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PHRENOLOGICAL JOURNAL EXTRA.

FOWLER ON MEMORY:

OR,

PHRENOLOGY

APPLIED TO THE

CULTIVATION OF MEMORY:

THE

INTELLECTUAL EDUCATION OF CHILDREN, AND
THE STRENGTHENING AND EXPANDING

OF THE

Intellectual Powers.

BY O. S. FOWLER,

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Editor of the American Phrenological Journal; Author of "Phrenology Proved,
Illustrated, and Applied;" "Phrenology and Physiology applied to Mat-
rimony; do, to Temperance; do, to Education and Self-
Improvement," &c. &c. &c., &c.

INTELLECTUAL *enjoyment greatly surpasses* PHYSICAL *pleasure.*

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PHRENOLOGY AND PHYSIOLOGY

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APPLIED TO THE
CULTIVATION OF MEMORY;

TO THE
INTELLECTUAL EDUCATION OF CHILDREN;

AND THE
STRENGTHENING AND EXPANDING OF THE INTELLECT.

BY O. S. FOWLER,
PRACTICAL PHRENOLOGIST;

These subjects are of vast importance to each and every member of the human family, but *especially* to PARENTS and the YOUNG. To descant upon the value or utility of memory, would be superfluous. I appeal to you who are rich, if you would not gladly give your *all*, the *necessaries* of life alone excepted, for a clear and retentive memory of all you have ever seen, or heard, or known. What would not you, lawyers and physicians give, to be able, without notes, to recall, clearly and in order, every point of your evidence, every fact in your practice, every point in the authors you have ever read? Similar remarks apply to men of business, to whom a retentive memory is, if possible, still more serviceable. How often has the reader felt mortified in the extreme, and angry with himself, because he has forgotten something he intended to say or do? How great the consequent inconvenience, and delay, and even loss, which a good memory would have avoided? How much more powerful and effective is that speaker who can dispense with notes, yet say all he wishes; and, by the aid of a clear and retentive memory, can bring to his aid thoughts and arrangements previously prepared? In short, is there any occupation in life in which nearly every kind of memory is not

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most useful? In many it is *indispensable*. We ask parents whether transmitting to their children vigorous intellects and retentive memories, is not one of the richest legacies they can leave them? and whether a poor memory, one that is treacherous to its trust, is not a sad misfortune?

Again: To be productive of pleasure, every action of our lives must be governed by *intellect*, which is only another name for experience and correct judgment. The man of feeling and impulse, is a man of sorrow and misfortune. The propensities are blind, and blindly seek gratification; whereas, intellect directs them into the paths of virtue and happiness. We grant, indeed, that the assistance of the moral faculties is also indispensable, yet without intellect, even *they* are "blind leaders of the blind;" producing all the anomalies and abominations of paganism. Aided by intellect, men accomplish much more, and that far better than without it, doing with their heads what unintellectual men do with their hands.

And then again; how rich are the treasures of knowledge! How delightful the study of nature! "*Knowledge is power.*" Man is so constituted that to study the laws and phenomena of nature—to witness chemical, philosophical, and other experiments—to explore the bowels of the earth, and to examine the beauties, the curiosities, and the wonders of its surface—to learn lessons of infinite power and wisdom as taught by astronomy—but more especially to study *living, animated* nature—to observe its adaptations and contrivances—in short, to study *nature* in all her beauty, and variety, and perfection, constitutes a source of the highest possible gratification of which the human mind is susceptible.

The mind of man is capable of IMPROVEMENT, and to a degree truly astonishing, far surpassing what is generally supposed. The *importance* of education and intellectual attainments, is admitted by *all*, yet few know how to conduct the former, or attain the latter. In order to *educate* or *discipline* the mind, its *nature, primary powers, and laws* of action must be understood. This, few parents or teachers even *pretend* to understand; and hence, millions of money are annually expended, and thousands of teachers constantly employed, almost in vain. As well attempt to navigate the ocean without the compass, survey the land without the needle, study as

tronomy without the telescope, or attempt any thing else without knowing what requires to be done, or how to do it, as undertake to educate the young or discipline your own mind without *first* understanding the primary *faculties* of the mind, as well as its *laws of action*. To be successful, education and intellectual culture must be *adapted to the mental faculties*, and also conducted in harmony with the laws of mind. These, Phrenology explains most beautifully and clearly; thereby furnishing the only correct guide to parents and teachers. The *objects* of this work, therefore, will be

1. TO ANALYZE THE INTELLECTUAL FACULTIES; and
2. TO SHOW HOW TO IMPROVE THEM.

That is, to show how to *improve every kind of memory*; how to conduct the *intellectual education of children and youth*; and, how to *strengthen and expand the intellect*; as well as how to *acquire knowledge*—objects, both individually and collectively, of the *highest possible importance*, especially to *parents, teachers, the young*, and those who are studying a profession.

It should here be remembered that, according to Phrenology, *every organ can be enlarged*, and the power and activity of every faculty, *greatly augmented*. As the exercise of any part of the body, as of the arm, foot, &c., causes the blood to flow more freely to the exercised part, so the exercise of any phrenological organ, causes the blood to flow to that organ in proportion as it is exercised, and this blood contains matter for enlarging these parts, which it does in proportion to its abundance. This important point is fully explained and proved in my work on "*Phrenology and Physiology applied to Education and Self-Improvement*."*

I contemplate no fact or principle in nature with more intense delight, and glory in propagating none more than this doctrine of the enlargement of the organs. It shows how to *improve the immortal mind*, how to *educate our race*, how to diminish human suffering, and promote man's highest

* This work embraces the portion of that work which is devoted to the cultivation of the memory and the *intellectual* education of children. The reader will doubtless find the whole of that work worthy of a careful perusal. At least, this will serve as a sample of that.

happiness. It holds out, in the language of *demonstration*, to one and all, a sovereign remedy, a *panacea*, for all intellectual weaknesses and moral maladies. Is your memory short or treacherous to its trust, it shows you how to strengthen it. If any of your passions predominate, it teaches you how to reduce their power and activity; or, if any faculty be weak or inactive, it shows how to cultivate and invigorate it.

But it is to *parents* that it holds out by far the brightest star of promise. You *love* your children as you love your own souls, and are even more anxious to improve *them* than yourself, because you are too apt to regard *your* season for improvement as past. You are ever ready to expend your time or your money, upon their intellectual or moral education; but, unfortunately, hitherto you have only groped your way in the dim twilight, while this principle opens upon you the full orb of reason and mental science—the only correct guides to the results you seek. But let it be remembered that so precious a jewel as mental and moral improvement, cannot be *purchased*, or obtained by *proxy*, or inherited, except in its rudiments, but must be *cultivated*, and that by every one *for himself*. Parents and teachers may indeed place the proper means or mental stimulants before the minds of the young, just as they may place nourishing food before them, but can no more *exercise* the minds of children for them, than they can eat, or sleep, or breathe, or die for them.

Reader, do you desire to know *how* this can be effected? Do you wish this mine of self-improvement opened, so that you may begin now to lay up its richest treasures? Then give us your ear. The means of mental culture are simple, easily applied, and within the reach of *all*; and, they are certain and powerful. They consist simply in EXERCISING the organs you wish to improve; and, in *not* exercising those you wish to restrain. This, every one must do *for himself*, and do it, not “here a little and there a little,” but HABITUALLY; and, the richest harvests mortals *can* reap, will crown your efforts—harvests infinitely richer than all the mines of the world, because harvests of *moral* pleasure and *intellectual* attainment; harvests as far above all earthly possessions, as mind is superior to matter.

Will you sow, that you may reap this harvest? or, will you

fold your arms, and allow your brain, at least in part, to die; yes, *to die* while you live, merely from inaction? Does not the glorious truth, just presented, inspire your hope, and nerve your determination to carry forward your intellectual and moral attainments as high in the scale of improvement as nature will allow? Already, you eagerly ask, “*how* can we exercise our *faculties*, so as to enlarge the *organs*? *how* bring them into vigorous and continuous exercise? *how* discipline the intellects, and call out the moral feelings of children and youth? Listen again, to

THE MEANS OF EXCITING THE FACULTIES.

Every faculty has its own proper *aliment* or *stimulant*, the presentation of which *naturally* induces spontaneous action. Thus, Alimentiveness is stimulated, not by gold or diamonds, but by *food*, its natural exciter. Hence, the sight of food, or seeing others eat, or even the taste or smell of food, excites hunger; whereas, without these natural stimulants, Alimentiveness would have remained quiescent. Acquisitiveness is stimulated to action by property, or the *possession* of things, &c., but not by food, or distress, or danger. Causality is excited to action by bringing causes within its reach. To excite and thereby strengthen this faculty, think, reason, inquire into the *causes* of things, and trace out the relations between causes and effects—that is, bring this faculty into action upon the causes, principles, and laws of things. Combative-ness is excited by *opposition*, not by beef-steak, or money, or a fact in philosophy. Approbativeness is excited by praise or reproach; Benevolence, by suffering; Reverence, by thoughts of God; Conscientiousness, by *right* and *wrong*; Ideality, by the beautiful, exquisite, or perfect; Mirthfulness, by the laughable or ridiculous; Locality, by travelling; Cautiousness, by danger, &c.

But mark: one faculty cannot perform the function of any other, or supply its place. Though a person having Acquisitiveness small, may make money to leave his children rich, or to show off, or to aid the poor, or to furnish the means of acquiring knowledge; yet, these motives neither excite nor enlarge Acquisitiveness; for, the first is an exercise of Philo-progenitiveness; the second, of Approbativeness; the third,

of Benevolence; the fourth, of Intellect, &c. To exercise Acquisitiveness, therefore, he must make and love money *to possess and hoard*—must love property to *lay up*, and for *its own sake*. You may eat a meal, not because you *relish* it, but because a certain *hour* has come—that is, from *Time*, not Alimentiveness. Fighting desperately from motives of *honor*, and not from *love* of fighting, is no more an exercise of Combativeness or Destructiveness, than the apparent fondness, in company, of a husband and wife who cordially hate each other, is an exercise of pure connubial love.

This illustration shows, first, that the *precise nature*, or *legitimate function* of every faculty, must be known, as well as its *natural* aliment or stimulant; and, secondly, that this stimulant must be placed before the faculty so as to *excite* it, in order thereby to enlarge it.

