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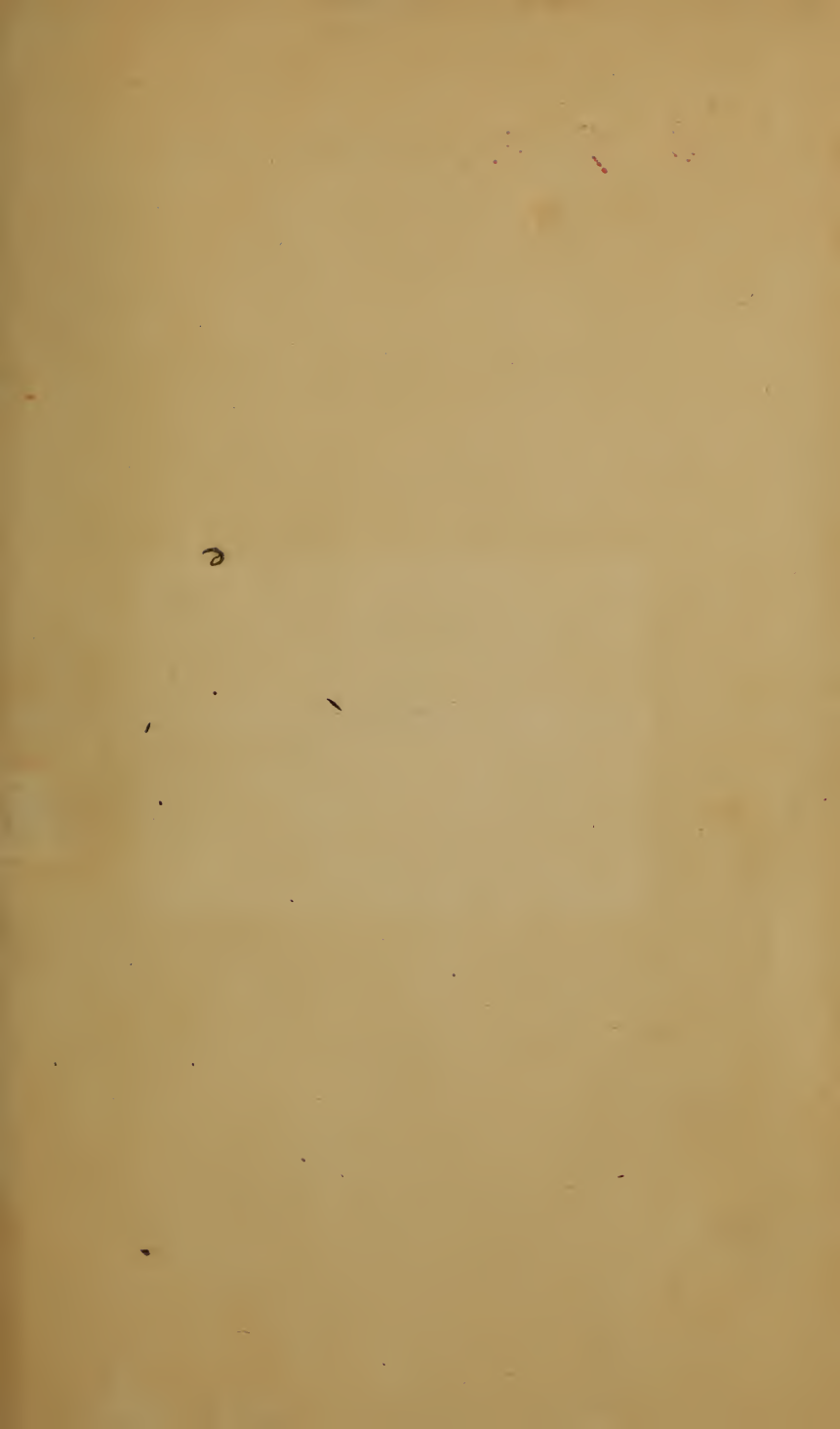
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HORÆ PHRENOLOGICÆ;

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PHRENOLOGICAL ESSAYS:

I.—ON MORALITY.

II.—ON THE BEST MEANS OF OBTAINING
HAPPINESS.

III.—ON VENERATION.

BY JOHN EPPS, M. D.,

DIRECTOR OF THE ROYAL JENNERIAN AND LONDON VACCINE
INSTITUTIONS; LECTURER ON MATERIA MEDICA AND
CHEMISTRY; MEMBER OF THE EDINBURGH PHRENO-
LOGICAL SOCIETY; AND AUTHOR OF THE
"INTERNAL EVIDENCES OF CHRIS-
TIANITY DEDUCED FROM
PHRENOLOGY."



WITH NOTES BY REV. JOHN PIERPONT.

BOSTON:
MARSH, CAPEN & LYON.
1835.

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PREFACE

TO THE SECOND LONDON EDITION.

THE writer, in publishing a Second Edition of these Essays, takes this opportunity to state that his views in reference to Phrenology are the same as when these Essays were first published in 1829. He feels the statement of this to be necessary, because many friends have made particular inquiries on this point. He feels particularly happy that his mind was directed into the channel into which it has been; and has no doubt, that, in a few years, when intellectualized Christians shall be more common, that such will be the diligent use that will be made of phrenology, that infidelity will throw up the system, as one which cannot exist in coincidence with itself. At present, the writer knows that his views are not liked by many who are called phrenologists, but who are no more worthy of being considered as the followers of Gall and Spurzheim, than the logicians of the middle centuries were worthy of the name of Aristoteleans. In fact, it is pitiable to observe the conceited ignorance of many who represent themselves as phrenologists; men, children they should be called, who actually do not

know the *locality* of many of the organs, much less the *functions*. Indeed, no man seems to have arisen in this country, with the exception of Combe, who can be said at all to represent the departed genius either of Gall or Spurzheim.

The writer has further to add, that in the first edition he gave a short introduction regarding phrenology, which has been left out in this edition. He therefore recommends that the reader, if not acquainted with phrenology, should read Combe's *System of Phrenology*, or his *Elements*, and then proceed to the perusal of this work.

The writer further remarks, that he has frequently used the words "Christian" and "Christianity," in the following pages. These terms, it will be understood, are not used in the sense in which they are commonly applied; the term "Christian" being applied to every individual *born* in what is called "christendom," more properly named "devildom;" and "Christianity" to the *particular form* of religious worship which is established by law. By the term "Christianity" the writer means the simple system taught by Jesus Christ in the New Testament; and by the word "Christian" the man, who acts upon the principles that Jesus Christ developed.

J. E.

INTRODUCTION.

THE following Essays were originally delivered in the form of lectures at the meetings for conversations (a practice now, it is to be regretted discontinued,) of the London Phrenological Society, in the years 1828 and 1829.

These Essays embody thoughts which the writer has delighted to digest in his moments of retirement; and in their practical manifestation his pleasure and satisfaction have been far from inconsiderable. He believes that the science of Phrenology will enable an individual to think with the greatest advantage; and any ease and perspicuity, exhibited in the treatment of the subjects embraced by these Essays, he attributes to the guidance which the phrenological system, as a true system of the human mind, has afforded. At the same time, he is aware that many of the views herein brought forward may be in opposition to some current as orthodox in the present day: but, in the conviction that a desire to do good has been his object, the essayist launches his little bark on the wide ocean of public opinion, knowing, that, though it may have quicksands of error and

billows of prejudice to contend with, yet, if well planked with the solid bulwarks of truth, and these joined together by sound reasoning, it will survive every storm, and will at last be received into those intellectual havens, where the benefit of man and the glory of God reign triumphant.

ESSAY I.

ON MORALITY.

*Outward and inward morality—Motives—Outward humility—
Inward humility—The profligacy of the exalted—The House
of Lords in its judicial capacity—The spurious “honor”—
John Bullism—Charity—Illustration from Kotzebue’s Pizarro—
The Duke’s chaplain—Mr. Irving’s followers—Many
charitable institutions great evils—Philosophers in adversity
—Christianity presents the highest and the greatest number
of motives to morality—Consequently the best system—Illus-
trations—Faith and works shown to be essentially connected.*

PHRENOLOGY being the true science of human nature, every thing referring to this nature must be better understood by those individuals in possession of this science than by others. Every one, who has examined the progress of scientific truth, is aware of the mighty influence therewith connected. The mind is freed from error; light is diffused where darkness previously existed; and the general state of society has been altered and improved.

If these have been the results of the establishment of the inferior sciences upon solid bases, what benefits must accrue from the science of *mind*, when that

science is founded in truth ! It will exercise its gigantic and peaceful power, in vanquishing intellectual and moral sophisms, perhaps the worst enemies of the human race ; it will go forth in the majesty of its strength, and banish from the territory of ethics all those erroneous, and consequently injurious opinions, in reference to the management and the direction of the mind. Being light itself, its beams must necessarily radiate ; being true, Error must be unveiled, notwithstanding the dishonorable attempts of many talented, to cover its deformities ; and, an astonished world will wonder how such a monster was credited, admired,—yea, revered.

Phrenology is such a science. It is a sun ; human nature the world it illuminates ; which nature, wherever existing, and under what aspects seen, must feel the benign and quickening influence of its beams ; by the reflection of which, every subject having relation to man, will be better understood and more perfectly known, than when examined by the sharp-sighted but unenlightened vision of long experience, or by the acute but misdirected glance of metaphysical speculation.

These benefits, as resulting from phrenology, are to the writer not a matter simply of *belief* but also of legitimate *experience* ; and this experience led to the inditing of the following thoughts on the interesting subject of MORALITY.

The reader, it is hoped, will not be prejudiced against the science, if he feels, after reading these

pages, that, in reference to *moral* principles, he has been embracing a shadow instead of a substance; or, that he has been impelled by a false friend, who would either turn his back upon him in the day of temptation, or lead him to the brink of a precipice, blind his eyes, and let him fall. And, should he admire the peculiar morality of men of the present day, he is entreated not to be offended if it be proved that the greater part rests upon principles, variable as the wind, and changeable as the billows of the sea : and finally, let not the sceptic be surprised, if the mist with which he has surrounded himself be dissipated, and he finds that the only remaining rock which stands firm amidst the tempests of life, is that presented in CHRISTIANITY.

Man is placed in this world surrounded by other created bodies. Certain relations have been established by the Creator between him and them. Viewing the human being as, in part, made of *matter*, he is liable to be acted on by other material bodies, simply from the circumstance of his *frame* being material. Thus a relation is established between man and the earth, that he *gravitates* towards it. Attending to this relation, he gains many benefits, avoids many miseries. But, suppose that, neglecting this relation, he leans so much over a precipice, that the attraction of the earth below, to him above, as a

piece of matter, becomes greater than that of the earth on which he stands, he necessarily falls, and is injured, if not destroyed. This and such relations, regarding man as *matter*, or having a material body, are called *physical*, and the *laws* appointed by the Creator for the regulation of these mutual agencies, are called *physical laws*.

But man may be viewed as matter, *composed of different parts*, having different *duties* or offices attached to the same, and which, having these duties connected, are called *organs* (Gr. ἔργον, *ergon* a work.) The Creator has placed these organs in certain relations to other bodies; some being unfriendly, some friendly. Thus, arsenic is placed in an unfriendly relation to that part of the body called the *stomach*; and hence, arsenic being taken, vomiting, pain, and sometimes death, ensue. Bread is beneficial to the same organ, simply because the relation established between the body and the stomach is friendly. These relations are named *organic* relations, and the laws appointed for their regulation, *organic laws*; attention to which is attended with benefit—inattention, with injury.

Relations still higher exist. They are those established between man and his fellow-man. These are called *moral* relations, and the laws for their regulation are named, *moral laws*.

As a knowledge of, and an obedience to the physical and organic laws are attended with the greatest benefits to man, as a physical and an organic being,

how much more beneficial must an acquaintance with the MORAL laws be to him as a moral, a social, being! His peace and happiness are therewith essentially connected ; the investigation of the subject, called MORALITY, which embraces these relations, must therefore be highly interesting and important.

All the moral laws have been summed up by the Author of the Christian system in one universal law : “Thou shalt love thy neighbor as thyself.” This obeyed, man places himself in conformity with the moral relations established between him and his fellow-man. The term “MORALITY” is used in the following pages, as indicative of this obedience in its widest sense.

Every action, relating to man in his social capacity, must be in obedience to, or in violation of, these moral relations. An action, moreover, may arise from various sources. These sources are usually called *motives* (motum—Latin, to move) ; these being the effects of certain *faculties* of the mind of the individual moved or called into activity. Phrenology demonstrates the *existence of these faculties*. These faculties are placed in certain relations to external objects and to one another ; so that the presentation of these objects excites them to activity ; and being active, man is influenced to adopt a certain line of conduct. This conduct, viewed in reference to morality, is now to be examined.

As an action may arise from, or be the effect of various and different motives, it is evident that mo-

rality may be viewed under different points of view. The phrases *outward* and *inward* morality will be adopted in these pages. By *outward* morality is meant that arising *from the activity of the Animal feelings*, whereas *inward* is that originating in the *activity of the Moral feelings, enlightened by the Intellect*. To illustrate: A dog passes a butcher's stand—the animal is hungry ; sees some meat ; his Acquisitiveness becomes active, and he seizes it. Such an action, *viewed relatively to man*, a moral agent, is immoral. The animal is caught, and receives a severe punishment. The punishment excites the dog's Cautiousness ; and in passing the shop a second time, though equally hungry, he avoids touching what is not his own. Here the dog is *outwardly* moral ; but having no sense of the impropriety of stealing, or rather of *taking*, the animal cannot be said to be inwardly moral. But, let a man who knows, and who feels the influence of the law of love to his neighbor, pass the butcher's stand ; let this man be hungry, yet he does not steal, because his Conscientiousness and Benevolence, and Moral feelings tell him of the injustice of taking another's property. This is inward morality.

It is requested that this illustration be thoroughly understood previous to proceeding further, it being important, because, unfortunately, the morality of the present day, is, in a great measure, merely outward ; no way superior to the morality of the dog. It is the product of the activity of the animal feelings

only, which, unhappily, for mankind, have gained the sovereignty over the moral feelings and the intellect ; whereas the latter, in order that inward morality may arise and exert its ennobling influence, must be enthroned, and have the animal propensities chained to its pillars to be, as faithful watch dogs, let loose only on the violators of law and decency.

