the sanguine. It simply shows an effort of nature to adapt the progeny of the bilious to a less elevated temperature. If nothing but a change of color were requisite to convert one constitution into another, then the xanthous might be sanguine.

The two extremes of character are common to this constitution, at one time displaying the most unbounded benevolence, and, at another, the most insatiable revenge. Their mental manifestations are not less angular and uneven than are their persons; and yet we have seen a few who constantly manifested great amiability and forbearance.

In consideration of the very active and muscular character of this constitution, we would, *a priori*, expect to find in it a proper proportion of professional pugilists; and, accordingly, the "Boxania" gives us three, Fasbrook, Stevenson, and Cooper. The former two, though pretty good boxers, never acquired much fame. Cooper was a sturdy fellow, and possessed much good sense; but he was not a scientific boxer. He was, however, "a hard, slashing hitter, and a long laster." His battle with O'Leary lasted sixty-eight minutes, and ended in the death of the latter, though

he was regarded as the best boxer. The decisive blow of Cooper is said to have been thrown out as the last paroxysm of a beaten man.

The great depurator, in this constitution, is the liver; and so readily does it act, under the stimulus of mercury, that it is difficult to produce salivation. It bears morphia and quinia in large doses.

As illustrations of this temperament, physiologists have given, Mohammed; Charles XII; Dante; Cortez; Pizarro; Charlemagne; Francis I, King of France; Lady Huntington; Robert Dale Owen, a good man, but an enthusiast; Rev. S. A. Latta, late of Cincinnati; Sir Martin Frobisher, a celebrated navigator, etc. They have also cited many others, whom we know to belong to other divisions of the subject, and hence we exclude them. As an illustration of the xanthous variety of the bilious, we may refer to President Jefferson.



[FIG. 8.—BENIHASSIN PRISONERS.]

But when observation testifies that it has to be one of every tissue and organ of the body, then the question assumes all the difficulty that attends a change of one type into another; and this, so far as may be inferred from the

observations of thousands of years, is nearly, if not absolutely, impossible. A xanthous man can endure the solar heat of the south better than a sanguine one, for his skin is not so white—it admits of more radiation.

The cuts on the preceding page represent two of the thirty-seven Benihassin prisoners, treated of in the Types of Mankind. One of these individuals possessed red hair, and the other, black. Their features so closely resemble each other that no one can doubt the similitude of their constitutions—if one were bilious, so must the other have been.

Such facts as those presented by the two Benihassin prisoners, whose profiles we have presented, have for a long time given trouble to ethnologists. By claiming the xanthous variety as indicative of the sanguine constitution, they had an argument in favor of the unity of the human race. But when it shall be discovered that the xanthous condition is merely an incidental modification of the bilious constitution (and that this will be found to be the fact, we have now no doubt), a false argument will be exploded. We have never found an instance in which one temperament had changed into another. We have only found a slight addition of the lymphatic or encephalic elements. As we regard the xanthous variety of the race as truly bilious, for the sake of a name we call it xantho-bilious.

The xantho-bilious temperament is much more liable to run into that condition known among physiologists generally as the nervous temperament, than the true dark form of the bilious. Hence, those who are more or less xanthous should cultivate regular and temperate habits, if they would avoid misery.

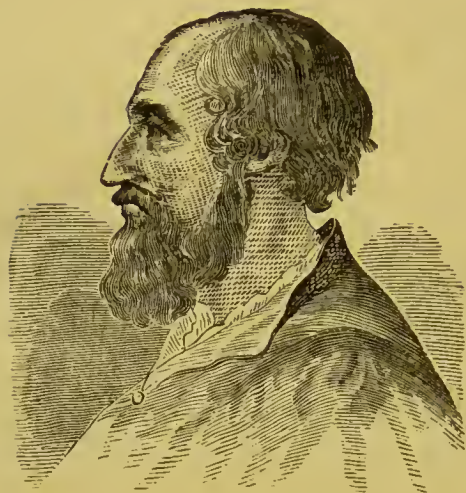
The change of one temperament into another would

require a change in all the tissues of the organism; but the xantho-bilious differs from the bilious, so far as we have been able to discover, only in complexion—and this only for the purpose of adapting the organism to a more reduced temperature than is agreeable to the dark bilious. We have found mercury and quinine to be as compatible with the xantho-bilious as with the dark bilious constitution.

Although the xantho-bilious bears the action of quinine as well as the dark bilious, yet we have been taught by observation that such is not the case with the xantho-bilious-encephalic. The ordinary dark bilious-encephalic bears well the use of quinine. We have known the sense of hearing to be permanently injured, very much, in the xantho-bilious-encephalic, and consequently we have carefully avoided administering quinine for the last twenty years, to xantho-bilious-encephalic persons; and we advise all physicians to avoid it. An idiosyncrasy of the same kind is a common attendant upon the sanguine-encephalic constitution; and, consequently, in the administration of quinine to sanguine-encephalic and xantho-bilious-encephalic persons, prudence should be observed.

It is a very general opinion that xantho-bilious persons are less prudent in the use of their temper than other persons. We have given particular attention to this matter, and have found that we can not indorse public opinion. We have found xanthous people as amiable as other varieties of the bilious, and we regard them as equally talented.

In a large proportion of bilious constitutions, and its combinations, the xanthous variety is found blended with the dark. The hair may be black, or a dark brown, and the beard xanthous.



[FIG. 8.—TASSO.]

This is a good representation of a bilious man of ordinary force and energy of character. He had some reputation as a logician, critic, and poet, but more, perhaps, as a philosopher.

Physiologists have generally considered all great men to be bilious; but we are of the opinion that our country has produced two sanguine men who merit the epithet of great, Washington and Scott. But there is a wide difference between the greatness of the two classes. If circumstances do not readily furnish the bilious man a theater for the exercise of his powers, he will provide one for himself. The sanguine man becomes great by discharging, with superior ability, the duties confided to him by his country. Washington did this, and when he had discharged the last, he surrendered his authority. Scott has earned the epithet in the same way. Bilious men surrender power with reluctance; sanguine men have no use for it, beyond the purposes for which it was granted. We do not believe that

any sanguine lady ever lived who would, spontaneously, have done as much as Lady Huntington did; but we think that there have been many who could and would have done it, under the sanction of proper authority. We like this constitution for citizens, soldiers, and servants, because their ambition urges them no further than duty. To the credit of this class, let it be noted, that the English "Boxania" furnishes no specimen of it.

CHAPTER III.
LYMPHATIC CONSTITUTION.



[FIG. 9.—VAN-TA-GIN.]

OUR illustration of this temperament is as fine as can well be imagined. It is the likeness of a Chinese gentleman of distinction.

“In this constitution,” says Prof. Dunglison, “the proportion of the fluids is conceived to be too great for that of

the solids. The secretory system does not so energetically act as to prevent the cellular tissue from being filled with the humors."

This paragraph badly expresses the fact; it is neither descriptive nor explanatory, while it becomes a question whether the presence of lymph is not merely incidental to some other condition that really constitutes the temperament. Either lymph or fat is frequently present from childhood, but very frequently it is delayed to the period of mature manhood, and sometimes to the end of a life extended to four-score years. Such persons are neither sanguine nor bilious; but to an accurate observer, they are just as distinguishable by the facial and cerebral forms as if the lymph were present. What, then, is the elementary constitution? We confess that we do not know. Furthermore, cellular repletion does not always depend upon lymph; frequently it is fat. Between the two, physiologists have drawn no distinction, and given us no instruction on the subject. The two conditions are convertible one into the other; that is, a repletion consisting of fat may be removed, and one of lymph may replace it; and *vice versa*. Physiologists have not, as we have remarked, made any distinction; for some of them have described this constitution as having a small head, while the balance of them have said nothing about the head. Now, the fact is, the lymphatic man has a large head, while it is true that an obese, or fat man, has a small head. We can, perhaps, elucidate the facts, and yet not comprehend the elementary character of the constitution. The ponderous person and cheeks, the thick lips, pugged nose, and half-closed palpebra, sleepy-looking eyes, will distinguish all living subjects of this class from all those of any

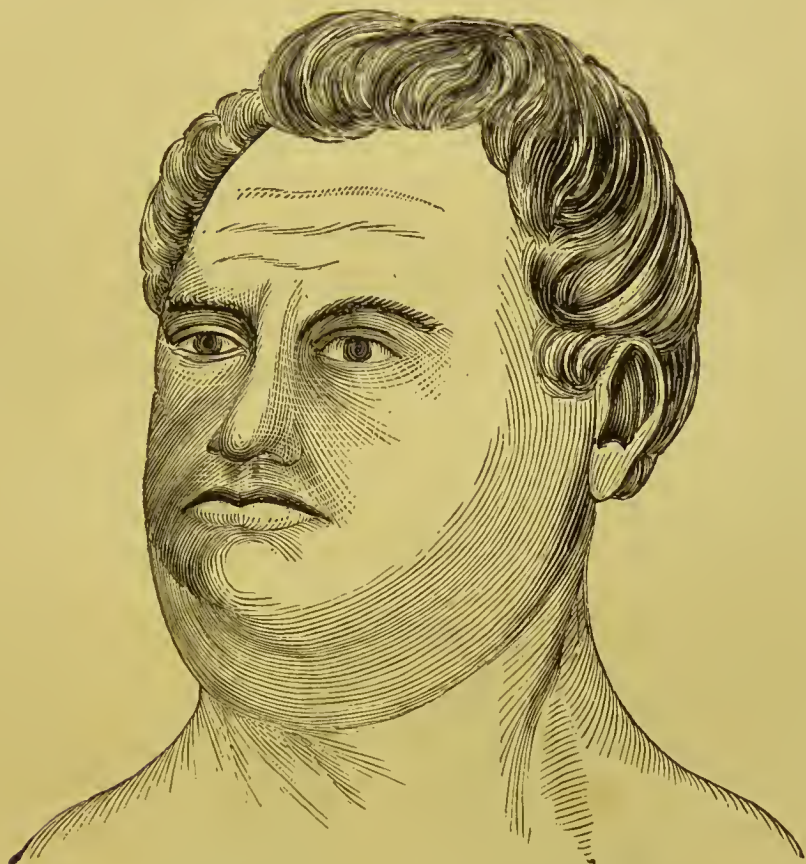
other; and the large, smooth, globular skull of this class will distinguish it from that of any other.

The bear never enters his hibernacle until he is very fat; and yet when he comes out of it in the spring, he appears to be just as fat, while it is impossible that he should be, because through the winter his animal heat was maintained at the expense of his fat. He continues in hibernacle through the winter—takes no food, but drinks water. It is thus seen that, as his fat is appropriated to the production of animal heat, its place is supplied by water. A few years since we were one of a party who captured a bear in the early part of January. He was exceedingly fat; his small intestines, (forty-one feet in length,) and stomach, were as clean as if they had been washed with a brush, soap, and water; the mucous membrane was as white as it could have been made. The hunters present stated that he had just prepared himself to enter his hibernacle. Thus he entered his winter quarters fat, and came forth lymphatic in the spring; for in a few weeks after coming out, they become very lean, and unfit for food.

Although we believe that the presence of either lymph or fat is an incidental circumstance only, yet we regard the presence of one or the other of them, as indispensable to the perfection of the constitution.

The lymphatic constitution is generally described as having light, lank hair, blue eyes, etc. We hold such a description to be an error, when made, as it always is, without qualification. We only regard a man as lymphatic when his lymph so predominates as to obscure every other constitutional element, if any other exist in him. Thus, it is sometimes founded upon the sanguine element, and then it

is that the hair is light, and eyes blue. When the bilious element is the foundation, or fundamental element, the hair is dark, and so are the eyes. But more of this when we come to treat of the origin of the temperaments.



[FIG. 10.—MR. WATKINS.]

The above portrait of Mr. Watkins, late of Covington, Kentucky, who died of apoplexy, illustrates the bilious-lymphatic constitution; but the lymph so predominates as to constitute him a fair illustration of the lymphatic temperament. Notwithstanding his great lymph, he was a talented business man, and conducted a large and lucrative business.

Whatever the elementary character of this constitution may be, it is in harmony with the presence of both lymph and fat. In its leanest condition, we have found it to be just as incompatible with itself, or the encephalic element, in marriage alliances, as if the lymph were fully present.

The remarks of Sir William Temple, upon the Hollanders, are highly characteristic of this constitution. "Holland," he says, "is a country where the earth is better than the air, and profit is in more request than honor; where there is more sense than wit; more good nature than good humor; more wealth than pleasure; where a man would choose rather to travel than to live; shall find more to observe than to desire, and more persons to esteem than to love."

As a further illustration of this subject, we present the portrait of Mrs. Schooley, popularly called the fat woman, who was exhibited in Cincinnati, a year or two since.



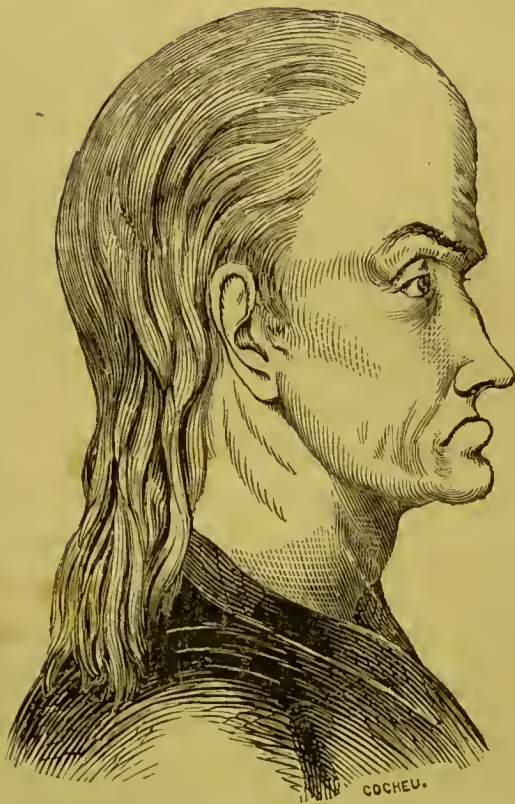
[FIG. 11.—MRS. SCHOOLEY.]

This lady was of the sanguine-encephalo-lymphatic constitution. She undoubtedly possessed some lymph—a normal portion—but much the greatest portion of her size and weight consisted of fat, occasioned by suppressed catamenia. *We once saw a young woman, seventeen years old, who was so fat she could not get out of her chair, nor sustain her own weight when out of it. It was occasioned by the same cause. Fat is a much greater obstruction to both muscular and mental action than lymph, although the brain is in no wise encumbered with it; but lymph obtains in the brain, as in all of the other soft tissues; that is, it is as extensive as the cellular tissue. In some parts of China, a non-lymphatic man is regarded almost as *non compos*. This is singular, because, *a priori*, we are all disposed to think that mind, like water, will obtain its level. (Malte-Brun.) But it may be possible, that, in those sections of the country where lymph abounds, its presence may be favorable to mental manifestation.

The Emperor Theodosius, Charles IV of Spain, Augustus, King of Saxony, and Ferdinand of Sicily, have been offered by physiologists as illustrations of this constitution, mostly, we believe, because of their tame and unresisting stupidity; if such were their character, we would sooner believe them to have been fat men; although, in this constitution, fat may obtain instead of lymph; and yet a fat man is not a lymphatic one.

CHAPTER IV.

ENCEPHALIC TEMPERAMENT.



[FIG. 12.—REV. RHEINSTADT.]

We hold this to be the temperament which was called by the ancients, and since, up to this time, by the moderns, the melancholic. It was, probably, first observed in association

with the bilious, and, hence, described as having a dark complexion.

This constitution, like the lymphatic, is always founded upon one of a more vital character ; it is as often seen, take the race at large, with a light complexion as with a dark one. In countries where the bilious temperament prevails, it will be found of a dark complexion, as in Persia, Spain, etc. But where the sanguine prevails, it will have a light complexion, as in Germany.

For many years we were satisfied from our observations upon the combinations, that there must exist in the race four simple or comparatively elementary temperaments ; but as no truth existed in the hypothesis which the ancients framed to explain it, and as we could not, with the moderns, agree to found a physiological condition upon a diseased condition of a normally healthy one—that is, we could not agree to regard a diseased condition of the bilious constitution as an independent constitution—we could form no conception of this fourth constitution ; and thus perplexed we continued, until we discovered that a very high endowment of the encephalic hemispheres, or a great development of the cerebrum, produced precisely the organic conditions and mental phenomena of the so-called melancholic temperament. The illustration at the head of this chapter was taken from Lavater. No one of our readers will probably ever see a specimen so strongly marked as the one we have presented ; but they may frequently see pretty close approximations to it among the unviable children of incompatible parents. When a good specimen is seen it fixes in the mind the idea of a cube, so square is the head. The great relative size of the cerebrum, the smooth surface of the skull, the perpendicularity or

projecting fullness of the forehead, and great development of the hemispheres of the cerebrum, will prevent any one from confounding the encephalic skull with any other. The complexion may be bilious, sanguine, or xanthous. The following portrait represents as good an illustration as will usually be seen, and then but rarely.



[FIG. 13.—MR. ANTHONY, OF CINCINNATI, OHIO.]

Like all who participate in the encephalic constitution, Mr. Anthony is fond of the study of science, and by his study and science has acquired the reputation of being the first Naturalist in the West, and he no doubt deserves the reputation. We esteem him as a friend and as a gentleman of science.

Three or four years since we concluded, from his very lean and feeble appearance, that science and he would not, could not, be companions but a short time longer ; but as he lived

longer than we had suspected he would—when we discovered the organic conditions of longevity, we concluded, we were just about saying that he never would die; but, seriously, it will be a long time first; he is destined to a long life.

Those who partake largely of this constitution should remember that study and sedentary habits promote its greater development and thereby render them relatively less vital and vigorous. They should be active.



[FIG. 14.—REV. J. MILLER, M. D.]

The preceding engraving represents a gentleman who approximated closely the encephalic constitution, but was

really a sanguine-encephalo-bilious, with the second element greatly predominant. He was a good physician, was very fond of the sciences, and possessed much knowledge of them; but, above all, he was a good man. By honest professors of religion, he was highly esteemed as a clergyman, but too candid and blunt for those who had more piety than morality. In his recent decease, the author lost a highly esteemed friend, and the country a useful citizen.

OF THE COMBINATIONS OF THE ELEMENTARY TEMPERAMENTS.

IN approaching this subject, it may be truly said that we are venturing upon an uncultivated field, playing the pioneer. Nothing definite or descriptive has ever been written on the subject. If authors be consulted on the subject, nothing can be obtained that can enable a student to infer the combinations; indeed, all that we can find amounts to about this: The sanguine man is physical perfection—a toy for the ladies—the creature of folly, extravagance, and dissipation; the bilious man is the only great one; the lymphatic is a disgusting sack of humors; and the melancholic is a poor, gloomy, miserable, liver-diseased wretch, whom it would be a mercy to dispatch. The primitive temperaments are but rarely seen. This being the case, students know neither where nor how to begin the investigation of the subject. Hence, there is not one-fourth of one per cent. of medical gentlemen who know, practically, any thing about it; and yet all admit its importance. Hence, it must be conceded that an accurate description and illustration of the combinations can not be an unacceptable service. How far we shall succeed, in the opinion of others, remains to be ascertained. This much we can say with candor: The

subject is so demonstrable with us, that students readily acquire our conceptions, and so thoroughly, too, that no two of them will differ in opinion as to what our opinion would be of the temperament of any given individual. They can give, at sight, the opinion we would give, if consulted. We admit that there is much in the subject to be yet discovered. We do not pretend to have done more than to have added much to that foundation which was begun by the ancients. The superstructure is yet to be erected.

CHAPTER V.
THE SANGUINE-BILIOUS TEMPERAMENT.
OF THE BINARY COMBINATIONS.



[FIG. 15.—ONER R. POWELL.]

IN this constitution the head is smaller, and the brain more dense than in any other variety of the species. A

sight of the skull at once gives the idea of compactness. The posterior lobes of the cerebrum, though small, are relatively more elongated than in the sanguine, but less so than in the bilious; and the anterior lobes are usually more vertical than in either of its elements; and this, we think, results from a less development of the organs of perception. The superciliary ridge is, invariably, less developed, less prominent, than in the bilious or sanguine. The lips are moderately thin, and of equal prominence. The cerebellum is never so developed as to lead to brutal excesses. The thorax is round; the abdomen is slender, but in fine relation to the chest; the person is slender, tall, and erect; the muscles are slender, but compact and strong; the bones are relatively larger than in the bilious or sanguine. All the muscular movements are very prompt; the skin, where protected from the light, is very fair; the hair is bushy and coarse, and thickly set upon the head, which, we believe, never becomes bald; and it may be black, red, or yellow. The complexion may be more or less bilious or florid.

The illustration we have placed under this head is the author's father, the most decided specimen of this constitution we have ever seen. In this relation, a brief memoir of him will be instructive; and then, as a pioneer of the West, interesting.

The subject of this memoir, as might be suspected from his portrait, is four-score and six years old; and such is his health, activity, and vital tenacity, that the writer thinks it even probable that he may live to be one hundred years old. He was born May 17, 1771, in Orange county, Virginia, near the Saddle-Back mountains. Of his paternal ancestry, he knows but little more than that they were of

that old family in that State which has sent the name into all the southern and south-western States. His maternal grandfather was an Englishman by the name of Kendoll, who settled in Orange county, upon a grant of land three miles square; but by what authority the grant was made, the subject of this memoir never took the trouble to inquire. His father, in a personal rencounter, was killed a few months before he was born, his only child. During the succeeding seven years, he, with his mother, lived with his grandfather, Kendoll. About this time she married Mr. Jas. Bush, who continued to live in the same vicinity for three years more, when he moved to New Virginia, as it was then called, to the vicinity of Russel's salt works. Young Powell was now about ten years of age, and his step-father desired he should learn the carpenter's trade, but he absolutely refused. For this disobedience, but, perhaps, more for the manner in which it was manifested, Bush struck him, and he left him, and went to the salt works, and hired himself there to sell salt and liquor, and, as emergencies might demand, to attend to the kettles at night. In this last service, all the rest he got was on the ground, between the kettles. It does not appear from the memorandum he furnished us, that he and his step-father got along very kindly together. The latter was not a man of education, and was either ignorant of the advantages of it, or too indifferent to them to make any provision for the education of his step-son; but he did not neglect himself, nor the means to advance himself, so far as he could command them. He procured such books as were requisite for his age and mental condition, and carried them about his person, and taxed those whom he found capable for instruction; and such was his activity and attention to

business, and such his desire for information, that the elevated and liberal-minded gentlemen of his acquaintance became his friends and instructors.

Mr. Bush, his step-father, after living nine months near the salt-works moved to Miller's iron works; and his step-son, to be near his mother, whom he loved—and to the present moment of his life he has remembered her with an almost idolatrous devotion—went with them. Here he soon became employed in cutting wood for the furnace, which, with his studies, he continued twelve months, when his step-father moved to Clarke county, Kentucky.

In the meantime, by the savings of his industry, he purchased a horse; and when he resolved to follow the fortunes of his mother he exchanged the horse for two rifle guns, as they were in great demand in Kentucky at the time. Upon his arrival at the residence of his mother, his step-father's brother cheated him out of one of the guns, and the other he bartered for a saddle and a pistol.

He was now about twelve years of age—too young, one would suppose, to take upon himself a man's responsibility; yet he engaged with Mr. Daniel Rainy to oversee his farm for him for one year. While thus engaged he made his books, as usual, the companions of his leisure hours. At the close of this term of service he found an opportunity for going west which he ardently embraced. In order to meet his expenses he engaged to clear seven acres of heavily timbered land. He attended school five days in the week, and labored on Saturdays, and of nights, by the light of a brush fire. In this way he prosecuted his studies for one year.