The *first* thing to be done, then, is to obtain a knowledge of the function of every faculty, that we may know how to excite it. To impart this knowledge, we shall briefly *analyze* each faculty; and, in order to do this in the shortest and most effectual method possible, we shall point out the *adaptation* of each to its counterpart in nature, or to the end it attains in the economy of man. Thus, Philoprogenitiveness is adapted to the *infantile* condition of man; Causality, to the arrangement or laws of cause and effect; Cautiousness, to our being in a world of danger; Benevolence, to the sufferings of mankind; Alimentiveness, to the requirement and arrangement of digestion; Constructiveness, to our need of clothes, houses, and things that are *made*, &c. We know of no short-hand method of impressing indelibly, the nature and function of the faculties at all to be compared to this, united with *definitions* instead of descriptions. Remembering this adaptation of a faculty to its object, is comparatively easy, and this reveals its true function.

The reader is now prepared to enter upon the *analysis of the intellectual faculties* which will point out the various *kinds* of memory; and, then upon the means of *strengthening and improving the memory*, as well as *securing mental discipline*.

The *organs* of the intellectual faculties, occupy the *forehead*. The rule for ascertaining the amount of brain devoted to the intellectual organs is this: Erect a perpendicular line from the

most prominent part of the zygomatic arch—that bone which commences just in front of the ear and runs towards the eye—and the amount of brain *forward* of that line, indicates the size of the intellectual lobe. This method of measuring the intellectual lobe, is far better than that of measuring from the *ears* forward, which is very imperfect, first, because it measures a part of the propensities; and secondly, because the organs are sometimes short and broad, and sometimes slim, or long in proportion to their breadth.

These faculties are usually divided into two classes; yet, we are satisfied that making a third class will still farther facilitate their study. The first developed of these, as well as the most important, are the organs in the middle portion of the forehead, embracing Individuality, Eventuality, and Comparison, which might be called the *knowing* organs, being the first, if not the main, channels through which a knowledge of things, especially of the phenomena and laws of things, flows into the mind. All children will be found to have a great fulness, if not marked prominence, commencing above the nose, and extending upward through the middle of the forehead, to its upper part; and, in accordance with this development, all children have an insatiable curiosity to see, *see*, SEE everything; to know all about whatever is passing; and to ask *what* is this, and *what* is that; together with a remarkably retentive memory of stories, facts, and what they have seen, heard, or read. Besides being a proof of the truth of Phrenology, this shows *how to educate children*; namely, by *showing them things*, rather than *books*—by exhibiting facts, and *explaining the operations and phenomena of nature*. But the force of this remark will be the more evident *after* we have analyzed these organs separately. They are

INDIVIDUALITY :

Or observation of things: curiosity to see and examine objects: examination of things as independent existences, and in their isolated capacity.

This is the *looking* faculty. Its one distinctive function is to *see things*. It asks “*what* is this, and *what* is that?” It creates that intellectual curiosity, as well as that instinctive desire to examine and discover things, which has resulted in most of the discoveries in modern science, improvements in agricul

ture, the arts, &c. It constitutes the stepping-stone, or door of entrance through which a knowledge of *things, as things*, is received into the mind, and takes cognizance of what is called the *divisibility* of matter, or that quality which allows a body to be divided and subdivided "*ad infinitum*," while each portion cut off still remains a *distinct thing*.

ADAPTATION.—On looking at any thing, say a book or pen, the *first* impression received from it is, that it is a *thing*. It is its *personality*, its *individuality*, its *thingness*, which first enters the mind. Before we can examine its properties or uses, we must know that it is a *something*. Matter is parcelled out into things without number, each of which has a separate existence of its own. Thus, who can count the sands upon the sea shore, or the leaves or twigs of the forest, or the particles of matter? And yet, each, in its very nature, has a separate existence of its own. To this necessary property of matter, therefore, this faculty is adapted.

The infant of a few hours, or at least, days old, begins to *look* at surrounding objects, to gaze, and stare, and notice. Indeed, this appears to be the first intellectual organ exercised; and, during childhood and youth, it evinces this curiosity to see, and handle every thing, to pull things apart so as to see what is inside of them, &c., seeming to be one of the strongest intellectual desires and functions of children.

This *looking* tendency of children is too strong, too universal to be mistaken, and the *result* to which it leads is equally general—equally conclusive. It says, and in language too loud, too plain to be unheard or misunderstood—the language of *nature*—that children must be taught by *observation, first and mainly*, from books, afterward and secondarily. This curiosity of children, and the extraordinary development of Individuality in them, expose the fallacy of the almost universal opinion, that they can neither learn nor know any thing till they can read and spell, and of the custom of consuming *five or more years* of the most valuable portion of their lives, upon reading and spelling. The fact is, education is *begun* at the wrong end, and continued wrong throughout. Should we not follow the order in which their *organs* are developed? Shall we put them to studying subjects which they have not yet the powers to comprehend? As well set the blind to select colors, or the deaf to learn music.

This error is almost fatal to intellectual exercise, and of course to the development either of the intellectual organs or their faculties. Reading is arbitrary, and requires a vigorous and protracted exercise of intellect: observation is perfectly natural and easy, as much so as breathing or sleeping. Learning to read is irksome, and therefore repulsive, while observation is delightful; and all know with how much more ease and profit the mind engages in that mental study which is agreeable. Learning to read does not *interest* children, and therefore does not exercise, and hence cannot enlarge, their intellectual organs, while observation, having things *shown* and *explained* to them, delights them beyond measure. Teach children things first, books afterwards, thereby calling the intellectual organs into powerful action, which enlarges them, and strengthens their faculties. No wonder mankind are so un-intellectual. No wonder they will flock by thousands to see monkey shows, circus exhibitions, &c., but take little interest in purely scientific or intellectual matters. True, they flock to hear an eloquent speaker, because he rouses their feelings; yet, how few go to hear close *reasoning*, or see an exhibition of facts. No wonder that mankind spend most of their time, desires, &c., upon the gratification of their *feelings* and passions, and that even their religious belief and practice are mainly a matter of education or feeling. This lamentable deficiency of intellect is certainly not *constitutional*, or the fault of man's *nature*; for, as already seen, Phrenology lays down the doctrine as fundamental and universal, that intellect should direct and govern all our feelings, even the moral and religious: and that what nature *requires*, she *provides*. She requires the ascendancy of the intellect, and, accordingly, *all* children have superior intellects; far better, in proportion, than adults. How much oftener will the reader see fine foreheads on children than on grown persons? But why this relative increase of organs destined by nature to guide and sway man? For the same reason that colored children have better heads than colored adults, and colored people at the North, than those at the South: namely, because *nature* does more for them than education perfects—because they become weak from mere *INACTION*. The *cause* of this inaction, we have given, namely, *want of interest in their studies*; and this want of interest

is because their studies are above their comprehension, and not adapted to their faculties.

We know, indeed, that we are advocating a bold innovation; that we are sapping, or rather undermining the very foundation of education; that we are demolishing, at a single stroke, an idol to which parents cling as they do to their children themselves, and on whose altar millions are sacrificed in body, and nearly all in mind—but we cannot help it; for, our data is *Phrenology*, and our inferences conclusive. From the universal fact that Individuality is the first and most prominently developed intellectual organ of children, there is no appeal; and, from our inference that, *therefore*, this organ should be brought into habitual action in them; that to *show and explain things* to them should even be *the* leading object of early education, is direct and unequivocal. That teaching them to read and spell, exercises their observing powers but little, or at least not to any extent worth naming, is self-evident. It absolutely *prevents* observation, instead of promoting it. What is there within the walls of a school house for children to see? Absolutely nothing* but an occasional prank of some mischievous scholar, at which, if they see, they naturally laugh, for which they get chastised or boxed over the ears, accompanied with a "There, now, see that you keep your eyes on your book." As well chastise them for breathing, or for being hungry! Shut out from the view of objects at school, and mostly confined within doors while at home, no wonder that they lose their curiosity, and find their intellects enfeebled. Their arms, or feet, or any other physical organ, if laid up in a sling, or prevented from exercise, would also become enfeebled. At three years old, just when they require all the physical energies of their yet delicate nature for growth, they must be confined in a school house; their growth thereby stunted; and often fatal disease engendered, and all to *spoil their intellects*. True, parents mean it for the best, but that no more obviates the evil consequences, than to give them arsenic, intending to benefit them, would prevent its killing them.

But this bold, and at first apparently revolting position,* is still farther established by observing the method by which the human mind arrives at all correct conclusions. Reasoning alone, without its being founded upon *observation*, cannot teach any

thing. Would *reason alone* have ever discovered, or ever perfected, Phrenology? Can reason teach us, in the first instance, that a function of a muscle is motion, or of a nerve, sensation; that the eye was made to see; that heat can be obtained from trees? that water can quench thirst, and food satiate hunger? that a stone thrown into the air will fall again to the earth? Observation must always *precede* reasoning. After we have seen thousands of stones that were thrown into the air return to the earth; seen food satiate hunger, and water quench thirst, thousands of times, &c., we may then begin to reason that other stones thrown into the air, will also fall to the earth, that food in other cases will satisfy hunger, and water allay thirst, &c. The *inductive* method of studying nature, namely, by observing facts, and ascending through analogous facts up to the laws that govern them, is the *only* way to arrive at correct conclusions—the only safe method of studying any science or operation of nature, Phrenology included, or of ascertaining any truth in nature.

Now, the minds of children are only the minds of adults in embryo. The former are compelled, by an unbending law of mind, to gain all their knowledge by the same process by which the latter perfect theirs—by *observation*, followed by reason. Then let children be taught this lesson of induction as their *first* lesson, their main lesson during childhood. This lesson never falsifies; books and papers sometimes do; and thereby bias and warp their judgment, implant errors, and blind reason.

We now appeal whether we are not on *philosophical* ground, as well as phrenological—whether we are not planted on a *law of mind*, and whether education should not be made to conform to it. Is not this point self-evident? and should not education be at once *remodeled* in harmony with it? We doubt whether fifty years will pass, if twenty, before this fundamental change will be brought about. We even expect to live to see it, even though the good (?) old way is so thoroughly rivited upon the affections of parents. But let every reader ask himself what *good* his books did him while a child? Let him look around, and he will doubtless find, what we have been astonished to observe, that many men having the strongest minds as well as memories, and the best business talents, do not know how to

read or write. Let him ask which is preferable, book-learning, or common sense? a college learned sapling, or a strong-minded, common sense citizen who cannot read? and train his children accordingly.

