

CHRISTIAN PHRENOLOGY ;

OR THE
TEACHINGS OF THE NEW TESTAMENT

RESPECTING THE
ANIMAL, MORAL, AND INTELLECTUAL
NATURE OF MAN.

THREE LECTURES DELIVERED IN THE THISTLE HALL,
DUNDEE,

On Sundays, January 25th, February 1st and 8th, 1835 :

BY
HENRY CLARKE,
MINISTER OF THE CONGREGATION.

LECT. I. ANIMAL PROPENSITIES.
..... II. MORAL SENTIMENTS.
..... III. INTELLECTUAL FACULTIES.

TO WHICH ARE ADDED,
A PHRENOLOGICAL TABLE,
NOTES, &c.

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PREFACE.

"Christian Phrenology" is a new phrase. Whether it shall be deemed fitting that this phrase be allowed an honourable position in the society of "Christian Philosophy," "Christian Ethics," "Christian Counsel," and their numerous associates, must be decided by those who can at pleasure, by giving or withholding their support, augment or lessen the number of honourable positions to be filled. To their judgment, therefore, the author of the following lectures must leave the entire disposal of that matter: But, whatever may be its issue, one thing is certain,—that either the human mind and Christianity have never yet been fairly brought into juxtaposition and permitted to act mutually on each other, or the religion of Jesus is wholly unadapted to the great majority of minds. That God should present a moral and religious system to man, quite unsuited to the nature and condition of the mass of those for whom it was designed, is impossible. To cherish the thought would be impiety—a daring insult to Heaven. A revelation from the Father of All must be adapted to all—designed for all. Why, then, does it reach the minds of so very small a minority, and influence the hearts of so few even of these?—Not surely because of any imbecility and inaptitude of Christianity: Nor can it be because the mind is unadapted to this religion; for, if it were, then the religion would be just as unsuited to the mind. The very partial reception of Christ's holy gospel into the soul must be owing to the lamentable fact, that the nature of the mind is so very imperfectly understood by both the people and their instructors—that, how rightly to apply Christianity to its moral diseases, the majority know not. It is indeed owned that Christ is a physician, and that his doctrines are medicines for the mind: But it is not generally perceived that each individual is himself to use the sanatives offered; and that, in order to do so, he must understand what his own mental constitution requires, and what regimen best agrees with his case. But he who is not at all, or but very slightly acquainted with his own constitution, cannot know how to use the medicament. To

him it is inefficacious—worthless, although it came from Heaven, and is a boon of Heaven's King. Its efficacy and worth are in its application and effects. To secure its benefits and blessings, man must know himself. Phrenology offers to give this knowledge. If it can fulfil its promise, then, it must be the friend and helpmate of Christianity. The author being fully convinced that this is the case, and having a firm faith in the divine mission of the Saviour and the regenerating and saving power of Christ's holy gospel, he desired that his hearers should possess a system of Mental Philosophy that would enable them both to know their own individual mental powers and moral dangers, and how to apply Heaven's best gift to their own individual wants. With this view and wish the lectures were preached. With the same view and wish extended to society, they are now published. May their aim be secured, and to God be the praise !

Dundee, April 18, 1835.

The following notices of the First Edition have appeared in the publications whose names are subjoined.

“ It is a set of principles for practice ; and, to all who shall read the work, desirous of turning it to account, it will lend some aid to inquiry into the nature and interests of man as a rational and accountable being, and the applicability of Christianity to the constitution and improvement of the human race. A spirit of liberality and genuine philanthropy breathes throughout ; and every man, whatever may be his religious opinions, may read the lectures with pleasure and profit.”—*Dundee Advertiser*, May 1, 1835.

“ This is a book to refresh and gladden. There is so much of heart in it—so much kindly feeling manifested towards all created things—that the reader must of necessity, whether he should agree with the author or not, rise from the perusal of his work inspired with respect and esteem for himself. There is an utter want of cant and pretension about this small work, which greatly enhances its value ; and if humane and benevolent thoughts, expressed in eloquent language, can make a work popular, Mr Clarke's ought to be a favourite with the public.”—*Dundee Chronicle*, May 9, 1835.