OUTWARD morality, then, is a phrase expressive of an EXTERNAL ATTENTION TO THE MORAL LAWS, *induced by the activity of the Animal feelings*. INWARD morality, on the other hand, is that produced by the *activity of the Moral feelings*, enlightened by the Intellect.*

These phrases being explained, ILLUSTRATIONS of the sources of OUTWARD and INWARD morality may

* To illustrate this more fully, the reader is requested to peruse the following extract from the diary of Mr. Satchell, late editor of the Baptist Magazine. “Heavenly Father, I feel sensible that humility is the true road to happiness : not humility in the external deportment, although that is becoming and necessary ; but a humbleness in disposition, which is the root and the foundation of the other. With *exterior* humility only, if contumely or any other injury is offered to me ; if others excel me (as thousands do) ; or if my pride in any respect be wounded : however I may externally appear before men, my mind will be afflicted. But *internal* humility will prepare me for enduring whatsoever thou shalt impose upon me, and will teach me that I am less than the least of all thy mercies : for I have no right to expect any thing from thee, but deserved punishment. If thou shalt distinguish me by thy favor from others of my species, it ought to excite my gratitude ; but if I am the object of thy *special* favor, that is the only thing necessary. O, merciful Father, give me *humility of heart*, I beseech thee, in the name of thy beloved Son.”

be brought forward: the IMPERFECTION of the Animal feelings as sources of morality will then be shown: the NECESSITY OF THE MORAL FEELINGS being active, and not only so, but active THROUGH THE ENLIGHTENED INTELLECT, in order to be sources of inward morality, will be exhibited: next, that the motives to morality are powerful, just in proportion as the faculties, called into activity, (their sources) are of the HIGHER ORDER, numerous and healthfully active: and finally, the conclusion, that CHRISTIANITY, viewed as a NATURAL system, without any reference to its divine origin, presenting OBJECTS to the mind, EXCITING THE GREATEST number of faculties, and those of the *highest order*, is, as a WHOLE, the best SYSTEM for inducing morality ever presented to man.

In regard to the illustrations of the sources of outward and inward morality, the phrenological arrangement of the faculties will be assumed.

PHILOPROGENITIVENESS is an animal feeling. The influence of this faculty has occasioned many individuals to be outwardly moral, this influence being much increased when combined with another animal feeling, Cautiousness. A father is tempted to commit some crime against the laws of his country: he looks at his children, the objects of his paternal love, (a state of mind principally connected with Philoprogenitiveness), and thinks of the consequence of the

proposed action in reference to them. This restrains him: the restraint is not the love of what is good, or the hatred of what is evil, but simply the activity of an animal feeling.

Again, how many are prevented from retaliating an act imagined to be insulting or unkind, from a regard to the interests of their children, these interests happening to be connected with the will of the person, who excites the unpleasant feeling. Wounded Self-Esteem excites Destructiveness, and their united voice is vengeance; but the cry is stifled by the activity of Philoprogenitiveness.

Another Animal feeling is ADHESIVENESS. This has, frequently indeed, been the source of outward morality. The tie of attachment has bound many souls so close, that nothing could lead the one to betray the other: no temptation could succeed in inducing unjust conduct: but this, be it observed, was the result of the activity of Adhesiveness, occasioning the language, "he is my friend." The resistance and the restraint have not originated in the broad principle of love to man, the activity of Benevolence and Conscientiousness, but in the narrow feeling of exclusive attachment, the activity of this faculty.

Reference has been already made to CAUTIOUSNESS, a faculty of the same class as the foregoing. A knowledge of man in society has convinced most individuals, that outward morality springs abundantly from the activity of this faculty. How many refrain

from acts of injustice, because Cautiousness brings to mind the sword of justice. Indeed, to many, the disgrace, the prison, the fetter, the halter, and the gallows are the principal excitements to an outward obedience to the moral relationships. The preserving power consists not of a dread of offending against these relationships, as dictations of the moral feelings, but of the consequences awaiting the violation. To illustrate: many a youth has been kept virtuous, from fear of disease; and many a glutton has been rendered temperate, from a dread of apoplexy. Rage, the improper activity of Destructiveness, has been stayed in the infliction of a deadly blow from the mere influence of Cautiousness. Indeed, this faculty is highly influential in inducing an outward obedience to the moral law.

LOVE OF APPROBATION, another Animal feeling, may claim an influence in civilized society equal to that of Cautiousness in inducing outward morality. Too much of the morality of the present day, as to its motives, may be resolved into the questions, "What will my friends say?" "What will the world say?" The question is not, "What will the Moral feelings and the Intellect say?" No: the good opinion of mankind is the potent influence—the foundation of moral conduct. Thousands can claim no higher motive for action. Many would trick their neighbors, were it not for their deeds being made known. Many a bigot is restrained from committing

those differing in opinion from himself in religious creed to the stake, by respect for the opinion of mankind. Many a magistrate is preserved from abuses of the power committed to his trust, from a fear of the public press. Indeed, to go higher, the patriotism of many of our legislators may be referred to this feeling; and to go higher still, the liberality of many of our countrymen originates in the love of approbation. What, too, is the greater part of that false sympathy, called *politeness*, but the dictation of this faculty? Indeed, the forms under which its activity may be traced, are truly Protean, and many assume the pleasing vizard of morality.

SELF-ESTEEM affords a rich source of motives to outward morality. Many persons, called *philosophers*, avoid the grosser violations of moral duty, because it is beneath them to imitate the vulgar. "Every thing base in principle, and gross in manners, shocks and disgusts him: he is as far removed from the grade of the sensualist, as the lion is from that of the mole." (Barbara Allan Simon.) John Bullism is little more than a series of exhibitions of this faculty; and many apparently good deeds have sprung from appeals to Englishmen as such. At our public meetings, how many have gained a hearing, by an appeal to the hearers as Englishmen. It is related of Voltaire, that, while in this country, he was mobbed, and would, it is likely, have been most injuriously treated; having attained some elevation, and

having harangued those surrounding him on the noble conduct of Englishmen, towards strangers, they, instead of violating the moral law by injuring him, carried him away on their shoulders. It is well known, that in the Theban war, Agesilaus, the Spartan king, having placed some men in a very important post, and having heard that they intended to betray the trust committed to their charge, hastened to them, and gave the following laconic address: "Comrades, it is not there I sent you." This appeal to their Self-esteem, by calling them "comrades," and the affected ignorance of their determination, overcame these hardy spirits, and Agesilaus was enabled to distribute them among the faithful troops.

The highest court in our nation is the House of Lords. Many of the individual members of this house are, as regards their private character, the most immoral and profligate * of men; yet the *judicial* court formed by them, as a court of appeal, is one most just: its decisions being, in most cases, conso-

* One of the most disgraceful scenes that perhaps ever occurred in the House of Lords, was on the occasion of the discussion of that stamp of infamy on Earl Grey's administration, the coercion bill for oppressed Ireland. It showed the debauched state of mind of the nobles of our land. Referring to the clause that gave the rights of nocturnal search to the police, (some of the worst of miscreants) Lord Cloncurry, one of the best of the Irish landlords, referred to the consequences in reference to female delicacy, and even female chastity: and the welcome with which his appeal was met, was a demoniac laugh. What a state of mind! how debauched! how degraded!

nant with equity. The questions arise, How does this transformation take place? How can a bad private character be converted into a just judicial? SELF-ESTEEM, existing as a faculty of the mind, gives the reply. These individuals are bound by their *honor*,* an activity of self-esteem, to give just judgment. This feeling of honor, from the education such individuals in general unfortunately receive, is perhaps the most influential they have; and some wisdom may be supposed to be shown in having appealed to this feeling, the faculty of which has been so much cultivated by their circumstances and education. But the outward morality, thus produced, is, be it ever remembered, the activity of an Animal feeling.

ACQUISITIVENESS, belonging to the same class of faculties as those which have been considered, is a source of outward morality. The avaricious man abstains from intemperance, from gross sensual indulgence, and many vices, because they are expensive; that is, *their* gratification is attended with the *mortification* of a faculty, which, in him, is in peculiar activity. It is not from a love of temperance, from a hatred of lust, that he abstains, but because he has a large and an active Acquisitiveness. A curious example was recorded in the daily papers, lately, of a carver and gilder, who died from the effects of intem-

* The House of Lords as a judicial court are not *sworn*, but are bound by their *honor*.

perance, at a party at which he was. This man, who was a foreigner, had a strong desire, to lay by for his child a large fortune. He earned about ten guineas a week: in order that he might put by almost all, he bought bread wholesale, as well as other things, so that often the bread was mouldy before he ate it. He never drank any thing but water and spoiled coffee, except when his fellow-workmen treated him, when he was quite willing to partake, and that freely.

Thus we see how Acquisitiveness may become a source of outward morality.

Morality, as connected with the *higher* faculties, is now to be considered.

An individual with a large organ of BENEVOLENCE is *impelled* to acts of kindness. He delights in doing what is good, at least, what he considers to be so. He is thus placed in conformity to the moral law. But, even Benevolence may be the source of mere outward morality. A man may perform an act of what is called charity, (namely, giving to impostors in the street,) not because he considers it a duty, but because of the pain which the non-performance would occasion him. Indeed, Benevolence in its unguided activity, is often the source of a violation of the moral relations. In the instance just noticed, an individual, impelled by the sudden excitement of this faculty, by some apparently distressed object,

may be supporting, in giving to an impostor, a man in laziness and vicious habits, and thus do an injury to society. Misapplied charity, has been a fruitful cause of many of the moral evils existing at the present day. It is often only an offering that robbery makes at the shrine of the misery itself has occasioned.

A higher morality, is that founded on **BENEVOLENCE** combined with **CONSCIENTIOUSNESS**. The one says, "be just;" the other, "be generous;" and thus a love of justice being united with a love of goodness, a powerful motive to moral actions exists in the mind, and impels the possessor "to do justly, and to love mercy."

Morality has a source originating in the activity of **BENEVOLENCE**, **VENERATION**, and **LOVE OF APPROBATION**. As an illustration, let us suppose the case of a child, much attached to a good and just parent, whose will he much respects, and in whose approbation he feels the greatest delight. In such a case, all the faculties noticed, are called into activity, and the child is thus induced to pursue the path of moral duty.

A still higher source of morality exists, and this is when **CONSCIENTIOUSNESS** and **CAUTIOUSNESS** are added to the faculties just enumerated. Thus the child having offended his kind parents, and having seen the injustice of his conduct, the cause of the offence, his **Cautiousness** is called into activity, to avoid in future, whatever may give pain to one who

has nourished, clothed, and protected him all the days of his life; and, the offence being pardoned, Benevolence is awakened, and adds its impulse to excite Cautiousness to still greater activity.

All the faculties, which can influence to moral actions, have not been noticed. Cannot more be brought into combined operation, as causes of moral actions? Or, cannot they be excited into activity by some more powerful exciting cause? They can. Thus, suppose this kind parent is a lawgiver, and as such, makes a law, disobedience to which *must* be attended with punishment; and that too amounting to exclusion from the parent's presence; suppose that the child, having violated this law, and consequently having exposed himself to the infliction of the penalty, finds to his painful, and yet at the same time, joyful surprise, that the parent places himself, or one equal to himself, as a substitute; and that he himself is restored to the favor, which, by his violation of the law, was lost.* Suppose, in addition, that a pro-

* Does the author mean, that the father, in this case, punishes himself, or some one else that is his own equal? This is a case which, without the intimations, or, rather, the requirements of a particular point of Catholic and Calvinistic theology, viz. the popular (not the scriptural) doctrine of the atonement, involving the vicarious sufferings of Deity, would hardly have been thought of in this connexion:—For here, the disobedience “which *must* be attended with punishment” is not, in fact, *punished* at all. The violator of the law is not punished, by the supposition. *He* “is restored to favor,” in consideration of the sufferings of the substitute. And the substitute, not being the violator of the law, though

mise of great reward is held out to the child's faculty of HOPE, if persevering in obedience, and of dreadful punishment, appealing to CAUTIOUSNESS, if disobedient, how many faculties are called into activity: and as the lawgiver is supposed to love the good and hate the evil, all these, thus excited, become motives to moral action.

But suppose, in addition, that the child's INDIVIDUALITY and IDEALITY are so enlightened as to enable him to believe that the lawgiver continually beholds him, then every faculty is awakened into still higher activity; and the child proceeds in the career of moral conduct with a power truly gigantic.

Thus the different faculties have been considered as sources of morality. That which is next to be shown is, THAT THE INFLUENCE OF THE ANIMAL FEELINGS IN INDUCING OUTWARD MORALITY, IS VERY IMPERFECT, AND TOTALLY INEFFICACIOUS IN CIRCUMSTANCES, EXCITING STRONGLY TO IMMORAL CONDUCT. Indeed, in very numerous cases, the influence leads directly to the violation of the moral relations established between men as social beings.

he may be made to *suffer*—a suffering God !—is yet not *punished*: since punishment must, in its very nature, fall upon the offender. An innocent person may *suffer*, in consequence of the offence of a guilty one; but to *say* that he is *punished* for it, is as great an outrage upon language, as to *punish* him would be upon justice.

Thus, to take PHILOPROGENITIVENESS, which was noticed as a source of outward morality, leading individuals, for the sake of their children, to refrain from the violations of the moral law, in open acts of violence, and in retaliations of injuries. But this very faculty may, by inducing too strong an attachment to our own family, cause "charity to begin and end at home." How common are the expressions, "My family will disapprove of *it*," perhaps a very good thing. How often, when a man is called upon, to stand out against oppression, does he excuse himself by saying, "I must take care of my children," thus leaving to others the honor of the struggle. The influence of this faculty may lead, in order to supply our family's vanities, to means not justifiable in their nature; and may prompt, when other enticements have failed, to the neglect of an important trust. Most perhaps are acquainted with Kotzebue's Pizarro: they will remember that the conspicuous characters are Alonzo, Rolla, Pizarro, Cora, and her child. It is well known, that the brave Alonzo is taken prisoner by the Spaniards, and is to die the following morn. Rolla bears the sad tidings to Cora, who intimates, in the agony of her heart, that Rolla had betrayed her Alonzo, to gain, by Alonzo's death, her hand. Rolla, who had renounced his claim to Cora, on account of her attachment to Alonzo, was so agonized by this suspicion, as to determine to go to the camp of the enemy; find out the dungeon wherein Alonzo was confined; bribe the guard, and bid Alonzo escape,

while he remained. The brave, the devoted friend arrives, enters the cavern, when he is thus accosted by the sentinel.

Sen. Who's there? answer quickly! who's there?

Rol. A friar come to visit your prisoner. Inform me, friend, is not Alonzo, the Spanish prisoner, confined in this dungeon?

Sen. He is.

Rol. I must speak with him.

Sen. You must not.

Rol. He is my friend.

Sen. Not if he were thy brother.

Rol. What is his fate.

Sen. He dies at sun-rise.

Rol. Ha! then I am come in time.

Sen. Just—to witness his death.

Rol. Soldier, I must speak to him.

Sen. Back, back. It is impossible.

Rol. I do entreat thee, but for one moment.

Sen. Thou entreat'st in vain—my orders are most strict.

Rol. Even now, I saw a messenger go hence.

Sen. He brought a pass, which we are all accustomed to obey.

Rol. Look on this wedge of massive gold—look on these precious gems. In thy own land they will be wealth for thee and thine, beyond thy hope or wish. Take them—they are thine. Let me but pass one moment with Alonzo.

Sen. Away!—would'st thou corrupt me? Me, an old Castilian? I know my duty better.