Not that we would have reading, writing, and spelling neglected, but we would make them *secondary*, both as to time, and as to intrinsic importance.

The course pointed out by Phrenology, then, is simply this. Even before your child is three months old, place a variety of objects before it; take it into rooms and places which it has not yet seen; hold it often to the window to look abroad upon nature, and see things that may be passing, &c. At six months, take hold of the things shown it, and call them by name, as plate, bowl, knife, fork, spoon, table, bed, &c. At one and two years old, take it out of doors much, (which will strengthen its body as well as afford increased facilities for seeing things,) show it flowers, trees, leaves, fruit, animals, &c., in their ever-varying genera and species; and when it asks you "Pa, *what* is this?" "Ma, *what* is that?" instead of chiding them with an "Oh, dear, you pother me to death with your everlasting questions, do hush up," take pains to explain all, and even to excite their curiosity to know more. Take them daily into your fields, or gardens, or shops, and while you are procuring them the means of *physical* support and comfort, store their *minds* with useful knowledge. Even if they hinder you, rejoice; remembering that you are developing their immortal minds—a matter of *infinitely* greater importance than adorning their *persons*, or leaving them rich, &c.

As they become three and four years old, take them to the Museum: show them all the fish, birds, animals &c. Tell them all that is known about the habits, actions, and condition of each, (not all in a day, or in a year,) and provide them with books on natural history, with explanatory cuts, (what, for children to read before they have learned their letters? no, but) so that, as they clamber upon your lap, and fold their filial arms around your willing neck, you may show them these pictures, and read what is said of their habits, dispositions, modes of life, &c. Show them the minerals, their diversity, colors, kinds, &c.; and then take them into the laboratory of nature,

and show them the operations of the chemical and philosophical world.

Take them again into your garden; show them a pretty flower, (reader, did you ever see a child that was not extraordinarily fond of flowers?) show them its parts and the uses of each; the calyx and its texture and location as adapted to the *protection* of the flower; the petals and their office; the stamens, and their office; the pistil, and all its other parts, with the uses and functions of each, and your child will be delighted beyond measure. The next day, show it another and different flower; point out their resemblances and differences, and you not only gratify, or rather excite and develop your child's intellectual curiosity, but also teach it to analyze, compare, classify, &c.—the first step in reasoning.

“But I do not *know* enough,” says one parent. Then go and learn. Let young ladies spend less time over their toilet, music, love-tales, parties, “setting their caps,” &c., so that they can learn the more, and be the better qualified to cultivate the intellects of their children. Parents are solemnly bound, in duty to their children and their God, not to *become* parents till they are qualified to *educate and govern* their children.

“But I have not the *time*,” says another. Then you should not have time to *marry*. Take time first to do what is most *important*. But more hereafter on the duties of parents to educate *their own* children, and also of the qualifications requisite for this most responsible office. We will *first* show how to *educate* children; and then, how to find *time* to do it. And yet, strange inconsistency, many young people rush headlong into the marriage state, totally unqualified to train up their children, either intellectually or morally. And it is still *more* strange, that, with all the *interest* felt in this subject, and all the efforts made to improve it, we have only made matters worse; because, the modern systems of education are not founded in the nature of man; but, in nearly every feature, are in direct violation of that nature, especially of the natures of children.

Having thus laid the *foundation* of education in *observation*, not books, we proceed to build its first story, which consists in the cultivation of

EVENTUALITY.*

Or desire to witness or make EXPERIMENTS: to find out what is: to know what HAS been, or to ascertain what WILL be: love of KNOWLEDGE: thirst for INFORMATION: desire to hear and relate ANECDOTES: recollection of action, phenomena, occurrences, circumstances, historical facts, the news of the day, events, &c.

ADAPTATION.—Nature is one great theatre of *action, motion, and change*. These changes, or operations, are almost infinite in number and variety. Rivers are ever running, the tides ebbing and flowing; the seasons going and returning; vegetation springing up, arriving at maturity, or returning to decay; and all nature, whether animate or inanimate, undergoing one continual round of changes. Man, so far from being exempt from this law, is a perfect illustration of it. Instead of being placed in the midst of one monotonous *now*, one unchanging *sameness*, his heart is ever beating, blood always flowing, lungs ever in motion, and his mind (at least in its waking state) experiencing a number and variety of incidents or events never to be told; for, the very recital of them, would only double their number. Innumerable historical events have been continually transpiring from the first dawn of human existence, until now, widening and varying with the addition of every successive being to our race. To be placed in a one-condition state, in which no changes or events occur, would preclude all happiness; for, the very experiencing of pleasure or pain, or even of any mental exercise, is itself an event. Even the sciences themselves are only an enumeration of the operations, or the doings of nature. Or, in case these changes existed, if man had no primary faculty which could take cognizance of them, or remember them, nature would be a sealed book; suffering and enjoyment impossible; experience, our main guide to certain knowledge, and the best of teachers, unknown; and all the memory of the past and even of our own past existence, obliterated.

Eventuality, therefore, adapts man to his existence in a world of changes or events; lays up rich treasures of knowledge;

* In this work, we shall pay but little attention to the *order* in which authors describe the organs; but, in this portion of it, shall analyze the organs either in the order of their *natural* connexion and development, or importance, as will best present and enforce our ideas.

recalls what we have seen, heard, read, or experienced; is the main store-house of experimental knowledge; and, aids reason in teaching us what *will* be from what *has* been. The function of no intellectual faculty is more important, and the loss of none, more injurious. Its development follows closely upon that of Individuality; being one of the earliest and strongest intellectual faculties manifest in children. Without this to retain the knowledge they are hourly acquiring, they could not advance a single step in acquiring that experimental knowledge of things, the application of which is indispensable in every thing we say or do. The constitution of the human mind requires that Individuality, or a craving curiosity to *see* every thing, should be developed and exercised before reason, or any other intellectual faculty can be brought into action; and, secondly, that *Eventuality* or *memory* of things seen, and knowledge acquired, should follow next; and, that these two mental operations should constitute the main body of all our knowledge, as well as the only correct basis of all reasoning. Inferences, not drawn from *facts*, or not founded in them, are valueless. Reason without facts, is like an eye in total darkness, or rather, reasoning cannot exist without being based on facts; or, more properly, reasoning is only a *general* fact, a law which governs a given class of nature's operations. This arguing and drawing inferences independent of *facts* is not reasoning, only guessing, or surmising, or giving a *therefore*, without a *wherefore*, which is no guide to truth, and worse than valueless; for, like an "ignis fatuus," it only *misleads*.

These remarks, though they present the function of Eventuality in its true light, by no means do justice to its *importance*, which it is impossible for words to express. Still, they show the necessity of its cultivation in children, and that every other faculty, except observation, which is its twin-sister, must give way to its improvement. We shall next consider,

THE MEANS OF STRENGTHENING MEMORY OF EVENTS.

This can be effected *only* by calling it into *vigorous and habitual* EXERCISE; and, this must be done, particularly in children, by keeping before the mind *interesting events to be remembered*. All this can not be done in school; for, little occurs there to be remembered except their plays. A short story will best illustrate and enforce this point.

bered, the only difficulty being in remembering *names*—a point to which, till recently, I never attended; and now, only slightly. In Boston, having occasion to order an article by packet from Philadelphia, on taking out my pencil to write the name of the ship and captain, its leads were out, and no means of making the memoranda were at hand. Applying this principle, I thought it over and over and over again, till “The Robt. Waln,” Capt. Martin, was indelibly impressed upon my recollection. In visiting families—and I often have appointments every evening for three weeks ahead—I never allow myself to note down either name, date, street, number, or hour, or the number to be examined, and *all* from *practising* the principle I am urging. Nor would the gold of the world, if such a thing were possible, buy of me the mere *improvement* in the various kinds of memory effected by this course. Let the *reader* practise it, and in five years, he, too, will say the same. Nay, more. Doubtless every reader may double the power of any kind, or of all kinds, of memory *in six months*, and improve it fifty per cent in one month. At least, it is worth the *trial*—which is only the vigorous and habitual *exercise* of your mind upon what you wish to remember; a simple remedy, but a glorious result.

Following out this principle, I seldom lecture from notes, but from memory alone; though never commit, in which, not having practised, I do not excel. My work on Phrenology was composed, not from notes, but from recollecting the heads and characters of those described in it; and, I could fill ten more just such volumes from the same source, without departing one iota from what was said at the examination, except omitting unimportant parts.

These remarks about myself, which might be greatly extended, are not prompted by a boastful spirit; for, I claim no great credit for doing what my business *compels* me to do; but, by a desire to present the reader with a scene from real life as a sample of the means of exercising, and thereby improving, the powers of memory, especially, of *Eventuality*, as well as to illustrate the great law on which the education of the opening mind should be conducted. I will just add, that the study of Phrenology far exceeds all the mental exercises I ever experienced or read of, for disciplining the memory, and improving

no mode equally delightful to them, and, I might add, equally *profitable*.

There is a vast amount of common sense and human nature in the Bible. To say nothing of its authenticity, how perfectly it harmonizes with this principle, when it directs the children of Israel to "tell the Lord's doings to their children, and their childrens' children, and they again to theirs, by the way-side, and by the fire-side, when you lay down, and when you rise up." "Write them upon the doors," &c., that they may be a perpetual token of remembrance, &c. In other words: Tell your children, your grand-children, and your great grand-children, the story of God's dealings with the children of Israel; their sojourn in Egypt; their departure; their wanderings in the desert; their rebellions, and all the incidents connected with Jewish history. The tenacious adherence of this nation to their ancient customs, renders it highly probable that this injunction is followed more or less to this day; and, accordingly, we have *invariably* found Eventuality surprisingly large in the Jews; larger than in any other class we examine. It is probably not too much to add, that our best oriental and historical scholars are Jews. From what we have seen of them in this respect, we unhesitatingly assert, that they far exceed any other people. But of this the reader can judge for himself. What history equals that of Josephus for accuracy or minuteness of detail? And is not the Bible, considered merely as a history, characterized for the same qualities?