The country was rapidly filling up with settlers from Virginia, and all were anxious to give some attention to the

education of their children, and such was the confidence which all felt in the capacity and integrity of young Powell that he was employed to teach school for one year; he was now fourteen years old. During this period he bought a small tract of land, with the privilege of locating it so as to take none but good level land; to effect this it had to be bounded by many lines, and for surveying it he was charged \$15. This circumstance induced him to believe that surveying was a lucrative business, and he determined to understand it. As soon, therefore, as his time of service as teacher expired, he went thirty miles to a surveyor, with whom he continued until he became quite thoroughly acquainted with the business, theoretically and practically. He now returned to the neighborhood of his recent school and was employed to teach another year; and though only fifteen years old, besides ordinary school children, such as he had before, he now had about twenty-five young men students of Surveying and Navigation, qualifying themselves for usefulness in a new and boundless country which was rapidly being populated. Before the close of this year the Indians became troublesome, and as soon as his school terminated he became a volunteer soldier, for six months, for the protection and defense of the settlement at Muddy creek block-house.

The most of this service he rendered in the capacity of a spy, and he was, no doubt, placed in this service because of his prudent vigilance, well-known integrity, and almost unequalled personal activity. At the conclusion of this service, as a respite from the toil of the camp, he taught school again six months, and followed surveying of Saturdays, as at this time there was considerable surveying

required. At the expiration of this school he voluntarily became a soldier again for three months, and again served as a spy. At the close of this term he received a Captain's commission, and he made up a volunteer company of twenty-five young men, for a three months' service. During this term he and his men were principally employed in the spy service.

Besides these three terms of service, he frequently volunteered with parties, to pursue and chastize Indians who had stolen into the settlement and perpetrated mischief.

When the Indians became sufficiently chastized to permit the citizens of that part of the State to return to their quiet pursuits, Mr. Powell returned to school-teaching and surveying, and for both, it appears, he had acquired a partiality. He did not, however, have much to do about this time in teaching the very young idea how to shoot; for he had constantly large classes of young men in Arithmetic, Surveying and Navigation. In that early day in the history of Kentucky there was a great demand for those abilities which were indispensable to the protection of the country; consequently, the acquisition of such abilities became the ambition of the young men generally, more especially under the stimulating influence of the gentler sex, who never failed to lavish their approving smiles upon the one who proved himself the best able to protect and defend them.

Under such influences the time appropriated to mental rest at his school was occupied in the most athletic exercises, such as jumping, running, wrestling; and to these the citizens, on public occasions, added fighting, a frequent amusement in all frontier countries. The lightness of Mr. Powell's person, weighing at mature age only about one

hundred and forty-five pounds, the eagle density and activity of his muscles, rendered him as thoroughly the leader of his young men out of the school-house, as he was in it.

By the time the advancing civilization put a stop to these amusements, and the peace-breaking consequences to which they frequently served as an introduction, he had become fully as much distinguished for his physical abilities as he was for his mental qualities and acquirements, and considerably to his regret, for he never had an ambition so low as to desire the reputation of a champion. When he wrestled, it was for amusement; and when he fought, it was in defense of his person or character; and he has always been as prompt to this duty as he has been through life to those due his country and society. It is gratifying, however, to himself, no doubt, as it is 'o his family and friends, as he has ever been a peace-loving man, to know that he never found a man to lay him on his back, nor one to make him call for quarter—to cry, “Hold, enough!”

The Indians were still troublesome in the more frontier parts of the State. Nevertheless, he contracted with some Virginians to survey one hundred and twenty thousand acres of land, on the waters of Little Sandy, Tiger, Tiplett, and the head waters of Licking river. As being essential to the execution of this contract, he hired one Indian spy, one hunter, two axe-men, two chain-bearers, and one camp-keeper. Sometimes they had no bread for weeks; sometimes no salt, and sometimes scarcely any thing, for although game was plenty, in consequence of the spy finding signs of Indians in their vicinity, the hunter would not shoot; and frequently, too, in consequence of a report by the spy, or hunter, of Indians on the trail, they would sleep at night in

ambush, without fire ; and when too cold to sleep, under such circumstances, they would exercise themselves to keep warm ; and when ordinary motion would not suffice, they would labor at climbing trees feet foremost. The winter became very severe, and his men so much jaded, that, in order to keep them, he had to break the ice with his compass-staff, when it would not bear their weight, and carry them over. Their sufferings were greatly increased by a neglect, in preparing the outfit, to put up a proper quantity of camp clothing. His bed, when snow covered the ground, consisted of a pile of brush ; upon this he spread his great-coat, and then reposed on one side of it, and covered with the other. In the morning, nothing separated him from mud and water but the brush. The work had to go on. He could not afford to delay at an expense of five dollars a day to his men. In these exposures, he frequently got his ears, fingers, and feet, badly frosted. This expedition was prosecuted between two and three months, or during the hard weather and low water, when it was abandoned, to be resumed under more favorable circumstances. While the surveys were going on, Mr. Morgan and others joined them upon a hunting expedition ; and as he was unable to walk, from the frosted condition of his feet, Mr. Morgan loaned him his horse, and he went to Morgan's station ; and while recuperating there, he taught a young man Surveying. As several months had to elapse before returning to finish his surveys, he employed his time in teaching classes of young men, in various places, Surveying. At length he returned, and finished his surveying contract, when Mr. Coleman, one of the proprietors, made him a present of one hundred acres of land, which he sold for a horse before he reached home,

which, at that time, was with Abram Byrd, Esq., in Bourbon county, Kentucky, near Riddle's Mills.

He again resumed school-teaching, and Saturday surveying. The former he found to be lucrative, by the patronage he obtained from young men. At length, May 4, 1797, he married Mary Ann, the second daughter of Abram Byrd, Esq. He was now worth probably \$1,000, and by his wife he obtained some money, and a negro girl, and lived with his father-in-law something more than a year. In the meantime, he purchased one hundred acres of land on Licking river, opposite the mouth of Tiplett's creek, on which he built a log cabin, and cleared a few acres of ground. As he had but one neighbor nearer than eighteen miles—Morgan's station—he found it to be a troublesome job to get his house up, and the logs off his ground. Such trees as were too large for him to manage, when felled, he climbed and deprived them of their brush, to prevent them from shading the ground; and with the brush the ground produced, he inclosed it. As may be readily imagined, his house was small, rude, and unfinished. The spaces between the logs were not, to use the frontier phrase, "chinked;" and the second floor, which served also as a ceiling to the chamber below, consisted of rived boards, commonly called clapboards. To this place he moved his young wife and negro girl. At the time he moved, his father-in-law moved to Natchez, on the Mississippi river. It was in this wild and neighborless log cabin that the author commenced his observations, January 8, 1799.

In about a year he sold this place, and bought land in Shelby county, Kentucky, and moved to it. Here he lived six or seven years, and found constant employment in

teaching and surveying. While in this county, he bought several negroes; and, connected with one of them, there is a circumstance of too much importance to be passed over silently.

He went to a general muster in that county, for the purpose of trying to learn where he could buy a young negro woman. Almost the first acquaintance he met on the ground was a Baptist clergyman, and he made the inquiry of him, and he answered affirmatively, adding that he had for sale just such a woman as he wanted. A bargain was soon made, and the money counted out and paid over to the parson. As Mr. Powell did not believe that a parson, and more particularly a Baptist one, would practice a fraud upon him, he took his word for the health and capacity of the woman, and received no bill of sale. The parson promised to send her to him the next week, and he did so; but instead of being the capable, handy girl as represented, she was an idiot; could do nothing except steal. At this she was exceedingly adroit. Although he was as wakeful as a cat, she could steal from under the pillow on which his head reposed. She would steal a ham of meat from home, carry it in her hand behind her, and go among the neighbors and beg for more. Thus she proved for several years the greatest pest that ever tormented a family. When confined in a room by herself, she would stand and pound at the door, and make such a noise that no one could sleep within a quarter of a mile of her. No fire could be permitted in the room where she was. She could be made useful in no way. No one would have her as a gift. The family had to bear with her. At length one of the negro men killed some squirrels, of which all the negroes partook, and she got a fragment of

the skull of one of them into her throat, which terminated the trouble she constantly was to others. How far this parsonial fraud prejudiced him against religion and religious persons, can not now be ascertained; but we think it probable that he has placed but little confidence in religious professors since. But of this again, by and by.

In this county he was liberally patronized, became generally esteemed, and even popular. But he could not consent to make it the abode of his life; and in 1808, we think it was, he moved to Campbell county, within a mile of Newport, Kentucky. Here he bought land, and lived one year. When he came to this place, he discovered that he was a close neighbor to Dr. Stubbs, who was quite celebrated as an astronomer and mathematician. This delighted him very much. The Doctor agreed to teach him the calculations of partial and general eclipses, but failed to do so, for the want of ability. Being thus disappointed, he went at it upon his own resources, and succeeded; and between that time and the present, he has been the teacher, in practical Astronomy and Mathematics, of a large proportion of the professors of these sciences, who have found situations in our western colleges and universities; and to this hour, such studies constitute a passion with him. Near the close of this year, he bought land in the county, which is now known as Kenton, within two miles of Cincinnati. As usual, he embarked again in school-teaching and surveying. In this county he has continued ever since. In 1816, Messrs. Gano & Co. purchased the farm of Mr. Thos. Kennedy, and converted it into the present city of Covington. They employed the city surveyor of Cincinnati, and the surveyor of Hamilton county, Ohio, to lay it out; but they could not

make its streets range with those of Cincinnati, which they desired to do. This troubled considerably the proprietors, and they spoke of it to Judge Robinson, who lived in the vicinity of the then site of Covington; upon hearing their complaints, he told them that if they would employ his neighbor, Esquire Powell, they could have the city laid out to their notion. They were a little incredulous; but as they had no other alternative, they sent for him, and he succeeded to their satisfaction.

In 1810, he was commissioned, by the Executive of the State, a Justice of the Peace, a very important office under the then Constitution of the State. This office he held many years, about twenty-one, or until, by seniority of office, he became the Sheriff (this was in 1831) of the county. When he retired from this office, every obligation it imposed had been discharged. During many of his first years in this county, he pursued school-teaching, surveying, and farming; but for several of his last years he has only overlooked his business and traded some.

By the industry and frugality of himself and wife, he accumulated an estate, which, if it had not from time to time been divided among his children, would have amounted to not less than \$180,000. They raised nine children to become the heads of families. At this time it is very probable that no one can present a claim against him to the value of ten cents. Furthermore, we believe that he never had to pay cost on a law-suit, or interest on the use of money.

His promptitude and punctuality have been, all his life, matters of general remark. In the history of the race, but very few men have lived so just and law-abiding a life; and yet his sympathies with his race have been few and feeble,

although he has always been an obliging neighbor. In morals, he has lived in a great degree moral; we think that his life has been eminently so; but others may think differently, because he has been heard to use profane language. This use we admit to be vulgar, but unless it prove injurious to some one, it can not be deemed immoral. In religion, or rather in theology, he is a Deist. He has always manifested a strong religious sentiment, amounting sometimes, we have thought, almost to superstition. Upon this subject he never conversed freely until recently. The author was twenty-five years old before he knew his father's opinions on the subject. He believes in an all-wise and powerful Being, as the author and ruler of the universe, and he believes, also, in a future state of existence, and hopes, for himself, to have the privilege of devoting eternity to visiting the multitude of orbs that are scattered through the infinitude of space. Very few Christians have a more cheering hope with reference to the future than he has. We are of the opinion that his unbelief in Christianity has been occasioned by the influence which mathematics has had upon his mind. A mind naturally skeptical has been trained to receive nothing that is not sustained by evidence as conclusive as the demonstrations of mathematics. No theology admits of such evidence, not even Deism, nor even the existence of the Deity. As he has lived the life of a Deist, we have no doubt but that he will die the death of one.

In David H. Shaffer, (Fig. 16,) a citizen of Cincinnati, we have an illustration of the xanthous variety of the bilious with the sanguine. His complexion, of course, can not be but little removed from that of the sanguine; but, like sanguine-bilious men, his muscles are small and dense, and his



[FIG. 16.—DAVID H. SHAFER.]

features rather sharp. Mr. Shaffer is a naturalist of considerable notoriety. His benevolence and generosity in assisting all who desire to study the subject, has been, during our acquaintance with him, a matter of our highest admiration. As a collector and preparer of the specimens of natural history, he is, perhaps, the most neat and careful we have ever known; and through him many of the cabinets of both Europe and America have been enriched. He also draws and colors the objects of natural history with much fidelity and beauty.

Those who may desire any thing from this section of country can readily obtain it through him by exchange or purchase.

He is eminently practical, has no penchant for speculation or hypothesis.

Powell, the distinguished pedestrian of London, was a

fine illustration of this constitution. In the English "Box-ania" there are several good specimens of it, among whom is Bill Neat, an English Champion. The battle he fought that gave him his title of English Champion, was with Thos. Hickman, commonly called the "gas-light-man." Hickman rested his hopes upon his science; Neat, though not without science, placed his reliance upon his muscular strength and activity. The same is well expressed in the following lines:

" The tiger rush of Gas was known,
His science none derided;
The lion's strength was Neat's alone,
- We on his game confided."

Men of this constitution are generally so light that their strength is usually under-rated, more especially by those who have large muscles. It was in this way that Hickman was deceived in Neat; when he first saw him, he said, in allusion to the contemplated fight, "O, I'll take the shine out of him in seven minutes!" Hickman is not the only man who has been thus deceived.

As another illustration of this constitution, we will cite the negro woman who was exhibited in Cincinnati in the winter of 1834-5, as a curiosity, because of her age—127 years. The documentary evidence presented, and her personal indications of age, render it probable that she was as old as represented to be. She was said to have been a nurse of General Washington. Her vision was entirely gone, but her hearing was good; she had not walked for many years; her toe-nails were about an inch in length and nearly half an inch in thickness. She was very pugnacious; and we have found pugnacity to be a general attendant upon this constitution.

On public occasions, more gray-headed men of this constitution may be seen than of any other; but bald-headed men of other constitutions may, probably, be seen. The head in this constitution very rarely becomes bald, but the truth is, no other constitution possesses, so generally as this, so high a vital tenacity. According to Sir Marshall Hall's doctrine, this constitution is of high dynamis, but of low stimulus; that is, it is not attended with vigorous life, but tenacious life. It exceeds all other constitutions in its capacity to endure muscular exercise; it makes the best pedestrians, racers, and wrestlers. Very few constitutions—



[FIG. 17.—MR. HENRY COCHEU.]

none except the bilious and bilious-encephalic—bear calomel better than this ; and yet persons of this constitution occasionally lose all their teeth by it.

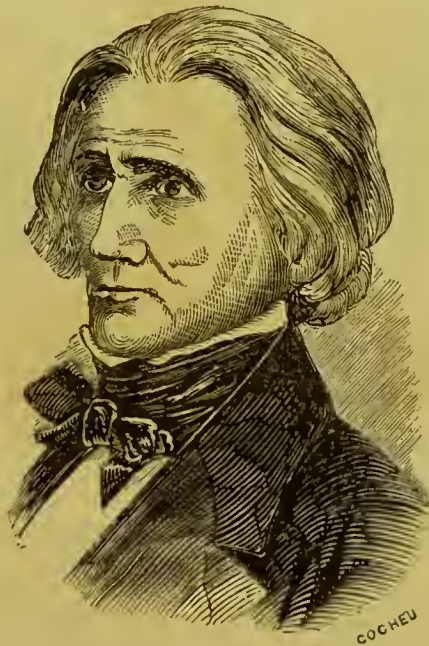
Mr. Cocheu (Fig. 17) is of this constitution. He executed the most of the engravings which illustrate this work. He is not, perhaps, a first-rate engraver, but he is a good one, and what is better, he executes his work per contract, in both time and style. He is one of the cleverest men whom England has recently sent us. We are entirely willing that she should send us one hundred thousand more of the same manufacture, although we are a strong advocate of the American party, politically. We are willing to divide our political privileges with all such men.



[FIG. 18.—PROF. Z. FREEMAN.]

Prof. Z. Freeman, whom we now introduce as another illustration of this constitution, was born in Liverpool, Nova

Scotia, July 17, 1826. In 1846 he visited Buffalo, New York, where he continued eight months as a student of Medicine, and attended one course of lectures in the Allopathic School of Medicine, in that city. In the fall of 1847, he came to Cincinnati, and became a medical student in the school in which he is now a Professor, and graduated in the following spring. During the ensuing summer and fall, he lectured in the Rochester, New York, Medical College, on Anatomy and Operative Surgery. Thus we find him a public teacher of these sciences, at the early age of twenty-two years. He returned to Cincinnati and became the demonstrator of Anatomy in his alma-mater, during the session of '48-9, and at the close of the session, he returned to Rochester, and became a teacher, in that school, of Anatomy and Surgery; and while there he received the



[FIG. 19.—UNKNOWN.]

Professorship of Anatomy in the medical department of the Memphis Institute, where he continued in the duties of his Chair and the practice of Medicine until the spring of 1851, when he received the Professorship of Anatomy in the Eclectic Medical Institute of Ohio, and since then he has accepted the Chair of Surgery in the same institution.

We have heard many good Professors of Anatomy, but as a teacher, we have heard no one who was superior to Prof. Freeman. He loves his profession; and if he shall continue to cultivate it as zealously as he has done, we do not think it too much to predict that he will become the anatomist and the surgeon of our country. He is still young, and is now excellent in both departments.

Figure 19 is also a fine illustration of this constitution; but we have lost the person's name.

We present J. Milton Sanders (Fig. 20) as another illustration of this constitution. His bilious element, however, is the xanthous variety of it. His person is small, light, fibrous, and dense. Some time before he left Cincinnati, or nearly a year since, and with reference to this work, we obtained from him a memorandum, embracing some important events of his life, and his most important discoveries in science; but in consequence of a confinement of more than eight months to our chair and bed, from an attack of hemiplegia, it became lost, and so did about half the manuscript of this work; the latter we had to re-write, but we have no remedy for the memorandum; we therefore have to introduce his portrait, without that interest in the way of commentary for which we had a year since prepared ourself. The loss is not to him but the public; for the history of his labors in chemical science would be truly interesting, and some of



[FIG. 20.—J. MILTON SANDERS, M. D., LL. D.]

his discoveries are not only interesting, but truly valuable; and he prosecutes the subject of chemical science as passionately as my father does mathematics. His intellect is also highly mathematical.

His mind is better adapted to chemical science than any other one we ever became acquainted with. But, unlike

most scientific minds, his is, in a high degree, literary also.

While he was a Professor of Chemistry, in the medical department of the Memphis Institute, the charter of which endowed it with university privileges, the Trustees, some of whom were highly literary, and consequently capable of appreciating literary abilities and acquirements, conferred on Prof. Sanders the honor of L.L. D. He is now Professor of Chemistry, in the Eclectic Medical Institute of Ohio.



[FIG. 21.—DR. GREGG.]

As another illustration of this constitution, we present Dr. Gregg. In him, however, the bilious element predominates. He is exceedingly dense and fibrous. He has been three or four times across the plains and mountains

between California and the States. If we were going to California by land, of all the gentlemen with whom we are acquainted, we would prefer him as our companion. The danger and toil of such a tour constitute an enterprise just to his taste. He has great energy and a safe judgment; and the latter will be good in any position in life. We esteem him as a gentleman of worth, as one who has the courage to do his duty, and the energy to resist temptation to error or crime; as one who will prove to be a valuable member of society, no matter where placed, or how circumstanced.

As another illustration, we may cite Nicholas Coperricus,



[FIG. 22.—MRS. COCKERELL.]

and Hannibal, among the ancients. This constitution is well adapted to chemical, mathematical, astronomical, military, and naval sciences.

In this lady (Fig. 22,) the sanguine element so predominates as to render her a pretty fair illustration of the sanguine constitution. The combination, as it now obtains, forms one of the very best of constitutions. With reference to this lady, we shall have more to say upon another occasion

CHAPTER VI.

SANGUINE-LYMPHATIC CONSTITUTION.



[FIG. 23.—DR. BILLMYER.]

IN this class of the white species of our race, the skin is white and clear, and apparently translucent, with the delicate glow of the rose in the cheeks. The expression of the eyes is generally soft and agreeable. Their color is but little above a sky blue. The hair is light, and rather thin, and soft; the lips rather thick, and of equal prominence; the

nose rather short, and straight upon the bridge, or dorsum. In this respect a variation may exist in favor of the predominating element.

The outline of the person is full, plump, and soft; the motions of the body are rather slow, and somewhat waddling; the back of the neck is broad, and so is the entire base of the head; the temples are full, and often even to prominence; the corona is round, but not expanded, and the whole is considerably globular; the superciliary ridge is sharp, and less developed than in the bilious-lymphatic. In the eyes of lean and dark complexioned men, the females of this class appear bewitchingly beautiful and fascinating. If the men be bilious, or sanguine-bilious, they should suffer themselves to be captured by the fair charmers. They will not, probably, ever repent of it.

The nervous irritability and restlessness of this class, and its tendency to crime and brutality, render it, in our opinion, the most unfortunate of the combinations. For talent, learning, and morality, very few become distinguished. So few rise above the common and criminal walks of life, that it is very difficult to obtain illustrations of it. We acknowledge, however, that the class possesses many valuable individuals, and, as one of them, we may name Judge Story, of Massachusetts. The *American Portrait Gallery* represents him as a fine specimen of this constitution, and if we could have found a copy of that work, we would have had an engraving of him, to illustrate this temperament. From a print we have seen of a bust of him, we conclude that he lost much of his lymph toward the close of life. We have not seen a good resident specimen of this constitution in the valley of the Mississippi. Many of them may be found in

Maryland and Pennsylvania. We found a greater per cent. of this class in the States' prisons of the two above-named States, than of any other. We find occasionally among our emigrant Germans a pretty fair illustration. The English "Boxania" does not furnish an illustration. Their predilection is not for fighting, but rather killing. We were acquainted with a talented and excellent divine in Baltimore, of this constitution, who, at any time, would walk a mile to see a house burn. We had a highly-gifted medical friend in that city, Prof. Miller, of this class. He is dead.

The illustration of this constitution we have placed at the head of this article, is a young medical gentleman from Maryland. He was for several weeks a private student with us. In the study of this subject, we have had many students, but never one who progressed with the ease and rapidity that he did. When he left us, he could at sight designate the temperament of any one whom he met. He is a brilliant young man, and though we think him to be too impatient to make a profound philosopher, yet we think that he is destined to become one of the first of medical practitioners. While with us, he gave no indication of being influenced by any other than the most correct of moral motives; his whole deportment was that of a gentleman. We wish him every possible success.

CHAPTER VII.

THE SANGUINE-ENCEPHALIC TEMPERAMENT.



[FIG. 24.—J. F. FISK, ESQ.]

IN this constitution the hair is light and rather fine ; the eyes are of a pale blue ; the lips are of moderate thickness, the inferior being slightly the more prominent ; the

nose is slender and straight on the dorsum, unless one of the elements should greatly predominate, and then it will partake of that element. The skin is fair, but less clear than in the sanguine-lymphatic; the person is light and slender; the muscles are thin and more than ordinarily flaccid; the bones are small and have but slight muscular impressions. The lateral portions of the cerebellum are fully developed, and therefore the neck is thin and comparatively small. The cerebrum is generally large, and all parts of it are pretty fully developed, except the base. The lateral portions of the head are flattened, more especially in the district of the vegeto-vital faculties; that is, anterior to and about the ears. The temples are even or depressed; the forehead is nearly vertical and superiorly expanded; and anteriorly superiorly, usually full and prominent. The hemispheres, like the forehead, are considerably expanded, and the base and top of the head are included between two very nearly parallel lines. No function in this constitution, whether animal, vegetative, or mental, is usually vigorously performed.