“ These lectures evince in their author a refined and cultivated understanding, great purity of moral and religious feeling, and an ardent desire of the improvement and instruction of mankind. We trust that their circulation will be extensive, and are sure that they will meet with a favourable reception from every enlightened Christian, whatever opinion he may entertain with respect to Phrenology.”—*Phrenological Journal*, No. xlv., June 1835.

Thus encouraged, the Author ventures to send forth a Second Edition.

Dundee, June 5, 1835.



**TABLE OF PHRENOLOGICAL ORGANS ;
THEIR USES AND ABUSES, AND THE EFFECTS OF THEIR BEING
DEFECTIVELY DEVELOPED.**

ORDER I. FEELINGS.

GENUS I. PROPENSITIES COMMON TO MAN AND THE LOWER ANIMALS.

The love of Life. The desire for Food and Drink : Use—nutrition : Abuses—gluttony
and drunkenness.

Names and uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
1. Amativeness—Love between the sexes.	Libidinousness.	Disregard or dislike of the other sex.
2. Philoprogenitiveness—Love of children.	Indulging and spoiling children.	Disregard or dislike of children.
3. Concentrativeness—Love of permanence of emotions and ideas, and of bringing all the thoughts to bear on one point.	Morbid dwelling on the emotions and ideas, to the neglect of the external world.	Incapacity to fix the mind or to concentrate the thoughts.

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
4. Adhesiveness--Love of friends, attachment, sociality.	Attachment to unworthy objects, injurious attachment.	Regardlessness of friends, attachment weak.
5. Combativeness — Love of contest against danger or difficulty, resistance, courage.	Contentiousness, provocation, insult, war.	Inability to face danger and contend with difficulty.
6. Destructiveness — Love of destroying anything noxious or necessary to be destroyed.	Cruelty, passion, rage, revenge. With No. 5 may lead to injury of others, or even murder.	Want of power to destroy even that which needs destroying.
7. Secretiveness--Love of concealing the thoughts and intentions, reserve. Prudence, if joined with 12.	Low cunning, deceit, duplicity, lying, treachery.	Incapacity to maintain secrecy when necessary ; a tendency to reveal all that is known ; imprudence.
8. Acquisitiveness — Love of acquiring, of accumulating, and possessing articles of utility.	Selfishness, covetousness, avarice. With No. 7 may lead to theft and general dishonesty.	Disinclination to acquire ; improvidence.
9. Constructiveness — Love of constructing useful things.	Constructing things injurious.	Deficient capability to construct.

GENUS 2. SENTIMENTS.

1. *Sentiments common to Man and the Lower Animals.*

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
10. Self-esteem—Love of self, self-respect, dignity.	Self-conceit, pride, disdain, domination, tyranny.	Regardless of self-respect, want of dignity.
11. Love of approbation —Love of others' esteem or praise—love of fame.	Vanity, ambition, envy ; too great thirst for praise ; living on others' opinion.	Regardlessness of praise and of others' opinion.
12. Cautiousness--Love of caution or circumspection. If joined with 7, gives prudence.	Excessive fear, despondency, and melancholy.	Inattention to danger, incautious, precipitate.

2. *Sentiments proper to Man.*

13. Benevolence--Love of doing good or making others happy, kindness, charity.	Profusion, prodigality, too easy and generous.	Indifference to the good and happiness of others.
14. Veneration — Love of that which is deemed great and good, disposing to adore and worship religiously.	Venerating mere antiquated and unworthy objects; superstition, worshipping the ideal.	Indifference to the great and good, and to adoration and worship.