Again: The North American Indians perpetuate their histories in the memories of the rising race. The old grand-father, too feeble to wield the tomahawk, or chase the stag, takes his little grand-son upon his knee, and recounts to him, with a minuteness and accuracy of which we can form no idea, the battles he has fought, the enemies he has killed, and the manner of killing them, his journeys and every little circumstance connected therewith, even to the starting of a deer, or the flying of an owl; as well as the looks of the country, the mountains crossed, and rivers forded, and their windings, &c. A specimen of their astonishing powers of recollecting and narrating, is to be found in the life of Blackhawk, dictated by him to an interpreter after his first visit to this country, some of which

was extracted into the Journal, Vol. I, No. 2. That article the writer prepared; and, in looking over the work for selections to illustrate his developments, we were surprised at the perspicuity and minuteness of details of his story. Beginning back at the time when his tribe inhabited Montreal, he told those prophetic revelations which preceded their removal, and all the incidents of their successive journeys as the whites drove them back, and still farther back: the particulars of his joining Tecumseh in fighting against Gen. Harrison: the details of the war in which he was taken: the injustice of the whites: his travels through the United States: whom he saw, and what was said on various occasions, &c., &c., with a detailed precision which is rarely if ever found in our own race, and that at the age of 70. We hazard nothing in saying that the Indians know more of their national history than the Anglo-Saxons do of theirs; because, the former tell it to their children in the form of *stories*, while the latter put it in their libraries, and teach their children to “set on a bench and say A.” Let the two but be *united*—the very course we propose to pursue—and the attainments of our children would doubtless be incredible, far exceeding any thing now known.

Let every reader ask himself whether he does not remember the incidents and stories of childhood with a clearness and minuteness with which his present memory bears no comparison? But *why* this weakening of this kind of memory? Because you sat “on a bench and said A”; that is, because your early education repressed instead of exciting Eventuality; so that its inaction diminished it, and *not* because the constitution of man requires it to become enfeebled by age. You had nothing to remember, and therefore remembered nothing. And if you wish to *improve* your memory, *go to remembering*; for, the more you *try* to remember, the more you *do* remember and the *more* you remember, the *better* you are able to remember. It is a mistaken notion that the more you charge your memory with, the less you remember. The *reverse* is the fact, unless other things confuse you, and wear-out your brain. Ask our post office clerks if they do not find their memories of names, faces, changes ordered, &c., to *improve* instead of becoming weaker. Many a lesson of this character have my

on with the entire book; thus constantly exercising his eventuality. After a little, he could keep the history of two books, and then of three, and four, each clearly before his mind at once, and carry them along in his memory as he read them.

But he found he forgot *names*. He pursued the same course in reference to this kind of memory, and thus improved it also. But he found that he forgot *where* on the page he left off, and was obliged to turn down a leaf. This would not do. He each time impressed upon his locality *where* he left off, and that in each book, and shortly found *this* kind of memory likewise improved. He also exercised his Causality in philosophizing upon what he read. Now, if Phrenology be true, his organs of Eventuality, Locality, Language, &c., must have been small, but they are now all remarkably large, showing their increase by exercise, and he informed me that now, at sixty years of age, his mind is more vigorous, and his memory more retentive, than ever before—that it still goes on improving, though at his age all kinds of memory, are usually feeble, and declining.

Let it be observed, that he took the very method for the increase of organs pointed out by Phrenology, namely, the *vigorous exercise* of the very powers he wished to improve. He is acknowledged to have the best memory, and to be the best informed man in central Pennsylvania. Lawyers, doctors, and the literati from all that section, go to him to obtain information on doubtful points, and deem it a great privilege to hear him talk, or gather that information which his extensive reading and perfectly retentive memory enables him to impart. Let those who have poor memories, go and do likewise; for, your memory, equally with his, is susceptible of improvement, and probably to as great a degree, provided your constitution is unimpaired, health good, and regimen proper.

This case furnishes an additional fact to show the increase of the organs; for, if Phrenology be true, his Eventuality must have been small at twenty-five; but it has now become large, from its *exercise*.

Ellihu Burritt, the learned blacksmith, is another sample of what man's mind is capable of accomplishing. [See Journal, Vol. III, p, 27.]

Parentage unquestionably contributes its quota to this result, but education must *perfect* it. *All* children have prodigious Eventuality, and all adults *might* have it, if they would but tax their memories. If Mr. Burritt's case does not prove that all can be Burritt's, Mr. McGrugan's goes far to favor that all may be McGrugans. Reader, only try the experiment as we direct, and I will stand sponsor for any *failure* except *your* failure to persevere in *trying* it—you* giving credit in case of a successful issue.

I might sustain the point I am now urging by almost any number and variety of similar facts, and afford additional encouragement to those who are disposed to try it, but if what has already been said is not abundantly sufficient, both to prove our position, and to encourage, especially the young, to adopt the simple and easy course pointed out, additional labor would be in vain. Still, that he that runs may read, and that no stone may be left unturned in order to elevate the *intellectual* character and standing of man, I will add a few directions, as samples of what is to be done, and how to do it.

When you retire at night, devote fifteen minutes to a review of the events, sayings, and transactions of each day. Thus: I rose (Eventuality) this morning at six o'clock, (Time,) went to such places, (Eventuality, Locality,) and did such and such things (Eventuality) before breakfast, (Time,) which I ate at seven o'clock, (Time,) said and heard such and such things at breakfast, (here recall the subject-matter of conversation,) went about such a business, (Eventuality,) saw Mr. —, (Form,) who said such and such things, (Eventuality.) This angered me, and I said thus and so in reply, (but ought not to have lost my temper, and will avoid it in future,) and so on to the end of the day. Every Saturday evening, extend these reviews of the past through the week, and then often recall the events of childhood and youth. This course, besides disciplining your memories, teaches you one of the very best lessons you can possibly learn. It will enable you to see your past errors, and to avoid them for the future—will give you a just estimate of your doings, sayings, &c., and, though it may drop a tear of penitence over the wrong in feeling, conduct, expression, &c., yet it will be the most effective instrument of reform and self-

the mind. Its study is, therefore, cordially recommended not only on account of the glorious truths and rich mines of thought it opens, but merely as a means of *strengthening the memory*, and *improving the mind*. But more of this after I have analyzed the other intellectual faculties.

Were other illustrations of the extent to which memory may be carried by exercising it, necessary, I might state cases related to me in my practice. Mr. White, dentist, Tenth street, near George, Philadelphia, informs me that his wife's uncle, who resides near Reading, Pa., was unable to read, or write, or keep books, and yet, that he usually did business to the amount of hundreds of thousands of dollars, annually, without ever having been known to make a mistake as to the amount due from him or to him, till after he became intemperate.

After giving this lecture in Clinton Hall, in February last, a gentleman stated to me that he knew an extensive drover in the New York market, who could not read, write, or keep books; yet, who would sell out a drove of hundreds of cattle, one to one man, another to another, a half to a third, and a quarter to another, and yet, keep every one in his head, their weight and price, and amount due from each; and, said he "I never knew a single mistake; and, what is more, he will do the same of droves sold years ago. He stated it as his full conviction, that he never forgot a single hoof he ever sold, or its weight, or price, or purchaser. If the reader thinks that this draws too largely upon his marvellousness, I reply, wait a little; for, you may yet see collateral evidence of its truth. I give it as my full and deliberate opinion, that the mind of man is so constituted as to be able, if properly disciplined, and if the body be kept in the right state, to *retain EVERY* thing it ever received. Unquestionably, our memories are originally constituted to be *fact tight*—to let *no event of our lives*, *NOTHING* ever *seen, heard, or read*, escape us, but to recall *EVERY* thing committed to its trust. Look at the astonishingly retentive memories of children. And yet their brains are still soft and immature. What, then, *might* the memory of *adults* become? As much stronger, more minute, and tenacious, as their brains are capable of becoming more solid and vigorous. But modern education *weakens*, instead of improving the memory; first, by relaxing, weakening, and almost destroying the tone and

power of the body, and thereby the vigor of the organs in the *base* of the brain, including the perceptive or knowing organs,* and, secondly, by giving them, especially Eventuality little stimulus, little food, so that it becomes enfeebled by sheer starvation and inaction. It has little to do, and therefore does not do that little; carrying out the principle that "From him that hath not, shall be taken away *even that he hath.*"

A similar fact, but one still more in point, occurs in the case of Mr. McGrugan, of Milton, Pa. In 1836, we examined his head, and found all the intellectual organs amply developed. We well remember the bold prominences of Causality, as well as the perpendicular ridge, somewhat resembling a part of a pipe stem, which we observed in the centre of the forehead, which indicates the recent enlargement of this organ. In our visit to Chambersburg, Pa., in 1839, Mr. McGrugan, waited on us to request an hour's interview. He then expressed himself in the strongest terms as to the extent to which memory was capable of being improved, expressing the strongest desire to be, what his age and circumstances prevented his becoming, a public lecturer, simply that he might enforce upon young men the importance of memory, and the means of cultivating it.

He said that at twenty-five, his memory was most miserable. If he went from his house to his shop for any thing, he usually forgot what he went for. If he went to town, he forgot most of his errands. He could not recollect any thing he read or heard, neither names, nor words, nor dates, nor facts. At length he resolved no longer to submit to this forgetfulness, but to discipline his mind, in doing which he adopted the following method. When he wanted any thing from his house, he would think over and over in his mind what it was he wanted, thus exercising his Eventuality upon it, and thereby remembered it. He would read a passage and re-read it, and then think it over and over, or in phrenological language, would exercise his *Eventuality* upon it, strongly impressing it upon that faculty. He would then lay by his book, and still revolve it in his mind, and then read another passage, and go through the same process in reference to both together, and so

* The proof and explanation of the relative or reciprocal influences between the *body* and the *base* of the brain, will be given hereafter.

Then show them how a sour stomach is produced. After explaining the position, looks, and office of the stomach,* tell them that eating too much, or more than the stomach can digest, makes this food lie in it so long that it begins to ferment or sour, like cider or beer, which disorders the blood, and causes sickness unless removed; that this souring creates a gas, which may often be seen blubbering up and the bubbles breaking; that, in distilling grain into alcoholic drinks, the grain is first fermented, and this gas converted into alcohol; that it is this same gas which sometimes bursts a barrel of new cider or bottle of beer that is working, and makes the cork fly out with a noise or explosion similar to the report of a gun, and which causes the *frothing* of new beer, cider, champagne, &c.

