

[Through the kindness of the Solicitor-General, we have been put in possession of the following lines; they were written by a Clergyman, in the West Indies, shortly after the passing of the Bill for the Emancipation of the Slaves. They contain a cutting reproof on the luxurious habits of the planters. The reader will not fail to observe the humour of the Parody.—ED. N. S. W. M.]

Know ye the land where Pimentoes and Chillies,
 Are emblems of temp'ér as hot as their clime;
 Where the blaze of the Sun quite be-devils the lilies,
 And blasts all the roses of youth in their prime.
 Know ye the land of Mosquitoes and Jiggers,
 Of unchained, and alas, now unchainable Niggers;
 Where the innocent Cockroach exhales a perfume,
 But a little *less* fragrant than "Gul in her bloom."
 Where the breath of the sea breeze comes over your sense,
 Like the blast from the mouth of some furnace intense!
 Where the mornings are hot, but the nights they are cool,
 Yet the fevers are rife and the churchyards are full.
 Where caloric abounds both in water and wine,
 And all, *save the spirit of rum* is divine.
 Where Cocoa and Yams are the choicest of fruit,
 And the voice of the Grasshopper never is mute,
 Where the Land Crab in highest perfection is seen,
 And the fat of the Turtle is brightest of green.
 Where the mutton, too oft manufactured from goats,
 Is killed the same day it is cramm'd down your throats;
 And the man that is thirsty may drink sangaree
 Till his liver is spoiled, as at home, he'd drink tea.
 And no man of character, be who he may,
 Must ever eat less than *two* breakfasts a day,
 And no one of courage but laughs at the thought
 Of his stomach presuming to cavil at aught.
 Where a *Coup de Soleil*, is a true *Coup de Grace*,
 And the fever called Yellow, a knocker of brass
 On the door of your tomb, where man enters to-day
 And to-morrow forgotten, is left to decay.
 Where *Free trade's* a thing that long since has gone by,
 And the dear name of Guinea, recalls but a sigh;
 Where, when liberty flourished, and every man white
 Might once lick his niggers from morning till night.
 But now, where the Newcastle doctrine's unknown,
 And no man can do "*as he likes with his own*,"
 Where Macauley the saint, and Buxton the sinner,
 Are duly reviled every day after dinner.
 Where the Saints by the bushmen are curs'd most devoutly,
 And the Whigs by the planters, are rated as stoutly;
 Where no words can be found, sufficiently ill
 To lavish on Mulgrave for passing the Bill.
 'Tis the clime of the West, 'tis the island of palms,
 'Tis the region of strife, 'tis the country of psalms,
 'Tis the home of the hopes of the African race,
 'Tis the tomb of the system that brought us disgrace.
 And wild are the thoughts of the mourners who rave,
 And would roll back the stone it has placed on their grave.

FOSSIL BONES FROM NEW ENGLAND.

Several specimens of Fossil animal remains have been lately brought to Sydney from New England. They consist of, 1st. The fragment of a jaw, about 7 inches long, including two of the molar teeth of some large extinct animal. 2ndly, a similar portion of another jaw, evidently belonging to an animal of the same genus, and containing three teeth. And 3rdly, An inferior maxillary bone, the whole of the right side of which is entire, and is about 9 inches in length; together with the fragment of a rib; the last mentioned specimens, also belong to the same class of animals as the two preceding. The structure of the teeth, in the whole of them, is identical with that peculiar form, which characterises the Marsupial animals.

The conclusion derivable from the discovery of these bones is deeply interesting, as implying the existence, at some period exceedingly remote, of a race of animals, *similar* in form and habits with those *now* inhabiting New Holland, but compared with which, in point of size, the present Marsupials must be regarded as a mere race of pigmies. These interesting relics of a former world, have been forwarded by Sir Thomas Mitchell, to the Geological Society of London.

A DOVE RESTING ON THE HAND OF A CLOCK.

BY H. HALLORAN, ESQ.