Rol. Soldier!—hast thou a wife ?

Sen. I have.

Rol. Hast thou children ?

Sen. Four—honest, lovely boys.

Rol. Where didst thou leave them ?

Sen. In my native village: even in the cot where myself was born.

Rol. Dost thou love thy children, and thy wife ?

Sen. Do I love them! God knows my heart—I do.

Rol. Soldier! imagine thou wert doomed to die a cruel death in this strange land, what would be thy last request ?

Sen. That some of my comrades should carry my dying blessing to my wife and children.

Rol. Oh! but if that comrade was at the prison door, and should there be told, thy fellow soldier dies at sun-rise, yet thou shalt not for a moment see him, nor shalt thou bear his dying blessing to his poor children, or his wretched wife, what would'st thou think of him, who thus could drive thy comrade from thy door ?

Sen. How ?

Rol. Alonzo has a wife and child, I am come but to receive for her, and for her babe, the last blessing of my friend.

Sen. Go in.

Here we find that an appeal to the sentinel's Acquisitiveness, by the presentation of the massive gold and precious gems, failed: but the appeal to his Philoprogenitiveness succeeded in leading him to neglect his duty as a *soldier*, though perhaps not as a *man*.

Rolla is admitted; and Alonzo, having assumed his dress, escapes. Thus may be seen, how this feeling of attachment to offspring may induce an individual to depart from the path of duty.

Another circumstance illustrative of the imperfection of the morality arising from this faculty is *the narrow extent of its operation.*

ADHESIVENESS was mentioned as a source of outward morality. This is, indeed, an imperfect source. Adhesiveness is, in its nature, exclusive: it regards the interests of one object, as superior to those of any other: and the effect is, consequently, that the interests of the many are sacrificed to the interests of the few. It leads individuals to place their friends in situations which they are not fitted to fill; and hence, moral and political injury is done to mankind. Thus, how many a bishop has been indebted for his bishopric, and how many a clergyman for his benefice, and how many a pensioner for his pension, to the circumstance of having been the *companion* in vice of the donor? * And what moral injury is thus inflicted on the community.

The Romans carried the friendship of Adhesiveness to a very improper extent. They often set

* It is a well-known fact, that one of the Dukes appointed a chaplain to a very excellent living, because one day, when hunting, his Grace's horse fell with his rider into a ditch, and this gentleman of the cloth, instead of stopping to assist him, cried out, "You're there," and went on. This spirit in pursuit pleased the Duke, and he gave the living.

aside justice for the sake of a friend; and unhappily the Romans were not singular in this: the practice prevails too much at the present day.

The faculty next mentioned, was CAUTIOUSNESS. Its imperfection as a source of morality is seen in the fact, that, where it does not act, the man whose show of morality depends upon it, must cease to be moral. Thus, take two men, one having small Cautiousness, the other large. Both are tempted to commit a forgery: the one sees little or no danger; the other perceives a lion in every path: the one does the rash act; the other abstains. If, moreover, the sword of justice, is not able to hurt the man with large Cautiousness, then no obligation remains. Hence many who would be filled with terror, at the thought of committing any crime which could bring them to the gallows, are continually engaged in violating the moral laws, in ways where the strong arm of the law cannot lay hold of them. They rob their neighbor by legal flaws; by injuring his character; by depreciating his merits; by plagiarism; by taking advantage of his necessities, and by various other methods. In fact, the Morality of this faculty, combined in its operation with Love of Approbation, may be summed up in this query, *Shall I be found out?* It is the morality of the beaten dog, when caught in thieving. How many persons wish to go to heaven, not from a *love of heaven*, but from a *fear of hell*.

LOVE OF APPROBATION, as a source of outward morality is equally imperfect, especially when directed to the good opinion of man; itself a variable standard.

A man, in the midst of other men, who are moral in their conduct, is, no doubt, excited, in such a case, to act in obedience to the moral relations. But place the same individual among immoral men, and the very same feeling that made him, in the former state of circumstances, moral, now renders him immoral. Hence, many young people, whose education in regard to morality has consisted solely in the excitement of this faculty, by being told that this is vulgar, that that respectable people disapprove of, that this is disgraceful, and so forth, are, when sent into active life, without any power of resistance against the solicitations of evil companions, and speedily fall into the grossest vices. Hence, the demoralizing influence of the congregating system in prisons.

To exhibit, more strikingly, the imperfection of Love of Approbation as a source of morality, it is worthy of observation, that lying is frequently the consequence of the activity of this faculty. Thus, a child, who has been taught to judge of the justness and the propriety of actions by "What will people think of you?" will, having done any misdeed, speak an untruth, in order not to lose the approbation of the person who charges him with the circumstance. Again, what are the phrases, so common in a certain unfortunate class of society, miscalled "*high*," "not at home," "engaged," "not well," and others, but utterances of the excitements of Love of Approbation combined with Secretiveness, urging them not openly to state that the visitors' company is not agreeable.

SELF-ESTEEM is a source of morality equally imperfect ; and its imperfection is seen in the circumstance, that those who act from this faculty are, in some cases, just in their proceedings ; in others, unjust. Those very men, who would consider it a disgrace not to pay debts of *honor*, consider it a glory to cheat their *tradesmen*. This feeling of Self-Esteem, may support a man's consistency in times of prosperity, but in the day of adversity it is but a reed. It is like the goddess Virtue of the ancients, a pretty toy to play with in prosperity ; in adversity, no support. Brutus, one of her most strenuous admirers, after struggling hard in her defence, cried out, on the plains of Pharsalia, that she had forsaken him, then fell on his sword and died.

Self-Esteem, acting with INHABITIVENESS, considered as giving rise to Patriotism, noticed as a source of morality, may and has been at the source of immorality. Thus the patriotism of the Romans led them to carry devastation over the world.* The devotionally proud patriotism of Spaniards led them to crimes that still cry from the land of Montezuma, from the shores washed by the waves of the Atlantic, And from a northern shore, washed by the same great

* I shall never forget the feeling I experienced, on entering my name as a student at College, to find that the class for Latin was entitled a *humanity* class, the name appropriated to this branch of learning at most Colleges. The professor was called a professor of humanity : but all I read while at that class, was of *wars*, “ *bella, horrida bella.*” What conceited beings these Romans must have been ; and what children-minded beings must these be, who still perpetuate the conceit.

water, the warmly expressed feelings of dislike against England, declare the evils which are exclusive, proud, self-gratulating, John Bullism inflicted there. (Thanks be to God, that one is now walking on in the career of its glorious freedom; may it be in the freedom from vice: the other is still struggling: Rome has passed away; so shall all that act similarly.)

Self-Esteem acting with Philoprogenitiveness has been the source of much evil. To the combined operation of these faculties, we may ascribe the cursed *law of entail*.

ACQUISITIVENESS was mentioned as a source of outward morality; and, like the others noticed, is very uncertain. One exercise of this faculty stated was that of rendering the avaricious outwardly temperate, sober, and chaste; but as the acquisition of wealth, is his only impelling motive to temperance, sobriety, and chastity, if he could get rich by being intemperate, not sober and unchaste, his outward morality would instantly cease, and a violation of the moral law would follow. Indeed, his acquisitiveness causes him to violate the law of love to his neighbor, inasmuch as the avaricious desire, which keeps him temperate, sober, and chaste, is the cause why he grinds the face of the poor, and neglects the higher duties of justice, mercy, and judgment.

Thus inefficient are the animal feelings, as sources of moral actions.

It is now proposed to exhibit the NECESSITY OF THE MORAL FEELINGS BEING ENLIGHTENED BY THE INTELLECT, AND AIDED BY THE OTHER FEELINGS.

First, with regard to BENEVOLENCE. This faculty very much needs direction. It may lead a man to violate the moral law, in neglecting to be "just before he is generous."* Benevolence too often prevents an individual from doing his duty, in cases when punishment is to be inflicted. Hence many parents neglect to punish their children, simply on account of the pain they themselves experience in inflicting any chastisement. The kind-hearted, "social creatures" of society, as they are called, who are kind to the wretched, liberal to their friends, and destructive to their creditors, very frequently have Benevolence large.

* Perhaps one of the most striking delusions on this point is exhibited by some persons who have adopted Mr. Irving's views, and have carried them out: namely, that we are to take the precepts of the gospel as they stand, without exercising our, what they call, "carnal" judgment. Thus, we are taught to "Give to him that asketh of thee," &c. Now, some of Mr. Irving's followers, who hold that the great Jehovah is to appear, and that speedily in person on this earth, acted upon this precept, and from giving away what did not belong to them, were obliged to reside for a few weeks in the *King's Bench*. These persons carried the idea so far, that when I asked one of them, whether if he had to pay a bill to-morrow of £40, and a Christian brother called this day to ask him to give him £40, he would do it? He answered, Yes, for God would provide. But when he was asked whether that was not unjust, because that money was not his, he answered that when God required, that claim was superior to any claim on the part of man; and this man, and some others actually quoted the scripture "Mercy rejoiceth against judgment," in justification of this decidedly dishonest practice.

But what is the influence of Benevolence and Conscientiousness, acting together, as supplying motives to moral actions? The influence is considerable: a feeling of justice, and a feeling of goodness, being instinctive in the individual. Indeed, the power thence derived is, in circumstances of prosperity, sufficient to enable the possessor to act almost continuously in obedience to the moral laws. He will have combined in his character, especially if in possession of a large organ of Firmness, the good Samaritan, and the just Minos. But, as both Benevolence and Conscientiousness, as mere feelings, judge only on what is presented to them by the other faculties, particularly the Intellectual, and do not of themselves perceive the good and the just, it is evident that the intellectual faculties must be called into activity, in order to be enabled to present the cases before the judicial court of these two Faculties, in such a complete condition, that, all the bearings being made clear, the judgment given may be, not according to superficial appearance, but according to righteousness; and, at the same time, it will be necessary, that the other feelings should be watched over, lest they should pervert the view of the Intellectual Faculties. Hence many men, feebly developed as to the Intellectual Faculties, support institutions, called *charitable*, but which, both in principle and practice, are injurious to the well-being of the community. They think that they are doing good and acting justly, but are mistaken; simply from their incompetency to take in all the facts and the circumstances necessary to be

remembered, before a correct decision can be given upon what is good and what is just. Hence, how many of the charitable institutions of this country are BOUNTIES OFFERED TO LAZINESS, and PREMIUMS PRESENTED TO VICE.

In days of adversity, the activity of these two faculties is not sufficient to overcome the force of the trials enticing the individual to violate the moral laws: continual temptation, is, even to the good and conscientious man, like the constant dropping of water: it makes a hole in the stone. It is true, he may never rob in the highway, or steal in the house; but he will submit to those low, cunning, and disgraceful tricks of trade, which are (sad indication of the sources of morality being mostly animal) looked upon by too many in trade as lawful. He will be prevailed upon, by the pinching influence of adversity, to take improper advantage of his neighbor; to violate, in other words, the moral law. From this cause, many individuals are to be met with in society, who, possessing large Benevolence and Conscientiousness, express their grief, that they are obliged to have recourse to expedients, which they know to be improper: but so powerful is the pressure of adverse circumstances, that they cannot resist; and why? because their BENEVOLENCE AND CONSCIENTIOUSNESS, UNAIDED, ARE NOT SUFFICIENT TO RESIST THE IMPULSIVE POWER, COMMUNICATED BY THE INFLUENCE OF THE ADVERSE CIRCUMSTANCES.

VENERATION, another of the higher feelings, does not afford a sufficient power for the resistance of

temptation. Many are the individuals, who have large organs of Veneration, and who are outwardly devotional, but who are, at the same time, most unjust and abominable. Such were the Pharisees in the days of Jesus Christ; and how awfully striking is the portraiture which the Light of Men gave of them. Veneration, too, not properly directed, gives rise to a *zeal without knowledge*, which has led many to be the most terrific violators of the moral laws, in bringing their fellow-creatures to the stake, and to torment, on account of a difference in creed, and in so doing, imagined they did the Deity a service.*

This point, then, the necessity of the Moral Feelings being enlightened by the Intellect, and aided by the other faculties, seems to be sufficiently established. It remains to be proved, that THE MOTIVES TO MORALITY ARE POWERFUL IN PROPORTION AS THEY APPEAL TO A NUMBER AND A HIGHER ORDER OF FACULTIES; and it will then be proved, that as Christianity presents *facts*, exciting to activity more faculties, and those of a higher order, than can be presented by any other system, Christianity is the best source of morality.

Christianity will be, in the following remarks, viewed merely as a SYSTEM OF MEANS, proposed by its Author, for the inducing moral conduct. None

* The influence of Veneration, is considered more fully in the Third Essay.

of our reasoning will be founded upon our own decided opinion, that this system is of divine origin, but the *facts*, simply stated, shall be brought forward, and their *necessary influence*, when *believed* and *understood*, on the human mind, (as made known by Phrenology), will be considered. Let not the sceptic therefore say we dogmatize: we refuse the name of dogmatists: we claim that of philosophers examining a system, supposing that system was presented to us for the first time; a system, professing to excite to moral conduct by the **FACTS** it presents.

What, then, are these facts? Christianity states that the Creator of the world is of such a character that He cannot look upon *sin* (comprising all violations of the moral law) but with the *greatest abhorrence* and *detestation*. Christianity states, that this Deity has established certain moral and religious laws, embodied in the ten commandments; which are further compressed into the two laws published by Jesus Christ: "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbor as thyself."

The Intellectual faculties, acting with Benevolence and Conscientiousness, discover these laws to be just and good. But, Christianity states, in addition, that attention to these laws has **LIFE** attached thereto; that non-attention has **DEATH**: a life, consisting in the enjoyment forever of this blessed Being's favor: a death, an everlasting exclusion from His presence. It moreover adds, that all men have violated these laws, and consequently are exposed to the pun-

ishment attached to the violation. But then, it still declares, that this great, good, and just Being, looked down in mercy on the sons of men, and sent His EQUAL,* whom he calls His “beloved Son,” to receive the punishment due to the children of men—the violators of His laws. † These facts being believed, the exceeding enormity of the offence of the violation is seen by the *greatness* of the Being who suffers—the Lawgiver’s equal. Conscientiousness, enlightened by the Intellect, is awakened into powerful activity, and, with it, Cautiousness. But Christianity adds still more: namely, that EVERY ONE is invited to lay claim to a share in the benefits accruing from the death of the Lawgiver’s equal: namely, freedom from punishment and from sin, and the possession of glory. Here Benevolence is called into activity, and sees somewhat of the immensity of the benevolent Love of this great Being: Hope is awakened, and Cautiousness, ceasing its forebodings, acts only in unison with the higher feelings, producing an anxiety never to offend so kind a Being again. But Christianity further adds, that this kind, holy, and just Deity is EVER PRESENT: that he sees the inmost thoughts: Love of Approbation, Ideality, and Individuality, the first in seeking the approval of this ever present Being, the second and the third in the contemplation of him as ever present, are called into powerful activity; and as this Being loves what is

* Where is this “fact” declared?

