POETIC RECESS.

"MUCH YET REMAINS UNSUNG."

From the London Winter's Wreath.

THE STRANGER'S HEART.

BY MRS HEMANS.

The stranger's heart! Oh, wound it not!
A yearning anguish is its lot;
In the green shadow of thy tree
The stranger finds no rest with thee.

Thou think'st the vine's low rustling lesson,
Glad music round thy household eaves;
To him that sound hath sorrow's tone—
The stranger's heart is with his own.

Thou think'st thy children's laughing play
A lovely sight at fall of day;
Then are the stranger's thoughts oppress'd—
His mother's voice comes o'er his breast.

Thou think'st it sweet when friend to friend,
Beneath one roof in prayer may bend;
Then doth the stranger's eye grow dim—
Far, far are those who prayed with him.

Thy heart, thy home, thy vintage land—
The voices of thy kindred band;
Oh, 'midst them all when blest thou art,
Deal gently with the stranger's heart!

CHANGE.

Look nature through; 'tis revolution all:
All change; no death.—Day follows night, and night
The dying day; stars rise, and set, and rise;
Earth takes the example.—See the Summer, gay,
With her green chaplet of ambrosial flowers,
Droops into pallid Autumn.—Winter, gray,
Hoary with frost, and turbulent with storm,
Blows Autumn, and his golden fruits, away;
Then melts into the Spring.—Soft Spring with breath
Favonian, from warm chambers of the South
Recalls the first. All to re-flourish, fades;
As in a wheel, all sink to re-ascend—
Emblems of man, who passes, not expires.

From the Southern Literary Journal.

"What is a poet's love?
To write a girl a sonnet,
To get a ring or some such thing
And fustianize upon it."

SCRAPS.

STREET ETIQUETTE.

The New York Journal of Commerce gives us the following decision concerning the manners of the good citizens of Gotham, as settled by the High Court of Ton. We think it correct, of course, if the ladies so decide, for there is no appeal in such a case. We have been of opinion, however, that nothing should deter a gentleman from "touching his beaver" to every lady he meets, except the fear of giving offence. To refrain from the dread of a "cut" is absurd, for a lady has a right to "cut" any and every gentleman as often as she pleases:

The Rights of Women.—We stated some time ago that instead of there being any ground of complaint on the part of the ladies, that their rights were infringed, there was much reason to fear that the infringement was quite on the other side, and we stated several particulars in which the men were deprived of fair equality. We learn now, that rather an alarming inroad has recently been made on the rights which remained to the men. It has been settled in high *ton*, as we understand, that no gentleman who meets a lady in Broadway shall be allowed to touch his beaver, or make any sign of recognition, unless the lady gives liberty by first nodding her pretty head, and that after a recognition has thus passed, the gentleman shall not be at liberty to extend his hand unless the lady first extend hers. We are pretty sure that under these circumstances, those awful looking fellows who carry a shoe brush on their upper lip, or those still more offensive, who are so ungentlemanly as to use Broadway for a smoking room, will seldom get liberty to make a bow.

Universal Cannibalism.—That "all flesh is grass," is not only metaphorically but literally true; for all those creatures we behold, are but the herbs of the field, digested into flesh in them, or more remotely carnified in ourselves. Nay, we are what we all abhor, anthropophagi and cannibals, devourers not only of men, but ourselves; and that not in an allegory, but a positive truth: for all this mass of flesh which we behold, came in at our mouths this frame we look upon hath been upon our trenchers; in brief, we have devoured ourselves.

A way to make Candles of a Durable Nature.—To ten ounces of mutton tallow, add one quarter of an ounce of camphor, four ounces of bees wax and two ounces of alum, melt them all together, and then make your candles; they will be very hard, and they will burn with a clear blaze.

A New Almanack.—Bend the first and third fingers of the left hand, and commence counting with March at the thumb, the bent fingers will indicate the months which contain only thirty days, No mistake!

The Miser's Prayer.—Among a variety of curious papers of John Ward, of Hackney, Esq., M. P., (who being convicted of forgery, was expelled from the House, and in the year 1727, stood in the pillory,) there was found a few days ago a paper in his own hand writing, which we think may be very properly entitled the Miser's Prayer.

"Oh Lord, thou knowest that I have nine houses in the city of London, likewise that I have lately purchased an estate in fee simple, in the county of Essex; I beseech thee to preserve the counties of Middlesex and Essex from fire and earthquakes; and as I have a mortgage in Hertfordshire, I beg of thee likewise have an eye of compassion on that country, and for the rest of the counties, thou mayest deal with them as thou art pleased! Oh Lord, enable the bank to answer all their bills, and make all my debtors good men. Give a prosperous voyage and return to the Mermaid sloop, because I have insured it; and as thou hast said that the days of the wicked are but short, I trust in thee that thou wilt not forget thy promise, as I have purchased an estate in reversion, which will be mine on the death of that most profligate young man Sir J—— L——. Keep my friends from sinking, and preserve me from theives and house-breakers, and make all my servants so honest and faithful, that they may attend to my interest, and never cheat me out of my property night nor day."

CIRCULAR.

The article published below, concerning the new and popular doctrine advanced by the illustrious Goelicke of Germany, cannot fail of exciting a deep and thrilling interest throughout our country.

PROSPECTUS

OF THE

American Phrenological Journal & Miscellany.

It is a remarkable fact, that while the converts to the belief that Phrenology is true, have, within a few years, most astonishingly multiplied, there does not exist on the American continent a single periodical whose object is to advocate its truths, repel the attacks made upon it, or answer the enquiries which even candid persons are disposed to make concerning it. And this is the most surprising since the materials already existing and daily augmenting, with which to enrich such a publication, are almost inexhaustible.