And is thy fond one dying, gentle dove,
That thou, with drooping head and folded wing,
Would'st stay the course of time—too soon to bring
Death to ~~thy~~ innocent one? Is such thy love,
Or thy despair? A bright hand far above,
Drives Time's swift chariot onwards. Evening
Will soon be here, with gentle murmuring,
To soothe the dying ~~radiance~~ of the grove;
From things remote this wearied heart of mine
Seeks kindred musings, baffled in its hope,
Lost in its love—and ~~with~~ faith divine,
Trembling—with sorrow would no longer cope;
But take thy wings, fond dove, and seek its rest,
In the far regions of the ever blessed.

TO IANTHE.

And could'st thou for a moment deem,
That love had basely fled thy shrine;
Or passion, in his fevered dream,
Had breathed one sigh which was not thine?
Believe it not!—though all the world
Should pass thee by with careless pride;
Though every lip in scorn be curled,
My place will ever be—thy side!
Perchance, when others stand around,
A smile across my face may gleam.
Yes! like some pall, with lilies crowned,
Or winter sun-light's sickly beam!
As skies, whatever be their hue,
Are mirrored in the faithful sea,
This heart as fondly, firmly true,
In joy or woe, reflects but thee!

ALCEST.

MUSIC.

As lovers of music we are rejoiced at the facility which our new Magazine affords to add the mite of our endeavours to stimulate the public to greater interest in a Science, which, within the last two years has, we regret to state retrograded rather than advanced amongst us.

Such a state of things will appear the more anomalous when it is recollected that, within the period in question, so far from there being a diminution as regards *quantity* in musical talent it has actually increased; and that in addition to the members of the profession already well known, and deservedly esteemed amongst us, we have received valuable accessions from home and the neighbouring colonies, constituting in the aggregate, a stock of musical ability, such as, considering our extreme distance from the old world, we could scarcely have expected to realize in this early period of our colonial existence.

The question, which therefore naturally suggests itself to our readers is, "How can the anomaly to which we have adverted, be accounted for? Our answer is, that, in the first place, it arises from a want of a proper union amongst the professors of music; and secondly, from the absence of that *practical* support in musical undertakings, which true lovers of the science are ever found ready to accord in England. For the laxity in the latter respect, however, we think that the members of the profession themselves are in a great degree to blame. If they have the love of music sincerely at heart, no petty jealousies—no considerations of *immediate* gain should prevent their combining in the common object of exciting the flagging interest of the public, and endeavouring by a steady and well directed effort to place music once more upon that respectable footing which, with materials less eminent than we now possess, it at one time maintained.

In urging this position, we feel that we are the same time advocating the *private* interests of the professors themselves; the more musical taste is diffused by the frequency and excellence of public performances, the more anxious will parents be to secure for their children initiation in an accomplishment from the exhibition of which by others they have themselves derived so much pleasure. Musical coteries in private families will likewise be promoted—in which professional aid will be required and remunerated; and even in our places of worship, the choirs of many of which would, we are sorry to say, be a reproach to a country town in England, the necessity of adapting the performance of sacred music to the improved taste of the public, would be forced upon those who dictate the musical arrangements.

Having ourselves been members of musical societies at Birmingham and Manchester, and seen the benefit of their instrumentality in the diffusion of musical taste amongst all classes of the community, we are anxious by the establishment of the like agency to promote the same desirable ends amongst ourselves. There have been already, we believe, one or two societies in Sydney instituted, no doubt for objects similar to those at home, but whether from defects in their original organization

—want of proper economy—mistakes in the management, or a lack of unanimity amongst the members, it is enough that they no longer exist.

We feel assured, that unless some steps are taken for combining the musical talent of the colony, no efficient performance of good music can be expected. Under present circumstances, the public ear from time to time istickled by what is called a *Grand Concert!* Musical Soirée! or other solecism! got up as a desperate expedient to supply the exigencies of some needy musician. Can we wonder that the performances, on such occasions, are of so meagre a description, dependant as the *Beneficiare* generally is, on the unpaid assistance of such of his brethren, as, from being equally poor with himself, step forward *from sympathy*, to afford their gratuitous aid. The room, on such instances, exhibits but few “paying faces,” the proceeds are generally minus the amount of the printers’ bill, however low, and the giver of the entertainment goes home with the consolation of having been encored in the duet of “Mighty Jove with *golden showers*,” by a numerous, but, alas! not a remunerating auditory.