This temperament, like one of its elements, is not well adapted to the practical conflicts of life, nor is it fitted for the development of science. This class of persons is measurably confined to schools, colleges, and the three professions. The less gifted of them never take rough and rugged trades. They are jewelers, tailors, clerks, etc. In this class are frequently to be seen learned and literary men, and occasionally a painter or a poet. They are very generally conservative, and perhaps for the reason that their constitutional force is not adequate to the production of feelings that would desire anarchy, confusion, or violence

of any kind. They are generally very civil and law-abiding. They are not generally the friends of revolutionary movements. We express this only as a general fact, to which, of course, there may be many exceptions. As illustrations of this constitution, we may cite W. White, D. D., formerly of Philadelphia; Cowper; Channing; Dr. Rush; Voltaire; and, surely, they constitute a literary constellation.

In Voltaire, the encephalic element considerably preponderated, and in Dr. Rush the sanguine was in the ascendant. J. F. Fisk, Esq., whose portrait heads this chapter, is a member of the Covington, Kentucky, bar. He and his partner, Mr. Cambron, known as the firm of Fisk & Cam-



[FIG. 25.—MR. BAER.]

bron, are doing a lucrative business. Of all the men whom we have known, we have never known one who was more industrious or indefatigable in the prosecution of his business, than Mr. Fisk. Merchants and others who have any business in Kenton, or its neighboring counties, can not confide it to more careful or vigilant men than the above firm. We are of the opinion, that Mr. Fisk is one of the most shrewd and best legally informed members of the bar in that part of the State.

The engraving of Mr. Baer, (Fig. 25,) we present as another illustration of the sanguine-encephalic constitution. Twenty-five years since he was a more balanced illustration than at present. The sanguine element has much increased upon him. In that time his life has been considerably laborious; hence the increase of the sanguine element. He is one of the remarkable and very useful men of our country. He was educated, we believe, to the blacksmithing business; but in Baltimore, where we had the advantage of his friendship, and the frequent pleasure of his society, he was a manufacturer of every variety of chemical that the wants of the country demanded. And now he is one of the ablest agricultural chemists of our country; and in this relation he is constantly making himself useful. His residence, we believe, is Sykesville, Maryland. His Christian name we have forgotten. His forehead clearly shows that he is not of the sanguine constitution. It shows more: namely, that the encephalic element is prominently present.

CHAPTER VIII.

ENCEPHALIC-LYMPHATIC TEMPERAMENT.

WE have never seen a specimen of this constitution, and we can scarcely believe it possible that such an one can be produced in this country, or, readily, in any other. In the study of thousands of prints, we have seen but one that we could not place consistently under some other head. As the character and person of this combination can be inferred from its elements, and as twenty million of inhabitants do not, probably, produce a single illustration, it can not be considered to claim further attention than we have given it—a place in our classification.

As, however, the sanguine-encephalic-lymphatic constitution is frequently met with, it is possible, and even probable, that cases may occur in which the encephalic and lymphatic elements may so preponderate, that the individual should be regarded as encephalic-lymphatic.

Inasmuch as we have become satisfied that both the encephalic and the lymphatic temperaments are always founded upon the bilious, or the sanguine, or some combination in which one or the other of them is an element, we have now no difficulty of conceiving of such a temperament as the encephalic-lymphatic.

An atmosphere as humid as that of most parts of Holland, would render any constitution lymphatic in a few generations. The low lands of Louisiana are also favorable to the production of the lymphatic constitution; and hence,

perhaps, the reason why we find many pretty good specimens of it upon them.

Those who are born with a cellular tissue that is favorable to the production of the lymphatic constitution, if placed in a dry and healthy atmosphere, will become obese rather than lymphatic.

The bear goes into his hybernacle in the winter very fat ; but by spring his fat becomes replaced by lymph. Under proper circumstances, a man, no doubt, as well as the bear, may become either obese or lymphatic, or one may replace the other.

The mere presence of lymph in the human system appears so much of an inconsiderable circumstance as to render it of little importance to constitute a temperament ; and yet without it there are some portions of the earth's surface that could not be inhabited by the race. And though apparently a mere circumstance, it is very frequently an exceedingly mischeivous attendant upon marriage alliances—playing the very deuce with the progeny. Though our knowledge of this subject is very unsatisfactory at present, we can do no better than to allow it to rest as it now stands. We should be prudent enough, however, to make a proper use of the facts we have in relation to it, because those who shall disregard them will be sure to suffer.

CHAPTER IX.

BILIOUS-LYMPHATIC TEMPERAMENT.



[FIG. 26.]

THIS class of our race have the lateral diameter of the head, lips, and the occipito-frontal diameter of the head greater than in the sanguine-lymphatic. Like all the varieties of the lymphatic there are no sharp angles about the head, face, or person. The whole approaches an oval; the superciliary ridge is well defined, but not so prominent nor sharp as in the sanguine or bilious. The superior sentiments are usually well developed, giving a handsome finish to the

top of the head. The forehead usually recedes, but less than the bilious; the posterior lobes are of medium length and breadth; the cerebellum is well developed, but laterally not so much as in the sanguine-lymphatic. The person is full, plump, and round; the nose is respectable for size, and though usually straight on the dorsum, it is sometimes aquiline, or pugged; the lips are tolerably thick, and of equal prominence; the hair is usually fine, and brown; but when the bilious element is xanthous, it will be coarse and yellow. In the first, the complexion is dark or bilious, and in the second, more or less florid, as in President Fillmore. The English "Boxania" furnishes one illustration of this constitution. He sustained the championship of England for many years. This shows that this constitution is compatible with both muscle and action. As a class, this compares favorably with any other for usefulness and propriety of deportment. Too many of them love beer, and love it too much.

We have presented (Fig. 26,) the portrait of the Chief Justice of Oregon, whose name we have forgotten, as a fine illustration of this constitution. Fig. 27 is the portrait of a lady in Cincinnati.

We regard this lady as another excellent illustration of the same constitution; and when we saw her daguerreotype, we thought her a fine specimen of both her sex and race. Many brunette ladies of this constitution are to be found in Louisiana, and very handsome, too—usually of French or Spanish extraction. We have also been informed, that many very handsome ladies of this class are to be seen in Mexico; but if we can rely upon the statements of travelers, Persia is the country in which to look for this class of ladies in perfection. We have a young female friend in



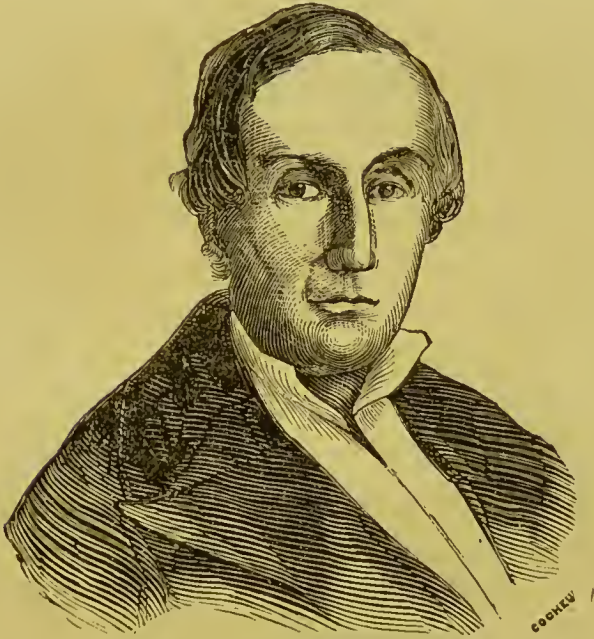
[FIG. 27.—A LADY OF CINCINNATI.]

Covington, Kentucky, who belongs to this class, and who, for beauty of eyes, and excellence of character, will compare favorably with Miss any one else.

As further illustrations of this constitution, we may cite Raphael; General Nathan Greene; W. Pinkney; Rev. L. L. Hamline; Aaron Ward, of New York, ex-member of Congress; ex-President Fillmore; but his bile is xanthous; complexion rather florid.

CHAPTER X.

BILIOUS-ENCEPHALIC TEMPERAMENT.



[FIG. 28.—DR. SAMUEL GEORGE MORTON.]

THE gentleman above represented was known, generally, as the American Ethnologist. For the cause of human science, he died much too soon. He was a good illustration of this constitution. He did not possess quite enough of vital vigor, and was quite deficient in vital tenacity, as his untimely death has shown. His death produced a blank in our country which will not be speedily filled. This constitution may be emphatically regarded as the temperament of

philosophy. In this class are to be found some of the most distinguished philosophers of every age. By a union with the encephalic, the impatience and irritability of the bilious are removed, and a larger development of the front lobes is secured. It is incomparably more favorable to the development of a highly masculine character, than the sanguine-encephalic.

In this constitution, we find heads which have an occipito-frontal diameter as high as eight and a half inches. Laterally, they are flattened, as a general fact. The anterior and posterior lobes are highly developed in length; but it is not common for them to be highly expanded at the base. The cerebellum is not, laterally, so highly endowed as to incapacitate for sedentary habits, to any required extent, and not so feeble as to deny to the possessor a respectable share of muscular ability. When the encephalic element preponderates, as it very frequently does, then the cerebellum is feeble, and so are the animal and vegetative functions. No constitutional class of the race furnishes such extremes in strength of character. Some are guides to the race, while others have scarcely force enough to maintain existence; and yet they are intellectual; that is, their intellects act correctly, and even profoundly, but slowly and feebly. In this class the whole forehead is fully developed, and as with all who partake of the encephalic element, the parietal or superior lateral portions of the hemispheres are quite prominent. The intellectual and moral capacities of this class so preponderate over the propensities, that they are but seldom seduced into gross vice or crime. Very many of the distinguished names which physiologists in general have designated as bilious, were of this constitution.

As illustrations of this constitution, we may name Lord Bacon; Prof. Caldwell, late of Louisville, Kentucky; Prof. Jackson, and Prof. Chapman, both of Philadelphia; the author, Judge Beverly Tucker, of Virginia; and Julius Brace, who is represented by Fig. 29.



[FIG. 29.—JULIUS BRACE.]

We have had a pretty intimate acquaintance with Mr. Brace for several years, and we have come to the conclusion that no one can know him and not esteem him. We have found him usefully acquainted with almost every subject of science. We have the acquaintance of no gentleman who is so generally informed. He is highly social. His conversation is very generally instructive, and yet very few

gentlemen are less pretending. Columbus was of this class; also, Dr. J. D. Godman.

We will conclude this article by presenting the portrait of a female illustration, Mrs. T. Hartman Kinsey, M. D., who is represented by the following cut



[FIG. 30.—MRS. T. H. KINSEY, M. D.,]

(NOW MRS. T. H. KECKELER, M. D.)

This lady merits a place in a work of this kind. She is essentially feminine in all the outlines of her person and feelings, and yet her intellect has a masculine grasp. She

has been a student upon this subject for several years, under our guidance. She is now familiarly and practically acquainted with it. She designates temperaments readily; and those who may desire information upon the very important subject of marriage compatibility of constitution, may safely obtain it from her. In this department of the subject she is, and has been, deeply interested; and with reference to it she has rendered us important service in procuring the illustrations of this work. We have also a very favorable opinion of her abilities as a medical practitioner. She has labored to make herself useful, and has succeeded, but will succeed in a more eminent degree, if industry can effect it. She is now doing a lucrative business in medical practice. We regret that the engraving does not do her justice in any respect.



[FIG. 31.—A FRENCH PHILOSOPHER.]

We have lost the name of the preceding illustration (Fig. 31;) but that is of no consequence; it is a good one. Mr. Kirkland, better known about Cincinnati as the street preacher, is also a strongly marked illustration of the bilious-encephalic temperament.



[FIG. 32.—KIRKLAND.]

CHAPTER XI.

THE TERNARY COMBINATIONS.

SANGUINE - BILIOUS - LYMPHATIC TEMPERAMENT.



[FIG. 33.—JUDGE GREEN.]

THIS combination produces a greater variety than most of the others, particularly in our middle States. Illustrations of it abound plentifully in every walk of life, in every grade of society, and in every degree of virtue and vice, and always practical. The individuals of this class are very distinguishable from all others while living; but the differences between the crania of this and those of the

others are much more easily perceived by a practiced eye than described.

In the living subject of the white race the person is full, but very rarely handsomely finished. The head is larger than is common to other classes in general. The eyes are of a dark bluish-gray color. The hair is rather coarse, brown, or sandy, or yellow; the skin very fair, when excluded from the light on the face and hands; when exposed to light it approaches a tan color. The nose is respectable for size, sometimes elevated upon the dorsum in the Roman style, sometimes pugged, and sometimes amorphous, defying description. The hair is usually very bushy. Very few of this class can be called handsome, either male or female; but some of both are quite good-looking. Their muscular movements are not graceful, yet they possess much strength, and are capable of considerable action. The skull, however, when the components are even tolerably well balanced, can not be mistaken for either of the elementary temperaments, nor for either of the lean combinations. All of the projecting parts and processes on the base are rough and strong, exposing strong muscular impressions. The superciliary ridge is rough and projecting. It is less elevated and finished about the corona than the bilious-lymphatic. It is not so globular as the sanguine-lymphatic. It is larger than the sanguine-bilious, less angular than the sanguine-encephalic, less prominent in the anterior lobes, more developed in the cerebellum. The illustration we have presented is the Hon. Judge Green, of the United States Court, a very good-looking gentleman, and withal a talented one. As other illustrations, we may cite Prof. John King, of Cincinnati; Profs. Hare and Gib-

son, of Philadelphia; Jacob Strader, of Cincinnati; Pope Leo X.; Baron Lanay, Military Surgeon of Bonaparte's Campaigns; Stephen Girard, late of Philadelphia; Maj. Gen. Henry Knox; Dr. Spurzheim; Lawrence Kearny. There is a larger per cent. of this class in our State prisons than of any other. They are always ready for a riot or any other amusement that may hazard limb or life. They generally possess vigorous life. If the company and occasion suit, there are but very few of them in any walk of



[FIG. 34.—MRS. RICE.]

life who would refuse to participate in a spree. They love frolic and fun. They are generally social and generous.

Mrs. Rice (Fig. 34) presents a good illustration of this constitution, except that the recent loss of several of her children has caused an absorption of some of her lymph.

CHAPTER XII.

SANGUINE-ENCEPHALIC-BILIOUS TEMPERAMENT.



[FIG. 35.—NAME LOST.]

THIS is another numerous class, not more useful, perhaps, but less mischeivous than the preceding. We have found it the most crotchety class that is embraced by our subject. While many in it possess broad and splendid talents, a

majority are but little more than bundles of agreeabilities and disagreeabilities. With us the latter preponderates. This temperament is highly artistic. The sanguine-bilious elements endow this constitution with much muscular strength and action. In these respects it is inferior only to the sanguine-bilious. The varieties in this class are very numerous. At one extreme, we have a high grade of the encephalic, and at the other, the sanguine-bilious. The complexion is the same as the sanguine-bilious or sanguine-bilious-lymphatic. The head is larger than that of the former, and about the same as that of the latter ; but the cerebellum is less, and the hemispheres much more expanded, and the anterior lobes more elevated and expanded. The superciliary ridge is rough and sharp. This constitution presents much liability to passive apoplexy, encephalitis, and meningitis, and many of them leave this world on that broad road called phthisis. Most of them do pretty well for vital force until near the meridian of life, and then they frequently require more than they have ; and then, to compensate for the deficiency, ardent spirits are resorted to. Thus many useful men are cut short in their usefulness. A circumstance happened with a gentleman of this class in Holly Springs, Mississippi, that is worth recording as an admonition to others of the same class.

Alfred H. Powell, a highly encephalic specimen of this class, who had a large cerebrum, feeble cerebellum, as is usually the case, and small, long neck, called upon us for our opinion. We gave it to him in writing, and among other things cautioned him strongly against every variety of intemperance, in both eating and drinking, assuring him that he

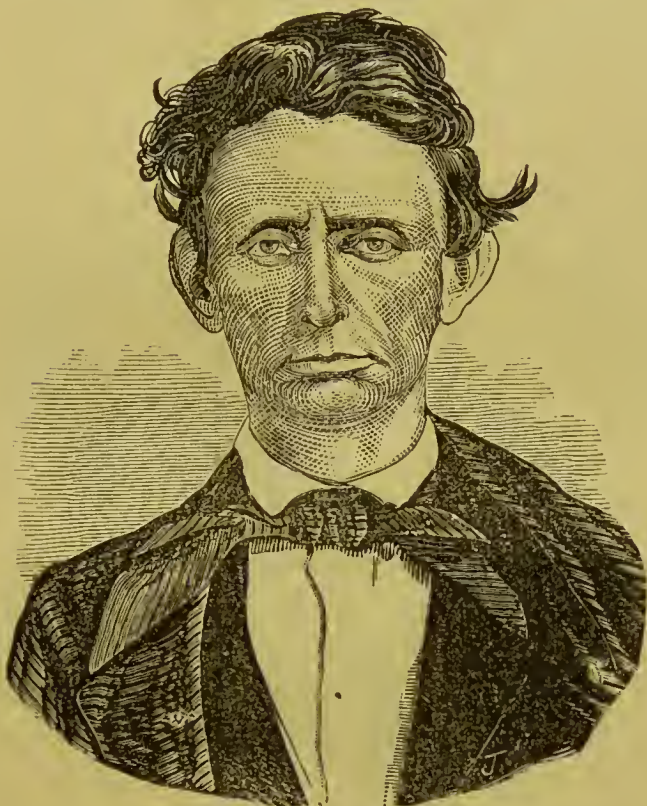
was strongly liable to apoplexy from excess in these respects. He took our opinion, and showed it to the most distinguished medical gentlemen in the city. They told him that they did not question our abilities as a phrenologist; but that we were, beyond any doubt, a poor physiologist, and assured him that such a man as he was never was known to have had apoplexy. In a month, within two or three days, more or less, he died of apoplexy. Previously, by a week or so, he attended a neighboring court, and kept himself nearly drunk for about a week, and then restraining himself to a very great degree, or almost entirely, went home, took a hearty supper of pickled oysters, cucumbers, and also of bacon-ham, and when he rose in the morning, was seized with apoplexy, and died. It is now clear that if his city medical advisers had not thought us so ignorant as a physiologist, Mr. Powell's usefulness might have been long preserved for his country. If they had confirmed our opinion, he would have been more prudent by their advice. They depreciated the value of our services to the community, and thus injured us and all others who were influenced by their opinion. Professional gentlemen should be very careful how they express opinions about matters of which they are not demonstrably certain. If we are not the first to treat of passive apoplexy, we are certainly the first to designate a proper subject for it, and, with the exception of those who have had instruction from us, we are now, probably, the only one who can select out of society those whose organization renders them not predisposed, but liable to it. We do not know the gentleman whose portrait we have presented as a fine illustration of this constitution; but this does not lessen the value of the illustration.



[FIG. 36.—HON. E. W. M. KING.]

We are intimately acquainted with the gentleman who is represented by the preceding portrait, and it is a good likeness. His forehead shows most unmistakably the presence of the encephalic element. Nevertheless, he has so much of the sanguine and the bilious elements as to be a strong and muscular man. They also impart to him much force of character and capacity for bold enterprise. The three elements are so blended as to constitute him a decidedly intellectual man. He is a gentleman of a bold, honorable, and hospitable bearing. He is highly esteemed, and, we believe, quite popular throughout his native State, Tennessee. As a criminal lawyer he is quite distinguished. He presided

as Judge in one of the judicial districts of the State, and in this relation he stands very fair. He is now President of the Mechanics' Bank of Memphis—an institution that owes its being to his instrumentality, we believe.



[FIG. 37.—BROWNLOW.]

The preceding portrait represents a rare genius, the editor of the *Knoxville Whig*. Every body knows him. He is a pretty fair illustration of this constitution.

He, we believe, belongs to no party, any longer than he believes its principles are promotive of the general good; otherwise, he constitutes a party to himself, and advocates the principles of this one-man party. He is very capable

of doing any party which he indorses good service. He is eminently the friend and advocate of law, order, temperance, and good morals; the friend of man, and of all his interests. We suggest that he had better stick to his temperance pledge; otherwise, he would be liable to go as went A. H. Powell, Esq., of Holly Springs.



[FIG. 38.—A FRENCH LADY.]

We introduce the preceding portrait for the sake of variety. The encephalic element greatly predominates; and yet such an organization is not unfrequently seen. In such cases as this, there is a great liability to precocity in youth, and in adult life, to passive apoplexy, encephalitis, meningitis, insanity, etc. Prof. Drake, of Cincinnati, was of this constitution, and he died, we learn, of encephalitis.



[FIG. 39.—MR. BLY.]

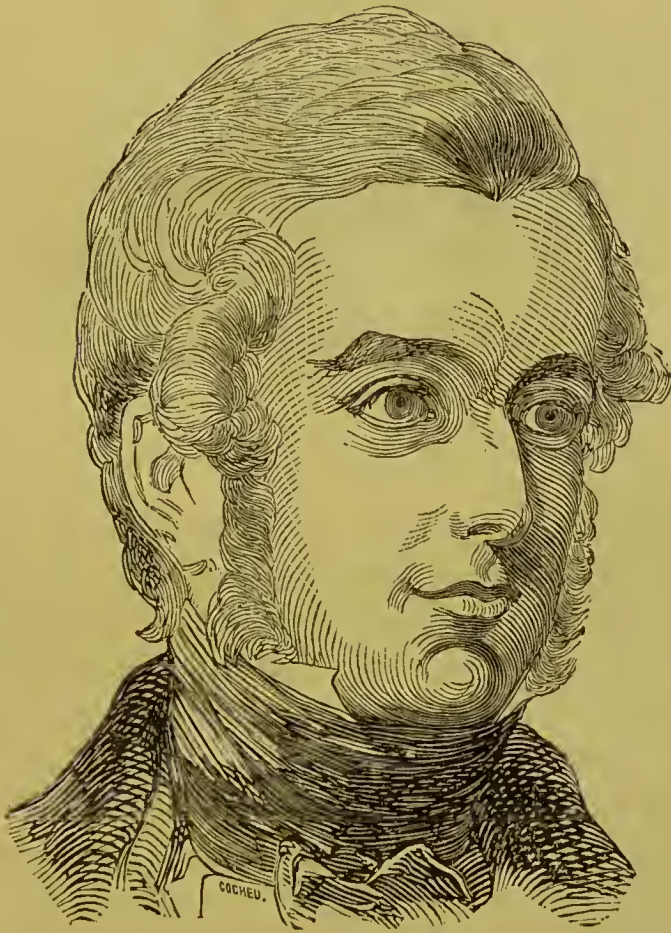
This gentleman, with his full head of bushy hair hanging over his forehead, would readily be mistaken for a sanguine-bilious gentleman; but when he brushed his hair back, as he sometimes did, then the encephalic element became conspicuous. Mr. Bly was blind from his birth; at least we think that he told us so, and he attributed it to the circumstance that his father and mother were cousins. The world has become satisfied that nature forbids such alliances; then is it not strange that people will persist in doing what nature forbids, and that, too, under the infliction of heavy penalties.

Mr. Bly, we believe, was extensively known as a phre-

nologist. Very many people believe that phrenologists judge people physiognomically; but certainly they could not so accuse or suspect him. We can only judge of his abilities in this relation from the exhibition he made of them in our own case, for we called upon him *in cog.* We are disposed to believe that he did us all the justice we deserved. During our acquaintance with him, we became surprised at the extent of his information, as he was blind. When he died he was doing a pretty good business as a book merchant. Fortunately for him, he was, in a high degree, a man of facts, giving but little attention to matters of mere hypothesis.

CHAPTER XIII.

SANGUINE-ENCEPHALIC-LYMPHATIC TEMPERAMENT.



[FIG. 40.]

THE preceding portrait is of an English gentleman, of whom we have neither knowledge nor information, further

than that his portrait illustrates this class of men in their most imposing character, except that his youth has not allowed a full development of the lymphatic element.