Then take a bladder, partly filled with air; let your child hold it near the fire and see it swell, and carry it back and see it shrink, carry it up and see it swell, &c., a few times, and he will be delighted to observe that heating it makes it swell up, and that cold shrinks it. Then let him take a vial or bottle, and fill it so that another drop will make it run over, and set it down before the fire; and, as it becomes hot, it runs over; as it becomes cool, it settles down. Then, that this expanding of the water is what makes water boil over a hot fire; the bottom, which is hottest, expands, and this causes it to rise. A few similar experiments will teach your child one great truth; the law of nature, that heat expands, and cold contracts, all bodies; that, therefore, a clock or watch goes slower in warm weather than in cold, because the pendulum is longer; that a red-hot tire, put on to a wagon-wheel, may be comparatively loose; but as it cools, becomes very tight, so as to make the wheel strong, &c. And remember, that when you have taught them this law of nature, you have taught them a lesson they will never forget; a lesson they will have occasion almost daily to use, a principle with which they will instinctively associate

‡ * Few children, even of twelve years old, know that they have a stomach. They know that fowls have gizzards, and cattle, hogs, &c., paunches, (which some people relish,) because they have seen them butchered; yet, do not know that *they* also have a digesting apparatus for disposing of the food daily consumed.

every like fact they ever learn, which, without this association would soon be forgotten; a lesson in *reasoning* or the first, complete, and the most important intellectual process, namely, that of *inductive* reasoning, or reasoning from *facts*, to the laws that govern them.

But, before completing the remarks on this head, I must analyze other organs in order to show how to train them all to *combined* action, and proceed with

COMPARISON :

Or, discovering the unknown from its RESEMBLANCE to the known; reasoning from parallel cases, or from a collection of similar facts up to the laws or first principles that govern them: detecting error from its opposition to FACTS, or from its incongruity with truth: ability and disposition to CLASSIFY phenomena and things: perceiving and applying the principles of ANALOGY, or the RESEMBLANCE of things: ability to generalize, compare, discriminate, &c.: critical acumen: inductive reasoning: power of explaining and illustrating: disposition to use comparisons, suppose similar cases, employ similes, metaphors, figures of speech, &c.

ADAPTATION. The principles of analogy and resemblance, run throughout the whole range of creation. All human beings closely resemble each other. All have a nose, mouth, brain, heart, eyes, bones, muscles, hands, feet, &c., and in much the same relative position. The resemblance of every animal to every other animal of its own species, and indeed to *all* other animals, man included, is very striking: and so of the balance of creation. This resemblance of things teaches us a vast proportion of all we know. Thus, seated around a winter's fire, eating an apple, we feel as sure that it grew on an apple-tree instead of in the ground, or in an animal, like an egg, as that we are eating it, and yet we did not *see* it growing there. If fire be brought in contact with flesh, we know beforehand that it will burn, and cause pain instead of pleasure, and pain of a certain kind. But *how* do we know this? Because this fire and flesh are similar to all other fire and flesh, and Comparison tells Eventuality that the effect of bringing the two in contact will be *like* the effect experienced a thousand times before by applying fire to the flesh. On seeing a stranger, of whose habits we know nothing, we infer from his

control you can employ; because, the pain felt in contemplating the wrong, and the pleasure connected with a review of the good and the virtuous, will instinctively lead you to avoid the former and practice the latter; and for precisely the same reason that a burnt child keeps out of the fire, namely, because it pained him, or that a happy man seeks again and again the *cause* of that happiness. Does not this course commend itself to the good sense of the reader, at least enough to secure a trial?

This same course should be pursued by parents and teachers in regard to children. Ask them what they have seen to-day, and when they tell you one or more things, ask them what else, and then what else, and get them to tell over all the *particulars* of the doings of the day, which will cultivate their *Language* as well as *Eventuality*. Then induce them to tell over what they saw at such and such times that you may name; to tell you the story you told them about Franklin, or Washington, or the Revolution, &c., which may have before been told them. Let the elder children tell stories to the younger, and let the aged and doting grand-father tell them the habits of men when he was a boy, and recount to them the scenes of his youth, &c.

Closely connected with this subject, is one of *great* importance, namely, having the recollections of childhood and youth all *pleasurable*. Man not only recalls the past, but he *enjoys* or *suffers* from those recollections. A single dark spot, a single act of our lives that leaves a moral stain upon its recollection, is ever afterwards capable of piercing us with the keenest of pangs, while the recollection of what is *pleasurable*, throws a bright beam of pleasure upon us every time it is recalled, equal to that experienced in the event itself, which thus doubles the pleasure connected with the event a thousand times. Hence, it is *immensely* important that *all* our recollections should be *pleasurable*—that childhood and youth should be made, and should render themselves as *happy* as possible; which will greatly facilitate and induce that exercise, and consequent improvement, in the memory we are urging.

I now put it to the common sense of every reflecting mind whether the course thus far pointed out, does not commend itself to every reflecting mind as infinitely superior to the present method of educating children? whether it does not account

for the miserably poor memories of most adults by ascribing it to their not being *exercised*? whether this not exercising the memory is not caused by children's want of *interest* in the common studies of the schools? and whether this course is not in perfect harmony with the nature, laws, and action of mind, particularly in children? If so, let it be adopted.

Another important suggestion, growing out of this analysis of Eventuality is, *showing them experiments*, chemical, philosophical, &c., &c. "What!" exclaims an astounded reader, "teach children chemistry, natural philosophy, natural history, &c., and that before they are taught to *read*? I thought you were a crazy simpleton before, but now I *know* you are." Wait, reader, till we see whether this craziness and utter folly do not appertain to the *present* course of early education, instead of to this *phrenological* course. After showing the child things, flowers, animals, the contents of museums, &c., as pointed out under the head of Individuality, and telling them stories, and exciting their Eventuality, as just described, show them the changes and phenomena of matter. Show them the whole process of vegetation, from planting the seed in the ground, up through all of its changes of swelling, sprouting, taking root, shooting forth out of the ground, becoming a thriving plant or vegetable, budding, blossoming, shedding its blossoms, and producing seed like that from which it sprung. And what if, in thus examining these most interesting changes, they do pull up now and then a blade of corn, or kernel of wheat, or a valuable plant, will not the pleasure and instruction thereby afforded them, repay the loss a thousand fold? Show them how acorns produce oaks; peach or cherry *stones* and peach or cherry *trees*, which again produce peaches or cherries, and so of other trees and things. Then put a spoonful of vinegar into a glass of water, and stir in ashes or pearlash, or any other alkali, and watch their surprise and delight at seeing it foam and froth, perhaps run over. Then explain to them how pearlash is made by draining water through lye, boiling down the lye till it becomes thick and hard, then melting it, and at last refining it; and, then show them how taking this alkali in the form of pearlash, or even by drinking water into which ashes have been put, is calculated to cleanse a sour stomach by the two combining, and neutralizing each other.

remember it ; and, when they wish to attain a certain end, they will operate by means of them.

This is the organ through which explanations mainly enter the mind ; and hence, great pains should be taken to explain every thing, not to get rid of your children, but to *instruct* them. They ask a great many questions, which are either *what what* questions, or *why why* questions, and every opportunity of conveying instruction thereby afforded, should be embraced. I well remember once asking my father, who was husking corn, *why* a certain ear, the rows on which were irregular, looked so different from all the rest ? “ Because it is not *rowed*,” was his answer. Over this answer I thought, and thought, and thought what he could mean, and finally concluded that, as he went through the cornfields to *hoe* the corn, so he probably went through to *row* it, but skipped this ear. Now see how excellent an opportunity this question afforded for teaching me the important lesson that nature showed economy in every thing—that by the cobs being round, more corn could grow in a given space than in any other shape ; that the kernels were all placed in rows so that all might be filled up ; for, if they were not in rows, some kernels would be too much crowded, and in other places there would be nothing ; and, that the human body was contrived so as to bring the greatest possible number and amount of functions into the smallest possible space ; and so of all the other operations of nature. Every day and hour the continual string of questions asked by children, affords opportunities to explain some important truth, or teach some valuable lesson ; and yet, strange inconsistency ! many parents become angry at their children for asking so many questions, or else turn them off with those answers that are not satisfactory.* This questioning is as important to the intellectual growth of children, as the root is to a tree or plant ; and yet, wonderful to tell, in our present system of education,

* An unusually inquisitive, that is, uncommonly smart child, once asked her grandmother “ what bricks were made out of ;” and was told “ of sand and clay.” “ Then what makes them red ?” asked the child ; “ O do hold your tongue. Don’t ask so many questions and no one will know you are a fool. Little girls should be *seen* not heard,” was the reply. The grandmother could not tell why, and, therefore, became angry at the child for asking. ¶

no provision is made for answering these questions. What questions can or do children ask at school? Almost none. Now we appeal whether answering these questions does not do them far more good than learning to read? Does it not exercise, and thereby improve, their intellects far more? for, let it never be forgotten that in order to *enlarge* the intellectual organs, they *must be exercised*, and what *interests, excites*, and thereby *enlarges* them; but what does not interest, does not excite, or enlarge, or benefit them. Looking at the present method of education through the optics of Phrenology, or through the principles already pointed out, which is the only correct light in which it *can* be viewed, I really do not see how it is possible to devise a more effectual method of deadening the action of the brain, or *weakening*, instead of strengthening, the faculties of the mind; for, surely, no course would be less interesting, aye, more, none could scarcely be more disagreeable to them, and therefore, (not less beneficial, which would imply some good, but) more *injurious*; for, the present course is beyond all question *decidedly detrimental*. With my present knowledge of the subject, I boldly avow my preference to remain *untaught*, than to be sent to our present common schools. They are injuries instead of blessings, and Phrenology will soon sweep them into oblivion, or else effectually remodel them. See if it does not, and that speedily.

We have other remarks belonging more appropriately to Comparison than to any other faculty; yet, as education, to be successful, must combine the exercise of *all* the intellectual faculties, we can present them much better after we have analyzed.