As a remedy for the evil to which we have thus briefly adverted, we would exhort not only amateurs, but also those who value the true interests of music, to lend their assistance in an arrangement by which to combine for the benefit of science and their own amusement, such ability as may be available in the colony. If an association were formed and a fund raised from which a moderate remuneration could be afforded to the professional members, the best musical talent could be secured, and a means established of performing music of a description not to be attempted under present circumstances.

The late Oratorio may be taken as an instance of the good effect resulting from amateur and professional association, but however creditable the performances may have been to the conductors and all engaged, we would still regard it as only an indication of how much more may be done under matured management.

We shall recur to this subject in our next number, and confiding in public patience, will avail ourselves of the space allotted to us for the subject, to treat in a series of articles, upon such particulars connected with the state of music amongst us, as we may consider best calculated to promote the true interests of an art of which we are the ardent votaries.

A certain portion of our pages shall also be devoted to a notice of any musical performances of a public nature that may take place in each month, and also to a review of any new music that may be worthy of observation.

We hope also to make arrangements for affording to our readers such European intelligence respecting musical affairs as we may deem interesting, and also a notice of every new composition of merit.

The performance of Rossini’s most recent composition “*Stabat Mater*” at the English Opera House, appears to be the subject of greatest interest in the musical circles at home. The London newspapers but echo the opinions of the foreign journals as to the superior merit of this production.

No concerts have taken place at Sydney during the past month, but

we observed one announced for the 11th of next month, intended for the benefit of a young pianiste, on which occasion we are led to expect an exhibition of talent that should not fail to attract a numerous auditory.

PHRENOLOGY VINDICATED.

In a reply to an article in No. 150 of the Edinburgh Review.

ALTHOUGH a considerable period has now elapsed since Phrenology was first raised to the rank of a science ; it is an undeniable fact, (and one which we cannot help deploring,) that this subject still occupies a comparatively small share of public attention. We are aware that the opponents of Phrenology triumphantly seize upon this fact as an argument in support of their views, and taking into consideration the desperate condition of those who undertake to argue against truth, we are not at all surprised at the avidity with which they grasp at so trivial a circumstance ; and can readily overlook the reckless absurdity of such a mode of proceeding. That an extraordinary apathy exists with regard to the science of Phrenology we freely admit, but that such apathy is either justified by experience, or that it has its origin in any other source than in the most culpable indolence and selfish prejudices of mankind, we positively deny. But whilst we candidly acknowledge that Phrenology does not fill that place in public estimation which it deserves, we would remind those who look on popularity as the criterion by which the truth and importance of any principle ought to be tested, that the fanatical absurdities of Mesmerism and the vegetable pills of Morrison are swallowed by thousands who never heard of the electro-magnetic researches of Faraday, or the vast discoveries of Davy or Herschel. It is not our intention here to lay before our readers the numerous facts upon which the science of Phrenology is based ; these can be easily referred to by those who are desirous of doing so, and being mostly of a practical character, they can be much more advantageously studied by an appeal to nature than by any other method. It may not, however, be altogether out of place here, to endeavour as briefly as possible to show the reasonableness of the science. If, in the first place it can be shown, that the brain is the organ of the mind, (and this is a universally admitted fact,) it is not unreasonable to suppose that, the volume of the brain will bear some relation to the mental powers of an individual, and if we admit, (as we must) that the mental operations are numerous and various, it is not unreasonable to suppose, that the brain, or material organ by which such operations are executed, should consist of numerous and various parts ; indeed, the phenomena of dreaming, and partial talent show that this must be the case. It then remains to be shown that there is a constant relation between the size of an organ and its power of manifestation, and for positive proof that this is the fact, we confidently recommend our readers to make their own personal observations. A doubt may still be expressed whether phrenologists have discovered the true situations of the organs, and in attestation of this fact, we point to