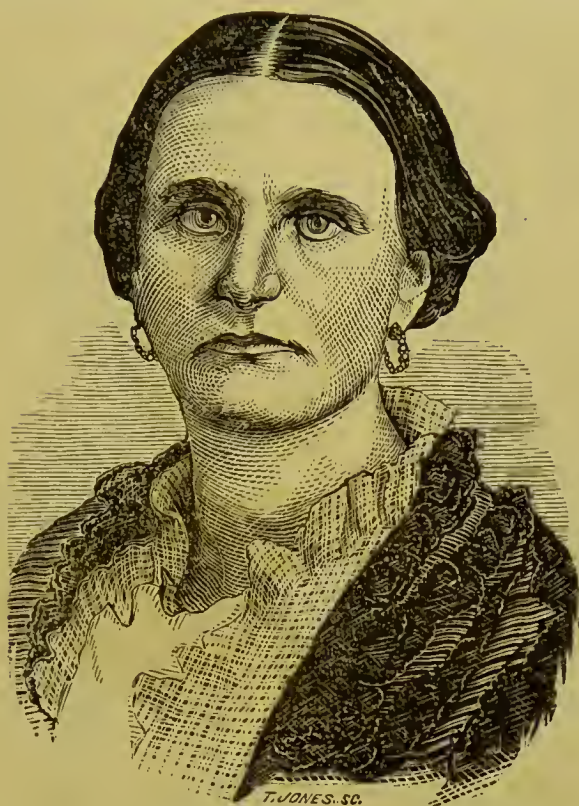


[FIG. 41.—MR. JONES, OF CINCINNATI.]

This illustration is quite defective in the encephalic element. When we contemplate the slowness of the movements of this class, we are the more astonished at the extent of their achievements. Furthermore, this is a very imposing class in appearance, capable of great learning and very extensive usefulness.

The lady in Fig. 42 is a fine illustration of this constitution, and just as fine a one of a friend. As a teacher, she has been very useful, and may again be in the same, or some other capacity. As a member of both domestic and social life, she is now doing her full share of duty.

The portrait, Fig. 43, presents another good illustration of this constitution; but our acquaintance with him is



[FIG. 42.—MRS. FOSTER, OF COVINGTON.]

exceedingly limited. Therefore, the remarks we shall make in relation to him, must consist of such opinions as we formed from an inspection of his head during two or three hasty business calls at his office. His head is large, and so formed as to render him as little the creature of bias and prejudice as almost any one whom we have seen, and, altogether, he is constituted to make for the people an excellent teacher in relation to politics, and all government matters—indeed, matters of all kinds; for he is so organized as to be always alive to every human interest, and readily to comprehend the relations and importance of all. His talents render him very capable of discharging the duties of any official position in



[FIG. 43.—JAS. D. TAYLOR, ESQ.]

the civil administration of a city, State, or nation. Nature organized him for a statesman. His present position is useful, and possibly he is as useful in it as he could be in any other.

He is now the advocate of one who is also highly organized for a statesman, and we hope his advocacy will succeed. Finally, we regard Mr. Taylor as one of our country's truly gifted men, and one whom, we infer from his head, was never otherwise than useful, and never will be. Since the preceding was written we have learned that

he has been obliged to abandon his editorial labors on account of his health; this, on many accounts, is greatly to be regretted, but more particularly by his political party. As further illustrations of this class, we may cite the Hon. L. Cass and Dr. B. Franklin.

CHAPTER XIV.

BILIOUS-ENCEPHALIC-LYMPHATIC TEMPERAMENT.



[FIG. 44.—MRS. O. R. POWELL.]

WE now regret that we have not a portrait of the late Hon. Daniel Webster, the most magnificent specimen of this class we know of. As our readers can see a print of him almost any where, however, the matter is not so deplorable as otherwise it would have been. At the head of this article, the author has placed an engraving of his mother,

a good illustration of this class. The head, in this constitution, is more dense and round than in the former class. The posterior lobes, however, are shorter and broader; the hemispheres are not so elevated; the parietal ridge is not so prominent as in the previous class, and the encephalic swell, or projection, or expansion of the hemispheres, is not relatively so near their summit. The summit of the forehead is not so projecting in this as in the previous, but more prominent at a little lower elevation. The cerebellum is not so broad, but deeper. The hair is fine brown or yellow; the eyes are brown or of a light bluish-gray color; sometimes they appear of almost a pewter whiteness. The lips are of equal prominence, or nearly so, and they are not so thick as in the sanguine or bilious-lymphatic. The nose is straight on the dorsum, or it may be aquiline or pugged.

Mentally, this constitution is well adapted to the development of great subjects. This class is more than ordinarily liable to the use of unnatural stimuli, and thus the usefulness of many of this class is prematurely abridged.

It is not a very difficult matter for the sanguine and its combinations to abandon the use of the unnatural stimuli, when habituated to it; but the case is different with the bilious and its combinations.

R. S. Newton, Professor of Pathology and the Practice of Medicine, in the Eclectic Institute of Ohio, at Cincinnati, affords another illustration of the bilious-encephalic-lymphatic constitution, except that the bilious element a little predominates. This gentleman and ourself have been intimate personal friends for several years, and such is our appreciation of him, that we are not sure that we can treat of

him with entire impartiality; but we think we can, and, therefore, venture to try it.

Prof. Newton was born in Gallia county, Ohio, December 12, 1818. His literary education was such as the educational advantages of the country at the time afforded, and these were not, probably, such as could have been desired. In the nineteenth year of his age, he began the study of medicine. He attended two full sessions in the medical department of the Louisville University, Kentucky, with the advantages of the Commercial Hospital of that city, and graduated in the spring of 1841. He then commenced the practice of his profession in Gallipolis, Ohio, which he continued until some time in the year 1846, when he located in Cincinnati. It was in the latter place that he began to give attention to that system of medical practice of which he is now a teacher. At the time of his coming, this practice was being introduced into the city, which afforded him ample facilities for testing it; and preferring it to that in which he had been educated, he adopted it, although he was assured that if he did he would starve to death; but his personal appearance, ever since we have had the pleasure of his acquaintance, has contradicted the apprehension of any such danger.

Prof. Newton, from his organization, is forced to fill a larger space in the society of his kind than most men desire to do, or can fill; for he is alive to every social interest. He is always ready to render aid to any cause that has the general good for its object, and as to the claims of private friendship we have never found him negligent, nor have we ever heard him so accused; but

always courteous, kind and generous in his deportment, he betrays at all times the strictest regard for integrity.

He came to Cincinnati, as is known to many, with no other means than his talents and acquirements, and has achieved a reputation as a medical and surgical practitioner, and a good practice; to say nothing of his reputation as a social tactician or diplomatist, and the possession of all those amiable traits of disposition which are indispensable to the constitution of the true or real gentleman, and that some may envy.

He was our colleague two years in the medical department of the Memphis Institute, and we have been intimate friends ever since; hence our opportunities for knowing him well, have been ample. As a teacher of whatever he professes to understand or teach, we regard him as safe and efficient; that is, we regard him as an able teacher; and but for our appreciation of him, we would not have accepted the position we now hold in the Eclectic Medical Institute.

CHAPTER XV.

SANGUINE-BILIOUS-ENCEPHALIC-LYMPHATIC TEMPERAMENT.



[FIG. 45.—NAPOLEON.]

THIS class has a head in size and form considerably resembling that of the highly encephalic, except that the cerebellum in the former is large, and small in the latter. The former, also, is more developed about the ears; that is, it has a larger endowment of the vegeto-vital powers, as well as of the animo-vital, which inhere in the cerebellum. The head in this class has, furthermore, more the appearance of compactness, and more symmetry of form than those of the two preceding classes. The two preceding have

foreheads as tall and as broad, but not so deep, though superiorly more expanded. The posterior lobes of the cerebrum are not so broad, but are more elongated in this class than in the two preceding. There are many very inferior men in this class, as in all others. Nevertheless, for great achievements, we regard this as the most promising that can obtain in the race.

The complexion of this class is very various, sometimes quite dark. The hair is usually brown, but it may be yellow; the eyes are usually of a dark bluish-gray, as in the sanguine-encephalic-bilious class. These two classes correspond very closely in complexion, but no further. This has a fuller habit of body; a less angular head and body; is of higher stimulus; has more vital force. The complexion may pass from dark to florid, depending upon



[FIG. 46.—MR. COCKERELL.]

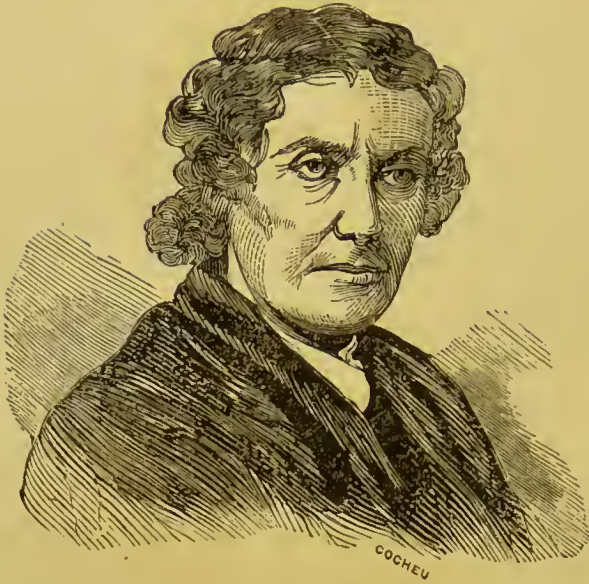
the sanguine and bilious elements, the latter consisting of two varieties, the dark and xanthous.

In this gentleman, Fig. 46, the sanguine element much predominates. He is a good specimen of high stimulus, or strong vital force, well constituted to enjoy temperately all the good things with which Providence has blessed this world. He is a native of Tennessee, but was educated in Lexington, Kentucky, under the university administration of the elegant scholar and orator, President Hally, during the time that this splendid educational institution was in the zenith of its fame and usefulness. He took the degrees of A. B., A. M., and L. L. B., with unusual distinction. His paternal grandmother was the sister of General James Robertson, who, as a pioneer, led the settlement of the present site of Nashville, in 1779. He possessed the constitution and force of character that now distinguishes his grand-nephew, but in widely different pursuits and in equally different states of society. His grandfather was also a pioneer of the same date. His mother was a Harding, and possessed great delicacy of constitution; but he inherited his from the Robertsons, who were bold pioneers, athletic woodsmen, and constant terrors to the Indians, during a war that continued from 1780 to 1794. If Mr. Cockerell had selected war as a profession, his organization would have rendered him useful and distinguished.

Having ambitiously concluded the toils incidental to pupilage, he united his destiny with that of a daughter of Colonel James McDonald, of the United States army, and then settled at Tusculumbia, Alabama; but not, however, for the practice of the law, but for the cultivation of the king of our country—the cotton plant—in which he

has eight hundred acres of land. No event of his life has proved to be so great and constant a source of happiness to him as his marriage, of which we shall treat in another place. At this time, let it suffice to say, that when his children arrived at an age to require scholastic attention, he moved to the city of Nashville, and continued there; but not to the neglect of his cotton interest. To those who are not acquainted with the cotton plant, it may be interesting to state that when the cotton opens in the fall, it is very liable, with all the possible care the pickers can manifest, to become blended with fragments of the dried foliage, to the great injury of the article. To save the time of the laborers, he has invented a machine to perform this duty, before the cotton goes to the gin, to be deprived of its seeds. In the course of this fall, his invention will be thoroughly tested, and if it shall equal his expectations, he will have added to the cotton interest of his country not less, probably, than twenty millions of dollars. To the cotton planter it will then prove to be next in importance to the gin, if not of greater; because it is more easy to pick out the seeds than the trash. In any event, it will be a great discovery, or rather invention.

We introduce the lady in Fig. 47, as an illustration of this constitution. We prefer to introduce her under her maiden name, because she is better known by it, and ought never to have had any other. In the magnitude of her purposes, and the energy with which she prosecuted them, she was, in character, a female Bonaparte. Her philanthropy was only bounded by the human race. In private life, one of the kindest and most humble of her sex. We understand the full import of the language we use, and fully



[FIG. 47.—FRANCES WRIGHT.]

appreciate the responsibility that attends it. She has been greatly traduced—the fate of all who have dared to innovate, even for the good of the race. In intellect she was masculine; but in feeling she was a woman, and very feminine at that. As a writer, she was strong, blunt, and abrupt; excellent, but not elegant.

In her death we lost a friend whose conversation has never failed to enlighten us.

Fig. 48 is the portrait of a most excellent lady, wife of the Hon. E. W. M. King, of Memphis, Tennessee. She is a good specimen of the sanguine-encephalic-bilious-lymphatic constitution, and yet not so prominently marked as some others.

With his Excellency L. W. Powell, late governor of Kentucky, (Fig. 49,) we have no personal acquaintance. We must, therefore, in the remarks we shall make, be guided



[FIG. 48.—MRS. E. W. M. KING.]

by his organization, and our limited acquaintance with his history. He is another illustration of the quadruple combination. His cerebral organization and constitution happily explain his history. His constitution capacitates him, in a high degree, for every variety of mental toil, excitement, and responsibility. Nature qualified him for a successful, and a very popular military leader; and as almost every distinguished gentleman in Kentucky is known by some military title, we can not imagine how his Excellency has escaped becoming known, at least by courtesy, as a military character. We saw him once, and, from his military bearing, we were of the opinion that a military cognomen, of a high order, would not be disgraced by him. But however well he may be adapted to military usefulness and



[FIG. 49.—GOVERNOR POWELL.]

distinction, his predominant talent is in diplomacy; and it was this talent, with his known abilities as a man, in the abstract, that made him the chief magistrate of the State. He was elected in the face of a stronger party than the one that brought him forward. He appears to have been a general favorite in the State, and during his term of office we never heard any one of any party make a disparaging remark in relation to him, nor any complaint in reference to his administration. What else than his personal qualities gave him this power to make all who came within the sphere of his influence to feel, and more or less to think, in unison with himself? In consequence of this power, he could make himself useful to his country in any court in Europe. We

are sure that no court in Europe would ever request his government to recall him.

When we obtained his daguerreotype, it was for the illustration of the diplomatic faculties, in a large work on Cerebral Physiology, of which this volume was to have constituted a part; the design was changed, and for the reasons expressed in the preface; that larger work will still come forth, when we shall again have occasion for this portrait.

As our strongest feeling is love and pride of country, we write with a feeble hope that we may be, to some extent, however small, the means of having his Excellency placed where he can be the most useful to his country. We hold it to be a great error in any government to send a minister to any court, who could not, or would not, make himself acceptable and agreeable to those to whom he is sent. It must be confessed that our government has committed this error more than once.

No amount of intellect, or of acquirements, can always succeed, if a proper address be wanting. If the subject of this notice had been placed in the executive chair of Kansas, the troubles that have distressed that territory, would never have happened.

If the President of the United States could always have about him an honest and an able phrenologist, what an immense amount of trouble and vexation he would be spared. Common fame is a pretty good test of intellect, and of acquirements, but it never reaches the internal motives to the actions of men.

We did not, till the last moment, decide upon using the following portrait (Fig. 50,) in this place; but, for a young



[FIG. 50.]

person, it is so good an illustration of this constitution, that we could not refrain. As in the case of her father, (Fig. 46,) the sanguine element predominates. She is also a fine illustration of Sir Marshall Hall's doctrine of high stimulus.

As we are of opinion that the most remarkable of human achievements are to be expected from this constitution, we introduce the speech of Mr. Philips, on the character of Bonaparte, as an illustration of our conception of it.

"We may now pause before that splendid prodigy, which towered among us like some ancient ruin, whose frown terrified the glance its magnificence attracted.

"Grand, gloomy, and peculiar, he sat upon the throne, a sceptred hermit, wrapped in the solitude of his own originality.

"A mind bold, independent, and decisive—a will, despotie in its dictates—an energy that distanced expedition, and a conscience pliable to every touch of interest, marked the outline of this extraordinary

character—the most extraordinary, perhaps, that, in the annals of this world, ever rose, or reigned, or fell.

“Flung into life, in the midst of a Revolution, that quickened every energy of a people who acknowledged no superior, he commenced his course, a stranger by birth, and a scholar by charity !

“With no friend but his sword, and no fortune but his talents, he rushed into the lists where rank, and wealth, and genius had arrayed themselves, and competition fled from him as from the glance of destiny. He knew no motive but interest—he acknowledged no criterion but success—he worshiped no God but ambition, and with an eastern devotion he knelt at the shrine of his idolatry. Subsidiary to this, there was no creed that he did not profess, there was no opinion that he did not promulgate; in the hope of a dynasty, he upheld the eresent; for the sake of a divorcee, he bowed before the Cross; the orphan of St. Louis, he became the adopted child of the republic; and with a paricidal ingratitude, on the ruins both of the throne and the tribune, he reared the throne of his despotism.

“A professed Catholic, he imprisoned the Pope; a pretended patriot, he impoverished the country; and in the name of Brutus, he grasped without remorse, and wore without shame, the diadem of the Cæsars !

“Through this pantomime of his poliey, fortune played the clown to his caprices. At his touch, crowns crumbled, beggars reigned, systems vanished, the wildest theories took the color of his whim, and all that was venerable, and all that was novel, changed places with the rapidity of a drama. Even apparent defeat assumed the appearance of victory—his flight from Egypt confirmed his destiny—ruin itself only elevated him to empire.

“But if his fortune was great, his genius was transeendent; decision flashed upon his counsels; and it was the same to decide and to perform. To inferior intellects, his combinations appeared perfectly impossible; his plans perfectly impracticable; but, in his hands, simplicity marked their development, and success vindicated their adoption.

“His person partook the character of his mind—if the one never yielded in the cabinet, the other never bent in the field.

“Nature had no obstacles that he did not surmount—space no opposition that he did not spurn; and whether amid Alpine rocks, Arabian sands, or polar snows, he seemed proof against peril, and empowered with ubiquity! The whole continent of Europe trembled at beholding the audacity of his designs, and the miracle of their execution. Skepticism bowed to the prodigies of his performance; romance

assumed the air of history; nor was there aught too incredible for belief, or too fanciful for expectation, when the world saw a subaltern of Corsica waving his imperial flag over her most ancient capitals. All the visions of antiquity became common place in his contemplation; kings were his people—nations were his outposts; and he disposed of courts, and crowns, and camps, and churches, and cabinets, as if they were the titular dignitaries of the chess-board.

“Amid all these changes he stood as immutable as adamant. It mattered little whether in the field or the drawing-room—with the mob or the levee—wearing the jacobin bonnet or the iron crown—banishing a Braganza, or espousing a Hapsburgh—dictating peace on a raft to the czar of Russia, or contemplating defeat at the gallows of Leipsic—he was still the same military despot!

“Cradled in the camp, he was to the last hour the darling of the army; and whether in the camp or the cabinet, he never forsook a friend or forgot a favor. Of all his soldiers, not one abandoned him, till affection was useless; and their first stipulation was for the safety of their favorite.

“They knew well that if he was lavish of them, he was prodigal of himself; and that if he exposed them to peril, he repaid them with plunder. For the soldier, he subsidized every people; to the people he made even pride pay tribute. The victorious veteran glittered with his gains; and the capital, gorgeous with the spoils of art, became the miniature metropolis of the universe. In this wonderful combination, his affectation of literature must not be omitted. The jailor of the press, he affected the patronage of letters—the proscriber of books, he encouraged philosophy—the persecutor of authors, and the murderer of printers, he yet pretended to the protection of learning!—the assassin of Palm, the silencer of De Stael, and the denouncer of Kotzebue, he was the friend of David, the benefactor of De Lille, and sent his academic prize to the philosopher of England.

“Such a medley of contradictions, and at the same time such an individual consistency, were never united in the same character. A Royalist; a Republican and an Emperor; a Mahometan; a Catholic and a patron of the Synagogue; a Subaltern and a Sovereign; a Traitor and a Tyrant; a Christian and an Infidel; he was, through all his vicissitudes, the same stern, impatient, inflexible original—the same mysterious incomprehensible self—the man without a model, and without a shadow.

“His fall, like his life, baffled all speculation. In short, his whole

history was like a dream to the world, and no man can tell how or why he was awakened from the reverie.

"Such is a faint and feeble picture of Napoleon Bonaparte, the first, (and it is to be hoped the last), Emperor of the French.

"That he has done much evil there is little doubt; that he has been the origin of much good, there is just as little. Through his means, intentional or not, Spain, Portugal, and France have arisen to the blessings of a free constitution; superstition has found her grave in the ruins of the inquisition; and the feudal system, with its whole train of tyrannic satellites, has fled for ever. Kings may learn from him that their safest study, as well as their noblest, is the interest of the people; the people are taught by him that there is no despotism so stupendous against which they have not a resource; and to those who would rise upon the ruins of both, he is a living lesson, that if ambition can raise them from the lowest station, it can also prostrate them from the highest."

The only close approximation to the intellect of Napoleon we have been able to find, is that of Caius Julius Cæsar. But Napoleon altogether was his superior. Cæsar had the same constitution. As further illustrations of this constitution, we may cite Whitney, of New York, of Pacific and Atlantic railroad notoriety, and Alexander the Great.

CAUTION.

In the application of this subject to the crania of nations and tribes, with which we are not historically well acquainted, we should first inquire into the fact whether cranial deformities generally exist in it or not. Dr. Spurzheim, as well as Prof. Lawrence, doubted the possibility of giving to the head of an infant such a deformity as would be retained through manhood; but at this time we believe the affirmative to be conceded. We believe that Dr. Morton conceded it (high authority); but for ourself, we want no authority, for we know the affirmative to be the fact.

It is known that the Chinooks of the Columbia River, on the western slope of the Rocky Mountains, so compress the heads of their infants as to very greatly reduce their occipito frontal diameter; and the adults possess this deformity. The extinct Natchez Indians deformed the heads of their children in the same manner, and to demonstrate the fact, we have three of their adult crania, and those who have access to "Morton's Crania Americana," will find in it a faithful likeness of two of them, which we contributed. Although this fact shall be admitted, it will not follow that the deformity became congenital. It will only show that a deformity impressed upon infancy is retained through life. But we have the means to demonstrate that a cranial deformity impressed upon infancy has finally become congenital, and so continues. The Choctaw Indians have a congenital deformity, which was occasioned by their remote maternal ancestors, the Shockhumas. We have evidence upon this fact that is so conclusive that it can not be controverted. The Osage Indians have a cranial deformity, but it was not intentionally produced. The Osage mothers lay the back of their infants upon a board, and then strap them firmly to it, both head and body. In this way the occiput becomes flattened and broader.

Mr. Lawrence, F. R. S., does not believe that a practice of this kind will produce such a result; nor does he believe that the heads of the Turks are rounded by the use of a compress during infancy, to adapt the head to the turban. If Mr. Lawrence will visit us and our cabinet we will remove his skepticism on this subject. Our Indian tribes have furnished us so many and excellent opportunities for

observation on this subject, that we claim the right to an independent opinion in relation to it.

We have seen German, Polish, Swiss, and Tyrolese crania that were flattened more or less like the Osage Indians, and we have no doubt that the fact is referable to some similar cause.

THE INCONSTANCY OF THE TEMPERAMENTS.

Prof. Caldwell, in the course of our correspondence, informed us that temperament is never stationary. We admit this to be the fact, but it is of very limited extent only. We venture to assert that no one ever saw an aged sanguine man who, in earlier life, had been bilious, and this remark we apply to all of the other temperaments. We admit that the bilious or sanguine constitution may, through the influence of proper circumstances, become, to some small extent, lymphatic or encephalic. We know, too, that when either of these elements is originally present it may become increased. Studious and sedentary habits increase the encephalic element, at the expense, too, of the vital forces. Hence those who possess any considerable portion of it should make it a rule of life to exercise much. The same is true with reference to the lymphatic. In this case, however, the fluid ingesta should be reduced in quantity. Sedentary habits alone will not develop the encephalic element. To the habits must be added study and responsibility; without these there is only a reduction of the vital forces.

CHAPTER XVI.

THE ORIGIN OF THE HUMAN TEMPERAMENTS.