† See note to p. 22.

good, and hates the evil, the desire to gain His approbation, by doing what is pleasing, and avoiding what is displeasing to Him, becomes established in the mind. But Christianity presents other facts. It presents the terrors of HELL on the one hand, appealing to Cautiousness, and also to Benevolence at the same time, shewing the greatness of the deliverance; and, on the other hand, the inexpressible joys of HEAVEN; thus appealing to Hope and to Acquisitiveness. And, lest the mind should be oppressed with a sense of its own inability to resist the temptations to a neglect of the holy, just, and good laws, established by this Being, Christianity informs man that the Lawgiver's equal has risen to glory and to power, to impart strength* sufficient for every time of need. Here the faculty of HOPE rests in delightful complacency. But Christianity does not stop here. It requires all those who believe these facts, to meet together on the *first* day of the week, to encourage one another by exhortation, to the performance of those moral duties which this Being, now so much loved, enjoins; and bids them, in remembrance of the grand facts of the death, and the resurrection of the Lawgiver's equal, to take *bread* and *wine* on the day they meet. To appeal to their PHILOPROGENITIVENESS, the Author of the Christian system, calls all those who believe these facts, and practise these

* Is this strength imparted to the tempted individual, in any other way, than as it is acquired by the exercise of the power bestowed upon him originally? If so, we have a new lesson to learn in phrenology—ay, and all our old ones to unlearn.

commands, His *children*: to excite their ADHESIVENESS, He asserts * that He “sticketh closer than a brother,” and calls them His “*friends*;” adding, at the same time, an appeal to IMITATION, “If ye are my friends, ye will do whatsoever I command you;” having given to this appeal the peculiar power, which ever must be connected with the performance by

*Where? Solomon, indeed, tells us of “a friend who sticketh closer than a brother;” (Prov. xviii. 24) but He, who was “greater than Solomon,” has, I believe, said nothing of the sort. Truth is, the Doctor’s theology is as hard to reconcile with the Bible as it is with the simple principles of phrenology.

In this note, we discuss not the Doctrine of Atonement, as a theological question:—we neither admit, nor bring into question, the “facts” which that doctrine recognizes. We only say, that we cannot see how, phrenologically speaking, the *popular* doctrine of atonement, of which our author has sketched (hypothetically) the skeleton, even admitting it to be true, presents any new motive to facilitate obedience to God’s moral laws. Does the doctrine appeal to Cautiousness, as do all the penal consequences of transgression, which are threatened or felt in life? No: for the penalty is taken off from the offender, and cast upon one who has not offended. Cautiousness, therefore, instead of being excited, is set at rest. And if it is supposed that punishments, thus taken off from him, who has violated the moral law, and imposed upon one who has not violated it, will, by appealing to the higher feeling, benevolence, have more power to prevent a repetition of the offence, than if it had been inflicted upon the offender himself, how happens it that the same principle is not carried into the administration of the *organic* laws, as this doctrine assumes to be carried into that of the moral? Why does not A’s excess in wine, give B the head-ache? Why not the son’s debauchery bring premature decrepitude upon the father?—or, to make the case more nearly parallel, if we may do so without offending our Veneration, why does not the suicidal stab, or draught, of the creature, bring death upon the Creator or “HIS EQUAL?”

himself of those duties, which he recommends to their notice.

Thus the Christian system presents facts exciting almost every faculty of the human mind into activity; and the activity of these faculties, be it remembered, (for this is a great point in the argument), is directed towards a being, who *loves the good*, and *hates the evil*; and therefore all the moral power derivable from the excitement of this great number of faculties, (those of the higher order being those, moreover, most powerfully appealed to,) *must* be directed in inducing obedience to the moral laws.

But Christianity acts not only *positively*, but also *negatively* in exciting inward morality. The DUTIES it requires are calculated to *subdue* the Animal and cultivate the Moral Feelings. Thus, Christianity considers all men as of one family—as brethren—and banishes the exclusive feeling of *local patriotism*, which has been, as before noticed, the source of the most immoral national acts. Christianity also elevates the *poor*, and thus humbles SELF-ESTEEM. It requires its followers to visit the widow and the fatherless; thus cultivating their benevolence and higher feelings. It requires its followers not to mingle in the follies of the world—not from any opinion, that they are better than the rest of the world in regard to merit, but simply to preserve their minds from the influence of these follies, which, by their very nature, feed the Animal Feelings almost exclusively. Indeed, these follies are to be looked upon as gilded apples, gathered from the garden of

the Intellect, which has been tilled by the Animal Feelings; these toys being thrown in the way of the human being to entice him from the pursuit of those duties, dictated by the Moral Feelings to lead him from the track to the goal "PERFECTION."

How highly important therefore must Christianity be! Indeed, no facts but those of this system, can claim a power sufficient to forbid the libidinous look, yea, thought: to overcome the idolatry of maternal love: to unfocize the converging influence of exclusive attachment: to subdue the restless panting for an earth-born fame: to tame the overweening love of self, and to enable man to persevere in the continual performance of deeds of justice and goodness to his brethren in the truth—to his friends, to his enemies—and, as opportunity is given, to all mankind.

Some have affected to despise the FACTS of Christianity, and to admire its PRECEPTS. But such persons are ignorant of the true condition of human nature in relation to the extent of the dictations of Benevolence, Veneration, and Conscientiousness. Many viewing these parts of the Christian system separately, have charged the Author of this system with being too strict, and requiring more than human nature can give. This conclusion would be just, if the *facts* (which, as has been seen, supply the *motives* to action) were separated from the *precepts*. Thus deprived, the attempt to obey the precepts would be to man an Ixionic labor; but in the understanding and the belief of the facts of Christianity, a Herculean strength is obtained, enabling man to crush the

hydra-headed temptations he has to combat in the performance of those duties that Christianity enjoins.

In fact, IF CHRISTIANITY REQUIRED LESS THAN IT DOES, that is, in relation to the amount of motives its facts present, it would prove that the system was NOT DIVINE, because the requirements would not be in proportion to the motives.

This Essay may be brought to a conclusion, by showing how strictly these views accord with those of scripture on the subject of morality.

FAITH and WORKS are two very principal matters in the volume of Revelation. Without faith, no acceptable works can take place; and works, produced without faith, that is, produced by the Animal Feelings, instead of originating with the activity of the Moral Feelings enlightened by the Intellect, are called "dead." These dead works correspond to the "Outward Morality" noticed in the preceding pages: whereas the works produced by faith are those, which, as was intimated, arise from the activity of the Moral Feelings enlightened by the Intellect; because the facts, *the matter believed*, as we have shown, appeal so influentially to these. This faith, from its active influence is called a "*living faith*," and the works arising therefrom, constitute what is named "*Inward Morality*." Hence it will be seen what is meant by the apostolic injunction, "Live by faith." This does not mean, as some have explained

the passage in which it occurs, the continual asking of ourselves, "Do we believe?" but enjoins the duty of the continual performance of those duties that Christianity presents; and in order to fulfil this duty, the precept teaches us, that the *facts and the doctrines* must be kept perpetually before the mind. It is through these facts, that the Spirit of God acts on the mind so as to give it life; and these which were life's *source* must be its nourishment also.

They communicate the power, and without this power man is necessarily weak. "Abide in me, and I in you: as the branch cannot bear fruit of itself except it abide in the vine, no more can ye unless ye abide in me." To this it may be added, that the degree of strength will be proportioned to the amount of the true light, the matter of spiritual life.

The views brought forward in the foregoing pages being understood, a question, Did you ever once believe? would never, in the sense it is used, be again asked. Man must, in order to persevere in obedience to the moral relations, *continually believe*: in other words, the facts of Christianity must be written on his heart: they must be to him a cloud by day, and a light by night. They must, it may be once more repeated, be continually before his mind; since, if not, the motives to action are gone, and he has no barrier left. Hence Jesus Christ tells his followers, "Without me ye can do nothing;" that is, without keeping the glorious truths, which I, as the Word, have made known, you can never have strength suf-

ficient to persevere in the performance of those duties that I enjoin.

These views by some may be thought too simple—by others too abstruse; but such as they are, they are sent forth to find in the minds of thinking beings an appropriate resting-place; and, in addition, to recall the mind of the Christian, the absolute necessity of bearing in remembrance the glorious facts, objects of his faith; since it is evident, that it is by these alone, that he will be enabled to ride safely through the billows of the temptations of life, and at last anchor in the haven of eternal peace.

ESSAY II.

ON THE BEST MEANS OF OBTAINING HAPPINESS, PHRENOLOGICALLY CONSIDERED.

Difference of opinion regarding the proportion of misery and happiness in the world—The Horatian adage—The fact of the existence of misery cannot be disputed—How accordant with divine benevolence—How far misery dependent on ourselves—Pleasure connected with the exercise of power—Illustrations general and particular—Bellamy's Translation of the Bible—The Hawthorn—Goethe—Howard—Oberlin—Brutus and his Sons—Job—Archimedes—Pythagoras and the square of the hypotenuse—The same faculties, the sources of happiness and of misery—The paradox explained—The tear and the smile sisters—The lament of the Hindoo woman—The lament of David—Solitary confinement—Exile—American Colonization Society, the baseness of its principle—Slavery, the violations it inflicts on the faculties—Wrongs of Poland—The disgusting oppressions of our police magistrates—Metaphysical doctrine, that man can become whatever he pleases, whence originating—Objects of the Animal Feelings; Temporal—Objects of the Moral Feelings; Eternal—

Illustrations—Peter—The advantage and the necessity of a Revelation—Christianity, its suitableness to the mind of man—The benevolence of the command, “Set your affections on things above.”

MAN, in his words and actions, is ever prone to extremes. The Horatian* adage, “*In medio tutissimus ibis*” is very slightly impressed upon his memory; or, if remembered, is practically applied only to add a classic force to the sneer induced by some ludicrous violation of the rule. So it is with the opinions of men regarding HAPPINESS, as connected with our present existence. Some denominate the world as a stage, where misery has been appointed to act her disastrous part; as a desert; a vale of tears; a waste; a howling wilderness. Others style it as the centre of every enjoyment; the field of pleasure, and the source of every bliss. Both go to the extreme. The picture of the one, is too much and too indefinitely loaded with clouds; that of the other, too much illumined by light. The bitters of misery, and the sweets of happiness, are mingled in the same cup: the proportions, it is true, are not easily stated. One has decided that “happiness is the rule, misery the exception.” It is stated elsewhere, “man is born to trouble, as the sparks fly upward.” Perhaps, all things considered, the proportions of happiness and of misery are nearly equal.

* Ovidian;

“*Altius egressus, celestia tecta cremabis
Inferius, terras : Medio tutissimus ibis.*”

Met. Lib. II. ll. 106. 107.

The fact of the existence of misery cannot be disputed. Still, we cannot conceive that the Creator would allow his creatures to be subject to misery, except in consistency with the plans of his benevolence. Holding this, and beholding at the same time the sum of misery existing in the world, the question is suggested, **HOW FAR IS THIS MISERY INDEPENDENT OF, OR DEPENDENT ON, OURSELVES?** The answer, phrenologically derived, to this question, is important, as unfolding, first, *the proportion of misery originating in us, as causes*; and, second, *the best means of increasing our happiness*.

In developing the subject of this Essay, namely, the **BEST MEANS OF OBTAINING HAPPINESS**, the sources of happiness and misery will be shown; and then those from which the greatest portion of happiness may be obtained, and consequently, by attending to which, the greatest portion of misery avoided.

It seems to be a principle established throughout Nature, that **PLEASURE IS CONNECTED WITH THE EXERCISE OF POWER**. All animals are endowed with organic parts, called *muscles*, known generally under the name of *flesh*, for the performance of *motions*, and the delight they experience in the exercise of these, must have been observed. This delight is the principle of activity, the source of enjoyment, the conservator of life. See the horse run frisking, pricking his ears, and neighing round a field: see the oxen turned from the stall into the meadow, after a winter's confinement: see the dog let loose from the kennel, and behold his joy, when he runs forward

and then returns: see the infant child delighting to exercise its unswathed limbs, and crying when they are again bound. "Motion," in fact, some enthusiastic writer has remarked, "is life." There is happiness, then, it is evident in the exercise of *muscular* power. The sweet Hebrew bard speaking of the apparent journey of the sun, observes "and REJOICETH as a strong man to run a race." (Ps. xix. 5.) And when it is remembered that this exercise of the muscular system is essential to the preservation and the well-being of the animal, the Divine goodness and wisdom are seen in the consociation of pleasure therewith.

The principle, that pleasure is associated with the exercise of power, will now be investigated in reference to the faculties of the mind, as discovered by Phrenology.

The Creator has implanted in the mind *a love of sex*, or AMATIVENESS, and to ensure its activity, has attached gratification thereto—as he can testify, on whose path some object of beautiful innocence and mild intelligence has beamed; as the shepherd, described by Beattie felt, when

"On his vows the blameless Phœbe smiled,
And her he* loved, and loved her from a child."
Minstrel 51, xiii.

The poet Campbell speaks true to nature, and in agreement with the demonstrated existence by Phrenology, of a love of sex, and of pure gratification,

* "And her *alone* he loved, and loved her from a child."

being therewith associated, when, mentioning Eden in reference to its first inhabitant,

“———— the garden was a wild ;
And man a hermit lived, * till woman smiled.”

A love of offspring (PHILOPROGENITIVENESS) has been given to man. The parent knows the joy afforded by the contemplation and the embrace of his children. The following passages are taken from Pizarro, already quoted, constituting a part of a conversation, between Cora and Alonzo, over their infant.

Cora. I am sure he will speak soon ; then will be the last of the three holidays allowed by nature’s sanction to the fond anxious mother’s heart.

Alonzo. What are those three?

Cora. The extacy of his birth I pass: that in part is selfish: but when first the white blossoms of his teeth appear, breaking the crimson buds that did incase them; that is a day of joy: next when from his father’s arms he runs without support, and clings, laughing and delighted, to his mother’s knees; that—that is the mother’s heart’s next holiday; and sweeter still the third, whene’er his little stammering tongue shall utter the grateful sound of Father, Mother! O that is the dearest joy of all.

Again, man is born for *society*. Alone, he is, comparatively speaking, helpless; the Creator has there-

* And man, the hermit, *sighed* till woman smiled.”
Pleasures of Hope, Part II. l. 38.

fore given a *faculty of attachment*, called ADHESIVENESS, and has connected pleasure with its exercise. Any one who doubts, let him visit Damon and Pythias; tell him of David and of Jonathan; bid him behold the ardent love of generous, confiding, unsuspecting woman.