CAUSALITY:

Or power of perceiving and employing the principles of causation: ability to discover and apply first principles, and trace out the relations existing between causes and effects: desire to know the WHY and WHEREFORE of things: ability to REASON, or draw conclusions from given premises: to plan, invent, contrive, adapt means to ends, take the advantage of circumstances, create resources, apply power most advantageously, and make the head save the hands: to predict the results of given measures, and tell what WILL be from what HAS been: sagacity: the leading element of common sense: the THEREFORE and WHEREFORE faculty.

similarity to other human beings, that he requires food, sleep, and breath, and that he cannot eat iron or arsenic, that he has lungs, a heart, stomach, &c., and that they are in a certain part of his body, &c. How do we know without trying it, that a certain tree, cut up and put on a fire, will burn, throw out heat, and produce ashes and smoke; that a given stone thrown into the air, will fall to the earth; that water will run down an inclined plane; that cutting off a sheep's head will kill it; that ice is cold and fire hot; that animals will bring forth, each after its kind; that food will nourish, earthenware break, and a sharp edge cut; that a fish grew in the water, and that a bird cannot live long immersed in that element? The faculty of Comparison teaches us, not only these, but thousands of other things of every day occurrence, about which we know nothing except from their resemblance to other things which we have known to be what we infer of these. This is doubtless one of the most valuable, if not decidedly the *most* valuable, of the Intellectual Faculties. These illustrations show how vast the amount of knowledge communicated by it; and, consequently, how important its proper cultivation.

It should be added, that, there are doubtless two faculties of Comparison: that the lower acts with the perceptive faculties, comparing physical things, and thereby teaches us physical lessons; and that the upper acts with the *moral* faculties, comparing ideas, analyzing, discriminating, criticising, and giving logical acumen. There are, also, in all probability, two organs of Eventuality; the inside one for remembering the scenes and associations of childhood and youth; the outside organ for recollecting business transactions, and the occurrences of the day, week, year, and latter part of life; and, two of Individuality: the inner for recollecting things lately seen; the outer, for noticing and remembering things seen in childhood.

Having shown that this faculty lies at the very basis of much of our knowledge, it should be added, that it is one of the first intellectual organs developed in children, following closely after that of Individuality and Eventuality, and is indispensable in order to complete almost every mental operation. To children it is still more important. Without it, they would

rents, and be allowed and encouraged freely to ask all the questions that occur to them; and let parents in giving these answers, give the *true* cause or *none*. Many parents—sometimes because they do not know how to answer their questions—and sometimes to quiz them, but more often because the minds of the parents themselves are biased by wrong principles—teach their children to *believe* instead of think: or to think erroneously by teaching them to think from incorrect data, which warps their Causality from the very first. Children should be taught to do their *own* thinking, and to answer their own questions. They asked a question yesterday, to which a correct answer was given; to-day they ask another, and receive a correct answer, and to-morrow, ask a third, the answer to which, or the *principle* involved, was explained yesterday. Recall these answers, and tell them to put that and that together, and judge for themselves as to the results about which they inquire. In other words, give them the *data*, and then let them think, judge, and act for themselves.

Little fear need be entertained about their coming to *incorrect* conclusions; for, Causality, and all the other intellectual faculties, act by *intuition*, and, unbiased, will always come to *correct* conclusions. That same intuition, or instinct, or what you please, which makes the child breathe, and nurse, and sleep, also governs the actions of all its faculties, the intellectual included. It teaches Individuality to observe, and observe *correctly*; Eventuality, to remember action; Form, to know whether a thing is round, square, conical, &c., and to recollect the *shape* of things; Size, to tell them correctly the bulk of things, their distance, &c.; Weight, to resist and counteract the laws of gravity: Comparison, to generalize; and Causality to reason and adapt means to ends. All that Causality requires in order to come to *correct* conclusions, is to have the right *data* placed before it. Far too many parents do the thinking for their children when they are young, and this makes them get it done *out*, when they are older. This explains the *decrease* of Causality in children. Has the reader never observed the fine, noble foreheads of children, their height, their expanse, and those marked protuberances at the sides of

the upper parts of their foreheads which characterize their intellectual developments? Cast your eye over the foreheads of a hundred children, and then of a hundred adults, and if you do not see a marked superiority of the former over the latter in proportion, then you do not see what I am daily pained to observe—pained, not because children have such fine heads, but, because *adults* have so *poor* ones. I do not hesitate to stake my reputation on the opinion that the difference is from one-fourth to one-half in *favor* of children, and *against* adults; whereas, the difference *should* be in *favor* of ADULTS; because the law of our nature, as explained on pp. 31–33, shows that the *mental* temperament and faculties are destined to increase in a far greater ratio than the physical powers, or organs of the feelings.

The intellectual *capacities* of children are also far superior in proportion, to those of adults. Observe their remarks. Are they not often full of pith, and meaning, and idea? Do they not often expose the absurdity of the dogmas that are taught them? Do they not discover a sagacity, a penetration, a quickness, an intuitive comprehension of things, not found in them when grown up? And do they not discover a power of contrivance altogether astonishing? I was never more surprised than on seeing a little girl, not yet eighteen months old, praise her aunt in order to obtain from her, sugar and other favors. When she said “pretty aunt Charlotte,” or “aunt Charlotte your dress is pretty,” aunt Charlotte knew that she was coaxing her, and working around upon her blind side in order to get a favor. When a little over two years old, as the family, in connexion with her uncle, were eating almonds and raisins in the evening, she awoke, and knowing that it was useless to ask father, or mother, or aunt for them, went to her uncle, whom she did not like any too well, and laying her head back affectionately upon his lap, said, in a very coaxing tone and manner, “pretty uncle Lorenzo. Uncle Lorenzo is good.” The next morning her mother asked her “what made uncle L. pretty?” “Because almonds and raisins is pretty,” was her artless reply. To administer praise as a means of obtaining favors, without ever having been taught to do so, and that at eighteen months old, certainly required an exer

over mankind, converting them into mere tools and dupes to carry forward their selfish foolish or villainous objects—that riches are more highly esteemed than talents—that men who live on the Approbateness, or Combativeness, or Alimentiveness, or curiosity, or almost any other *feeling* of mankind, succeed to a charm, while those who live by their *intellects*, usually starve—why reforms make so slow progress, and effect so little—why the conversation of young people, especially of fashionable ladies, is soft and nonsensical—why the few are enabled to control the many—why so little time is devoted to intellectual culture, and so much to the gratification of the passions; why so little is yet known of *nature*, her laws and doings; why, in short, the *intellectual* lobe of men is so small, and the propensities so *large*.

But how can this organ be cultivated by adults, especially by *young people*? Simply by *thinking*, musing, meditating, contemplating, and inquiring at the shrine of nature into the laws and principles that govern things.

“But I’ve nothing to think *about*,” says one. Poor soul, you *are* to be pitied. A world of wonders even within your self, and yet, barren heath, you’ve nothing to think about! A world of wonders above your head and beneath your feet, and yet, poor thought-ridden mortal, you’ve nothing to think about. All nature around you teeming with events, every one of which has its cause, and most of them a cause within your reach, and yet, thought-starved mortal, you’ve nothing to think about! Poor thing, you shall have a name and a place among other idiots.

To any *young* person, then, I say, **THINK**. Wherever you are, whatever you are doing, if you see anything you do not comprehend, whether in nature or art, ferret out its *cause*, and then *think* about it: do not be ashamed to expose your ignorance in order to gain knowledge. Take a walk every day, two or three times a day to *think*, muse, meditate, contemplate.

“Oh, but I’m too busy for that,” says one. Then you ought to be too busy to eat and sleep; for the *mind* requires food and exercise as much as the body. “But I have not sufficient *time* even to eat and sleep,” is the reply. No matter, then, for you *must* find time to **DIE** the *sooner* for not thinking. *In-*

Intellectual culture is directly calculated to *prolong* life, as well as a means of rendering it much more happy, and of effecting much more. Even as a means of accomplishing mere *worldly* ends, you will be a gainer by *cultivating your intellects*; for, its increased power will enable you to *save* more time by taking a shorter and surer road to your ends, than you lose in its culture. Besides: there is hardly an occupation in life, which does not allow of more or less opportunities for thought; for, whilst the hands are employed in labor, the mind can also be employed in meditation. Of all occupations suitable for intellectual culture, *farming* is the most favorable. Labor is promotive of mental action, whilst mornings, evenings,* rainy days, &c., increase these facilities.

The study of Phrenology is also highly promotive of intellectual culture; because, first, it deeply *interests*, and thereby excites the mind to new and vigorous action; and, secondly, it opens a far richer mine of thought, and field of intellectual research, than all other studies united, for it unfolds *man*.

I will just add that *night* thinking is highly injurious. While the natural sun pours its benign rays upon the delighted world, let your thoughts be also poured out upon the fields of nature, to be gathered in, expanded and instructed, as he descends beneath the western sky. Rise with the sun, or rather, with the *break of day*, nerve your mind gradually to action, as the skilful hunter *gradually* strains his unstrung bow, and be ready to commence your day of intellectual vigor with the rising of the sun, and, by the time he disappears in the west, you should have exhausted your cerebral energy for the day, and be sinking with him into the refreshing slumbers of night, to re-awaken and rise again with him the next day.

I will just observe in passing, that if you have anything to do more important than cultivating your intellects, do, in all

* The allusion here made to farmer's studying evenings, is adapted, not to the *nature* of man, but to that false custom of setting up late at night, a practice as reprehensible and injurious as it is universal. The good old Yankee custom of retiring at least by nine o'clock, is well worthy its high origin. All children should be taught to retire with the setting of the sun, and all adults should practice it, and lectures, meetings, &c., should be held in the *day* time. But more of this in another place.

conscience do it. If you cannot spare time from the *fashionable* world, or the *working* world, or the *political* world, or the *religious* world, or the *trading* world, or the *money-making* world, or the *ambitious* world, then do go on; for, your business is indeed of the *utmost* importance. All these things must of course be done up *first*, and intellect be thrust away back behind them *all*; because, if a man be *rich*, he gets along well enough without intellect; if poor, he has no time or means to use it; if he has on a fashionable coat, or can make a dandified bow, intellect would spoil both; if she be a young woman, she must first get *married*, and study how to attract the admiration of gentlemen instead of *thinking*; but if married, must take care of her family and children; and so it goes the world over. Hence, *intellect* is considered of very little account any how, and not worth the time or pains of raising, except to a few in an age.