At an earlier period of life, we arrived at the conclusion, but from what evidence we have now forgotten, that man was produced in species; but, at a later date, we came to doubt this opinion, and to suppose that the whole race may have originated in a single pair. This conclusion seemed to derive support from the circumstance that the xanthous variety, which we then supposed to be the highest order of the sanguine constitution, had been, by ourself and others, observed to spring directly out of the dark-skinned bilious temperament, by a removal of the parents to a more northern latitude, or to situations so elevated as to obtain a similar temperature. In confirmation of this statement, we are informed by Dr. Prichard (*Cyc. Prac. Med.*) that the present inhabitants of Palestine are marked with black hair, and a light-brown skin, and that the ancient Israelites had the same complexion; and the descendants of these dark-colored Israelites, in many of the towns of Germany, are remarkable for strong, bushy, red beards. Facts of this kind are many in every part of the world; but light hair and a fair skin have, in no country, been known to emerge from a dark bilious race, or individuals. Thus we continued unsettled for several years. But when we discovered that the xanthous variety was a true bilious, in which nature had

forced a change of color, for the sake of adaptation to climate, with comparatively recent archeological investigations, we have been thrown back upon our first opinion, that the race has been produced in species.

If it be admitted, as taught by M. Agassiz, (*Types of Mankind*, p. 82,) that the human race was created in nations, if by a nation is meant a species, we have no objection. To account consistently for the several temperaments in the white race, would require the admission of two species in the beginning—a sanguine and a bilious. By crossing and external influences, all the others can be accounted for. This view, in part, is sustained by Dr. Prichard. He teaches that the four primitive temperaments, as now considered, and so treated of, reduce themselves to two principal ones—the sanguine and the bilious. He thinks that the lymphatic temperament is allied to the sanguine, and that the melancholic (encephalic) is allied to the bilious. In this opinion, we are sure that he is in error. The lymphatic is as much allied to the bilious as to the sanguine, and the same is true of the encephalic. Illustration: a great preponderance of lymph, in the bilious-lymphatic constitution, constitutes a lymphatic subject, (see Fig. 10,) and so a great preponderance of the encephalic element in the sanguine-encephalic constitutes an encephalic subject. (See Figs. 12, 13.) The lymphatic and the encephalic elements are but changes wrought in the sanguine and bilious constitutions, to adapt them to certain conditions. We regard the lymphatic and encephalic elements as mere adjuncts to the sanguine and the bilious. In some situations, the race could not exist without them. Among the Chinese, men of thin, spare persons are thought to possess but feeble minds—but little

talent. (Malte Brun, Vol. II, p. 88.) This can not be a mere prejudice, for talent, like water, will find its level. Lymph, in that climate, with its local conditions, may be indispensable to the best condition of the brain, for the function of thought. The full habit of the Chinese, especially in the most populous and wealthy parts of the country, does not depend upon fat. The condition of the country forbids it; and the magnitude and globular form of their heads disprove it. With Dr. Prichard, we agree that the four so-called temperaments may be reduced to two, but not in the manner he teaches. In countries where the vital element generally is sanguine, the lymphatic constitution will be frequently seen with fair complexion; and, likewise, in countries where the vital element is bilious, many specimens of the lymphatic may be seen of a dark complexion. In this country we have both.

The melancholic temperament of the old writers was, in our opinion, a bilious-encephalic, with, possibly, some disease of the portal system. For we have no proof that a true anatomical foundation was ever discovered for that fourth element, which the ancients denominated melancholic—we, 'encephalic. True or false, so far as we have learned, we are the first to discover an anatomical foundation for that fourth element, which both ancients and moderns have conceded to exist. To contend that the human race is descended from one pair, is to contend for an impossibility, even if the whole race were alone of one type, as the Caucasian. The intermarriage of sisters and brothers, cousins and second cousins, would have extinguished the race before the close of the first two centuries. The whole stream of human life would have become irrecoverably diseased, before the close of the

first century. Regarding, as we do, that the sanguine and bilious temperaments are permanent types of the race, we are compelled to refer the temperaments, in their origin, to the Adamic age, or beginning of the race; that is, the sanguine and the bilious. All the others we admit may have been secondarily produced.

CHAPTER XVII.

VITAL TENACITY AND VITAL VIGOR.

As we have alluded to this subject in the previous pages, and as we shall have still further use for it before we conclude, it becomes requisite that we should so treat of it now as to be understood by our readers.

It has been observed, no doubt, throughout the period of medical observation, that some persons of a very feeble appearance, resist all epidemic and other causes of disease with a remarkable ability, and, when assailed, rally and live till they absolutely wear out by age and action, while others who are strong and healthy, and in appearance of much more flattering promise, die before the usual race of life is half run, having, apparently, no power to rally when assailed.

Again, we find persons who are, in appearance, of both classes ; who equally resist all causes of disease, and who also recover from even such lesions of the viscera generally, as from our *a priori* conceptions appear to be unconditionally incompatible with life ; whilst others of both classes can not resist the slightest, the most trifling causes of disease, nor recover from exceedingly trifling injuries, as the bruising of a finger, or toe, the sting of a bee, or other insect.

Finally, it is known that some families are remarkable for their longevity, whilst others live in good health until about the usual meridian of life and then die.

To such well known and indisputable facts what explanation have physiologists been able to give? Answer: no other than that the former class possess good constitutions, whilst those of the second do not. An explanation of this kind amounts to nothing more than an admission of the fact, consequently explains nothing. They have not been able by any examination they could make, to predict either result. Is it not a fact of almost daily occurrence that a brace or trio of physicians pronounce a patient to be irrecoverably lost, and yet, after their abandonment of him, he recovers? Forty years since, three physicians thought the author's condition to be too desperate to admit of recovery; but he is here yet, and thinks that he has a chance for forty more years. Further, do they not sometimes pronounce a patient as being comparatively out of danger, and yet, contrary to their sanguine expectation, he suddenly dies? Facts like the preceding induced us, many years since, to suspect that the duration of human life was more definitely fixed by organization than had ever been imagined, and that the essential conditions to it might be discovered; and now, we have the satisfaction to be able to announce that we have discovered them. And the physician who will make himself familiar with our instructions on the subject, may save himself from many and troublesome doubts as to the probable fate of his patient at the time of his first visit, before he attempts to do any thing for him.

We met, last fall, a middle-aged physician, from the interior of Ohio, who, after expressing his obligations to us for a paper from us on this subject, that appeared in the Boston Medical and Surgical Journal, stated that as soon as he

read it he determined to test the truth of our doctrine, he did so, and found it to be true; and he then made it a rule, when called to the sick, to ascertain the patient's chance of recovery by examining the indications of his vital possessions; and that when he found the measure of his vital tenacity, or life-force, to be as much as three-fourths of an inch, he concluded that the patient would recover, no matter what might be the violence of the disease; and when it was as low as half an inch, or lower, more especially if the disease were formidable, he concluded that the patient would die; and he added, that he had not made one mistake in these prognostications.

We may now pause to make a reflection that should be forcibly addressed to every physician. Namely, when the patient's life-force is much reduced, or barely sufficient to force the disease out of his system, we should be careful not to give medicine that may require much of the life-force to rid the system of it. The most that such patients require, is a proper supply of the natural stimuli, as water, food, rest, and heat; and a proper attention should be given to their administration. The air and water should be pure; his food should be of the most digestible character, and such as is adapted to the character of his disease; his temperature should be agreeable, and his rest quiet and unbroken.

In few words, all of these agents should be used in strict accordance with the laws of Hygiene. We have no doubt that very many patients of feeble life-force are helped to the grave by high medication, which thus becoming a tax upon the life-force, in addition to what the disease has imposed, death must ensue.

The discovery we have made in the premises was not,

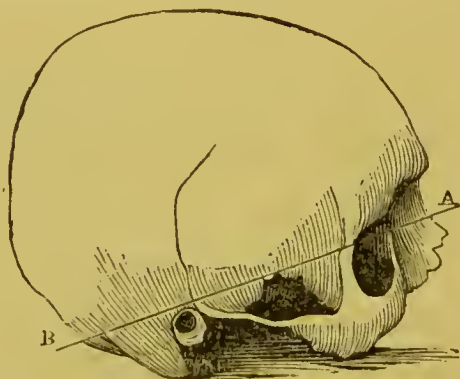
however, made like looking for and finding a lost article within certain limits; we knew not how or where to commence our researches; but, after years of attention to the organic conditions and manifestations of the base of the brain, we had to conclude that the vital functions depended upon it. That the animo-vital functions depended upon the cerebellum, and the vegeto-vital upon the inferior and anterior portions of the middle lobes of the cerebrum. But we did not even now suspect that vital tenacity, or the life-force, was indicated by any particular development of the base of the brain. The discovery was, therefore, still to be made, and, at last, like most discoveries, it was made by accident, though not independently of our previous researches; they opened the way to it. For the purpose of comparison in relation to the base of the brain, we made a selection from our cabinet of crania, amounting to about four hundred, of the crania of those who died by mechanical violence, and then of as many of those who died of chronic forms of disease. In all of the first class we found the base of the brain to be comparatively deep, while in the latter class it was uniformly shallow, not yielding, upon an average, the half of the depth of the former.

The measurement we adopted, as follows, was first made by Robert Cox, of Edinburgh, for the purpose of forming an idea of the quantity of basilar brain, in relation to the quantity of cerebrum in any given case; and the only inference founded in relation to it, was by George Combe, Esq., which was this: that those in whom the base of the brain was deep, were liable to much violence of temper. But many years since, our observation, to our satisfaction, disproved the truth of his inference. Draw or extend a line



[FIG. 51.]

from the occipital protuberance of the occipital bone, to the external extremity of the eye-bone, or lateral inferior angle of the os fontis, and the space that may exist between this line and the *meatus auditorius externus*, is assumed to indicate, with sufficient accuracy, the depth of the base of the brain. The first skull we measured was that of Loper, who was hung in Mississippi for murder. (See Fig. 50.) In this illustration, B represents the occipital protuberance, and A the external angle of the eye-bone; and the space between the line A B, and the meatus of the ear, represents one inch, the measure of the life-force in Loper's case at the time of his execution.



[FIG. 52.]

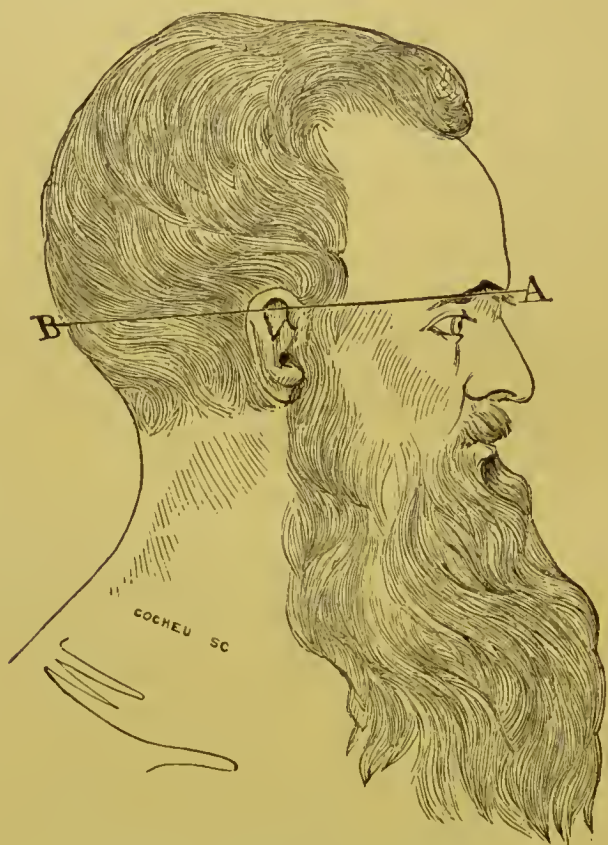
Fig. 52 represents the skull of a man who was about as old as the preceding, and his head was about as large as that of the other. He died of tubercular phthisis, in the Charity Hospital of New Orleans. The application of the line, as in the previous case, gives a space between the line and the meatus, of one-sixteenth of an inch. It will now be seen that the difference that existed between these two crania, in this measurement, was very great; so great as to indicate some very important difference of function. We now suspected, for the first time, that the abstract depth of the base of the brain indicated vital tenacity, life-force, longevity. By the time we finished measuring the crania we had selected, the above conclusion appeared to us as being very probably correct. We then turned our attention to society, and every measurement we have made has helped to confirm our conclusion.

Fig. 53 represents a profile view of the author, for the purpose of illustrating the application of the measure to the living subject. In conformity with the above measurements, and the inferences we attach to them, it would seem to follow that Loper, by the gallows, was deprived of many years of useful or mischievous life, while the consumptive lived out his last minute, or the whole of that time for which his life-force had provided.

Life-force and vital force are not equivalent terms, because much more vital force is expended upon our relations than upon our organization, in the perpetuation of life. Every muscular contraction we make, every thought and every emotion, requires an expenditure of vital force.

Now, let it be remembered, that this rule applies to all persons, without reference to age, sex, or temperament,

and that no form of disease, whether acute or chronic, proves fatal, so long as there is a respectable endowment of depth to the base of the brain. In a brain of medium size, one inch places the individual considerably beyond the reach of an early death, except by accident, or violence. In our large collection of crania, no one of them died of regularly formed or idiopathic disease, who had even three-fourths of an inch.



[DR. POWELL.—FIG. 53.]

Vital vigor is indicated by a broad base to the head, a broad and full development of the cerebellum, a broad, full, and strong neck at its junction with the head, a healthy

and lively complexion of the skin. Such are those whom Sir M. Hall denominates persons of high stimulus. They are those in whom all the functions of the body are vigorously performed; indeed, vigor usually attends all their functions. This state of vital vigor may be, and very frequently is, attended by a very feeble life-force, or vital tenacity, and, therefore, we think it probable that no class is more liable to epidemic mortality than it is; and yet many of this class, with their vigor, possess great tenacity of life.

When the depth of the base of the brain is reduced to half an inch in those of vigorous life, they become liable to be removed from this stage of action, at a short notice, by some acute form of disease; while those of feeble life, with the same vital tenacity, become liable to be seized with some chronic form of disease, and thus are permitted to linger by the side of the grave for some time, before falling into it. In the preceding six months we have cautioned a number of gentlemen against imprudences, for the reason that they were liable to drop at any moment. Three or four of these have since fallen.

We met one day the surveyor of Cincinnati, in the street. He complained of being unwell. We threw our eyes upon his life-force, and then told him that he had need of being prudent, because, at best, he had but a short time to remain here. He smiled, and looked at us very incredulously, and walked on. Subsequently, three or four weeks, we learned that he was dead.

Every part of the body contributes to expend that force which we denominate vital vigor. Vital tenacity, or life-force, is indicated alone by the depth of the brain's base; this may be strong and yet the person may be so deficient

in vigor as to be all the time complaining, and thus he may live on for twenty or thirty years. Such instances may be frequently seen in the highly encephalic.

We are frequently asked, does the depth of the brain's base, as per measurement, change after maturity? We answer in the affirmative. Mental and muscular activity promote development up to the meridian of life, or even later in many instances, and then advancing age reduces it. Idleness reduces it, and so does every habit that is unfriendly to health.

Observation has brought us to the opinion that physical exercise only sustains and develops vital vigor, while mental toil, under the action of excitement and a feeling of responsibility, develops vital tenacity.

Plaster casts taken of the author's head, one in 1836 and another in 1847, show an increase of the life-force of the fourth of an inch. We have witnessed, in young men, a considerable increase in a year and a half. Those who inherit a capacity for a long life may lose it by idleness and improper habits.

SUICIDE A NATURAL DEATH.

This announcement may appear very strange to most of our readers; but not more so than it did to us when the conclusion was forced upon us. Upon one occasion we felt some desire to see how suicidal crania measured with reference to the life-force, and, therefore, proceeded to measure the suicidal crania we had. The first we measured was that of a man who possessed great vigor of life—a Polander. The life measure was reduced to the sixteenth of an inch, and the measure of the others approximated very closely to

that of the above ; they had, however, less vigor. The average was about equal to that of those who died of consumption ; and, hence, we had to conclude that death by suicide was about as inevitable as that by consumption. Our rationale is this : Some men are so organized in the hemispheres of the cerebrum as to be liable to emotions of wretchedness and prospective misery, that greatly outweigh any dread or fear that the prospect of death can inspire, becoming, in fact, too much for them to endure ; and the existence of these depressing emotions greatly hastens a reduction of the life-force ; and when reduced to the lowest measurement, life is voluntarily terminated. But death by suicide is, after all, death by disease, for we have had no doubt for thirty years, that insanity always attends suicide, except, possibly, when it is resorted to to avoid torture or the degradation of the gallows. Before we had come to the conclusion, that death by suicide was about as inevitable as by cholera or any other form of disease, we examined the head of a business gentleman, and told him that he had better be prudent, for the reason that he was liable to fall by the first attack of disease he should have. Three or four weeks subsequently he committed suicide. By his death, society lost one of its valuable members. He had succeeded very well in business, and had made a credit that was as good as gold, wherever he was known ; but, to promote the success of a railroad, he indorsed pretty heavily. When the paper matured it was protested, a circumstance which had, perhaps, never before happened to him. Under this circumstance he probably imagined his property sacrificed, his credit ruined, and his family also. He placed his head on the rail of the road, and awaited the passage of the

locomotive over it. As the road had occasioned his trouble, he probably concluded that it should terminate it. In all the relations of a citizen his usefulness was inestimable, and hence his loss made a deep impression on the community generally. The loss can not be repaired to his family, and scarcely to society. Our readers, no doubt, many of them, by this time anticipate us as to the individual, Mr. F. Gedge, of Covington, Kentucky.

Although we had long known that he was capable of being driven to suicide, at the time we examined his head, we knew nothing of his business difficulties, and such was the regularity of his habits, that we had no suspicion that suicide awaited him.

But the caution we gave him shows that his life-force was feeble, which, with his troubles, explains his suicidal death.

CHAPTER XVIII.

THE LAWS OF THE HUMAN TEMPERAMENTS IN RELATION TO MARRIAGE.

It has, no doubt, been observed, ever since the dawn of civilization, that marriage alliances within the circle of consanguinity prove detrimental to progeny, occasioning every variety of deformity and every form of loathsome disease—forms of disease that never would have been known but for such a violation of the natural laws of marriage. But we are not informed that any one before ourself ever suspected that the same evils, with a greater fatality of disease, attend marriage alliances contracted between those whose constitutions are incompatible, although the parties respectively shall have sound constitutions, and the best of health. We think it very probable that the fundamental law, in both forms of violation, is the same, but we are not certain; but the fact of consanguinity, when it exists, is usually known to the parties, and this knowledge should ever prevent an alliance, and with the prudent it always will; and we should feel but little sympathy for the imprudent, if the results of their alliance were not transmitted to all the generations of which they are the progenitors. The violations, of which we are about to treat, are attended with less mischief than that of consanguinity, because the progeny of constitutional incompatibility but rarely lives to entail their unfortunate inheritance. Of such

progeny one half, at least, die before puberty. Some of the other half live to perpetuate and transmit their evil inheritance. For the future, the prudent may avoid unconstitutional alliances, by giving a little attention to what we are preparing for them.

Law 1st.—When both of the parties to a marriage alliance are of the same constitution, there will be no issue, no children. Illustrations—

General Washington and his wife were both of the sanguine constitution. They had no children.

Napoleon Bonaparte and his first wife were both of the sanguine-encephalic-bilious-lymphatic constitution, and they had no children.

General Jackson was sanguine-bilious, but the second element so predominated, as to render him almost a bilious man; his wife was bilious, and they had no children. We could name many more similar instances, but as the parties are unknown to fame, it would be useless.

Law 2d.—When the incompatibility is very great, that is, the constitutions are in substance too nearly the same, there may be no children, or if there be, they will probably be still-born, or die very soon after birth. We have seen one alliance of this kind in Cincinnati. They had had eleven children; the most of them were born dead; one of them, we think, lived to be about a year old. Both of the parties were very nearly of the same constitution. The husband was bilious-encephalic-lymphatic, with more than a third of the encephalic element; the wife possessed the same elements, with an excess of the lymphatic. His encephalic and her lymphatic rendered them exceedingly incompatible.

Remark.—We desire that it shall be remembered that we hold the sanguine and the bilious elements to be the vital elements of the race, and the encephalic and the lymphatic as mere adjuncts, frequently united with the other two to render life compatible with certain modes of existence. They possess no power to impart life; they are, therefore, incompatible with themselves and also with each other.

Law 3d.—When both of the parties shall possess an adjunctive element they are incompatible.



[FIG. 54.—MRS. FISHER.]

In Figures 54 and 55 we find that Mr. Fisher is of a sanguine-encephalic-bilious constitution, while his wife is a bilious-lymphatic. Each of them having an adjunctive element, they are rendered incompatible. No other objec-

tion can be raised against either of them as parents. They have had four children; three of them are dead and the fourth is rachitic.



[FIG. 55.—MR. FISHER.]

Fig. 56 is the Hon. E. W. M. King, of Memphis, Tennessee. He has fine health, is a strong and muscular man of the sanguine-encephalic-bilious constitution. The vigor of his body and the superiority of his talents, have rendered him distinguished, particularly in the southwest. His encephalic element is plainly to be seen, projecting at the superior angles of his forehead.

Fig. 57 is Mrs. King. She is of a sanguine-encephalic-bilious-lymphatic constitution, of good general health, and

excellent judgment; and who, with her husband, constitutes one of the most hospitable families in the State.



[FIG. 56.—HON. E. W. M. KING.]

In his constitution there is one adjunctive, and in her's two adjunctive elements; hence they are incompatible. Now what has been the result?

They have had, we think, eleven children; four of them died young, of what was called brain fever. It was probably tubercular meningitis, a very common disease among the children of the constitutionally incompatible. Their eldest daughter lived to be a highly educated and promising young lady, but died about two years since of phthisis; and their eldest son, a promising young member of the Memphis bar, died last spring, of the same disease. Figure 58



[FIG. 57.—MRS. KING.]

represents him as he was some two months before he died. These bereavements reduced, in some measure, Mrs. King's lymph; but we believe that she never had more than was sufficient to produce a comely roundness of form and limb. They have another son who will probably leave them in the same way, if he shall live long enough. They have a married daughter, of whose vital prospect we thought favorably when we saw her, and they have one son of whom we thought equally well. Their youngest child was an infant when we saw it, and therefore we have no opinion about it. The Judge, we think, may save one and probably two of his children, a small saving at best out of so many. The general law of marriage is, that the parties shall be the complement of each other. When the Judge and his wife were young, they must have appeared to be the complement

of each other, as nearly as common observation could have decided. The application of this science is the only means by which their incompatibility could have been detected, and at that time it was not discovered. Hence they can not be reasonably accused of being ruled by improper influences in forming their alliance.

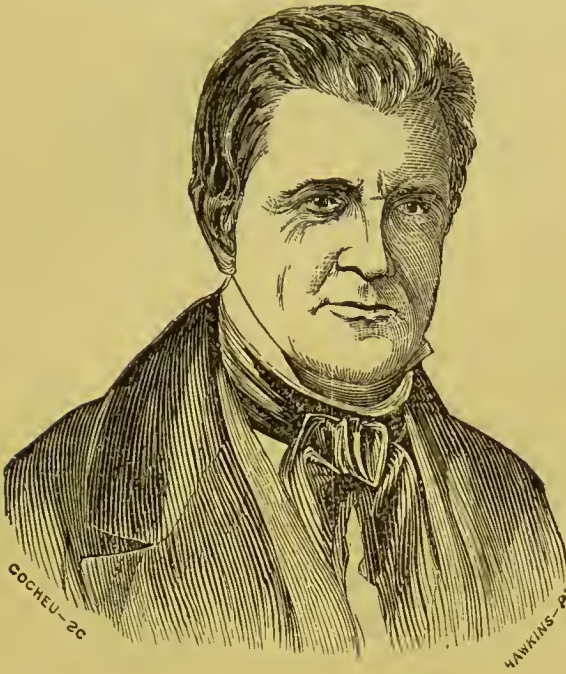


[FIG. 58.]