INHABITIVENESS or attachment to *place* is another of the faculties imparted to man by the Creator; and who can behold the earnestness of feeling with which any individual revisits the place of his nativity after a long absence, without being convinced of the pleasure connected with this faculty. Why is "home, sweet home," a song so generally agreeable? What made the Canadian Indians, when once solicited to emigrate, to reply, "What! shall we say to the bones of our fathers, Arise, and go with us, into a foreign land?" What but the pleasure connected with the exercise of this faculty, made Cardinal Richelieu, when building his magnificent palace, on the site of the old family chateau at Richelieu, sacrifice the symmetry of the building in order to preserve the room in which he was born? It is from the feeling of pleasure connected with the activity of this faculty that we feel admiration at the beautifully noble declaration of Ruth to Naomi, her mother-in-law, who, when about to return to her native country from Moab, the country of Ruth, requests Ruth to remain behind; the attached girl states, "Entreat me not to leave thee, or to return from following thee; for to what *place* thou goest, I will go; and in what *place*

thou shalt lodge, I will lodge; thy people is my people, and thy God, my God; for where thou shalt die, I will die, and there will I be buried: thus Jehovah will provide for me, and thus again: for death must divide between me and thee." Book of Ruth, Chap. 1. v. 16, 17, from Bellamy's translation.*

Perhaps there is no passage in any of the volumes in the Library of Entertaining Knowledge which contains more simple feeling than the following, referring to the hawthorn tree: a passage generally admired, the reason of which admiration being evidently the feeling of delight, connected with the activity of *INHABITIVENESS*. "There is something about the old and gnarled hawthorn, which, one bred in the country cannot soon forget, and which a visitor learns sooner than any association of placid delight connected with rural scenery. When, too, the traveller, or the man of the world, after a life spent in other pursuits, returns to the village of his nativity, the old hawthorn is the only play-fellow of his boyhood that has not changed. His seniors are in the grave; his contemporaries are scattered: the hearths at which he found a welcome, are in the possession of those who knew him not: the roads are altered: the

* This translation of the Scriptures from the ORIGINAL HEBREW, I feel it to be a duty to recommend to every individual. It offers the best antidote to infidelity, by satisfactorily demonstrating that *many matters* in our Translation, on which infidels found their objections, are *not* in the ORIGINAL HEBREW SCRIPTURES. The numbers that are published to the end of the BOOKS of Samuel are to be obtained at Longman and Co., Paternoster Row.

houses rebuilt, and the common trees have grown out of his knowledge; but, be it half a century or more, if man spare the old hawthorn, it is just the same—not a limb, hardly a twig, has altered from the picture that memory traces of his early years.”

Another faculty bestowed by the Creator is “**LOVE OF APPROBATION.**” Let him whose favored lot it has been to receive the due “meed of praise,” testify to the thrill of extacy that vibrated through his soul at its reception. What must have been the feeling of Goethe, who attended at a theatre where one of his own productions was acted, and whence, on departing at the conclusion of the piece, the crowd separated and Goethe, pointed at by all, walked out attended by the acclamations of every one.

SELF-ESTEEM has been bestowed also; and the pleasure connected with its legitimate exercise will be readily testified to, by him who has a conviction of the sufficiency of his powers, for the completion of any great and glorious undertaking; and who perseveres, notwithstanding the opposition of all his fellow-men.

Ask him with large **ACQUISITIVENESS**, another faculty, whether he does not experience high delight in accumulating, and the reply will be in the affirmative.

It thus appears that pleasure is connected with the exercise of the **ANIMAL Feelings**; and if this occurs in reference to them, how much more in reference to the higher feelings, the **MORAL.**

Can any one but he who has felt the delight of doing good, conceive of the bliss of Howard, the mention of whose name, even at the present day, lights a smile on every countenance, and makes the tear of grief to glimmer with the radiance of hope? Great, indeed, are the joys attached to the activity of the faculty of BENEVOLENCE. Let the reader peruse the history of one of the noblest instances of enlightened benevolence; of one, who, as his biographer states, was a zealous partizan of Gall; OBERLIN,* the good, the *Christian* Oberlin. A French gentleman, who visited Oberlin, the pastor of Waldach, in the Ban de La Roche, was walking home with him to Waldach, and, on ascending a high hill, having arrived half way, and standing to admire the beauties of Nature, Oberlin answered in reply to a question put to him, "Ia ich bin glücklich," (Yes, I am happy.)

How delightful is the activity of CONSCIENTIOUSNESS, when productive of the complacent feeling, dependent upon the conviction that we have acted in obedience to the dictates of conscience. What supported Brutus, when he condemned his sons? What supports him, who, in attending to positive

* Memoirs of John Frederic Oberlin, Holdsworth and Ball, 18, St. Paul's Church-Yard. Second edition, 10s. 6d. There is, I believe, a cheaper edition. I recommend the work to every phrenologist; and the only circumstance that I regret regarding the work, is, that, from the sectarian views (I mean Episcopalian, for Episcopalians are a sect) of the biographer, a sufficiently minute account of Oberlin's mind and views has not been given.

duty, is obliged to offend the nearest relative or friend? Is it not the happiness connected with the faculty of **Conscientiousness**, called into activity by the contemplation of the act of justice?

What delight, moreover, there is in the exercise of the faculty of **VENERATION**. Who can express the mass of feeling embodied in the countenance of the worshipper, when turned to heaven with a chastened smile of thankfulness and submission? Who knows the happiness of him, who, in circumstances the most distressing, said, "the Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Not only have the **Animal**, the **Moral**, and the **Religious** feelings pleasure connected with their exercise, but also the **INTELLECTUAL** faculties.

Ask the mathematician whether, when solving some problem, he is not happy. Ask the painter, when depicting some lovely object in nature—ask the Syracusan sage the amount of his happiness, when, having been appointed to ascertain the purity of his monarch's crown, and having found the means of detecting the purity, he ran out of the bath, in which the method of ascertaining struck him, naked, through the streets of Syracuse, saying, "I have found it, I have found it." Ask Pythagoras what his joy was, when, having discovered the celebrated proposition respecting the square of the hypotenuse, (Book i. Prop. 47. Euclid.) he offered the gods a hecatomb of oxen.

HAPPINESS, THEN, IS THE RESULT OF THE ACTIVITY OF THOSE FACULTIES BESTOWED UPON US BY THE CREATOR.

Strange to say, these very faculties, the sources of our happiness, are likewise the sources of our miseries.

Thus, who has seen the object of his early love, her who has been his comforter, the sharer of his cares and joys, the interpreter of his feelings, the being on whom AMATIVENESS and ADHESIVENESS outwent, stretched as a corpse before him, and has not felt the agony produced by the laceration of those very faculties, which when the object was possessed, were, from their activity, the sources of joy. His Amativeness, Adhesiveness, and even his Moral Feelings, are deprived of their object: there is a vacuum which renders the man unable to bear up against the pressure of calamity. Thus the tear and the smile are sisters—both born of the same parents.

Again: what is the misery experienced by her who has allowed her heart to pour its flood of feeling upon the child of her own body, who has seen the little babe, in token of a knowledge that she is its mother, smile on her approach, when she finds that babe no longer in existence? Rachel, weeping for her children, and refusing to be comforted, is she. But whence arises this agony? From PHILOPROGENITIVENESS; the source, ere this, of her happiness. The Hindoo women have the organ of this faculty large; and the following is the lamentation of one who lost her infant: “ Ah! my *Hureedas!* where is

he gone? My golden image Hureedas! who has taken him? I nourished and reared him! where is he gone? Take me with thee. He played round me like a golden top, like his face I never saw one." Each of these ejaculations is followed by "Ah! my child."—*Percy Anecdotes.*

What is it that renders the lament of David, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" so affecting? Is it not because we can sympathize with the state of misery produced in a parent's mind by the loss of a *child*, as a child; for the child was a rebellious child. This feeling of attachment to his offspring overpowered the other feelings produced by his rebellious conduct, and occasioned the King to suffer severe anguish.

In the same manner, a departed friend, to whom our heart has been linked, excites a most poignant grief. The object, on which ADHESIVENESS delighted to outgo, is gone: the faculty has not its accustomed outlet for activity, and hence our pain. Solitary confinement, as a punishment, is indebted for a portion of its severity to this faculty, having, in such circumstances, no object on which it can outgo. Exile owes much of its severity to the violation of this faculty. Viewing the American Colonization Society's plans in reference to these faculties, they can be looked upon only with detestation and disgust. And as the organs of Philoprogenitiveness, Adhesiveness, and Inhabitiveness are large in the Negro head, what can we think of SLAVERY, which, by its condi-

tions, necessarily violates every one of these faculties.

As to the misery arising from **LOVE OF APPROBATION** not gaining its object, the painter, whose picture no one regards—the poet, whose poetry no one admires—the philosopher, the dicta of whose wisdom no one reveres, can bear witness.

Illustrations in reference to the other **ANIMAL Feelings** might be given. Sufficient has been stated to establish the principle *that the same faculties which are sources of pleasure, or of happiness become sources of pain or of misery.*

The **MORAL Feelings** also become the sources of misery. Thus, the benevolent mind is continually pained by seeing objects beyond the reach of the activity of its Benevolence; by beholding men neglecting their real interests, and injuring their own well-being. **CONSCIENTIOUSNESS**, existing, is the source of many a pang; since, continually, justice is seen to be disregarded, injustice to be applauded, and deeds of violence escape without the just immediate retribution. Witness the wrongs of Poland, which have wrung many a British heart; and the oppressions exercised by many of our police magistrates, the more atrocious, because perpetrated in a country where liberty is boasted of.

The **INTELLECTUAL Faculties** too have their troubles; not simply in themselves, but as connected with the Feelings. He who finds that his Intellect is not sufficiently powerful to cope with those subjects that master-spirits have compassed, feels his Self-

Esteem wounded, and in the pain * most impiously inquires, “ Why hast thou made me thus? ”

That the same faculties are the sources of happiness and of misery having been made clear, it may be advantageous to explain the cause of this apparent inconsistency, thus leading us to the object of the Essay, namely, **THE BEST MEANS OF OBTAINING HAPPINESS.**

A little observation and reflection on the different faculties of the human being, and on their operations, will satisfy any one, that the *objects* recognized by the Animal Feelings, are in their nature **TEMPORAL**, that is, not lasting; and that being so transitory, the faculties, going forth on such objects, must be liable to painful affection, from the very transitory nature of the said objects. But the Moral and Religious Feelings have, in their highest exercises, objects which are not temporal, but **ETERNAL**; and therefore, as the pain arising from the faculties is dependent upon the *loss* of their appropriate objects, it is evident that the Moral and Religious Feelings will suffer little comparatively, because the objects on which they outgo, are not liable to change, but are the same under almost every vicissitude. The Animal Feelings embrace **SELF**: the higher feelings embrace objects *beyond* self.

* The metaphysical doctrine, **THAT MAN CAN BECOME WHATEVER HE PLEASES**, is the child which this pain has begotten upon the Intellect. Many people oppose Phrenology, because they have little heads.

The understanding and the application of these views constitute the secret of happiness, and it will therefore be advantageous to be still more explicit.

It is a principle held dear by Phrenologists, that the Moral and Religious Feelings are the higher, and, as such, should rule over the Animal. They are higher in situation, occupying the superior parts of the head; and they are higher in objects, having reference, not to self, but to the human race generally, and to the Creator as Supreme. All the Animal Feelings are exclusive: they localize. Amativeness claims its object to itself: Philoprogenitiveness looks to one part of human beings: Adhesiveness attaches to particular individuals: Acquisitiveness seeks individual possession: Love of Approbation longs for individual praise; but Benevolence is the general, the widely extended feeling of good will to all the human family: Conscientiousness is the feeling of justice, which knows no individual relationship. Veneration looks up to the Deity, the Creator of all; and Hope wanders in its highest direction into futurity, where, in the vast abundance there is space for the wanderings of all without any mutual interference.

Let us suppose the Moral and Religious Feelings raised to their proper dignity, and then what will be the condition of man in regard to HAPPINESS?

He loses his wife: his Amativeness and Adhesiveness are painfully affected; but he remembers that the object of their delight has been taken by the will of the Creator; and his Veneration and Conscientiousness, yea, even his Benevolence, immediately dictate

submission to the will of this great and good Being.* These faculties being in activity, the pain produced by the lower feelings is diminished, and the individual experiences the highest enjoyment—placid though it be, in the exercise of the higher; and if his hope is justified to expect that hereafter he and she, most beloved on earth, will meet again, the sweet expectation will give a sacredness to his grief, which will make it even delightful and cherished.

Let us now refer to the mother, deprived of her child. Her higher feelings in activity, comfort will be her's. She will see the hand of a wise God; will know, if believing in Christianity, her child is in

* To shew that this is reality, I shall quote from the life of the phrenologist Oberlin. "On the 18th of January, 1784, it pleased God that an event should take place, which had a most powerful influence both upon the cast of his mind, and the whole of his future life. This was the loss of his wife. She died rather suddenly about ten weeks after her last confinement. No unfavorable symptoms, no incipient disease had prepared Oberlin for this distressing separation. When first informed of it, he was so much overpowered, as to remain for some moments *plunged in the deepest silence*, and unable to give utterance to his feelings. At length, after this interval of melancholy stupor, he was observed suddenly to fall on his knees and return thanks to God, that the object of his tenderest solicitude was now beyond the reach or the need of prayer, and that he had crowned the abundance of his mercies towards her, by giving her so easy and gentle a dismissal." He adds, "Upon this occasion, as upon a thousand others in the course of my life, notwithstanding my overwhelming affliction, I was upheld by God's gracious assistance, in a remarkable manner." p. 118, 119. It may be added, to show the ties which bound Oberlin to his wife, that they had lived together in peace and Christian joy sixteen years, and had seven children, all of whom were brought up under the paternal roof.

bliss, and now no longer liable to those troubles, through which the little one must necessarily, in the present state of society, have passed, had life been granted.

Let us take the friend, who has lost his companion, his Jonathan. He, deprived of his earthly friend, looks in the activity of his higher feelings to that heavenly friend, Jesus Christ, God manifest in the flesh, who is closer than a brother; and he too, if a Christian, can look to that heavenly Canaan, where earth-divided but soul-united friends meet to part no more .

To refer to the condition of the man, who has lost the approbation of those of his fellow-men, with whom he is more directly connected. Let this individual be living under the influence of his higher feelings, how triflingly will this loss be estimated. He will have the conviction, that he has acted in conformity with the dictates of Conscientiousness: he knows that the good of the whole human race has been his aim; and perhaps he seeks the praise of God rather than the praise of men. Indeed, how much happier would men be, were they, in their inventions and discoveries, to keep uppermost in their minds the benefit of the human race. Then the denial of a tribute to their deeds, would not be so bitter as it is: they would rejoice in the conviction, that posterity would be benefited; and the sordid desire of pecuniary benefit would be engulfed in the higher feeling of good to mankind. I often contemplate with delight the conduct of Peter, the same Peter, who,

from the activity of Love of Approbation, denied and insulted his Master, but who, when his Love of Approbation was directed into a higher channel, asked the Jewish Sanhedrim, "whether it be right in the sight of God to hearken unto you, more than unto God, judge ye." Acts iv. 19.