the numerous examples that are to be met with in the phrenological museums of Europe. Strong and conclusive as is the direct evidence in favour of phrenology, its truth is equally borne out by the fact, that amongst all who have opposed its doctrines, not one has brought forward any positive facts which go to disprove them, although it is clear that had Phrenology been founded in error, it would have been as easy to collect cases of this description, as those of an opposite kind. It is worthy of remark, that in pursuing our enquiries in this department of science, we are not (as in some others,) obliged to penetrate the bowels of the earth, or to wander from the tropics to the frozen regions in search of materials in support of our doctrines; wherever man is to be found, and indeed among our own acquaintance, and in our own families, we have always abundant evidence of their truth. Phrenology is (in fact) entirely a science of observation, and as such can always be verified by an inquiry into nature, and if false, could of course be as readily proved to be so. It is not difficult to account for the opposition which the Phrenological doctrines have had to encounter. The justness of the maxim, "men should be what they seem," will be admitted on all hands, but it will at the same time we think, be very generally allowed, that the external manifestations of character are seldom in strict accordance with the true disposition of any individual, and it hence becomes obvious, why, that science which professes to recognize important distinctions in character, and to demonstrate them in the external conformation of the head, will always be assailed by a host of opponents. The most remarkable characteristic of the enemies of Phrenology, (if indeed we except their amusing self-complacency, and extremely obtuse perception of facts,) is their utter ignorance of everything connected with the subject which they presume to decry. From this charge, (viz. ignorance of the subject;) we do not exempt even Dr. Roget, or the writer in the 'Edinburgh Review.' The former, in his article Phrenology, in the Encyclopædia Britannica, has certainly not added to the reputation he so deservedly enjoys as an accomplished and skilful physician, whilst the latter has doubtless attained the height of his ambition in having proved himself a clever quibbler, and a plausible, sophistical writer.

The Science of Phrenology being (as we conceive) based on authenticated and well-established facts, and the nature of the principles which it involves, being in our opinion, of very high importance, it was with mingled feelings of pain and indignation, that we read an article in a late number of the Edinburgh Review, purporting to be a review of Mr. Combe's work, entitled "Moral Philosophy or the Duties of Man considered in his Individual, Social, and Domestic Capacities." We do not think it necessary to enter into any defence of the above work, or of the principles which it promulgates. Mr. Combe, and his works are too well known to be affected in any degree by the ephemeral notice of a periodical, and his philosophical character is far too firmly established to be shaken by any effusions of spleen however rancorous, or refinement of satire, however talented. The reviewer however, in his careful suppression of facts, and complete evasion of the grand question upon which Mr.

Combe's work rests, (viz. whether Phrenology be true or false,) has shown a spirit so far from philosophical, that we cannot refrain from making a few comments upon some of his remarks, which, had they received the sanction of any less formidable authority than that of the 'Edinburgh Review,' would neither have required, nor deserved notice from so humble a pen, even as our's. We are not about to undertake an elaborate examination of the statements of the reviewer : but, in order that we may not be accused of following his example by dealing in loose generalities, we shall take his own words as proof of what we have asserted. The article to which we have alluded, commences thus :—

"We beg it may be distinctly understood that in speaking freely of Phrenology, and of Mr. Combe, as the High Priest of its doctrines, we have not the very slightest intention of treating him disrespectfully as a man or member of society." From the foregoing sentence, expressive of so much patronizing consideration, and modest forbearance towards Mr. Combe, we were led to hope, that the writer would at least have fulfilled his intention of speaking freely of Phrenology ; our curiosity was therefore awakened, and our interest excited by the hope that we might find (what it has never yet been our fortune to meet with) something in the shape of argument, instead of the pompous array of words, which usually invests the always conceited, and not unfrequently silly objections of our opponents. Our readers will readily imagine how all our expectations vanished, when perusing the article only about a dozen lines further on, we came to the following :—