It must be further remarked that consumption was never known to have appeared in the ancestry of either of the parties. The cases, therefore, which have occurred in their family are to be attributed to their constitutional incompatibility.

Many instances can be adduced where, by ordinary observation, the parties would be regarded as thoroughly the complement of each other, and yet they would not be; but if incompatibles unite, our laws afford them no relief;

they must endure the consequences, however disastrous they must prove to both themselves and society. The public mind must become enlightened upon the great law we are developing, before we can expect so wise a procedure in our courts. Of all the artificial causes that now oppress society, our municipal laws in relation to marriage we hold to be the greatest. The general plea is, that "whomsoever God hath joined together let no man separate." To this we say, amen. But we must be allowed to ascertain who the parties were whom God joined together; sure we are that he never consummated a union in violation of his own laws. The children of all those whom he joined together, prove to be viable and of useful promise; and those whose children are not viable, he did not join together, and they are, by the laws of God, living in adultery and should be separated. We look upon the institution of marriage as being founded in Nature, and not the work of society, and no one regards it with more sacredness than we do; but we desire that all marriages shall be in accordance with the laws by which the institution was founded, and when they exist in violation of them, the sooner they are dissolved the better for society. It is our firm conviction that if all municipal law on the subject were abrogated to-day, not a single married pair would take advantage of the release except those who should do so. It would be a God-send to the stream of human life, if all those who are living in violation of the natural laws were separated. It would, to a great degree, arrest the production of misery and crime. For the purpose of exposing the contrast between illegal and legal marriages, we will present an illustration of the latter.



[FIG. 59.—MR. COCKERELL.]

The preceding portraits (Figs. 59, 60;) are of Mr. and Mrs. Cockerell, of Nashville, Tennessee. (See pp. 87-109.) His constitution is sanguine-encephalic-bilious-lymphatic; while that of his wife is sanguine-bilious, the former element predominating largely. His constitution contains two adjunct elements, and her's two vital ones. As her constitution is entirely of the vital character, the alliance is entirely legal. If our memory serves us correctly, they have had eight children. All of them are living, and of fine promise. As an illustration of this fact, we present the portraits of two of them—two daughters—of whom any parent might feel justly proud. They are, in our opinion, greatly to be preferred to any number of dead ones. Can any one now doubt that Mr. Cockerell and wife have been handsomely rewarded for their obedience to the natural laws in the premises?



[FIG. 60.—MRS. COCKERELL.]



[FIG. 61.—MISS COCKERELL.]

Fig. 61 represents the one who married a son of Colonel Armstrong, who was for many years General Agent for our south-western Indians. If the son have the father's constitution, which was a quadruple—the same as Mr. Cockerell's—then Mrs. Armstrong has been as fortunate as her mother; that is, her marriage is legal.



[FIG. 62.—MISS COCKERELL.]

Fig. 62 represents Miss Cockerell, whose constitution is that of her father. We must remark here, that a wood engraving can not so favorably represent this lady as she deserves. We hope that some highly vital gentleman will capture her. Now, Miss Cockerell, please to allow us to address a word or two to you privately. Do not give yourself to any gentleman who is not essentially vital in his constitution; and if, by the aid of this little book, you can not

make yourself entirely certain as to the fact, send his daguerreotype to us, and you shall most cheerfully have our opinion in the all-important premises; but your father has manifested so much interest in this subject, that we confidently believe that he will, in one year or less, be able to guide safely the balance of his children.

The laws of the temperaments in relation to marriage, have been so generally violated, and for so long a time, that it is now almost impossible to find a family in which is not to be seen some of the unfortunate consequences. They are so broadly cast in our land, as to be the cause of not less than ninety per cent. of our juvenile mortality, and the whole of that consumption which keeps some portions of our country in constant mourning. The profession have entertained other opinions as to the cause of consumption for so long a time, that it is not probable that our conclusion will be generally admitted. In any community there are but few, comparatively, who would have consumption, though exposed to the same exciting causes; and those who do yield to these causes must differ from the others in some important respect; and what is it? We answer, they have less vital tenacity—less depth in the base of the brain. Before the profession reject our conclusion, it would be well to repeat our observations. Many young children die of consumption before the usually assigned causes could have had time to act. There is something, then, inherent in the organization that brings it about. What is it? We have answered; and obedience to the natural laws of marriage will go far to remove the evil. Wishing to satisfy our readers upon this subject, we will present a few more illustrations of legal and illegal marriages.

The author's parents present an illustration of legal marriage, so far, at least, as concerns progeny. (See Figs. 15, 44.) The latter contains two adjunctive elements, while the former is entirely vital. The author is the first fruit of this alliance. (See frontispiece.) They raised nine children to become the heads of families. They lost one or two in early infancy, of croup, we believe.



[FIG. 63.]

We have not discovered that it makes any difference as to which party shall have the advantage as to vitality. From our observations we have concluded that when one

party is entirely vital it is best that the other shall possess an adjunctive element.

The preceding portrait represents a lady of the sanguine-bilious-lymphatic constitution. Of her husband, Mr. Rice, we had an engraving, but the engraver lost it and has failed to execute another. The constitution of Mr. Rice is sanguine-encephalic-bilious; he is more than seventy years old, and his wife is more than sixty. Both of them are stout and have good general health; a very intelligent relative of the family assured us that consumption was never



[FIG. 64.—DR. MILLER.]

known to have been in the ancestry of either party. From the constitution of the parties respectively, it will be seen that both of them possess an adjunctive element, and hence they are highly incompatible. They have had thirteen children and have lost seven; one of them was accidentally destroyed by fire; one died of *tabes mesenterica*, and the others of *phthisis*. Of those who still live only one, it is supposed, will escape *phthisis*; hence, of thirteen children eleven will have died of consumption or its equivalent, *tabes mesenterica*.



[FIG. 65.—MRS. MILLER.]

We knew another family of nine children, of which the parents were constituted like the preceding. One of the children died of *phthisis*, the remaining eight of *tabes*

mesenterica. With such facts as we have presented is it not strange that the subject should have escaped notice as long as it has ?

The preceding Figures present an interesting illustration. The husband's constitution is sanguine-encephalic-bilious, but the encephalic element so predominates as to render his constitution exceedingly feeble. He died very recently. The wife's constitution is bilious, hence the alliance was legal. They have had five or six children who are viable and promising.

The constitution of Jas. D. Taylor, Esq., (Fig. 43) is sanguine-encephalic-lymphatic, and that of Mrs. Taylor is sanguine-bilious-lymphatic; hence the alliance is highly illegal and they have lost several children, perhaps all but one, of phthisis; but in her family this disease has been known to obtain, but this we are sure had nothing to do with their loss, because their son, and probably their youngest child, inherits entirely after his mother. He is as viably marked as other boys of his age. Mrs. Taylor's age shows that she was not wanting in viability, and her son, if he be brought up in active and responsible habits, has, we think, as good a chance for life as his mother had at his age. The fact that consumption appeared in her ancestry is no proof that the son has inherited a liability to that disease. His mother inherited a sufficient viability to sustain her to a ripe old age, and if the son has inherited as much, and we think he has, his chance of life is as good. All depends upon the depth of the base of his brain and not upon the question as to what disease his great or immediate ancestry had. If a person inherit a feeble vital organization and live through life under the influence of

the usual exciting causes of phthisis he will be very liable to have that disease; this is the whole amount of the question. No one need to fear that he will have consumption simply because one or both of his parents had it, or died with it; but let him live so as to maintain or increase, if possible, his vital tenacity, and he may as certainly escape it as any one else.

It will be seen, that we have not found it to be the best that both of the parties to a marriage shall possess the same constitutional elements, however excellent they may be in the abstract. One of the parties should have an entirely vital constitution and the other should have one or two adjunctive elements; in no other way can they become the complement of each other; and this, after all, is the great law in the premises.

And, in conclusion, we beg to be permitted to state that as we have no doubt there are very many young people, of both sexes, who, in forming a marriage alliance desire to obey the natural laws in so doing, and as many of them, it may safely be presumed, are not sufficiently acquainted with this subject as to render them capable of judging for themselves in relation to compatibility, we are pleased to have it in our power to say to such that Mrs. T. H. Kinsey, M. D., No. 152 Broadway, can advise or instruct them correctly on the subject. She has become very accurate in her discriminations in relation to the temperaments, a subject to which she is warmly devoted, and upon it she has had our teachings for several years. We can, therefore, confidently recommend her to those who may desire instructions upon any department of the subject.

[Mrs. T. H. Kinsey (now Mrs. Keckler), together with her husband, Prof. A. T. Keckler, will give lectures and teachings upon the subject in

its various branches, as taught by Prof. Powell; also upon Physiology, Phrenology, Pathognomy, etc., to ladies and gentlemen, singly or in classes, at No. 152 Broadway, Cincinnati.—EDITORS.]

We have now several letters on our table requesting information of us as to the compatibility of parties whom, we suppose, contemplate an alliance. One of the writers states that his constitution is sanguine-bilious-nervous. Now, it so happens that we know of no such constitution. He further states that the temperament of his lady love is sanguine-lymphatic, with dark eyes and hair. Now, it has so happened that the only sanguine-lymphatic ladies whom we have seen, having dark eyes and hair, have proved to be *very dark* all over. Not being able to form an opinion from the statistics furnished us by these writers, their letters remain unanswered, and so they must continue unless we shall find more time to devote to such matters than usual.

The question is often asked, what is the great principle of attraction between the sexes? We do not know that we can so answer the question as to satisfy all. This particular attraction obeys the law, however, of all other attractions: the law is that of complement.

Two bodies in the same magnetic condition repel each other; this is true of electricity, and the same is true in all the relations of human society. We have never known a proud man to select for his friend a proud man, but a vain one. Nor do proud men or women select proud companions.

It is human nature to desire, not what we have, but what we have not. Social men seek domestic wives; domestic females seek social men, and the consequence is, that their

husbands are scarcely ever at home, but absent at some social club or party. Large men seek small wives, and *vice versa*.

We were once acquainted with a female dwarf, who was about twenty inches high. She frequently declared that she would marry no man who was not six feet high, and as we lacked two inches of being so high, we concluded that it would be useless to address her, and so we did not. The most feminine ladies seek the most masculine men, and *vice versa*.

The principle we have thus indicated, we hold to be fundamental in all attractions and alliances. It may be contended that alliances between the sexes involve other minor principles. So the subject appears to be at first presentation; but they resolve themselves into the one above indicated. The author has frequently been amused at the repulsion he has felt upon meeting a proud woman. Sometimes, for the sake of experiment, he unships his self-esteem, and manifests benevolence, and then finds himself able to approach her. He has found himself placed in the same predicament with men.

We have been told that, upon the admission of our principle, no choice of individuals would be sought; that any woman would be the complement of any man. Let it be remembered that we have many faculties. All of them have wants, and, therefore, all are to be satisfied. One man wants beauty with the woman; another, amiability; another, acquirements; another, strength of person; another, effeminacy, etc. Every man desires more or less of what he himself is defective in. The one who makes beauty a special object, has not much himself; and so of other

qualities or possessions. All his wants, at last, are governed by the fundamental principle. The most savage men seek amiable wives, and too frequently succeed in obtaining them. We have seen amiable wives most savagely treated—murdered—and by the very qualities that first attracted them.

We stated that the great law to be observed in the formation of alliances is that of complement. But many instances can be adduced where this law would seem to obtain when it does not, as per example: a sanguine-encephalic gentleman, and a bilious-lymphatic lady. In the first there is a lean, spare person, light hair, fair skin, and blue eyes; in the second, there is a plump, rotund person, dark hair and eyes, and a brunette complexion. Although they are the complement of each other in personal appearance, yet such is not the case physiologically; for both of them possess an adjunctive element in their constitution, which, with reference to progeny, would render them highly incompatible. Consequently, we can not conceive how young people are to avoid such blunders as will involve the viability of their progeny. If all of our physicians would make themselves acquainted with this branch of physiology, then every young person could find a guide. They would have still a better chance, if all of the clergy would do the same, and then refuse to marry such as the laws of God, as declared in human constitutions, forbid. To prevent the premature death of children, should engage the attention of every philanthropist. The loss is a great one to the commonwealth; and to parents it is a bereavement that has scarcely a parallel. The magnitude and importance of this subject can not, perhaps, be fully appreciated, except by those who

have lost their children; and yet we do not believe that our land contains a young woman, whose mental condition rises even to mediocrity, who would become a wife, if she were convinced that in doing so, she could be of no further use as a mother, than to contribute to a premature filling of a grave-yard. We desire that young people ponder this subject thoroughly, and use all the means that may be within their command, to enter safely upon so important a function as that of marriage.

When the incompatibility of the parties to a marriage alliance is constitutional, the effect on the progeny is one of reduced viability; but when the incompatibility is mental, the mischievous influence upon the progeny is also mental.

The first time we observed this incompatibility was with parents in whom the moral sustaining and social aspects of the brain were highly developed, giving to the head a rounded and elevated finish. The head of every child of these parents was as flat from one parietal ridge to the other as the table we are writing on. In this variety of incompatibility, we have seen some of the most moral and religious of parents have some of the most villainous progeny that was ever produced.

These are the worst villains we have, because they usually have the requisite address and talent to insinuate themselves into that grade of society where the most mischief can be done.

Fig. 66 is an illustration of this kind of progeny. We have the skull of one of this class. For twenty years his name was of constant record upon the criminal docket of the county and State in which he was born and raised. The illustration we have presented we took from a New York

paper. We do not know who it was intended to represent. We only know that it represents a talented rascal, such as we have seen many of in the preceding twenty years; and they are the sons of good families. Children whose heads are flat on top, very generally, if not always, descend from parents whose heads are of a highly moral and religious character.



[FIG. 66.]

P. S.—If we had not been prevented by an attack of hemiplegia, a year ago, from publishing this book, its literary character would have been better; but having had to re-write the manuscript while in a state of nervous disease, the work has, we fear, lost some of the literary excellence it may originally have possessed. But, in point of science, we believe it to be correct.

THE

PROTECTION OF SOCIETY FROM CRIME.*

NATURE is the source of all law, and her laws are founded in wisdom; consequently, they are immutable in action, and universal in application. Society should enforce those that pertain to itself, and all that it does beyond this is tyranny and outrage. — THE AUTHOR.

BOTH the justice and expediency of capital punishment have been agitated in every civilized portion of the world; its abolition has been strongly recommended and as strongly opposed; but so far as my reading has extended, the abolition of all punishment, for any and every species and variety of delinquency and outrage, has not been recommended by any one, or even suggested, or thought of. This is my

*The subject of the following essay on the protection of society from crime, we have held under consideration for many years: and now we are thoroughly convinced that crime will abound in the land without abatement, until the principles therein developed shall become the foundation of all criminal legislation. The tendency of society at this time to form what are denominated "vigilance committees," when the courts neglect to punish, capitally, those who are guilty of capital offenses, pretty clearly indicates that the time has arrived when a change of legislation must be effected. It is on this account that we desire to have it read and well considered by every American. It has already been read, first, through the New York *Scalpel*, and then through other periodicals; but it should, in our opinion, be kept before the public. If there be any one indication of the age that should alarm good citizens, it is the already manifested disposition to remove from the responsible hands of our courts our evildoers, and to place them in the irresponsible hands of a mob. Such a state of society is, absolutely, more to be dreaded than the savage.—W. B. P.

position for all civilized communities, and for all persons whose faculties elevate them above the brute creation.

It will, I presume, be admitted that society never has obtained adequate protection by any system or code of punishments that has ever been adopted; and I will attempt to show that, upon the laws inherent in the constitution of man, such a result is not possible; and, lastly, I will develop a means by which society can be protected, and to which even the idea of penalty or punishment can not be correctly attached.

From my knowledge of the constitution of the human mind, I feel fully assured, that not less than ninety per cent. of my readers, as soon as they reach the conclusion of the preceding sentence, will sound their bugles, and assemble all their animal faculties and educational prepossessions and prejudices, to resist every argument which I may advance to support it. Under such a conviction as this, it may be inquired why I would venture to announce such a doctrine?

I answer—first, that I would sooner publish a truth that would offend every man on earth, than an untruth which would please every one; and, second, I have an abiding faith that a truth once put in motion will never stop; and if, therefore, my doctrine be a truth, and the tenth or twentieth of one per cent. of my readers shall embrace it, the time will, in due season, arrive when it will be received, acknowledged and adopted, by all the peoples of the earth.

Under such a conviction, would it be just to myself or to my race, for me to withhold a truth because it is new, or unsuited to the present state of society, although it might subject me to the charge of folly, by an almost universal conviction of society? When I feel myself securely mailed

in truth, I feel that I have the power to conquer a greater freedom and a greater happiness to the entire world, and that, too, in defiance of the chains, prisons, men, and artillery, of all the despots of the earth combined.

What was the strength of Napoleon, at the head of three or four hundred thousand men, provided with all the requisite munitions of war, compared with that of my one self at the head of a single TRUTH, and provided only with a goose's quill?

Are my readers disposed to accuse me with having a large share of self-confidence? Then they mistake me. I have but little in myself; but I have that which I most devoutly wish all men had, namely, a thorough, and, therefore, an undoubting confidence in the eternity, immutability, and omnipotency of TRUTH! If all men had this, we would have no crime.

Are my readers disposed to inquire how I know that I have got the truth? I answer, when I find a thousand or more facts converging to a single point, I feel just as sure that *truth* is there, as I do that light is, where I find a thousand or more pencils of light concentrated to a point. Am I again asked, how I know that truth always results from a convergence of facts, as light does from that of the sun's rays? I answer, by the experience of the past—by having in this way, in common with all other philosophers, discovered that God's providence in mind, as in matter, is governed by fixed, determinate, unchangeable, and immutable laws or rules of action; that a fact is not true to-day and false to-morrow, true in this country and false in Europe, true in winter and false in summer; but always true, and always pointing to the law that governs it.

Inasmuch as I have planted myself in opposition to all penalties or punishments, it may be suspected by some, that I am one of those effeminate or sickly philanthropists, who can not even think of blood-shed without fainting. If any such there be, I hope they will feel relieved, when I assure them that my leading concern is for the protection of society. My fundamental proposition is, *society must have protection*. The main question, then, is, how can it be effected with the greatest certainty? To this question I hold all others as but secondary or incidental.

In reaching a full development of this question, I will first show that, in God's physical providence, penalties or punishments were not intended.

Every thing about which we can think is governed by law. Man, being both animal and automatic in his organization, has both classes of his functions carried on by an extensive class of laws, which inhere in him, known as the physiological, the violation of which subjects him to various forms of disease, and, finally, death; and, as he constitutes an element of the physical world, like all other bodies, he is placed, like them, in relation to another law of extensive application—that of gravitation—the violation of which subjects him to bruises, broken bones, and death. By a proper observance of these laws, the highest excellence of organization, the greatest longevity, and the greatest amount of happiness, are produced.

For the discovery of these laws, and their various modes of manifestation, adequate intellectual ability was given to us, and our enjoyment of existence and desire of happiness, are, in properly constituted minds, ample motives to insure obedience.

We find, furthermore, that in this providence, general, rather than special, results were intended; classes, rather than orders; genera, rather than species; species, rather than varieties; pluralities, rather than individualities. It is, therefore, better for the race, that all of these laws be maintained, than that they should be abrogated, even for a second of time, for the purpose of saving millions of individuals. In other words, these laws, in their action, presume every creature to know them, and in knowing them, to obey them.

Such an acquaintance with, and obedience to these laws have not, as yet, been had, as is essential to the general well-being of the human race; consequently, disease, degradation, and degeneracy of both body and mind, fractured skulls, broken legs, and premature death, greatly abound.

That suffering which is found to be consequent upon the violation or the infraction of these laws, has hitherto been regarded as a penalty or punishment. Volney, in his *Law of Nature*, in treating of these laws, says that they should be regarded as "real commands, to which man is to conform, under the express penalty of punishment attached to their infraction."

George Combe, Esq., throughout his invaluable work, "*The Constitution of Man*," takes the same view of the subject. He says: "On the whole, therefore, no adequate reason appears for regarding the consequences of physical accidents in any other light than as direct punishments for infringements of the natural laws, and, indirectly, as a means of accomplishing moral and religious improvement."

My judgment, and all the better feelings of my nature, revolt at these views of the subject. They make God appear to be less just and merciful than even an ordinarily

good man. Allow me to illustrate this : A man, knowing that it is raining, and that the rain freezes as it falls, and that consequently the steps at his door and his pavement are covered with ice, ventures out, and in so doing, strives at every step to maintain, in its fullest integrity, the law of gravitation ; nevertheless, he slips, falls, and breaks his arm. This injury is now regarded as a direct punishment for breaking the law of gravitation.

A man fowling in the woods has the firelock of his gun caught by a bush ; his piece is discharged, and his friend, fifty yards off, is killed. Now, there is no law in any civilized country, that would inflict punishment for this unfortunate event. Is it not obvious that in this second instance, man betrays more benevolence and justice than God does in the first ? Was there any more motive or guilt in the one case than in the other ? If not, why punish the one and not the other ?

The full advantage in favor of the justice and humanity in the second instance is not yet all told. In the first instance, the only sufferer was the violator of the law himself, but in the second, another individual ; in other respects the two cases are alike—both happened without motive or intention. In the second instance, no civilized court would inflict punishment, although society suffered by it in the loss of one of its members. In the first, although entirely beyond the reach of injury to the author of the law, or of any second person, yet God would not spare him, but, as a punishment for doing what he did not desire to do, but did his utmost to avoid doing, breaks his arm. Is there either justice or mercy in this act, under the circumstances ? I

envy not those who contend for and advocate such a conclusion with reference to God's providence.

Punishment is a reward in pain for crime committed. It is pain inflicted for crime; and crime is a wicked act, which can not happen without a wicked or criminal intention to do injury. According to our common law, there can be no crime where there is "a want or defect of *will*," and this *will* must be vicious; therefore, according to this law, infants, idiots, and lunatics, can not commit crime, because with them the will is defective. Actions, by the same law, committed by "*misfortune or chance*," those by "*ignorance or mistake*," and those by "*compulsion*," are not criminal, because they indicate no *vicious intention* or volition. If we admit the necessity or expediency of punishment, it will be admitted that these distinctions are just and proper.

With reference to the natural laws, no distinctions exist; the man who takes arsenic by accident suffers in common with the one who takes it by design; for infants, idiots, and lunatics, there is no more exemption, than for Bacons and Websters. If, then, we are to regard the consequences that follow the infraction of the natural laws in the light of punishments, then we must place their Author in the same category with our wild savages, who inflict the same penalty upon those who kill by accident as by design. In conclusion, then, I can not avoid regarding it as an outrageous abuse of philosophy and language, to regard the fracture of the arm, in the case above supposed, as a "direct," or even an indirect "punishment" for the infringement of the law of gravitation.

Then it may be inquired as to the light in which we should view such phenomena. I explain, that God, through

his own pleasure, established all the laws that exist, and as to what His motives were need constitute no part of this inquiry; but let it suffice to say, however, that all of the good and the wise of the human race who have investigated them, have concluded that they are indispensable to us—that in their establishment, our greatest good and happiness, as a race, were wisely, justly, and kindly consulted.

Now, if we concede that God is immutable, and that his laws are like himself—that in their establishment He aimed at the harmony of the universe, and the greatest good and happiness of his creatures, as races, then it must be concluded that it is not in his power to save individuals from any of the consequences which we know to result from the infraction of any of (His) the natural laws. If, then, mutability be included in the idea of Almighty power, then such power does not belong to him. Admit, I say, the immutability of His character, and the conclusion I have arrived at is irresistible, unless it be contended that His laws may be mutable and He immutable. But grant this, and then there is an end to science. Thus far, in the progress of the world's investigations, they have been found to be entirely immutable, and so they are considered to be by the universal consent of philosophers.