Again ; take the man who has lost his wealth, but who, fortunately, had his treasure of good deeds in heaven, and looks forward to the riches treasured up there as his possession; how moderated will be the pain of his Acquisitiveness. He will, by looking on the possession which no power can take away, be enabled to overlook that which has been removed. And, knowing, that his God has decreed the loss, he submits with joy, convinced that all things work together for good to them that love God. (This conviction it will be seen he could not have, unless his higher faculties were in a state of activity.)

Surely, it will now be clearly seen, that the best means of attaining happiness consists in keeping the higher feelings supreme; and the reason why this supremacy confers happiness is, that the objects looked to by these feelings are not liable to change; and consequently as the faculties are fixed upon unchangeable objects, the pain, connected with the loss of objects, appealing to the Animal Feelings, will be diminished, *by keeping in perpetual activity the higher feelings.*

It is hoped that no one will fall into the error, that the Phrenologist advocates the *destruction* of the Animal Feelings. No : even Jesus *wept*. But we are not to sorrow as those that have no hope.

Taking this philosophical view, the goodness of God in giving man a *revelation*, wherein are made known the highest *objects* on which the Higher Feelings can outgo, and the modes of activity under which the Animal Feelings can be properly exercised, is strongly exhibited; and at the same time, the suitableness of Christianity, wherein these objects are embodied, as a source of happiness, is equally clearly seen.

Keeping these views in mind, a duty enjoined by Christ on his followers, thought by many to be harsh and severe, will be seen to teem with kindness to the human race. He taught that "He that loveth father or mother more than me, is *not* worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Matthew x. 37. In other words, it is essential to the happiness of man, and the progression of human society, that the relationships founded principally on the Animal Feelings, must not stand in competition with those founded on the Higher Feelings.

Christianity is indeed an embodying of objects appealing to the Moral Feelings; and it follows, necessarily, that just in proportion as Christianity is received, in that proportion will men be happy: and the reason being now made clear, why *that* happiness, connected with the exercise of the higher feelings, is the only one that is lasting, namely, **THAT THESE FACULTIES REGARD PERMANENT OBJECTS**, every one must see the importance of seeking this happiness where it is to be found, namely, in doing justly, in

loving mercy, and in walking humbly with God, the activities of these faculties.

This interesting subject cannot be concluded without noticing another peculiarity of Christianity: it is, that Christianity was the first system, that had the boldness to claim the unabated dignity to the Higher Feelings, by advocating the activities of these as supreme. Philosophy never took such high ground—ancient philosophy raised the *love of country* to the highest pinnacle. But Christianity knows only *one* country, that is, the *whole world*: it knows no friendship but that of truth and moral goodness: it allows of no individual attachments as supreme over the universal benevolence, although allowing them to exist in accordance with this universal feeling. The introduction of the Saviour to mankind beautifully depicts the effects, when this condition of elevation of the higher faculties shall be brought about, viz. “PEACE ON EARTH, GOOD WILL AMONG MEN, AND GLORY TO GOD IN THE HIGHEST.”

Who then can say that God is not good, when he commands “Set your affections on things above.” In fact, such a command is the dictation of ENLIGHTENED INFINITE LOVE.

ESSAY III.

ON VENERATION.

The discovery of the organ by Gall—The Indian—The Tory—Mere devotional feeling—Other faculties for its guidance—Piety—Pious Æneas—Distinction between Piety and Religion—Case of John Gillam—Apostle Paul writes of “the form of godliness without the power.” Outward Devotion.—Inward Devotion—Excitement of the organ by Music. Funeral of Carl Maria Von Weber—Mad people attend the choirs of St. Paul’s Cathedral service—Unholy chaunting. Vocal music may excite—Go to church to hear an Anthem. Objection considered. Organ excited by scenery. Dr. Chalmers’s foolish conclusion—By prayer-meetings. By muscular contortions—The Sibyl. Mr. Irving’s followers. Hervey’s writings. Consecration of a Building, Penances. Christianity presents FACTS; appeals to the UNDERSTANDING and to the HIGHER feelings.

A BEAUTIFUL simplicity exists in all the observations of GALL. The works of God are simple, and Gall delighted in their investigation. He was continually engaged in studying peculiarities of character, and sought diligently to ascertain what peculiarities

of cerebral condition are attached to individual dispositional, or intellectual peculiarities. Coveting earnestly FACTS, he always found the materials before he erected the building. His was no airy fabric: it was solid, massive, and grand. As an illustration of these statements, and as a means of enabling the reader to understand the principles to be laid down in this Essay, a brief account of the discovery of the organ of the faculty under consideration may be given.

Gall had observed, in his brothers and sisters, a great difference in disposition, and powers of intellect. One of his brothers had a strong tendency to devotional pursuits. His toys were church-ornaments, made by himself. On growing up, finding that his father intended him for a merchant, he ran away, after being a few years in the business, and became a hermit. At Dr. Gall's request, he was permitted to pursue his favorite object; and lived and died in the constant exercise of devotions and mortifications. In him, the particular part of the head, connected with the faculty, was large. Dr. Gall observed, in addition, that of those who were in priests' orders, some had undertaken the duties from delight, some from pecuniary emolument; and he found, in the former, the same organ large, in the latter, small. With the view of confirming his observations, he visited monasteries, convents, and other places, where opportunities for examination were afforded, and found the development of this part, and the tendency of the mind therewith connected, always correspondent.—

Persons having this organ large, are very deferential in their manners: they apologize, when they speak; bow also.

The Indian calls this organ into activity, when he worships his image of wood and stone. The tory, when he *adores* a king. In the Asiatic head, this organ is large; and the blind submission these individuals pay to their rulers is well known.

It will be perceived, from this account, that Veneration gives rise to a simple feeling of devotion, or to a simple tendency to adore. It does not guide the individual to the object fitted to be adored. It may equally readily, so far as itself is concerned, be engaged in worshipping Satan, as the great and good God. Often has it been directed into such base channels. Read Pagan history, and what is presented? Devotional services offered to objects the most vile; to beings the most polluted; the services themselves being correspondent.

But it cannot be supposed that a good and wise God would bestow a faculty, giving rise to devotional feeling, without attaching to it other faculties for its guidance. No: for Phrenology has demonstrated that He has placed Veneration in the midst of the higher faculties, like the centre stone of an arch. It serves to link all together: but without the rest, it cannot fulfil its purposes. On each side of the organ of this faculty is HOPE; behind is the organ of FIRMNESS; having on each side that of CONSCIENTIOUSNESS; whereas, anterior to Veneration, is the organ of BENEVOLENCE, and then the Intellectual

Faculties. All these are necessary to direct Veneration aright, and all must act in unison.

But Veneration often acts alone, inducing what is called PIETY. We talk of "pious heathens;" hence men are continually met with who are "pious," but not "religious;" that is, they exhibit the activity of Veneration, without the effects arising from this faculty being properly directed. Many, moreover, who are strictly attentive to, and appear to feel delight in the forms of religion, and the feelings by these forms produced, are living in the continual neglect of those higher moral duties, which Christianity enjoins. All this arises from the unguided and unenlightened activity of the faculty under consideration.

This distinction between "piety and religion" is held to be important. Simple piety, be it remembered, is the unguided activity of Veneration; whereas Religion is its activity, guided by the Moral Feelings, enlightened by the Intellect. This distinction is found in the classic writers. Virgil, in describing the hero of the poem, Æneas, characterizes him as "pius Æneas," "pious Æneas;" yet this individual, so far from acting in obedience to the moral law, disregards the obligations of hospitality, gratitude, and moral duty, in fleeing from Dido; and yet, so accurately does the poet keep up the distinction, that this violation is made obligatory upon him by the *gods'* command to depart.

To show the difference between piety and religion, another illustration may be given. The London

Phrenological Society, possess a cast of John Gillam, the murderer of Maria Bagnall, at Bath. "This man was, to all appearance, more than usually religious," says Mr. Crook; "he constantly attended the service of the established church, and regularly partook of the holy supper: yet for some years past, he had been in the habit of pilfering from his mistress (Mrs. Cox). A few months before the death of the unfortunate Maria, she had detected many of his misdeeds, and he, feeling that not only his character, but even his life were altogether in her power, determined to destroy the only evidence, as he believed, that could be brought against him. This he accomplished one evening, after having taken a seemingly friendly supper with his victim, by beating her about the head with a large, and as is thought, a sharp-edged stick. In him, the organ of Veneration is large.

It may be urged, as a still further illustration of the difference between piety and religion, that the Apostle speaks of those who had "the form of godliness (piety) without the power."

Allowing these distinctions to be accurate, let us bear in mind the truth, that, to Phrenology mankind are indebted for a knowledge of that PECULIARITY IN THE MENTAL CONDITION, which demonstrates the possibility of a man being pious and not religious.

Simple piety is therefore to be considered as the unguided activity of the faculty of Veneration. Religion, the activity regulated by the faculties with which it is connected. There is an abundance of the pious; but the religious are truly a little flock.

With the grand object in view of exalting Religion, and showing that much of the devotion of the present day is mere piety, as before defined, this Essay has been written.

In order to make the following statements and illustrations more clear, piety will be spoken of under the name of **OUTWARD DEVOTION**—Religion being named **INWARD DEVOTION**.

Every part of the body is placed in certain relations to other bodies, and the constituent parts of its own mass, so that they, when presented or acted upon, excite the said part to action: they are, in other words, its appropriate stimuli. These stimuli may be injurious or beneficial; they may excite the part to a diseased or healthy action. Thus it is with the brain, the organ of the mind. Some bodies and circumstances are placed in such relations to the brain, as a part of the animal machine, that they, when made to act thereupon, excite this organ. This excitation may be proper or improper, according to the nature of the excitement, which will, it is evident, be connected with the nature of the exciting cause. As this capability of excitement pertains to the brain, as a whole, it pertains also to its individual parts. The part of the brain connected with the faculty of Veneration shares with the rest, and this part may be excited by a great variety of stimuli. The excitement that is proper, can arise but from one source only: all other excitements are improper; they produce mere outward devotion. In fact, they stand as exciting causes in the same relation to this

faculty, and its organ, as spirituous liquors to destructiveness. They excite, by inducing a peculiar condition of the animal frame, without at all influencing the higher feelings or the Intellect.

As this view is important, another illustration may be given. Every one is aware of the influence of a sun-shining day, in inducing that pleasant calm of the mind, called *good temper*; but how different is this good temper, from that originating in a sense of the propriety of trying to rule our feelings, and to make every one as happy as ourselves. The one arises from an outward cause; the other from an inward. So in regard to devotional feelings, as connected with Veneration.

The different causes exciting this faculty to activity, may now be brought forward—their nature investigated, and their influence made known. Those inducing *outward* devotion may be first noticed; then those inducing the devotion that is *inward*.

The following is a quotation from a daily periodical; “Funeral of Carl Maria Von Weber:

“As the whole moved slowly through the principal aisle, the band commenced the opening movement of Mozart’s *Requiem*, the words of which are as follows:

‘Requiem æternam dona eis, domine

‘Et, lux perpetua luceat eis.’

“The slow movement and fugue, which justly number among the master-pieces of musical composition, were both sung in full chorus; and deriving an increased effect from the solemnity of the occasion,

became almost sublime," and "produced the highest devotion + feelings," * adds another Journalist.

Very few, perhaps, would mistake this devotional feeling, here noticed, as produced by the fine and solemn music, for true devotion. It is purely outward, and depends upon a physical relation established between certain sounds, and the faculty of Veneration. No moral feeling is acted on through the Intellect; the effect is dependent simply upon the influence of certain sounds.

But this mode of excitement, is one introduced in places, where those who attend, are taught to believe that God is there worshipped in spirit and in truth. In this remark, reference is made to that, *as practised*, unholy system, both in the church of Rome and church of England, of chaunting parts of the services. By the excitement thus produced, Veneration is called into activity, certain devotional feelings pass over the mind; and the ignorant, yea, even intelligent hearers, and attendants are often deceived into the belief, that these feelings originate in the influence of the *truth*, acting through the moral feelings and intellect, and ascribe to communion with the Spirit of God, these risings of outward devotion. In testimony to the justness of this conclusion, how frequently do we hear individuals speaking of the solemnity of the service, who cannot relate any particulars respecting the truths stated, the passages

* One of the canons of St. Paul's Cathedral mentioned to me, that many apparently insane people attend the choirs.

chaunted, the sermon preached in connexion with the service, of the solemnity of which they are continually talking.

Let not the dissenter, however, imagine that he is free. Outward devotion may be brought into existence equally as much by a fine choir of *vocal* as of instrumental music; and how often do we find it to be a recommendation of a chapel, by persons who attend, that good singing is there. Many, while engaged in singing, experience an excitement of devotional feeling, indicating in some cases by peculiar gestures: this is outward devotion, insomuch as the excitement is not occasioned in the least by the truths embodied in the verses sung, but by the stimulating influence of sounds upon the animal system.*

Another illustration of this outward devotion is to be offered. How common is it, in the present day, for pious people to go to churches to hear the Charity Children sing some anthem: they feel much delighted

* It may be useful to meet an objection here, embodied thus: "Singing is praised by the Apostle, and musical instruments formed a part of the worship under the Jewish dispensation." The futility of this as an objection will be seen, when the mind perceives the difference between singing, considered as a *means of giving utterance* to feelings produced by the truths sung, and as a *cause* of these feelings. The Apostle says, "in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." The slightest reflection will convince any unbiassed mind, that the truths embodied in these psalms and hymns, and spiritual songs, are the sources of the delight experienced. No objection is or can be made against singing, as an *auxiliary* to devotion; all that is to be guarded against, is, what too frequently happens, that this do not become the most active *cause*.

on such occasions, as evidenced by the following expressions, which give vent to the feelings excited. "Pretty little dears! how sweet is it to hear them sing." "They're like the little angels." "How delightful." "I felt so, that I could have wept." Many such remarks are made; and little do these individuals imagine that the devotional feelings therein embodied are merely outward, and have nothing truly religious in their character. Their Philoprogenitiveness and Benevolence were excited by the CHILDREN; their Veneration was called into activity by the SOUNDS, and then their Comparison associated these little singers with the little angels, that masons have cut upon tomb-stones. And yet man is taught that this is religion.

To show more fully, that no inward devotion is necessarily produced on such occasions, a quotation may be given from a letter, penned by one, then not in the least religious: "Yesterday, in the afternoon of a fine summer's day, we went out to the church in the wild: it is a lovely, little, gothic building, standing on the brink of a steep hill, whence you have a view of scenery, the most delightful, the most varied. Two arched windows, with painted glass, occupy one side of the building; the wood-work inside, is of plain oak, and everything has the appearance of sober neatness. The little chubby boys, some with white and some with golden hair, clothed in their clean smock frocks,—and the equally clean and tidy little girls, some apparently not more than three years old, interested me. The clergyman

seemed an amiable young man, quite unaffected. The hearers were principally clean rustics. The *tout-ensemble* was simple and solemn. I felt, what I never had experienced before. A kind of soft, religious awe came over me. But how much was this increased, when the little innocents began to sing, with the aid of a rustic organ, the evening hymn! I felt what I cannot express. I could have knelt; and all the way home, my mind ran on in a strain of most pleasing devotional feeling. If ever I possessed devotion, it was then."