The science of medicine has its appropriate media through which to present to the profession and to students all the new facts which occur, and all the new theories which are advocated in the various institutions of medical science throughout the world; and it is proper that it should be so. The same is true of the other leading professions, or law, and divinity. But, notwithstanding the important bearings which phrenologists know their science to have on medicine, and divinity, and law, there is no publication through which, as the appropriate channel, those bearings may be pointed out. It is true that some newspapers, and also one or two works of a less ephemeral character, do occasionally admit articles in favour of phrenology; but these do not meet the *present* necessity. A periodical which is avowedly *phrenological*—one, whose pages shall constitute a permanent depository of facts, and shall be open for the expression of opinions and the record of principles connected with those facts is now needed: and a strong feeling of this necessity, together with a belief that such a work is extensively demanded, and will meet with encouragement and support, has induced the publisher to present the prospectus of "The American Phrenological Journal and Miscellany."

The object of this work will be to preserve from oblivion the most interesting of the very numerous facts, confirmatory and illustrative of the truth of phrenology;—to show the true bearings of this science on education: (physical, intellectual, and moral;) on the Medical Treatment of the Insane; on Jurisprudence; on Theology, and on Mental and Moral Philosophy On all these subjects there is encouragement to hope for contributions from several able pens: while the resources of the editor himself will not, it is hoped, be found inconsiderable.

The religious character of the work will be *decidedly evangelical*; for one prominent object in giving it existence is, to wrest Phrenology out of the hands of those, who in ignorance of its true nature and tendencies, suppose that they find in it an instrument by which to subvert the truths of revealed religion, and loosen the bonds of human accountability, and moral obligation.—A frequent subject of discussion in our pages will therefore be, *The Harmony between the truths of Revelation and those of Phrenology*. And on the subject of the religious bearings of our science we respectfully solicit the inquiries and objections, not of cavillers, but of the truly candid, and the conscientiously fearful. *Such* correspondents we shall always welcome to our pages, and they will always be treated with kindness: as, also, will honest and respectful objectors to Phrenology. But the captious and cavillers will ensure to themselves our silent contempt; and the ignorant pretender, who seeks to overthrow a science which he will not be at the pains to investigate, may expect a merited rebuke.

As our object is the establishment of *Truth*, we solicit the communication of facts which are supposed to militate against Phrenology; and we pledge ourselves to publish them, in all cases in which we have satisfactory vouchers for their genuineness; and in which all the facts in the several cases are furnished to us. But as we must form our own judgment of the cerebral development in all cases on which we express our opinions, it is obvious that we cannot receive, in these instances, the opinions of non-phrenological or anti-phrenological writers, as to the degree in which the several organs are developed:—we must in every such case, see *the head or skull, or a cast of it*, properly certified to be true to nature.

Original Essays on Phrenological subjects will form part of the Journal; as also, Reviews of Phrenological and anti-Phrenological works; nor shall we fail to present to our readers such matters of interest and importance as may be found in foreign Phrenological works of standard excellence, and which are not generally accessible to the American public. Our *facts* we pledge ourselves shall be *bona-fide* such; and as often as practible, we shall accompany our descriptions with illustrative cuts: indeed, we intend and expect scarcely a number will be issued without two or more such cuts.

To encourage Phrenologist of talent (and especially professional men who are Phrenologists,) to enrich the work with their contributions, we offer for *accepted matter*, as liberal a compensation *per printed page*, as is usually afforded by the very first periodicals in our country: but the editor does not promise to *endorse* all which his correspondents may communicate; nor all which he may admit into the work. To error, if serious, and especially if it affect the interests of morality and religion, he claims the right of correction, in the form of reply, or of the suppression of the objectionable matter: and communications for which compensation is expected, must be so prepared as to be fit for the public eye.

In conclusion we may be so allowed to say, that the pecuniary value of each number will depend much on the extent to which the work is patronised. It is not with the desire or expectation of gain that it is offered to the community, but from moral considerations: from a desire to know and to promulgate *truth*. Hence should a large subscription list be obtained, a considerable proportion of the profits will be devoted to the enlargement and improvement of the work, without an increase of expense to the subscribers. More frequent illustrations and embellishments will, in that case, be inserted, and the attractions of the work be thus multiplied.

TERMS:—

1. The American Phrenological Journal and Miscellany will be issued monthly, commencing on the 2d of October next.

2. Each number will contain *at least* 32 octavo pages, making a volume of not less than 384 pages; corresponding in point of mechanical execution with the best periodicals of the day.

3. The work will be furnished to subscribers at $2 per anum for a single copy; $5 (current in Philadelphia or New York) for THREE copies, or $10 (current as above) for SEVEN copies sent to one address. To CLERGYMEN and THEOLOGICAL STUDENTS, single copies will be furnished at $1,50 per annum; and to companies of eight or more of such, it will be reduced to $1,25 per copy, if sent to one address, and the subscription forwarded to the publisher free of expense.

N. B.—As funds are already deposited for sustaining the work *one year*, subscribers will incur no risk of loss by paying in advance; and for the same reason, will be invariably required in advance.

Money sent by mail, if enclosed in the presence of the post-master, will be at the risk of the publisher; but postage must, in every case, be paid.

To editors who will give this Prospectus one or two insertions, and forward a paper containing it to the publisher, the work will be sent for one year.

Subscriptions and letters of business, may be addressed to the publisher, ADAM WALDIE, 46 Carpenter street, Philadelphia, and communications for the work to the EDITOR of the *Am. Phren. Jour.* care of A. WALDIE.

Postmasters throughout the country will please to act as agents for this Journal.