"We must observe further, that it is not our intention at present, to enter into the general question as to the truth of phrenology. In order to have space sufficient for noticing even a small part of the latter exhibitions of the sect, we are obliged to leave them in possession (of course for argument sake only) of the whole of their principles." There is a tone of bald simplicity about the above evasion which the writer evidently intends to be mistaken for candour, but we are quite sure, that so bare-faced a disregard of the one great and only question by which the merits of Mr. Combe's work can be tested, will be looked upon by even the least reflecting readers of the Review, as a sorry attempt to secure their advocacy at the expense of their reason. We shall make one more extract, in order to show the unpardonable spirit of perversion and prejudice, in which the writer has indulged. After quoting two or three passages from Mr. Combe's work, in which its author distinctly lays down the principle, that, Phrenology shows that moral and religious sentiments, *enlightened by intellect*, have been intended to guide the inferior faculties of men, the reviewer proceeds :—

"The supremacy of the moral faculties just means, that men should keep their appetites and passions in subjection to reason and conscience. A good sentiment truly, but we rather think that we had heard something like it, before the commencement of our acquaintance with Phrenology. To act under the dominion of en-

lightened intellect, is to choose what will benefit rather than what will hurt us, to do what it is our purpose to do, and not the contrary, to take the right way of doing it and not the wrong. It means, for instance, that one who is in a hurry to go from Edinburgh to London, should not travel *via*. Lerwig, or Hamburgh, that a man should not take his hat and walking-stick to bed—that he should not apply to his solicitor to mend his boots, or call in the constable when his wife falls in labour;—it means in short that a man should act rationally, and not like a fool or a madman. A sensible enough maxim we admit; but we thought that it had been somewhat older than Phrenology. That the world is constituted on the supremacy of the moral sentiments, means that mankind are generally found to thrive better under the prevalence of justice, humanity, truth, temperance, prudence, than where robbery, murder, falsehood, and profligacy are common. The precise time when this recondite truth was first brought to light, we shall not take upon us to specify, but we had unwittingly nourished the impression, that it was rather before the days of Dr. Gall." The above paragraph is we admit, extremely witty, and no one, we are sure, enjoys its raciness (such as it is) more than ourselves. As matter of argument however, we feel bound to declare, that it is profoundly illogical, and a gross distortion of Mr. Combe's sentiments. Whilst he (Mr. C.) is scrupulously careful in stating that the phrenological doctrine teaches, that "moral and religious sentiments *enlightened by intellect* have been intended to guide the inferior faculties of man," the reviewer is equally anxious to insist upon the operation of the moral and religious sentiments, as distinct from that of the intellectual faculties, and commencing on this false principle, he proceeds from blunder to blunder, until he becomes involved in a labyrinth of complicated absurdity; from which no subsequent amount of misrepresentation and sophistry can extricate him. A very brief, and we trust impartial examination of the paragraph we have quoted, will suffice to show the fallacy of our opponent's argument.

"The supremacy of the moral faculties," says he, "just means that men should keep their appetites and passions in subjection to reason and conscience."

Now according to Phrenology, the supremacy of the moral faculties means precisely what the words imply, and nothing more; reason being the result of the operation of the intellect, has not necessarily any connection whatever with these faculties, as is evinced by the lives of many highly moral and conscientious persons, whose actions are often very far from reasonable.

"A good sentiment truly," continues the reviewer, "but we rather think that we have heard something like it, before the commencement of our acquaintance with Phrenology."

We can readily imagine, that our adversary may have heard some such sentiment as the above, *before*, although we are quite sure that he never could *since*, his acquaintance (?) with Phrenology, and for ourselves we can only say, that we have always viewed it in the

light of a serious error, which it has been one of the main objects of Phrenology to correct. The reviewer proceeds :—

“ To act under the dominion of enlightened intellect is to choose what will benefit rather than what will hurt us—to do what it is our purpose to do, and not the contrary—to take the right way of doing it, and not the wrong. It means, for instance, that one who is in a hurry to go from Edinburgh to London, &c. &c.”

So long as this enlightened intellect, (operating, be it recollected independently of the moral faculties,) is confined to restraining a man travelling from London to Edinburgh, from proceeding *via* Lerwig or Hamburg, it will appear harmless enough, but if we are to carry out this principle, let us see where it will lead us. To choose what will benefit rather than what will hurt us, is confessedly a very selfish principle, and we are quite uncharitable enough to imagine, that the review before us has been written somewhat under the influence of that principle. To do what it is our purpose to do, and not the contrary may be (as far as the dominion of intellect *alone* is concerned) to take the life of a fellow-creature for the sake of his property, and to take care not to lose our own in the attempt, and to take the right way of doing it and not the wrong, suggests the necessity of splitting his skull with a tomahawk rather than stunning him with a club. The reviewer continues with amazing coolness :—

“ A sensible enough maxim we admit, but we thought that it had been somewhat older than Phrenology.”