This interesting portrait gives us a beautiful exhibition of outward devotion, and of the means by which it was excited. All this was indeed mere outward devotion: the scenery, the state of the atmosphere, the company, the young children, the rustic organ, the simplicity, the singing, affected Veneration, and excited it to activity. There is not the least said about the TRUTHS stated. No: these were not, as the gentleman has since acknowledged, the cause of the effect.

There is something in the rusticity of a country church-yard and church, truly pleasing. Little doubt can exist, that the association has tended, by its pleasurable-ness, to perpetuate those oppressions ever connected with a Church Established. The mighty mind of a Chalmers, which has gradually been degenerating, since leaving the bleak and uncontaminating atmosphere of St. Andrews, for the more polished and worldly contaminated air of the "modern Athens," has been so captivated, as to have given

birth to the following pleasing, though, in reference to the subject, in connexion with which it is brought forward, absurdly illogical episode. He is reasoning inductively enough from *two* facts, in reference to the amount of *voluntary* exertion, towards the diffusion of Christianity in the Highlands, that unless *Church Establishments* are preserved, no regular supply of divine truth would be afforded; and thus proceeds: “ Instead* of the frequent parish church (that most beautiful of all spectacles to a truly Scottish character, because to him the *richest in moral association*, and to whom, therefore, its belfry, beating forth from among the thick verdure of the trees which embosom it, is the sweetest and fairest object in the landscape) &c.; instead of this, we should behold the rare, and the thinly scattered meeting-houses,” &c.

* Church Establishments defended by Thomas Chalmers, D. D. Published by Haddon and Co. 27, Ivy Lane. A Sermon in which the following argument in favor of Church Establishments is developed: that as the missionary cause is supported by the pecuniary aid of secular men; and, that as the Church Establishment is a *home* mission; therefore, a Church Establishment is consistent with Christianity, and with religious independence of the clergy. What a specimen of clerical acumen! What an overlooking of the facts, that the *missionary* cause is supported by *voluntary* contributions, the Established Church by *forced* contributions! Besides, the missionary societies being many, every man in giving his support can support *his own creed*. In supporting a Church Establishment he is obliged to support the creed of that particular Church. Dr. Chalmers would, moreover, that the poor despised laity should have nothing to do *but to give the Clergy money*—no *legislative* power; but in missionary societies, the laity (where is this name in the New Testament?) have the legislative power.

The faculty of *WONDER* is one of the primitive powers of the human mind. This is delighted with any thing new, uncommon, or beyond the ordinary course of nature. Priestcraft has consisted, in a majority of instances, in an appeal to this faculty, and, through it, acting on *Veneration*. Thus, what are lawn-sleeves, mitred heads, bishops' aprons, the pastoral crook, the priests' robes, the cassock, the cowl, the episcopal wig, but so many means of awakening *Wonder*, and thereby influencing *Veneration*; and what is the devotion, given origin to by such modes of appeal, more than outward? religion has nothing to do with it.

But outward devotion is, perhaps, no where so strikingly exhibited, as in some of the prayer-meetings of some of the sects of professors of Christianity; also in the meetings of the *Jumpers* and *Ranters*. Here are seen the ragings of outward devotion, instead of the calm, steady, and mild light of genuine religion. As an illustration, the following account of a prayer-meeting, on the truth of which perfect reliance may be placed, is copied from a letter of a friend:—"One Sabbath evening, I went to a private prayer-meeting of ———.* About twenty people were assembled; the proceedings had commenced, and a hymn was being sung when I entered. The verse was scarcely concluded, when all present were

*The name of the sect is not mentioned; as though such meetings more particularly pertain to one class of dissenters, yet, the same will-worship is to be found in almost all, modified, it is true, by circumstances.

instantly on their knees: a person immediately began to pray, speaking so low, as scarcely to be heard, but at last vociferating so loudly as to be heard in the street. He had scarcely concluded his prayer, when, as the people were rising, a person gave out a hymn, the singing of which was immediately commenced. Two verses were completed, and at the completion of the second, without a moment's delay, the people again knelt, and another person began to pray in the same low tone, but rapidly augmenting the force of his voice, until the highest pitch was obtained. This prayer done, momentarily other words were given out to be sung: two verses completed, a prayer was instantly commenced: thus this system was carried on until a woman began to pray—when a sense of duty and a feeling of disgust, obliged me to depart.”

Here, by the never-ceasing bodily and mental activity, the animal system was worked to a high pitch of excitement; so high, indeed, that many have returned from such meetings insane. That such excitement is outward devotion, no one can doubt: but it may be useful to pause, in order that it may be perceived how Phrenology adds its demonstration of the truth of such a conclusion. This science proves, that the Creator has given a faculty of Veneration, which He has appointed to act through a certain portion of the brain. This portion is surrounded with other portions, the organs of other faculties. From the connexions existing between the different parts of the brain, Veneration may be excited by a variety of means. Thus, an increase

of the flow of blood to the brain, calls the mind into increased activity. Veneration may, in this way, be called into action; and such an action is that induced in the afore-mentioned circumstances: but how different is this, from that produced by truth being received through the Intellectual faculties, then acting on the Moral Feelings, and then awakening Veneration.

These views being understood, the futility of the following objection will be clearly seen. "You allow," says a devotionist, "that I have devotional feelings, but how could I have such feelings unless the Creator visited my soul?" The reply is,—The Creator, it is true, has implanted in your mind a faculty, giving you devotional feelings, but in addition He has given other faculties to direct the former to its proper bourne, and to excite it to its proper activity.*

Equally outward are those devotional feelings produced and sustained by *motions of the body*, as with the Jumpers. Every one knows the powerful animally-exciting influence of dancing. The Jumpers have recourse to this mode of excitement, and then

* It may be imagined from this and other passages that the Essayist has no belief in the influence of the Spirit of God, as it is argued that the faculties of the human mind are constituted to guide man to the proper object of Veneration, and to the proper way of adoring. But this is said from conviction; these faculties enlightened are sufficient; but the fall has darkened them; hence the necessity of the Holy Spirit, to pour over them His enlightening influence, and to elevate the mind, from the grossness of mere *natural* truths, to the refinement of *spiritual* truth.

ascribe the wild pulsations of a rapidly beating heart, and the frenzies arising from the brain being charged with blood from the bodily activity, to the quiet and moderating influence of the Spirit of Truth.

Perhaps no illustration of that excitement of Veneration, which has been named outward devotion, better than that given by Virgil, regarding the Sibyl whom Æneas went to consult, can be afforded.

“ Ventum erat ad limen, quum virgo Poscere fata
Tempus, ait: Deus, ecce, Deus. Cui talia fanti
Ante fores, subito non voltus, non color unus,
Non comtæ mansere comæ ; sed pectus anhelum,
Et rabie fera corda tument : majorque videri,
Nec mortale sonans ; adflata est numine quando
Jam proprio Deo.

* * * * *
* * * * *

“ Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens : ea frena fruenti
Concutit, et stimulos sub pectore vertit Apollo.”*

* Englished thus :

“ Now to the mouth they come. Aloud she cries,
“ This is the time ! inquire your destinies !
“ He comes ! behold the god ! ” Thus while she said
(And shivering at the sacred entry staid),
Her color changed ; her face was not the same ;
And hollow groans from her deep spirit came.
Her hair stood up ; convulsive rage possess'd
Her trembling limbs, and heav'd her laboring breast.
Greater than human kind she seem'd to look,
And, with an accent more than mortal, spoke.
Her staring eyes with sparkling fury roll ;
When all the god came rushing on her soul.

On reading this, a striking analogy is perceived between the effects of this excitement, and those exhibited by the devotionists described; and the exhaustion of energy, the necessary consequence of excessive activity, experienced by the Sibyl, and ascribed to the ABSENCE OF THE GOD, is an exact counterpart to what the above people call “the hidings of God’s face;” which are nothing more than the exhaustions of the individuals’ animal energy.

This leads to the notice of the peculiar mode of address adopted by some of the followers of Mr. Irving. What could be more characteristic of the *excitation* of the utterers of the *unknown* tongues than the passage just quoted. It is truly lamentable, that a man of Mr. Irving’s honesty, and of talent, (for the Essayist attended Mr. Irving’s ministry during the two first years after his arrival in London, and had an opportunity of judging of both,) should have been so led away, as to allow the mere *brainular* excitement, arising from deep conviction acting on

Swiftly she turned, and foaming as she spoke—”

* * * * *
 * * * * *

“ Thus, from the dark recess, the Sibyl spoke ;
 And the resisting air the thunder broke ;
 The cave rebellow’d, and the temple shook.
 The ambiguous god, who rul’d her laboring breast,
 In these mysterious words his mind express’d :
 Some truths reveal’d, in terms involv’d the rest,
 At length her fury fell : her foaming ceas’d,
 And, ebbing in her soul, the god decreased.”

an excited mind, to be recognized as the immediate and direct dictation of the Spirit of God. In these utterances the parties generally repeat the words three times, and with a voice truly horrific: they seem to inflate the chest to heave the

“ Laboring breast,”

and lengthening the speaking apparatus by projecting the lips forward, and drawing the neck upwards, the words are uttered *during* a continuous and forcible *expiration*.

It may be asked, How has this excitation been brought about? The followers of Mr. Irving are taught that these are *the* “last days,” and that, as such, spiritual gifts will be conferred upon Christians. One of these is the gift of *tongues*, to which they have added the term “*unknown*.” They expect the distribution of these gifts: they hope for them: they think, if they have them not, the fault is theirs. This expectation and the nonfulfilment of this expectation occasion a perpetual activity of the organs of Veneration and Hope, an activity which obtains an outlet in some, in these *utterances*, in almost all, in a fervidness of manner and an unnatural tone of voice. In some, it is generally reported, this excitation has terminated in *insanity*, a very likely result in persons with *small* heads.

It will be said, perhaps, that these persons often speak *truth* in these utterances: truths, which have never been taught before in the congregation in which they are. This also is easily explained. Much to the credit of Mr. Irving’s followers, it must be

stated that they *study the Scriptures diligently*, and also, that, in many respects, they are in a *teachable spirit*. The consequence of this is, that, the Scriptures being read diligently, and in such a state of mind, they are struck with certain duties, which are and have been these thousand years clearly revealed therein: but which they, and most other Christians have in their church capacity never practised.* The impression made by the conviction of the neglect hitherto of these duties, in connection with the correct idea cherished by those individuals, that the reason why God does not bestow His gifts more fully, is because they do not fulfil His commands, induces such a forcible necessity on the part of those convinced, that they can no longer restrain the declaration of their conviction; and this declaration, from the peculiarly excited state of Veneration, Hope, Wonder, and of Ideality, is given in the impassioned mode of address already described.†

* Some Christian churches have *practised* those duties, which are thought as first *discovered* now, by Mr. Irving's followers, for years. Reference is made to *mutual exhortation* and *teaching*.

† One idea which, in reference to the subject, the reader should perceive is, that all the true statements made during these utterances are *in* the Scriptures, and have been there these thousand years. And therefore the circumstance of these individuals *now* perceiving these truths, does not at all imply that such perception is dependent upon an immediate Revelation from God, but rather should excite a lamentation on their part, that, though these same Scriptures have been open before them for years, they have neglected to do that which is written therein; and to suppose that the Deity actually reveals to them by a specific revelation, what he has

Still, a great part of this, is mere outward devotion. It wants the gentleness of the Spirit of God.

Many other illustrations of outward devotion, as arising from the unguided activity of Veneration, might be given. Two or three more may be noticed. How many are in the habit of experiencing a devotional feeling steal over their soul on entering a Church.* Hervey abounds with descriptions of such feelings; but these are outward devotion: the feeling thus excited occasions an importance to be attached to the building, altogether in opposition to the dictation of the Moral Feelings and the Intellect, which look upon the building with delight, just in proportion as it is suited to the performance of those duties connected with the worship therein attended to. The absurdities to which this excitement of Veneration has led, are numerous. One is, the practice of a BISHOP CONSECRATING the fabric, and the ground within a certain distance around it: a practice so essential, that no services of devotion can be performed therein until this process, an indubitable relic of Popery, or perhaps, more distantly viewed, of Paganism, has been gone through. Another absurdity, yea, worse than an absurdity, is, when this

already revealed in His word, would be a height of presumption, to which it is hoped not any one of Mr. Irving's followers will endeavor to attain.

* This term is here used in its abused meaning. A Church, in the Christian system, being, not the *building*, but the *individuals*, who, from a love to God, and one another, meet together for the worship of Him they love.

outward devotion leads individuals to persevere in subjecting their fellow-men to the most oppressive parochial rates, in order to support a building, tottering from its age, and in need of continual repair, simply because this building is venerable from its antiquity, and has (another relic of Popery) attached to it, the titular dignity of a saint. When will the human mind free itself from such a disgraceful bondage?

The faculty of Imitation has, by its influence, excited Veneration, and thus induced outward devotion. Thus, because Jesus Christ suffered, many privations, and finally death, some have been influenced to exhibit the activity of their veneration, in performing *penances*; and some have had these faculties so much excited, as to crucify themselves, in imitation of Christ. It is true, that the Christian is to look upon the Lamb of God, as an object for imitation; and, in imitating him, is *to mortify his members*; but this mortification does not consist in having his hair cut short; in having a particular shaped coat, or a broad-brimmed hat.—it does not consist in eating fish on a Friday, or in abstaining from all animal food, save the above, in Lent; nor does it consist in walking a pilgrimage with bare feet, or with unboiled peas in his shoes: it does not consist in denying himself the necessaries of life, or suitable garments for clothing: it does not consist in retiring from the world to become a hermit, or standing on a pillar, exposed to all the inclemencies of the weather; but

in the continual exercise of his Moral and Religious Feelings; which, in order to bring into constant activity, require the Animal Feelings to be subdued. It is this subjugation that constitutes the mortification. All other mortifications are to be classed under outward devotion.

One more concluding illustration. This kind of devotion may be traced, where few suspect it to exist. It may be seen in the sober congregation, where no one speaks but the Minister. How many are to be found, who, by an appeal to their Benevolence, Wonder, and Ideality, will shed the tear of apparent contrition, and offer the sigh of, one would think, a spiritually wounded heart. But this is outward devotion; these Feelings have been effected by the gestures, the pathos, the *tout ensemble* of the preacher: the Intellect was not enlightened; and Veneration was excited through the Feelings simply, and not through the Intellect in connexion therewith. Many who think that their feelings or *frames*, as they are technically called, are heavenly, are little aware that very often their experience is the product of improper excitement. The tear is not the index of conversion; the frame not always the seal of God's presence.

The characteristics of outward devotion having been illustrated, the nature of inward devotion will now be better understood.