LANGUAGE.

The COMMUNICATING faculty: power of expressing one's ideas by words, both spoken and written: ability to learn spoken languages, and to use such words as will exactly express one's ideas: memory of words: versatility of expression: talkativeness, volubility, garrulity.

ADAPTATION. Man is a *communicative* being. He has thoughts and feelings which he wishes to express, and which his fellow men may be profited by hearing. This faculty is adapted to the exchange and inter-communication of ideas between man and man, and is highly promotive of human happiness and improvement. Besides being one of the most powerful stimulators imaginable of nearly every one of the other faculties, it is certainly an instrument of intellectual improvement, and moral and social enjoyment unsurpassed by any other faculty.

Let every human being be tongue-tied, let every word ever used be blotted from existence, and writing, printing and reading totally abolished, and what an intellectual, moral, social and business stagnation would follow! Nothing could be sent for; the American Phrenological Journal must stop; scarcely a want expressed or supplied, and man's condition in every way most wretched. But, thanks to the great and good Author of our being, man can talk, write, speak, chain and be

chained to the mighty car of eloquence, and drink in the thoughts and feelings of others, in all their endless number and variety.

The *value* and *uses* of this faculty being great, its proper *cultivation* is equally important. How then, can it be *cultivated*? Do I not hear a word-bereft stammerer say, "Oh, I would give all I have to be able to express what I think and feel! to have the power of transplanting my ideas, and infusing my thoughts into the minds of my fellow-men? to be eloquent, to be fascinating in conversation, in short to have large language? I have tried my best, I have studied Greek and Latin—have translated Homer, Virgil, Demosthenes, Cicero, and Horace; have learned Hebrew and Arabic, French and Spanish, and yet, I *cannot* speak in public, or even express my ideas freely in conversation." Then I pity you; for, you have been walking a treadmill all your life to get forward, but have gone *backward* faster than forward. I can put you upon the track of cultivating your Language in short order. *Go to talking.* That is what you have to do. Just talk, talk, talk. This will exercise the *organ* of language, and increase your power of expression, whereas, studying the *dead* languages from books, will do you more harm than good. "It *will*? Why you astonish me; I thought this was the way to *cultivate* it!" and that is just where the learned have *always* erred. The one, distinctive office of Language is to employ *words* to communicate ideas, especially *orally*; and the one and *only* method of materially *improving* it is to *communicate*, especially to *talk*. This point is clear and certain, and though at war with the whole learned world, *it is right*. To set a child "on a bench to say A," and to send a youth to the academy and college to learn languages, in order to make him a fluent speaker, is sending him to the equator for ice, or to the poles for flowers. By *preventing* his talking, it *rusts* his organ of language, making him worse instead of better. But the most serious point of this serious evil is, the injury it does to his health, which *directly impairs* the tone and power of the organ, and thereby weakens the faculty. The law that produces this result, will be explained elsewhere. Sufficient for the present to say, that this organ, being close to the body, partakes intimate-

ly of the state of the body, being weakened or strengthened as the physical powers are increased or impaired. Most college graduates break down their health, and weaken instead of increasing, their speaking and talking talents. Has the reader never observed that he could converse, write, and speak with infinitely greater ease when well, than when unwell? This principle explains the cause, and teaches you this valuable lesson, that, in cultivating both your own and your child's language, *health* should be preserved *first of all*. Confining children in school, prevents exercise and physical development, and this reduces the power and versatility of Language.

All children are incessant talkers. Whether or not they have *ideas* to communicate, is quite immaterial. Their tongues are always running. Their prattle is incessant. Not so with adults, especially with Yankees. Now *why* this falling off of Language? Attend to my reply. "Hark! Who is that whispering there? Stop that whispering yonder, or I'll box your ears for you," says a school master to a child with large Language. And if, prompted by the instinctive workings of this faculty, another is caught whispering, he is surely punished. Better punish him for breathing or getting hungry; for, each of the three is equally natural and useful; and to punish for either, is cruel and unjust. In giving them Language and a tongue, the Author of their being gave them the *desire* and the *right* to use them in talking: nay, he even made talking their *duty* as well as privilege. Who, then, art *thou*, teacher or parent, that *dare* suppress this right derived from heaven, or punish its exercise? God and the child will hold you guilty for doing it; the former, for nullifying his works, and the latter, for weakening so pleasurable and useful a faculty.

Then what *shall* we do? for we cannot have the whole school jabbering away so that we can't hear ourselves think," say the teachers. Then send your children home. "But," says a parent, "how in the world can I get along with all my children pothering me, and deafening me with their eternal clatter? I must send them to school in order to get rid of them, and when there, they must keep still, or I'll whip them." Good lady, if your children are so *very* much in your way, you had better not have any. But since you have them, consult their good, and especially *intellectual* advancement, not

your own comfort. *Phrenology* says, let children talk all they please, and who art *thou* to "muzzle the mouth of the ox that treadeth out the corn?"

Besides, all will concede that *expressing* the ideas, increases their flow, and quickens the action of the mind. This truth is too self-evident to require either proof or illustration. Preventing your children from talking or whispering, is preventing them from exercising, and thereby enlarging, their intellects. "But must I be forever harrassed by their incessant chamoring and hallooing? Have I not a perfect *right* to keep them still?" Just such a right as you have to stop their breathing or eating, or to cut off their heads, or as the Hindoo mother has to drown them. You certainly have *no* right to cramp, or in any way embarrass the *development of their intellects*.

The best possible method of making a child an eloquent speaker, is to allow him the full, unrestrained use of his tongue during childhood and youth; but, send him to school, and let him be kept from saying a word there for the seven hours of the fourteen he is awake, and kept very still at home the rest of it, and then send him to college to break his constitution in thumbing lexicons, allowing him little chance to speak except passages committed to memory from some bombastic speaker, and, when he graduates, have him always *speak from notes*, (excuse the self-contradiction of *speaking a written* discourse,) and if he does not make as dull and prosy a speaker (?) as the generality of our college graduates are, and as formal and artificial in tone and gesture as though mind and body were lashed in a straight jacket, then water will not run down hill. Compare our Methodist clergymen with our Presbyterian, and tell me which class is the most eloquent? Those who mount the pulpit, and go to speaking *from the first*. Scarcely a spark of true eloquence escapes college-learned clergymen, except what congeals on the pen. Seldom do *written* discourses *come* from the heart or *reach* the heart. Eloquence can never be *written*—can never be dug up among Latin rubbish or Grecian mythology. No! it must be *felt and spoken*. Nor does it consist in *words* merely, nor in the ideas, but mainly in the thrilling, melting TONES of the voice.

How glorious a gift is that of eloquence! See it in Demosthenes, when he made his listeners sieze their arms, and cry

out, "Let us march against Philip. Let us *conquer or die*"—in Patrick Henry, when he roused and electrified Congress, and prepared the way for drafting the Declaration of Independence; and in a few others who, by this power, exerted an almost *unlimited* influence over the minds of their fellow men. To say that there is a thousand times more *natural* eloquence in man than is brought out by culture, or by the modern method of education, or rather, to say that most of our natural eloquence is buried in our school-houses, academies, and seats of learning, is to utter a palpable but lamentable truth. You who hesitate for words, who have ideas but do not know how to let others have them, who lose much of the force and beauty of your ideas, or the power of your feelings, in vain attempts to communicate them, who hesitate for words, and want to say something but can not, may thank your "setting on a bench and saying A"—your being boxed, or ferruled, or disgraced for whispering in school, and kept still at home for it. In other words, thank those who suppressed, when they should have encouraged your talking disposition. From *such* thankless thanks, "good Lord deliver us."

If you wish to regain this lost sheep, go to talking. Drive out your ideas somehow, anyhow; but, at all events give them wind. Join debating societies, and speaking clubs, and make talk with every one you meet. Commit to memory, and repeat; in short, *communicate* and *use words* as much and as well as possible. This will call this *faculty* into action, and improve it, as well as enlarge the organ. It is worth your trial. *Especially* if you wish to become a *public* speaker, *speak* in public, and take down your notes in your *brain*, employing the principle already presented.

* Much pains are taken to teach children good *grammar*. This may be obviated. Your rules of parsing, &c., are of little service. I will point out a far more excellent way. Let parents only *speak* properly, and always use *good* language, and their children will do the same. To speak and write *properly*, is as *natural* as to speak at all, and this is as natural as seeing or breathing, because each is the intuitive exercise of its appropriate faculty. The error commences *in the cradle*. Parents, especially mothers, usually talk *baby* talk to their children,

which consists in saying silly things ungrammatically. If infants do need milk to nourish their bodies, they certainly do not need silliness to feed their minds. Talk *ideas* to them or say nothing, and speak grammatically, and also use good language, and your children will do the same.

A word more as to this baby nonsense. Like excites like. This is as true of infants, comparatively, as of adults. Children over two years old, understand, or are capable of understanding most that is said to them. If ideas are spoken, their ideas are excited, and intellect developed; and, if good language be used, they will not only *imitate* the same, but even feel their sentiment of the beautiful excited, and good taste thereby cultivated, besides having matter for reflection. "A word to the wise." The conversation of parents to their children, and of adults before children, might and should furnish an intellectual *feast* to their opening minds—should be grammatically expressed, and clothed in good language. Then will children, too, speak correctly, and charm you with the beauty and power of their words, as well as grow up with superior and fascinating conversational powers, if not become *natural orators*, and man's enjoyment derived from talking and listening be augmented twenty-fold.

Parents, *will* you not be persuaded to banish your baby balderdash, and your grovelling associations, and *elevate* and instruct your children by *conversation*, as well as by example?

In what has been said relative to learning the dead languages, the reader is not to infer that I consider a knowledge of them useless or valueless, or am hostile to their being, taught, and learned. I approve of them highly, but I repudiate the *modern method of teaching* them; for, it is unphrenological. The method of teaching and learning them pointed out by *Phrenology* is, *talking* them. Books may be used as an *auxiliary*, merely, but not as the *main* method. Besides their spending several-years of the best portion of their lives in acquiring Greek, Latin, and Hebrew, they usually forget all they ever knew about them, soon after leaving college. If they would have a school for teaching Greek, or Latin, or

* See the article on a kindred subject in the Journal department, signed CORMAC. It is worthy of high commendation, though not received till the text was prepared.