If we view him in the light of a philanthropist, we must arrive at the same result. If, to save a man from breaking his arm or losing his life, by falling off a house, or the falling of a house upon him, He were to abrogate the law of gravitation, or any other law that might be involved, He would cause derangement in the entire universe, and suffering in the remaining millions of His creatures.

We may concede further, that it is possible, in the course

of the vast future, that every man will come to understand all His laws, and will acquire a disposition to obey them all, and yet such is the character of our faculties that we shall still fail, though in a less degree than at present, to obey them, and those phenomena which we call accidents will still happen ; and yet it does not prove Him, in any wise, to be wanting in benevolence, because the present arrangement, so far as we can conceive of it, is the best that infinite wisdom and benevolence could have designed for the general good.

But I am told, by the advocates of punishment, that suffering attends those injuries which result from an infraction of the natural laws, and therefore the intention was to punish. I admit the fact, but deny the inference. On the contrary, I affirm that, as a philanthropist, He could not prevent the injuries which happen to individuals, and that He was not indifferent to their sufferings ; nay, more, that He has manifested the most unbounded benevolence toward them, can be made clearly to appear by a thorough examination of the subject.

If He had been indifferent to those of His unfortunate creatures who suffer from their unintentional infringements of the natural laws, He would have made no provision for the healing or restoration of the injured parts ; and if He had been benevolent without wisdom, He would have absolved them from all pain. But in His wisdom he attached pain to the process of recovery, under certain circumstances, and for certain kind and useful purposes. First, without pain we could not, in many instances, know the extent of the injury ; and secondly, without pain there would be no guarantee for that quiet and repose which is essential to recovery.

Mr. Combe states that broken bones are attended with great pain ; I infer, then, that he never had the experience of one. I have had, at two different times, a fracture of both legs, and therefore no one, I presume, will doubt that I am a competent witness on the subject. When the first fracture occurred, my habits were not what they ought to have been, and the treatment was still worse, and consequently I suffered much. When the second happened, which was greater than the first, my habits were those of temperance and regularity in all things, and the treatment was as it should have been ; consequently I gained flesh every day and suffered none, except when the position and quiet of the leg was disturbed. But at this point, suppose it had given me no pain upon motion, is it not possible that, by motion during my sleep or otherwise, its recovery would have been defeated ? Was it not, then, a great mercy that I had pain as often as it was moved ? I conclude, then, that under the present constitution of the world, God has no power to prevent these accidents and injuries ; and in view of this state of things, His benevolence and wisdom made provision for the most proper and speedy restoration, within such limits as are compatible with his philanthropy.

As another evidence of the truth of these arguments, I will remark, that I have never known an individual who regarded his sufferings, under such circumstances, as intended as penalties or punishments, but as the necessary sequents of unavoidable actions. And I further remark that, after twenty years of investigation, I have not discovered a single unfortunate circumstance in human society, which, if the above argument, or a modification of it was

not as applicable to it as to the cases I have supposed, was not still an illustration of the doctrine.

Man exists in relation to many varieties of law, as the mechanical, the chemical, the organic, the animal, the domestic, the social, the business and the municipal, and he is so constituted that suffering is as inseparable from the infraction of either of them, as an effect is from its cause; and the suffering is very generally, if not always, reformatory in its influence. It is not felt as an act of another, and for the purpose of revenge or punishment; it causes reflection, produces patience, forbearance, and prudence; in fine, it rarely fails to improve the character. Punishment is not a necessary sequent, for many persons escape it; it can not therefore be regarded as an effect of crime, but of the arbitrary causes which conspire to inflict it, and under all the circumstances it is not often that it is just, even admitting it to be expedient. Errors in the rules of law, in the judgment of the court, in the honesty of the witnesses, and in the utter impossibility to comprehend the precise importance of all the circumstances, conspire to defeat it.

Punishment, furthermore, originates in the lower faculties, such as are common to dogs, and is usually directed by an intellectually misguided conscience, which may or may not be influenced by benevolence. So far as the punishment originated in the animal faculties, just so far will it awaken the same faculties in the criminal. He knows that the punishment is not a necessary sequent of his own acts; the malignity and desire of vengeance which he finds displayed toward him, is conclusive to him that it does not flow from the peculiarly human faculties; he knows that it is intended as a forced consideration for his crimes, and consequently

his reflections are not directed to his moral feelings ; he does not grow more tame and forbearing, but as to how he can evade the penalty and obtain vengeance upon society. Punishment, therefore, has just as great a tendency to make men worse, as suffering has to make them better, and the same difference exists in their influence upon the minds of those who witness them.

The difference between suffering and punishment has not been determined by any one, so far as I have learned, more particularly for the purpose of rendering the former a remedial agent for the government of society. As suffering attends punishment, or exists with or without being a penalty, I have found it to be exceedingly difficult to make people comprehend the difference ; and for the reason that society at large readily perceives resemblances, but very few differences, especially when they are such as exist in quality: nevertheless, all can be made to appreciate the difference between the cases which may be cited to illustrate the qualitative differences and their consequences.

A gentleman, in crossing the river on the ice, slips through into the water and drowns, and his wife suffers, as an unavoidable consequence. Now, will any one assert that this suffering is a punishment—a penalty for any wrong she committed ? I presume not. And does not such suffering usually improve the character ?

Another woman is in the penitentiary for having tried to poison her parents to obtain their property. Does she not suffer also ? And does any one believe that she will come out any better than she was when she went in ? Would society, upon the faith of it, be willing to receive her ? Why not ? For the best of all possible reasons: it is felt

that there is an incompatibility between punishment and improvement.

The difference, therefore, between the two varieties of suffering, is this: The first, though painful, exhausts itself —affords a feeling of relief; under the circumstances it is normal, approved of by our moral sentiments, and commands the moral sympathy of others. The second is attended with suspicion, jealousy, hatred, obstinacy, concealment, and intentional delinquency, when it is practicable.

I trust that my readers now clearly understand the difference between normal and penal suffering, and also between their necessary or consequent results, or influence upon the character.

If my readers shall have followed me to the conclusion that God never intended the consequences which He has invariably attached to the violation of such of His laws as I have cited, should be considered as punishments, but as merely the result of His immutability or philanthropy, and for which His benevolence made ample provision; and inasmuch as man has no more power to create a law than he has to create a thing, for laws are of things, and where there is no thing there is no law; and inasmuch as all human relations exist under laws, which by God's authority inhere in Him, and as these laws constitute a part of His code of natural law, because common or natural to man; and as it is clear that for the violation of some of His laws punishment was not intended, the inference must be that He did not intend that punishment should be consequent upon the violation of any of them. And as man has no power to create a law, such of his statutes as are unauthorized by law, are clearly usurpations. And if the penalties which He

annexes to authorized statutes be unauthorized by law, then they are clearly tyrannical, and of course adverse to the interest and elevation of society.

The brief notice which has been taken of God's physical government of the world, shows that it is approved of by the intellect of man, as being agreeable to his moral faculties; and it is very questionable whether an enlightened individual can be found, who would not honestly contend that our social and municipal statutes should be founded in the same. In other words, it is presumed to be admitted that, as man has many faculties which elevate him above and distinguish him from the brute creation, he should be, in a state of civil society, governed by them; and if otherwise, he is still in the animal or savage state.

If I shall show that the criminal codes of all professedly civilized countries are founded exclusively in our animal faculties, will not the cause be obvious to every one why they do not protect society in its civilized state? Is it possible that the same laws, in principle, are applicable to the animal and moral, or savage and civilized conditions of society?

I admit that an animal government is the best for an animal state of society, and I further admit that it is better for the state of civil society than no government; it is not, therefore, my purpose to make war upon the existing criminal laws, but to show wherein they fail to protect society, and further to show that in human nature the elements do exist for a code of laws, that shall be in harmony with man's moral nature, and which, if reduced to form, would both simplify the practice, and secure society in a higher degree than has ever yet been done.

It will be admitted by all that dogs are mere animals, destitute of reflection, and of all moral emotion; nevertheless, they have many faculties in common with man, and hence the reason why they are useful to him: they are destructive, combative, secretive, acquisitive, etc.

When a dog has more to eat than his present want demands, he will stow it away, and if he detect any other dog, or any thing else, about to commit a theft upon him, he will throttle him, or otherwise chastise him, and then let him go at large, without any reflections as to whether he will be any better or not.

Within the memory of our old citizens, this was the case in several portions of the United States; the thief was whipped, and then allowed his liberty, to steal again as soon as he pleased. The spirit of the law has not since changed, but only the character of the remedy; it is still punishment, and the proportion of punishment is in relation to the quantity of crime committed, without any reflection as to whether he will or will not quit his crimes. Promotion is as regular with criminals as with soldiers and statesmen. The first distinction is a fine, with imprisonment in the county jail; then the penitentiary for a year or two; then for five or ten years; and then for life, or they are hung. Thus, during a large portion of their lives, they are permitted to prey on society. Each infliction of punishment strengthens their criminal appetite, and removes them still further from all moral influence.

With savages the human sentiments are remarkably feeble, and hence neither justice nor charity has any agency in their civil polity; it is entirely selfish—founded alone in the idea of protection. Self-defense, insanity, idiocy, drunken-

ness, or accident, presents no excusable plea for homicide; no extenuating circumstances are admitted, and, therefore, it is invariably followed by an execution. Leave out self defense and accident, and their practice, in principle, is correct.

In civil society, however, the question may be discussed; the protection of society is, in fact, but incidental to an exercise of a supposed discriminating justice. Civil society seems to be a great stickler for justice; for each ounce of crime there must be administered an ounce of punishment; the "pound of flesh" is held constantly before the eye of justice, and society has no right to any further protection than this exercise of justice will secure. To send a man to jail for a day, or to give him two cuts with a cowhide, for stealing two yards of tape, would be deemed a very just sentence; but to send him to a workshop to continue till he became honest, would be a great outrage. In the estimation of our laws, it would be more just to allow him to steal from every store in the city, and as often as caught play the dog with him, and let him go.

Legislators and jurors have got themselves into a dilemma about remedies for public wrongs, from which no amount of genius can extricate them, without a thorough abandonment of their fundamental principles. Blackstone says: "Though the end of punishment is to deter men from offending, it never can follow from thence, that it is lawful to deter them at any rate and by any means." This qualification proves that I was correct in stating that the protection of society was only incidental to the ends of justice. If the protection of society were the fundamental object, the end would justify the means, however severe. His qualification destroys his

principle. Society is to be protected; but mark! it *must* be done with means, which, in practice, may prove inadequate.

An examination of any and of every department of God's animated providence, will be found to proclaim this fundamental doctrine, the preservation of the race; the greatest good to the greatest number, at any requisite sacrifice of individuals. In conformity with this natural law, Mr. Blackstone should have taught thus: "The end of punishment is the protection of society, and, in view of its achievement, the end justifies the means; that is, it must be secured at any rate and by any means," that shall be in harmony with the existing state of society.

Savages have no means of confining, employing, and supporting their criminals, and yet they have a right to protection, which can be had only by the infliction of death. The destruction of criminals in this state of society is more agreeable to public feeling than any variety of imprisonment.

If it were the policy of savages to seek protection, by exciting fear, as is done in civil society, the infliction of death would soon cease, and in its stead would be instituted the practice of deforming the face, in a manner proportioned to the character of the offense; and then each offender would destroy himself, because no savage will live with his face "spoiled." Indian savages never attempt to produce fear; and if an Indian father should see his son display any manifestation of fear, he would instantly kill him; and if an offender against the laws were to betray an unwillingness to meet death as a "*great brave*," he would be despised by his relatives.

Savages act upon a different and a wiser principle than civil society does; they conclude that the man who commits one capital offense may, very probably, commit another, unless restrained, and the only means they have of doing this, is to execute him. In the savage state, the infliction of death is justifiable by every consideration that is dear to municipal existence.

In civil society, the infliction of death is not justifiable, because society can be as thoroughly protected by prisons; and, further, the criminal, while in prison, can be rendered useful, and while being thus useful, he may be reformed and converted into a good citizen.

Many able writers have doubted, and some have positively denied, that society has a right to take the life of a fellow-being; but I admit the right to exist whenever it is indispensable to protection. It is contended that man has an inherent right to life and liberty. I admit that he has, so long as he exists under the supremacy of the moral sentiments, but no longer, and for the reason that he has no natural or inherent right to do wrong, and, therefore, when he does wrong, he forfeits his right to liberty; and if society is so circumstanced that it can not deprive him of liberty without taking his life, then it must be taken as a means to secure the indispensable object, the protection of society.

Blackstone tells us "that the quantity of punishment can never absolutely be determined by any standing, invariable rule." It would certainly be very instructive to know the smallest fraction to which genius and justice have arrived in given cases. He goes on to remark that we must be guided by the "laws of nature and society;" but I have shown that nature has not authorized punishment in any case, and

as to society, he has not instructed us where to look between the two extremes of savagism and civilization.

Ever since civilization commenced, society has been experimenting to discover the requisite punishments for crimes, and yet the discovery has to be made. We must conclude that this is a strange fact, when we reflect that every variety and extreme of punishment has been tried, and all have failed, and that as civilization is extended and advanced, crime increases. The idea of the alchemist, of converting the base into the precious metals, was not more absurd and ridiculous, in physical science, than that of legislators in hoping to produce, in mental science, moral results, by outraging and arousing the animal faculties.

The stocks, tread-wheels, branding, cropping, imprisonment, transportation, and hanging, have been tried; and for what? To produce honesty, chastity, and a reverence for the laws. Is not this mental alchemy? If we analyze them, we shall find each one of them to be as *base* as the dog law of throttling—destructiveness is made, in each instance, to address cautiousness to excite fear.

Blackstone again tells us that “there are some general principles, drawn from the nature and circumstances of the crime, that may be of some assistance in allotting it an adequate punishment.” And has it all amounted to only this, to afford “*some assistance?*”—the only result of six thousand years of legislative alchemy? He says, “punishments are chiefly intended for the prevention of future crimes.” For what other purposes were they intended? Certainly they could not have been designed, in any part, to prevent antecedent crimes! Besides the prevention of crime, if the truth must be told, they were intended to secure the “*pound*

of flesh," to feed destructiveness, in obedience to the mandates of justice! If punishments were really intended to prevent crime, how has it happened that offenders of the laws, in almost every county in every State, rise by degrees from petit larceny to highway robbery and murder? Murrel remarked that the whipping-post made him a robber; and Gibbs, the pirate, said he was never inclined to be more than a pirate, but the laws made him a murderer.

But to Blackstone again: he says that "if there be any doubt whether the party be *compos* or not, this shall be tried by a jury." Suppose any one of our distinguished astronomers had taught that if there be any doubt as to whether the fixed stars are inhabited or not, "this shall be tried by a jury," would not the world have concluded that he was *non compos*? And yet the fact is not more easily ascertained in the former than in the latter case. Could it have been in the wisdom of God's providence that the protection of society should depend upon the settlement of such a question? The consequences which flow from such a requisition, are too horrible to dwell upon.

It has been shown that our criminal laws are founded in our animal faculties; it is known that they have not adequately protected society, though prosecuted with every possible promptitude, and to every possible extremity; and it now remains to be shown that they never can.

Such a code of laws as would be suggested by, and be in harmony with the human sentiments, in that state of development which distinguishes civil society, would not be in unison with, nor applicable to, man in his savage state; and, on the contrary, such a code of laws as prevails throughout the world, the legitimate offspring of our savage or animal

faculties, can not be so adapted to civil society as either to protect or advance it.

“It is a melancholy truth,” says Blackstone, “that of the variety of actions which men are liable to commit, no less than a hundred and sixty have been declared, by act of Parliament, to be felonies without the benefit of clergy; or, in other words, to be worthy of instant death. So dreadful a list, instead of diminishing, increases the number of offenders. The injured, through compassion, will often forbear to prosecute; juries, through compassion, will sometimes forget their oaths, and either acquit the guilty, or mitigate the nature of the offense; and judges, through compassion, will respite one-half of the convicts, and recommend them to the royal mercy.”

This extract forces upon the mind two conclusions: first, that punishments do not diminish crimes; and, second, that society has very considerably advanced beyond the savage state; so that the laws have ceased to be in harmony with public feeling or sentiment; and as all the known laws of the Creator are approved of and adored by the wise and the good, it must be conceded that if our criminal codes *were* in harmony with His established provisions for the protection of society, they would be sustained and administered. We would not find juries forgetting their oaths, judges their duties, or the executive officers of the laws despised for the faithful discharge of theirs.

It may be argued that public sentiment is wounded at punishment only when it exceeds the crime. If any one crime is to be adjudged worthy of death, it is murder; and yet public opinion holds the hangman to be degraded. If the infliction of death for murder was in harmony with the

designs of the Creator, the executioner would be esteemed equal to the dispensator of alms, or of any other laudable function.

Less than fifty years since, in this country, society could see a man whipped in public for horse-stealing; but is such the case now? Those who love vengeance, and insist upon having the "pound of flesh," look upon this change in society as an indication of sickly degeneracy, when, in truth, it is a practical evidence of an increased activity of the human sentiments—of an advancing civilization—an evidence that society is reaching a point which must suggest this question to every legislator, Shall society be retrograded to suit the spirit of the laws? or shall the laws be purged of their savage elements—moralized to suit the present state of civilization? Before I shall conclude, it will become evident that the one or the other will be done; and that, from present indications, it will be the latter, the United States leading in this great reform.

A few analogies and a few facts will expose the utter fallacy of all attempts to protect society by any system or scheme of punishments. It is a fact, that all our faculties are pleasurablely excited by the presentation of appropriate objects and that their strength is increased in proportion to the frequency of their action. In confirmation of the soundness of this principle, it will be admitted that the more frequently religious exhibitions take place in society, the more the religious faculties will be developed; music pleases the musical faculties, and frequent concerts increase their power; philoprogenitiveness is pleased with children, and the more frequent the indulgence, the more the faculty will be developed; the social faculties are pleased with

society, and the more frequently they are gratified the stronger they grow. This principle is so self-evident, that no one will dispute it.

Now, suppose it be desirable to break up the desire of trade and speculation, which so extensively prevails, would legislators increase banking facilities and all other possible means of credit? Suppose the sexual propensities to be too importunate in any given community, would legislators increase the facilities for their gratification? Suppose a desire for sumptuous dinners to threaten the good of society, would legislators send to all parts of the world for the choicest condiments? Suppose fighting to be too common, would legislators establish pugilistic games? Suppose bloodshed and murder to be too common, would legislators introduce the Roman ampitheater, with its bloody fights, as the best conceivable remedy? If they would not, upon what defensible principle do they introduce capital punishment to prevent murder, piracy, burglary, treason, or any other offense, that requires a destructive energy to execute?

They will answer, I suppose, that the object is to excite fear, that it may act as a preventive of such crimes. But they have yet to learn that such men as are capable of fearing penalties, are not those who become thus criminal, and hence the penalty is, to a great extent, inoperative as a preventive, but highly efficient as a provocative. Executions, tortures, etc., excite those to mischief and murder who are criminally capacitated, just as the fighting of two dogs induces other dogs to run up and enter into the fight; as angry words excite to angry words; mirth produces mirth; wit elicits wit; kindness, kindness; and blood, blood.

Without the admission of this principle it would be

entirely impossible to explain the phenomena which have attended religious persecutions : the torture and destruction of one, brings to the flames half a dozen more—sanguinary laws are never in want for subjects.

For the clenching of these conclusions, I have now a few striking and pertinent facts.

An English officer communicated to the author the following fact. “After the main attack on Ciudad Rodrigo had subsided, and detached parties were clearing some ramparts still occupied by the enemy, it was that a gigantic young Irish volunteer made the exclamation, which became afterward famous throughout the division.

“He observed a gallant artilleryman still lingering near his gun ; he dashed at him with bayonet fixed, and at the charge, the man stepped backward, facing his foe, but his foot slipping he fell against the bayonet, and received it through his heart, giving at the instant such a yell as startled the Irishman, who, as he drew back, apostrophizing his bayonet, was heard to say, ‘Holy Moses, how easy you went into him.’

“As the first taste of blood rouses the latent fierceness of the tiger’s whelp, so this event seems to have altered the Irishman’s entire nature. From this time he could not resist his desire to shed blood, and was finally executed for murder, confessing, before his death, that his only motive for the deed was a desire to see blood run.”

In Wilcox county, Alabama, a man named Parker was hanged for murder. When taken out of jail for execution, one of his neighbors attended him, and talked to him about his approaching dissolution, and gave him such consolation as he deemed proper to the occasion. In a few hours after

the execution, and in sight of the gallows, this neighbor committed murder.

In 1827, a poor wretch named Strickland, was hanged for murder, in Little Rock, Arkansas. The brother of the marshal, Judge Scott, murdered his friend and neighbor, within a few hours after witnessing the execution, by thrusting his swordcane three times through his chest.

In several places where a criminal had been hung, I have learned that more violence and mischief were committed on the same day, than was remembered to have been done upon any other occasion, either antecedently or subsequently.

In 1842, while at Fort Smith, Arkansas, Captain Gookin gave me the following facts :

“In the winter of 1814, two soldiers were arrested for desertion, court-martialed and condemned to be shot, at Fort Sumner, Portland, Maine. They were accordingly brought out for execution, and while kneeling by the side of their coffins, their white caps drawn down over their faces, and the guard of soldiers ready and waiting the order to pour their charges of bullets and buckshot into their bodies, an officer, (the author,) on horseback, sprung before the muzzles of the guns, saluted the officer of the day, and presented a sealed paper ; it was a pardon. Their caps were immediately taken off ; the face of one was as red as scarlet, and that of the other as white as snow.* They were ordered to their duty. One of them again deserted in two or three days, and in a few days more the other did the same.”

* By further inquiry of the captain, I learned that the one who was red in the face, was, in constitution, of high stimulus or vigorous life, and that the other was of low stimulus or feeble life.

In 1842, while at Cantonment Gibson, the commandant, Lieut. Colonel Mason, gave me the following bit of history :

“Major General McComb told me that twelve deserting soldiers had been brought into the garrison (the time and place not remembered), that they were court-martialed, and condemned to be shot. ‘It was,’ he said, ‘very painful to my feelings to have so many men shot, and yet a proper regard for discipline was so imperative as to require that an example of the kind should be made. I resolved, however, to spare the six most likely and promising of them, and to confirm the sentence upon the other six, which was accordingly done.’

“Before the close of the twenty-four hours in which this sentence was executed, several of those who composed the guard deserted! He added, ‘This event has frequently caused me to reflect upon the inadequacy of executions to prevent desertion ; but I have not been able to comprehend how it is that the execution of men, in the presence of the army, for desertion, should, instead of exciting fear, induce the very crime it was intended to prevent.’”

To all men but cowards, there is a charm in dangerous and hazardous enterprises, and but for this peculiarity in human nature, liberty could not be achieved, nor independence maintained. If General McComb could have comprehended how it was that the slaughter of men in battle, caused a fresh army for battle, he could have comprehended how it was that the shooting of six men for desertion, might cause those who executed the sentence to desert.

If deserting soldiers, instead of being shot, were required to perform menial duties for the army, never allowed to

shoulder a musket, because unworthy of it, there would be but little desertion; because there would not then be hazard enough in the enterprise to awaken a manly energy. To be precipitated from the dignity of a soldier to the degradation of a menial, would be much more intolerable than death, to men accustomed to blood and carnage, as soldiers are.

If we place before men poverty and suffering, benevolence is excited, even to tears; but if blood and carnage be presented, then a destructive irritability is produced, which, upon the slightest occasion, breaks out into violence.* It is thus that executions become the incentives to murder, and all other punishments to acts of outrage of proportional violence. When the time shall come that we can convert the lion into the lamb, by the presentation of blood, then punishment may protect and advance the civilization of society. It is certain that, as yet, it has had no such effect, and the facts which have been presented, must show pretty conclusively that it never can; nevertheless, society should have protection, and I have not a doubt but that the Creator fully endowed the human mind with the elements of such a system of policy as will secure protection and happiness; and such a policy I now propose to develop.