The devotional feeling, simply considered, is the same both in outward and inward devotion; that is, in both cases, the faculty of Veneration is active; the difference being, that, in the latter, this faculty is called into activity through the moral feelings, enlightened by the Intellect. How interesting then is the locality of this faculty in the Head. It is surrounded by the organs of those faculties, by which it can alone be called into proper activity. All these must be brought to bear, before Veneration can produce a feeling of devotion, modified in such a manner as to constitute inward devotion.

How then are the faculties connected with Veneration, in producing inward devotion, to be called into activity? It must be by the presentation of *facts*. View the facts of any system of religion but Christianity, and what do they present? Objects which Benevolence and Conscientiousness can never contemplate with delight. Examine Paganism in all its varied characters, and no system can be found which can awaken all those faculties, necessary to be rendered active before Veneration can be called into proper activity. The facts of Christianity have been already noticed; and these will be discovered by an attentive examination, to be objects on which the moral feelings and intellect can outgo with the greatest delight.* Allowing these to be such, the

* For a demonstration of this, the reader is referred to "The Internal Evidences of Christianity, deduced from Phrenology." Simpkin and Marshall. See note, page 96.

question arises, how are they to be received? The intellectual faculties are given to man, to enable him to perceive, understand, and reflect; and the moral feelings to judge of the morality of the conclusions arrived at. It is evident that, for Veneration to be excited properly, through these two classes of faculties, the objects must be discovered by the Intellect to be *true*, and then must be *understood*;* when un-

* The author seems, through a strange oversight, to have transposed the order in respect to time, of perceiving the truth of a doctrine and understanding it. Every doctrine, or object of faith, or belief, is a statement of a fact. Every fact is capable of being stated in a proposition or a series of propositions, the terms of which are the conventional representatives of the ideas, or thoughts, that exist in the mind of the teacher. The belief of a proposition is the "discovery of the Intellect," that it is true; or that it states or announces a truth. But this discovery cannot be made, except by comparing the ideas set forth in the proposition under consideration, with those of other doctrines, or propositions, regarded by the intellect as proved, or at least as true, and perceiving that the former are in harmony with the latter. This harmony cannot be perceived otherwise than by this comparison; a comparison which, most obviously, cannot be instituted without having first distinctly apprehended the ideas, or perceived the meaning of the terms which represent them; in other words, without *understanding* what the doctrine in question, or "the object of faith" is.

The phrenological doctrine is, that it is the province of the *reflective* faculties, "Comparison" and "Causality," to act upon the materials, i. e. the ideas, gathered by the *perceptive* faculties, and submitted to their operation. *Belief*, is the discovery, or the conviction, that a proposition announcing, or purporting to announce, a *fact*, is true. This belief can result only from "comparison." Comparison can act only upon objects that are *perceived*, i. e. apprehended by the perceptive faculties of the Intellect—or, in one word, *understood*.

derstood, the moral sentiments must *approve* of them; and Veneration, acting upon this approval, is excited to activity, and produces true devotion.

These then are the successive steps by which Veneration may be properly excited. Leave out any one, and the devotion is not inward, or true. If the moral feelings be excited without the Intellect, “a zeal without knowledge” is produced; an enthusiasm burning brilliantly for a short time, but extinguished by the first opposing flood; but, which, during its continuance has deluged the world with blood; has set the father against the son, and the son against the father; which has generated a stream of acrimonious hate, that has eaten its way to the core of generous feeling, and has destroyed for a generation all the fruits of the kindlier feelings.

Such are the effects, when the Moral and Religious Feelings act without the Intellect; whereas, when the Intellect acts without the Moral Feelings, a cold speculative philosophy is produced; devotion is then “wisdom beyond measure.”

An object of faith, then, must be understood, *before* it can “be discovered by the Intellect to be true.”

The oversight, here noted, (for it is unquestionably an oversight) is the only one which I have detected in this most admirable and truly philosophical Essay.

“Verum ubi plura nitent in carmine, non ego *paucis*
Offendar maculis, quas aut *incuria* fudit,
Aut humana parum cavit natura.”

Hor. Ars Poet. 351—353.

The perfect agreement of these views with the account that Christianity gives of the devotion that is acceptable in the sight of God, may be seen in a variety of Scripture passages. Thus He who spake as never man spake, observes, "God is a Spirit, and they that worship him, must worship him in *spirit* and in *truth*;" the latter embracing the matters received by the Intellect, and approved of by the Moral Feelings; and the former the excitement of Veneration, thereby produced. But, perhaps, nothing could more strikingly point out the accordance between the Phrenological views, and those of the Scriptures, than the parable of the sower, related in the Gospel of Matthew: "And he spake many things to them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold." This parable is afterwards explained: the seeds being the truths proclaimed by Christ: the way-side refers to those who heard these truths, and UNDERSTOOD them NOT: the stony places are those who heard the word, and with joy received

it; that is, it pleased their Moral Feelings; but they did not understand it: hence temptations to act contrary to what these truths taught, caused them to take offence. The thorns represent somewhat similar characters, except that their own circumstances lead them to neglect the truths once heard; but the good ground is "he that heareth the word, and UNDERSTANDETH it, which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

Thus it will be clearly seen, that the only devotion that is lastingly influential, is that founded on the activity of Veneration, induced by the activity of the Moral Sentiments, enlightened by the Intellect. It will also be evident, that many had pleasant feelings ("outward devotion,") on hearing the word; but they did not bring forth fruit, because they did not understand that which they heard.

Paul, in writing to the Ephesians, in order to stir them up to exhibit the moral influence of the truths which they, as Christians, believed, remarks: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the UNDERSTANDING DARKENED, being alienated from the life of God, THROUGH THE IGNORANCE that is in them, because of the BLINDNESS OF THEIR HEART; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ." Could any thing be

more plain, so strikingly conformable to the principles which Phrenology has discovered. Let it not, therefore, in future be said, that Phrenology and Christianity are not connected; and let all rejoice to think that a science which will, ere long, ride triumphant in the chariot of true utility, is thus made to offer its strength in confronting the enemies of the Truth.

This subject invigorates the soul: it tells the mind how extended is its grasp; and so much delight does it afford, that to pursue it would be a source of the highest joy: but at present it is necessary to desist, and leave to the sober consideration of the reader the principles which have been stated, explained, and demonstrated.

C O N T E N T S.

I.—*On Morality.*

Outward and inward morality; Motives; Outward humility; Inward humility; The profligacy of the exalted; The House of Lords in its judicial capacity: The spurious "honour;" John Bullism; Charity; Illustration from Kotzebue's Pizarro; The Duke's chaplain; Mr. Irving's followers; Many charitable institutions great evils; Philosophers in adversity; Christianity presents the highest and the greatest number of motives to morality; Consequently the best system; Illustrations; Faith and Works shown to be essentially connected.

II.—*On the best Means of obtaining Happiness.*

Difference of opinion regarding the proportion of misery and happiness in the world; The Horatian adage; The fact of the existence of misery cannot be disputed; How accordant with divine benevolence; How far misery is dependent on ourselves; Pleasure connected with the exercise of power; Illustrations general and particular; Bellamy's Translation of the Bible; The Hawthorn; Goethe; Howard; Oberlin; Brutus and his Sons; Job; Archimedes; Pythagoras and the square of the hypotenuse; The same faculties the source of happiness and misery; The paradox explained; The tear and the smile, sisters; The lament of the Hindoo woman; The lament of David; Solitary confinement; Exile; American Colonization Society, the baseness of its principle; Slavery, the violations it inflicts on the faculties; Wrongs of Poland; The disgusting oppressions of our police magistrates; Metaphysical doctrine, that man can become whatever he pleases, whence originating; Objects of the Animal Feelings; TEMPORAL;

Objects of the Moral Feelings ; ETERNAL ; Illustrations ; Peter ; The advantage and the necessity of a Revelation ; Christianity, its suitability to the mind of man ; The benevolence of the command, "Set your affections on things above."

III.—*On Veneration.*

The discovery of the organ by Gall ; The Indian ; The Tory ; Mere devotional feeling ; Other faculties for its guidance ; Piety ; "Pius Æneas ;" Distinction between Piety and Religion ; Case of John Gillam ; Apostle Paul writes of "the form of godliness without the power." Outward Devotion ; Inward devotion ; Excitement of the organ by Music ; Funeral of Carl Maria Von Weber ; Mad people attend the choirs of St. Paul's Cathedral service ; Unholy chanting ; Vocal music may excite ; Go to church to hear an anthem ; Objection considered ; Organ excited by scenery ; (Dr. Chalmer's foolish conclusion ;) By prayer-meetings ; By muscular contortions ; The Sibyl ; Mr. Irving's followers ; Hervey's writings ; Consecration of a building ; Penances ; Christianity presents FACTS ; Appeals to the UNDERSTANDING and to the HIGHER feelings,

NOTICES OF THE FIRST EDITION.

“These Essays are extremely beautiful, and classically written, and are chiefly intended to prove that Phrenology is intimately connected with Religion. They treat of Morality, the best means of obtaining Happiness, and Veneration.”

“The Author has, we think, been very successful in his objects; and holds up Phrenology in a moral light, in which it has never been exhibited before. His statements ought to be well considered by those who suppose that the doctrines of Gall are subversive of Religion, and tend to the establishment of Materialism.”
Monthly Gazette of Practical Medicine, p. 920.

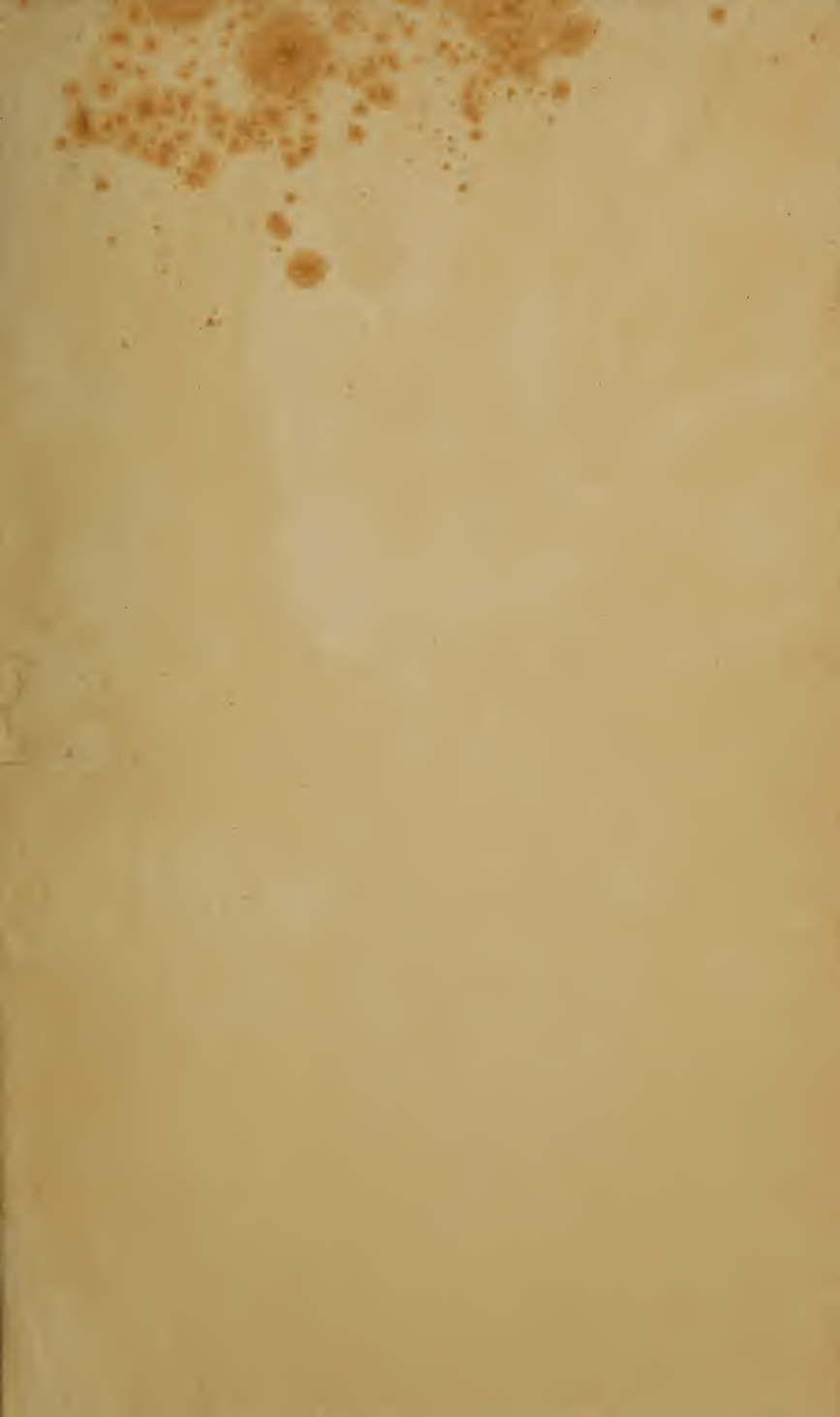
“The Third Essay certainly ranks the highest in our estimation. It contains many nice, yet judicious, marks of discrimination between the influence of Genuine Religion on the mind and mere animal excitement. Outward devotion is justly delineated by its appropriate characteristics, which reach not the heart, nor arise from propriety of motive, or purity of principle; while that which emanates from the legitimate source of all excellence supplies a power and an incentive to action, which can no otherwise be obtained. The former results from the operation of the mere animal faculties; but the latter calls into activity all the higher energies of the soul. In this view, making due allowance for the terms of designation, this Essay may be perused with much advantage, by all who wish to know wherein real religion differs from that which

is nominal, and who are anxious to cherish a warmth of true religious feeling, without degenerating into enthusiasm and fanaticism.”—*Imperial Magazine*, 127, July, 1826.

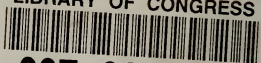
“Dr. Epps’ Work is just such an one as we would wish to see put forth on this subject. He is a pleasant and agreeable writer—an amiable and intelligent gentleman—and an author who thinks more of his reader than himself. The book, upon the whole, is well worthy of a patient perusal.”—*Weekly Free Press*, No. 211.

“The *Horæ Phrenologicæ* of Dr. Epps is a very interesting little book, calculated to create pleasing trains of thought on the most familiar, as well as on the loftiest subjects. Even, the uninitiated in the laws of cerebral development will find entertainment in these Essays; and may gather fruitful hints as to the BEST means of attaining HAPPINESS. If the mental faculties are so diversified in every individual as the new science supposes, it becomes a matter of the highest importance to ascertain which of them are most concerned in regulating our movements, and how these may be kept in a state of constant activity. On the former of these questions we see no objection to adopt the classification or nomenclature of the phrenologists. Had they rendered no other service to mental science, than that of exactly discriminating each separate state of feeling, they would have done enough to entitle them to the thanks of all succeeding investigators.”

The British Co-operator, No. 2.



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