Hebrew, in which all the *conversation* was in the language they were learning, besides acquiring a thorough knowledge in one-tenth the usual time, they would then *retain* this knowledge, and be able to turn it to some *practical* account. The modern method of teaching French, by taking the pupil into a school and family where no other language is spoken, except in explanation of what they are learning is the only true one. But the *best* time to learn the languages, is in *childhood*, the nurse, or parent, or teacher, *talking* these languages to them.

Committing to memory comes under this organ, and is a valuable quality. The *extent* to which this power can be carried, is astonishing. A clergyman in England, delivered a lengthy address from manuscript, which he refused to let be published. One of his listeners, however, wrote it out *from memory*, and on comparing the two, there were only fourteen words that were not the same in both, and these were analogous.

Every body knows Attree of the Herald. As a reporter, he has few equals, and yet does not write short hand. Still, he gives his reports almost verbatim. His organ of Language is large, and he commits or writes a speech from memory, with astonishing facility. In a recent conversation with him, he remarked that, unless he kept it in *habitual exercise*, this faculty became rusty. This power of committing to memory, is extraordinary in most children, and should always be kept vigorous by *exercise*. They love to learn by rote, and they should be indulged in it. This exercise can and should be commenced long before they are old enough to learn to read, and continued through life. Printers in particular require it.

FORM.

Cognizance and recollection of the SHAPE of objects, and of the FACES or countenances of persons, of the form and looks of things, of family resemblances, &c.: good eyesight.

ADAPTATION. Every physical thing, all the pieces or items of matter which constitute our world, have some *form*, or *shape*. No physical thing can exist without having *some* shape or configuration. By means of it, we are able to designate and remember one person or thing from another. Infinite wisdom has wisely given the quality of *shape* to all bodies, and, at the same time imparted to man the faculty of Form, to enable him to perceive and make a useful application of this elementary property of matter. Without this element in nature, man could not recognize his fellow man, or any thing in nature; but, with it fully developed, he recollects persons and things seen years ago, and distinguishes the animal, vegetable, or mineral kingdom by their shape.

This is one of the principle faculties employed in reading and spelling, though Language renders important assistance; Form by recollecting the *shape* of letters and words, and Language, by committing to memory. This leads me to speak of two important errors in the present method of teaching reading and spelling: first, of teaching children the shape of *letters* instead of words, the other, of teaching them to spell *by rote*—by the *way it sounds*, instead of by the *looks* of the word.

From what has before been said against teaching young children to read, let it not be supposed that I am opposed to their being taught these branches at all. Though I believe learning to read so as to *understand* the sense, requires much maturity and strength of mind, and though teaching children to read *mechanically* by *rote* merely, just as a parrot says “pretty polly,” is a positive *injury* by compelling them to call the words but skipping the *sense*, and fall into that monotonous *sameness of tone* which characterizes most readers, adults as well as children, and is easily detected in most speakers, especially clergymen; still, after the way has been prepared by reading interesting stories to them, and kindling in them a desire to read, so as to read these stories themselves, and after they are capable of comprehending the *sense*, they should by all means be taught to read. Few, if any children, are capable of this before they are six or eight years old, and when they begin to tease you to teach them how to read, because they wish to *enjoy* reading, almost any child could be taught to read in one month and to read better than he would have read if he had begun at three years old. The reason is obvious. By beginning to read before they are capable of *understanding* the sense, they not only take no *interest* in the matter, and therefore learn slowly, but often conceive a *dislike* to reading, and hence read only when compelled to. But, wait till they are *eager* to learn, and they will take the deepest *interest* in the matter, and *form a taste* for it, which is of immense advantage. Scarcely one child in fifty but hates study, and the reason is here disclosed—they learn to read before they are able to understand what they read, and therefore conceive a dislike to books, which lasts through life. The mother of Wesley would not let her son learn a letter till the day he was five years old, and that day she taught him every letter of the alphabet; and, the next day, she taught him to read the first verse in the Bible.*

I have always brought out this point at my lecture on the intellectual organs, and have afterward been waited upon by hundreds who have stated *facts* showing that children from six to eight years old, could be taught to read well *in one month*. In 1837, I gave this lecture in New Haven, and in going to New York the next day, a gentleman, one of the

theological students, stated as an illustration of this point, that a friend of his forbid his boy learning a letter or opening a book till he was six years old; that, by that time, the boy's *desire* to read had kindled almost to a passion; and that, in *one month*, he learned to read fluently in the Bible, and had ever since been devoted to books. Hundreds of similar facts have been told me, and if any parent will pursue a similar course, I stand sponsor for the result.

But I will point out a method of teaching children to read, shorter and better than the present, and one that will obviate two-thirds of the difficulty connected with reading. It is this. Teach your child *WORDS* instead of letters. Thus: it is just as easy for your child to learn *has*, as to learn *h*, or *a*, or *s*; and this method saves him that immense difficulty of *compounding* the elementary sounds. And it must come to this after all. I appeal to every good proof-reader in christendom, whether he does not detect typographical errors by the *looks* of the word, not by spelling it over, or by remembering its gingle. The word *looks* wrong. It *strikes his eye* as incorrect. In other words, *Form* is the proper organ for spelling and reading, and therefore children should be taught to read and spell by the *looks* of words, not by *rote*. And this cultivates the organ of Form, or the natural organ for reading and spelling.

To cultivate this faculty, bear in mind the *countenances* of those you see, so that you may know them again. Formerly, the circus performers and exhibitors of live animals, often allowed those who visited them in the forenoon, to pass in free in the afternoon or evening. If they gave tickets, they would be transferred, so that *others* would go in. Hence, the door-keeper was compelled to *recollect* them. To do this, he was obliged to look *sharply*, not at their dress, which might be changed, but at their faces. I have seen scores of trials, and every device contrived, to cheat the door-keeper, but never saw a failure. I regarded this as almost supernatural, but now see that their vigorous *exercise* of Form, enabled them to *carry faces in their eye*. This is practiced very successfully on our southern and western travelling routes. The collectors on the steamboats, rail-roads, &c., are obliged to remember who has paid, and who not, and where they came on board. I appeal whether their power in this respect is not often remarkable—all from its *exercise*. In England, there is a class of persons connected with prisons whose business is to detect old convicts. They closely scrutinize every one who is brought in, looking at every peculiarity in the form of the nose, or its insertion, at the mouth, eyes, forehead, shape of the body, &c., and rarely allow any one who has been in before, to pass undetected.

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O. S. Fowler, Practical Phrenologist, Editor and Proprietor.

PROSPECTUS OF VOLUME IV.

The first leading object of the Editor of this Journal, will be to spread before the public the great amount and variety of phrenological facts, applications, suggestions, and interesting miscellaneous matter, collected in the extensive practice of his profession. In order to systematize, and yet diversify, this matter, sixteen pages each month will be made eminently *practical*, and calculated to teach beginners the science. It will contain a record of the most interesting FACTS that occur, illustrated by cuts; directions useful to learners; short reviews of works for and against the science, as well as its history, progress, and existing state; and notices of societies; together with miscellaneous matter of permanent interest and value, &c., &c. The other thirty-two pages per month, will contain the following original works, paged separately:

I. PHRENOLOGY AND PHYSIOLOGY APPLIED TO EDUCATION AND SELF-IMPROVEMENT—Including the means of increasing and decreasing every organ, and the application of the principles of Phrenology to mental discipline, to the cultivation of every kind of memory, and to self-government and self-improvement. In short, this work will show, 1st, what constitutes a good phrenological head, and 2d, how to attain this most desirable end by strengthening weak organs, and subduing those that are too strong, not only in children, but also in every individual for himself. It is designed to assist parents and teachers in conducting the intellectual education, and moral training and government of children; and to aid all, especially the young, in restraining excesses, supplying defects, and forming and improving their own characters.

II. PHRENOLOGY AND PHYSIOLOGY APPLIED TO MATRIMONY—Or the analysis of the Domestic Faculties, and the phrenological rules and principles which should govern us in selecting companions for life, and in living with those already selected. By showing what organizations and phrenological developments can harmonize with each other in feeling and object, and what cannot, this work will be calculated to prevent unhappy marriages; to diminish or remove causes of dissatisfaction or discord between husbands and wives; and to promote unity of object and congeniality of feeling between them by showing them how to adapt themselves to the phrenological developments of each other; conducting all who follow its principles to a happy “union for life” with a “kindred spirit.”

III. HEREDITARY DESCENT—ITS PRINCIPLES AND FACTS.—This work will consist *mainly* of FACTS in proof and illustration of those principles which govern the transmission of mental and physical qualities from parents to children, through successive generations, with directions, particularly to mothers, for applying these principles to the physical, intellectual and moral improvement of mankind, and to the production in offspring of whatever qualities may be desired. No other subject is more important or less understood; and as nothing but FACTS can safely conduct us through this unexplored region, this work will consist MAINLY of a compilation of well authenticated facts of this class, mostly recorded for the first time, drawn from the history of families and individuals, and especially of our pilgrim ancestors and their descendants, showing that the mental and physical peculiarities, the forms of body and face, the tastes, talents, propensities, modes of thinking and



acting, the intellectual and other qualities of particular families of the former, have descended through the whole line of their progeny, and remain stamped even upon the present generation.

The materials for enriching the pages of this work will be drawn both from the parental history of men distinguished either for talents or moral worth, or vicious inclinations, and also from our prisons and penitentiaries, our poor-houses, and asylums for the deaf and dumb, blind, insane, diseased, &c., &c., as well as from that wide range of personal observation thrown open to the Editor by his professional practice.

IV. THE NATURAL THEOLOGY OF PHRENOLOGY—*Its aspects on, and harmony with, Revelation*—Including the analysis of the Moral Faculties; the parallelism existing between the moral principles developed, and duties taught by Phrenology, and those laid down in the Bible; and the bearings of Phrenology upon Fatalism, Materialism, Depravity, a Future State, &c., &c. By demonstrating the entire harmony existing between the moral code of Phrenology and the fundamental doctrines and duties taught in Scripture, this work will tend to establish the truth of both, and at the same time fearlessly expose some of those false doctrines and injurious practices engrafted upon Christianity by some modern religionists.

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