Sensible enough indeed, as far as any maxim so immoral can be sensible, and as to its antiquity, we will not question that for a moment, for we suspect it must have died at the moment Phrenology was born, at least we are certain that the co-existence of both is impossible. The concluding portion of the paragraph is nearly as remarkable for its innocent display of ignorance as that to which we have already referred. The constitution of the world on the principle of the supremacy of the moral sentiments *alone* is to say the least, an original idea, and one for which the reviewer is certainly not indebted to Mr. Combe. It is moreover more than doubtful, whether under such a constitution, the principles of justice, humanity, truth, temperance, and prudence *would* prevail, since history reveals to us numberless instances of a direct violation of all these principles, arising (not indeed from the exercise of the moral sentiments,) but from an absence of enlightened intellect to control and direct them. What our adversary therefore calls a recondite truth, we designate a palpable error, and the precise moment of its promulgation we find no difficulty in specifying, as that in which he penned his paragraph in the *Edinburgh Review*. With regard to the erroneous impressions which the reviewer has *unwittingly nourished*, we must take leave to express it as our opinion, that a moderate acquaintance with the ‘new philosophy’ at which he so condescendingly sneers, would have done much, if not to efface such impressions, at least to inspire him with sufficient caution and self-respect as to have induced him to refrain from publishing them. It is rather a remarkable fact, and one which

we are at some loss to explain, that whilst in every other science, a certain acquaintance with the subject, is considered necessary to qualify an individual to form any opinion respecting it, Phrenology seems a privileged subject for all classes of persons (however ignorant) to abuse or deride. But fortunately, neither abuse nor derision can have any permanent influence in checking the progress of any great truth, and accordingly Phrenology is gradually but certainly gaining ground. A conscientious and stern opposition to our doctrines, derived from a careful investigation of the subject, we should admire and respect; but an unprincipled prostitution of talent, employed in ignorance of the question under discussion, and with no other object than that of making an article for a review, or a reputation for its author, we held in the deepest contempt. We have long known and felt the importance of Phrenology as a science, and although it is probable that some of its most useful applications yet remain to be discovered, we are confident, that it has already shed a light over the moral and intellectual constitution of our nature, which will require something more for its extinction, than the frothy gabble of the multitude, or the conceited flippancy of a review. We have not thought it expedient to allude to the numerous facts which go to prove the truth of Phrenology, nor to the objections which are usually urged against it, because by so doing, we should have extended our paper to a most inconvenient length, without having more fully attained our object. The perversion of any truth, (even if unintentional) is always a most serious evil, but when, as in the present case, that truth is of a nature calculated to improve the moral and intellectual condition of our species, we deem it a duty, to raise a voice however feeble, in the attempt to expose misrepresentation and error. We have written freely concerning the article we have noticed, because we thought it likely to mislead, on a very important question. The fancy is much more easily gratified than the judgment, and a piquant fluency of style, will (with the generality of readers,) often command attention, when a mere statement of carefully deduced scientific truths will make no impression. We do not affect an utter indifference towards the attacks that are from time to time levelled against Phrenology, although we know them to be the result of ignorance and prejudice.

In conclusion, we would remind our readers, that the means of enquiring into this subject are within their own reach, although we do not mean to assert, that a profound acquaintance with it is easily attainable. We know that truth must always prevail, and believing (as we do) that Phrenology is calculated to do more good than any other branch of human knowledge, we live in the hope, that it will ere long be recognized, (next to the religious principles) as the most beneficial agent in improving the moral and intellectual condition of mankind.

[Although we are not politically controversial, on this subject we have no objection to insert articles on either side, provided always the arguments be conducted with temper and mildness.—Ed. N. S. W. MAG.]