The world consists of nations, and nations of communities, and communities of families, with all the business pursuits which are incidental to their wants, and indispensable to their prosperity. Justice prohibits families from forcing their wicked and worthless members upon other families, and the same is true of communities and nations. The

* In this law of our nature, we have a full explanation of the mob in Louisville, Kentucky, on the first Monday of August last.

great motive to peace is preservation, and the ultimate danger of war is extinction.

As the domestic, social, and national laws are founded in the constitution of the human mind, and as each individual possesses all the faculties common to this mind, it follows that each one is a party to each of the above modes of existence; and as, in every department of animated nature, the Creator's purposes aim at the preservation of races, species, and pluralities, rather than individuals, and as, in conformity with this principle, the majority of each community and nation manifest a common motive, sentiment, and judgment, it follows that the will of this majority must be taken as the standard or average of the mind of any given community or nation.

Outside of this majority, there are two minorities: one from a superior ancestry and educational advantages, is far above the average, and its individuals, for their government, constitute a law unto themselves; the other minority, in consequence of a degraded ancestry and unfortunate educational influences, is much below the average; its individuals, therefore, exist under a constant tendency to violate the laws of that mental standard indicated by the majority; they are too defective in the human sentiments to be guided by their supremacy, and hence they require the constant care and vigilance of their respective communities.

In this state of society, to what point does justice direct our vigilance? Is it to an abstract question of right? Is it to a just administration of punishment for crime; one equivalent of the former for one of the latter, having the protection of society either as a leading or an incidental question? Our human sentiments suggest to me that

justice, in this case, points directly and exclusively to the protection of society, and to this end punishment is never requisite, and, consequently, can never be resorted to without a tyrannical abuse of power.

Communities are divided, more or less, into clans, or subordinate societies, as the several religious denominations, Masonic, Odd Fellows, temperance, literary, and other societies. These sub-communities have the means of their own protection, but they have no power to punish violators of their respective laws. When an individual attaches himself to one of them, he does it with a view to some advantage, which he could not obtain by other means, and for this advantage, it is indispensable that he should deport himself in conformity with its laws. When, therefore, he infracts the laws, he is removed from the society; that is, he is placed precisely where he was before he became a member.

The physical laws are of infinite advantage to us, so long as we strictly conform ourselves to them, and when we do not do this, we are sure to suffer. The social and moral laws are as natural as the physical—as thoroughly established by the will of the Creator—and, like the physical, they are of immense advantage to us, so long as we act in conformity with them; but when we do not, we are just as certain to suffer.

The individual who loses his membership in any given society, suffers, perhaps, in character, in losing the support of his fellows, and all the other advantages of the institution. In removing him from the society, its protection was alone considered; it was no penalty or punishment to him, because he lost nothing by it, to which he had an unconditional right. He held the same relation to the society

which a mortified limb holds to the body—it is removed to save the body, not for the punishment of the limb.

As, by the laws of the human sentiments, a man has no right to do wrong, then it follows that he has no liberty to do wrong; hence, the moment he does wrong, he forfeits his liberty; and if such be the state of society that its protection can not be secured by the forfeiture of his liberty, without that of his life, then it must be destroyed. In the savage state no means exist for depriving a man of his liberty without depriving him of life; hence, with savages, the offender executes the law upon himself, or gets his friends to do it; and, as it is an act of friendship to him, his wife, sisters, brothers, etc., participate in the execution. If neither himself nor his friends will execute the law, then his enemies, or the injured party, will do it, if they can get him. If they can not get him, they execute the law upon some one of his nearest relations, for the sake of vengeance. This desire of vengeance is mixed up with our criminal laws; it is every day to be witnessed in civil society, and even in the Christian Church, where it is forbidden.

It has been seen that clans can turn offending brethren out upon society, the laws of which they may not have offended; but if a state shall turn an offending citizen out of the state, it will do injustice to a neighboring state, which should be avoided; it follows, therefore, that each state or community should make provision for its own offenders. Civil society has the power to do this without the destruction of life; and when the offender can be rendered useful to his family, his creditors, and his country, it would be a great outrage upon all of these interests to destroy him. On the contrary, there is a preponderating motive to save

him, more especially as he may be converted into a good citizen during his useful confinement for the protection of society.

As we can have no hopes that a wolf or a tiger will reform and cease to be dangerous, and as we can appropriate him to no useful purpose by imprisonment, so we dispatch him at sight; and if the same certainties could be had with reference to a man, it would be wise to treat him in the same manner; but such a certainty can not be had with reference to man, except, perhaps, in a few instances of idiots and hopeless lunatics.*

When, therefore, a man has been found to have injured society or the public, by theft, burglary, robbery, murder, or in any other way, except by accident, the public safety requires that he shall be taken out of the community, and kept out of it, until a very probable certainty shall arise that when liberated he will not again transgress. This should be done, not as punishment, but for the protection of society.

I have found it very difficult to make people understand in what respect this differs from punishment. Is it punishment to turn a man out of church, because he will not live in conformity with its requisitions? Can this not be done, without any more motive to punish him, than is manifested toward a mortified leg when it is amputated to save the body? If society could have a certainty that the offender

* And where is the wisdom of preserving *them*? They are of no use to society. If their relations are disposed to maintain them, let it be their privilege; but there is no obligation upon society to do it. Of the former there can, under no circumstances, exist a hope of such improvement as will render them useful, and if the latter should recover, they should never be allowed to procreate.

would go into the forest and live entirely removed from civilization, he should have the privilege of going, but this certainly can not be had. Let it be remembered, that according to the laws of the human sentiments, no man has a right to liberty any longer than he acts in conformity with them ; when, therefore, he infracts them, by doing injury to others, he forfeits his liberty, and then, in point of natural law, he has no more right to it than he would have to a horse that he had stolen ; and certainly no one would assert it to be punishment to take the horse from him.

Suppose civil society should refuse to support the laws of the human sentiments, and consequently every offender was permitted to run at large, would not the consequence soon be, that each citizen would feel that he was doing right to shoot down the offenders wherever he found them, although they had done him, individually, no mischief? Would not destructiveness and combativeness, under such circumstances, be acting in accordance with the dictates of the human sentiments? Neither revenge nor punishment is aimed at—the whole purpose is the protection of society.

But to return : when the liberty of the offender has been taken into custody, it becomes the duty of the law to ascertain, as to the fact, whether he has or has not offended. If the affirmative shall be found to be the fact, the conclusion is certain, that he should be removed from society, whether idiotic, sane, or insane—questions with which the court has nothing to do.

Justice has now been done to society ; all its individuals may go to sleep under a feeling of security. The offender has been placed where he is to remain until he can come out with safety to the public good.

It is now proper that we should visit the prisoner, and ascertain his true condition, that justice, at least, should be done to him. An investigation of his condition discovers that he has not received such an education as would enable him to comprehend his relations to or his duties in society ; or he has had entailed upon him an organization indicating such a deficiency of the human sentiments as to render it impossible that he should be a law unto himself, and that he has not been educated or trained to act in conformity with the established laws of society.

In either of these events, it is evident that society was the first offender, and, as a consequence, it has suffered ; and that the one through whom it was made to suffer, has now to suffer in consequence of his act ; and if punishment is to be introduced, society, for its neglect to the prisoner, deserves more than he—indeed all of it.

In civilized countries, the municipal laws and institutions are supposed to be founded upon the supremacy of the human sentiments, otherwise it is still in the animal or savage state, which is, unfortunately, in a great degree the fact. A society existing strictly under the supremacy of the human sentiments, would take care to prepare every individual for a life of harmony with its institutions ; and in proportion as it neglects to do this, will it suffer through its neglected individuals. This is not all : a state of society long existing under the supremacy of the human sentiments, could not furnish a degraded or criminally constituted individual, any more than the cattle about Lexington, Kentucky, where proper attention has been given them for many years, can furnish a scrub cow or ox. Both ignorance and degradation are, therefore, referable to society, and all

that it suffers through its evil-doers, are consequences which as inevitably flow from the social infringement of the laws of the human sentiments, as broken bones do from the infraction of the laws of gravitation.

Under this state of the facts, what shall be done? Justice answers, "Although the safety of society required that he should be taken out of it, yet, it does not follow that our obligations to him are to be in this wise canceled. We should, as far as possible, make restitution for our neglect, not only to him, but to his ancestry. He should have our kindness and charity, as an unfortunate individual of our race—as one upon whom the blighting influence of social neglect has fallen, without any agency of his own. We should provide for him kind and capable instructors, such as can convince him of the justice of his imprisonment—call into activity his human sentiments, and regulate by them the action of his animal impulses; and make him feel that society is kind, and designs to restore him to liberty and happiness."

In other words, I have to say, that inasmuch as all offenders are such because of inherited mental imperfection, an education at war with the safety and interests of society, mental deficiency, or mental derangement (insanity), they should be regarded as unfortunate rather than as criminal. The laws, therefore, should furnish them protection, under such influences as will be favorable to their return to society with a strong probability, not only of safety to the latter, but of usefulness.

To obtain these requisite results, our penitentiaries, with proper modifications, will answer. But the name should be changed: they should be called sanitary, or reformatory, or

by some other name which conveys no idea of disgrace. To the offenders every possible motive should always be presented that can favor reformation. As labor is indispensable to both health and happiness, they should be required to labor, but in this labor they should feel as much interest as they did in their labor before forfeiting their liberty ; that is, all that they can earn over and above the expenses of the prosecution and the imprisonment, should be placed to their credit, and subject to their order, under the discretion of the superintendent.

The institution, morally and intellectually, should be under the guidance of one, who, by talent and education, is capable of judging of the capacity, sanity, degradation, and degeneracy of each prisoner, and of treating each one accordingly ; of awakening and directing the human sentiments ; of training the animal propensities ; of doing, in fine, all that can be done, promotive of their return to society. In few words, this individual should be an educated, practical, and philanthropic phrenologist.

Nothing like punishment should ever be inflicted. Whatever was requisite to do, to secure obedience, should follow as a necessary consequence upon violated law, as a broken arm succeeds to and depends upon a fall from a horse. Every prisoner should be made to believe that his removal from society was not for punishment, but for the protection of it ; and this will be easily accomplished, if the treatment that follows shall correspond with the idea. This course is essential, because the idea of punishment flows from and is received by the animal faculties ; and so long as they feel the imprisonment and the consequent treatment to be pun-

ishment, so long will all reformatory efforts be attended with a failure.

Furthermore, every thing that is done should be done kindly, and with an obvious intention to their advantage. By this means they will soon love and obey the officers, and feel grateful for the means which are bestowed upon them with a view to their ultimate liberty, happiness, and usefulness. The repose which this course would soon procure for their animal propensities, and the activity which their human sentiments would acquire, would, in a short time, render them more happy than they ever before had been.

To an institution thus provided and governed, the laws should send every offender, not for a definite period, but for an indefinite one, or for a time as long as the safety of society shall require it. No one should be permitted to return to society, before a strong presumption shall be obtained that he will be a good citizen. Under such a system, from ten to fifteen, possibly twenty-five per cent. would never be returned to society; and why should they? They are so nearly animals, that with enough to eat, they become happy in the prison, but could not be happy out of it, because incapable of providing for their wants by any variety of consecutive industry.

This is briefly my plan for the protection of society, and the reformation of offenders; and though the tendency of society is now toward an abandonment of punishment, although punishment has never adequately protected society, and although I am as confident that a plan in principle like this, will ultimately be adopted by a more advanced civilization, yet a partiality for time-honored errors, a bigoted

aversion to change, an existing love of vengeance, and the existing ignorance of the natural laws of man, will start a thousand objections to the plan, a few of which I will anticipate.

Objection—It would not be safe to leave it to the discretion of any officer of the prison to discharge whom he pleased, as cured or reformed.

Answer—Those who are sent to prison are first, by a verdict of a jury of their fellow-citizens, found guilty of having abused society; and when they can satisfy another jury that they are capable of being useful and law-abiding citizens, let them out.

Objection—They may simulate reformation, and thus deceive the officers and all others with whom they may have intercourse, and when they get out, may return to their crimes.

Answer—Under the present system, all who are discharged from prison, with an occasional exception, return to their crimes, with more address and energy than they manifested before; hence it is impossible, by any change, to make matters worse than they are. But I will add, that the reformatory efforts which have been made in Edinburgh, Boston, and New York, were attended by sixty to seventy per cent. of permanent reformations, although the plan was crude or empirical, and in many instances opposed by the laws.

Objection—This plan presents no preventive influence upon the minds of the criminally disposed.

Answer—This objection is a great error. I have shown that the so-called preventive influence of punishment is a provoking influence; and, as such, increases crime. This

is not all; the idea of being taken out of society for an indefinite period, and merely for the good of it—and that, too, under the conviction of a moral incapability of conforming to its requisitions—exerts a preventive influence immeasurably stronger than punishment can; because it is addressed to the reflecting faculties—cautiousness, approbateness, and self-esteem—without the resistance of combativeness, resentfulness, and destructiveness, which even the idea of punishment never fails to excite. The villain does not live, who would not sooner go to prison, leaving the impression on society that he could have obeyed its laws, but would not, than to leave upon it the idea that he was too depraved to do otherwise than he did.

Objection—It is certainly very unjust to treat with kindness and compassion those who have been guilty of murder, piracy, and robbery.

Answer—Separate and apart from the consideration that society, by its neglect and improper government, produced these criminals, it should be remembered, that neither the torture nor the execution of the murderer can restore the murdered; and then, again, the pain of death is far less than the suffering consequent upon being removed from society, and placed under disciplinary government. The offender, it is admitted, did a great wrong in killing a man, but if the execution of him will produce other murders, as I have shown to be the fact, then society would do as great a wrong in the execution of him as he did; and certainly two wrongs can not make that to be right which is in itself wrong.

Objection—Criminals live in the hope of escaping from prison, and sometimes do, and again abuse society.

Answer—Criminals hope to escape conviction through the lenity of the jury and court, and more frequently do than from prison; but under a protective and reformatory dispensation of the laws—the purposes being in harmony with the best feelings of our nature—our juries would send every offender to prison, as to a moral school, for improvement.

Objection—This plan presents no difference between sane and insane offenders; it is certainly wrong to associate, even in idea, an insane man of good family with a naturally depraved and wicked one.

Answer—They were, in Adam, both equal, and the imperfections of social government were probably the cause of both misfortunes. Insanity, as well as depravity, is hereditary; but, without discussing this point, suffice it to say, that an injury done to society by an insane man, is just as bad as if it had been committed by a depraved one; and as it is no more in the power of a court and jury to ascertain the existence or non-existence of insanity, than it is to ascertain the depth of the ocean, the law should simply place the offender in the custody of those who, by education and opportunity, can best discover his true condition, and treat it accordingly. But be this argument correct or not, it matters but little, as the application of the plan to lunatics is not a necessary element of it.

In teaching my views upon criminal legislation and government, the preceding are the principal objections which have been urged against them, and, in my judgment, they absolutely amount to nothing.

It now remains for me to make some remarks, in application of these principles to the government of children and servants. It should be remembered that all

efforts at government, to promise success, must be founded upon the two following principles: first, will is the only power which the mind has "of being determined, and of determining under motive;" that a volition can no more be formed without a cause, than a mountain can be moved without one; and that over this cause the mind has no more influence than the mountain has over that which moves it. The motive or cause presented for all purposes of government should be humanizing and elevating, and not animalizing and degrading.

The motive usually furnished for the guidance of refractory children, negroes, and servants in general, is fear; and this is the most degrading qualitative mode of action of that useful, but none the less animal faculty, called cautiousness. But whatever we may think of the character of this motive, matters nothing in comparison with the fact that its power is exceedingly feeble, in the face of temptation, with energetic minds.

From the earliest records of human history to the present time, the production of fear has failed to make good men out of energetic and refractory boys—obedient and honest servants, dutiful soldiers, and useful citizens. Why is this the fact? Obviously because it was not intended, in the plan of the Creator, that moral excellence should be produced by animal and degrading motives.

Hitherto, the whole idea with parents, teachers, masters, generals, and governors, has been to make their respective subjects what they desired they should be, by coercive measures, instead of surrounding them with such causes or motives as would influence them respectively to make themselves that which they were desired to be.

Many of our most wicked men possess great energy, and achieve extensive mischief. They live, furthermore, in constant fear of being arrested, and made the subjects of the highest penalty known to the laws, and yet this fear is not sufficient to arrest their energies in the prosecution of crime. Now, suppose this energy, by adequate causes or motives, had, at the commencement of their career of crime, been directed to the government and moral direction of themselves, will any one assert that they would not have succeeded just as thoroughly as they did in crime? Let self-government become the object of pursuit, and will not a given amount of talent achieve as much in it as it would in any thing else?

If parents and masters were to direct the energies of their children and servants to the government of themselves, instead of trying to govern them, their most sanguine hopes would be secured. How is this to be done? Not by fear, for this paralyzes every energy; nor yet by punishment, for this produces an immoral action in every offended faculty; nor yet is it to be done by supposing them to be gods, capable of acting without motives, or of deciding against the strongest or in favor of the weakest. I will now illustrate the manner by which it can be done, with very uniform success, by the introduction of one case, out of an immense number which have been treated upon these principles.

A school-teacher in the south adopted my principles for the government of his school, a knowledge of which he obtained from my lectures and private instructions. Some months afterward, he wrote to me upon the results of his experiments, and I extract the following from his letter :

“A distinguished gentleman called on me, at my school, to know if I would take his son into my school, saying at the time, that he was a bad boy, and had been turned out of all the schools he had gone to, although he was only about eleven years old. The thought struck me at the moment, that this boy would furnish a good test of the practical importance of your principles, and I agreed to take him and did so.

“I found him to be a very manly and sprightly boy, but exceedingly quick, quite vain, defective in firmness, and had your new organ of resentfulness very large. Before classing him I informed him of the bad account his father had given me of him, and asked him if he wished to be a bad boy, which he very promptly answered in the negative.

“When the school dismissed for noon, I called him up and read to him the rules of my school, for I intended to have a fair start with him, and explained them to him, and then discharged him with the expression of a hope that he would be a good scholar.

“Shortly after the boys commenced their play, one of them came to me with his thumb bleeding. ‘What is the matter?’ I inquired of him; he answered, ‘Thomas throw’d me down and bit my thumb.’ I dressed it for him, and then requested him to return to his play, but to keep out of the way of Thomas.

“During the afternoon he wore a very suspicious and guilty face. He evidently expected a sound flogging, but I treated him as though nothing had happened. When I dismissed the school in the evening, I detained him, and when we were alone, I asked him why he threw William down and bit his thumb. He answered, that William, in

running after his ball, threw his marbles out of the ring, and it made him mad. 'Well,' said I, 'suppose you did get mad, you were not bound to throw him down and then bite him. Did you not tell me that you did not wish to be a bad boy?' 'Yes, sir.' 'Well, then, why did you bite him?' 'He made me mad, sir,' he again answered. 'But why did you get mad?' 'I could not help it, sir.' 'But could you not help biting him?' 'When I got mad, I did not know what I was doing.' 'Then, if I understand you correctly, you mean to say, that when he deranged your marbles, you could not avoid getting mad; and when mad, you could not avoid doing what you did. Do I understand you correctly?' 'Yes, sir.'

"I then told him that I was pleased to learn that he was not so bad a boy as to do so wicked a thing intentionally. I then asked him if he did not think it would be a great wrong to punish a boy for doing a thing he could not help; at the same time encouraging him to speak without fear or dread—to speak as became the son of a great man. He now revived considerably, and answered that he did not think it would be right. 'Well,' said I, 'is not this your case?' He answered, 'I don't know, sir.' 'But did you not tell me,' said I, 'that at the time you got mad, you could not help it, and that when mad you did not know what you did?' 'Yes, sir.' 'And did you not tell me the truth then?' 'Yes, sir.' 'Then,' said I, 'it seems to me very clear that you could not avoid it, and therefore I should conceive it to be very unjust for me to punish you for it; so much so, that I will not do it.'

"This announcement made him breathe more easily. I told him that he was a manly boy, but unfortunately his

temper was quick, and he could not govern it ; that for the safety and happiness of my boys, and the government of my school, I should be obliged to keep him away from them ; ‘but,’ said I, ‘this will make no difference, as you and I can play together every day at noon, and I am very certain that we will not quarrel. On the contrary, I think that we will enjoy ourselves very much.’ After this conversation, I dismissed him.

“Every evening I found some employment for him, to keep him from departing with the other boys, and for about ten days he played with me every day at noon. At length he told me he wished to go and play with the boys. I told him that as it was my wish to have all my boys happy, I could not object to his request, but added, that if he and the boys could not play without fighting, it would afford me much pleasure to receive him again as my companion.

“Four months have now elapsed, and he has given me no trouble since. His father is utterly astonished. Since embracing your principles, I have neither scolded nor whipped a student.”

Now, what was the *modus operandi* of this boy’s mind, under this treatment ? His self-esteem made him feel, that unless he could govern himself, he was not as perfect as he ought to be ; his approbateness caused him to conclude that it was disgraceful to be separated from his fellows for such a cause ; he determined, therefore, to make an effort to govern himself, and to render him successful, his destructiveness, combativeness, and resentfulness (the very powers which before had offended), with all his other faculties, now come to his aid, and he achieves his object—self-government. None of his faculties opposed this effort ; the teacher had

gained his confidence and approbation ; his caution was not exercised in the feeling of fear, but in taking care to guard his temper ; his human sentiments were not restrained, in their exercise toward his fellows, by his animal propensities, for they were now under subjection to them.

It must now be obvious to my readers that the principle which achieved success in this case, is precisely the same with that which enables men to obtain success in all of the varied pursuits of life. It must be further apparent, that the application of the principle admits of a thousand modifications, and that it must be attended with success, with children, slaves, soldiers, and prisoners, and for the reason that we have the personal control of them ; provided, however, they possess the requisite energy.

It is much more difficult to reform those who steal corn, potatoes, and chickens, than those who steal horses, and rob on the highway—more easy to make useful men out of bad boys, than out of those who are so good as to be good for nothing.

If further illustrations were deemed requisite, I would give details of its application to the government of forty negroes on a cotton plantation. Two brothers attended my lectures, embraced the doctrines above taught, and applied them on their plantation. The result was, that the negroes were happy, and made a larger crop than ever before, although previously driven by an overseer. They neither scolded nor struck a negro during the season. They assured me that their greatest difficulty was the government of themselves, which they acquired by constant vigilance far beyond their most sanguine expectations.

As a general fact, I believe no one is more ready to

abandon an error of doctrine than myself, yet I confess that I should be exceedingly unhappy to discover that the preceding doctrine is untrue. I can almost say, that if it be untrue, I never wish to discover it, because I have more pleasure in charity than censure. It would make me unhappy to believe that any man ever committed a wrong which, under all the circumstances, he could have avoided; and it would make me equally unhappy to believe that my Creator ordained that punishment should be the remedy for any of the evils incident to human society.

As charity, and not vengeance, results from my conclusions, and as the former is essential to happiness, and the latter is sure to be attended with misery, I prefer to cherish these, my errors—if errors they be; and if they be errors, then my intellect is wonderfully out of tune—even to insanity.

My readers: This doctrine is not a mere momentary manifestation of fancy, or of an effeminate benevolence; for, by nature, few men are more censorious or vindictive; but it is the cool and deliberate result of twenty years of observation and investigation. And allow me to assure you, that nothing less than the most profound conviction of its truth could have inspired me with courage and confidence sufficient to announce so great a novelty—one so pregnant with serious consequences—as a solemn truth, as the *will* of God; and, as such, to surrender to it my rebellious nature, with humble submission.

THE END.

THALIA:
WOMAN:
HER PHYSIOLOGY & PATHOLOGY
IN CONNECTION WITH
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WITH
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ALSO,
THE EFFECTS UPON OFFSPRING
OF
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BETWEEN PARENTS.
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