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
15. Firmness—Love of determination and perseverance; giving fixedness of purpose; fortitude.	Stubbornness, infatuation, obstinacy.	Want of decision, irresolution.
16. Conscientiousness—Love of right, justice, and truth.	Tenacious of wrong, if deemed right, and of falsehood, if thought truth.	Disregard of right and wrong, truth and falsehood.
17. Hope—Love of anticipating and looking for future good, faith.	Credulity, unwarrantable expectation. With 17, makes a visionary.	Tendency to doubt and despair.
18. Wonder—Love of the wonderful, the new, and extraordinary, and of dwelling on things unseen.	Eagerness for the marvellous and the extravagant; and with 10, fanatical.	Disregard of the truly wonderful.
19. Ideality—Love of the beautiful, the splendid, and sublime; the poetical, the perfect.	Romantic, absurdity, living in an ideal world.	Carelessness about the beautiful and sublime, grossness.
21. Wit—Love of observing discrepancies and congruities.	Turning everything to ridicule. With No. 6, mischievous tricks and satire.	Inattention to discrepancy and congruity.
20. Imitation—Love of imitating, or copying either manners or nature.	Mimicry of others' defects, or buffoonery.	Incapacity to imitate.

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INTELLECTUAL FACULTIES.

GENUS 1. EXTERNAL SENSES—SEEING, HEARING, FEELING, TASTING, SMELLING.

GENUS 2. INTELLECTUAL FACULTIES, WHICH PERCEIVE EXISTENCE.

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
22. Individuality—Perceives simple facts and existences.	Over-anxiety about facts to the neglect of reasoning—idle curiosity.	Small power to acquire facts.
23. Form—Perceives form.	More solicitous about forms than their uses.	Indifferent at discriminating form.
24. Size—Perceives size and dimension.	The same of size as of form.	Same of size as of form.
25. Weight—Perceives weight and momentum.	The same of weight as last two.	Same as last two.
26. Colouring—Perceives colour.	The same of colour as last three.	Same as last three.

GENUS 3. INTELLECTUAL FACULTIES, WHICH PERCEIVE THE RELATION OF EXTERNAL OBJECTS.

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
27. Locality—Perceives space and relative position.	Too great a devotedness to mere localities.	Incapacity to find places and positions.

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
28. Number—Perceives the relations of numbers.	Sacrificing higher objects to mere calculation.	Inability to calculate numbers.
29. Order—Perceives relative arrangement.	Too sensitive to a want of order—finical.	Inattention to orderly arrangement.
30. Eventuality—Perceives the relation of events.	Given up to the study of events and idle story-telling.	Disregardful of events.
31. Time—Perceives duration.	Too scrupulous about time.	Defective at measuring time.
32. Tune—Perceives melody.	Given up wholly to music.	Small power for music.
33. Language—Perceives the signs of thought or words, and employs them freely.	Dealing chiefly in words—given to logomachy.	Difficulty in clothing the ideas in words.

GENUS 4. REFLECTIVE FACULTIES, WHICH COMPARE, DISCRIMINATE, AND JUDGE.

Names and Uses of Organs.	Abuses of Organs.	Effects of Deficient Organs.
34. Comparison—Reflects on analogies, resemblances, and the conditions of things.	Too anxious about analogies.	Regardless of analogy.
35. Causality—Reflects on cause and effect, and traces their connexion.	Too speculative and metaphysical.	Neglectful of the causes of effects and of logical reasoning.

24, 25, 26, 29, and 28, are indicated on the figure by the dots beginning at the root of the nose.

If the first column be read from top to bottom through the whole Table, it will be seen that the uses of the organs are all good—highly important—absolutely necessary: But, if the second column be read in the same manner, it will be perceived that the abuses of the organs produce all the crimes known among men; while, reading the third column wholly by itself, will show that deficient organs, even those that may be most awfully misapplied, are by no means to be desired. The deficiency would not be an improvement. Upon these principles the following lectures proceed. Self-esteem, Love of Approbation, and Cautiousness, are admitted into the second lecture, although they are semi-animal, because they have in their uses a decided moral tendency. By looking at the uses and abuses of Veneration, Hope, and Wonder, it will be found that they may either exalt to high-toned religion, or debase to grovelling superstition—belief in prodigies, magic, ghosts, and all kinds of absurdities; and even Conscientiousness may, when joined with these in its abused state, aid the delusion and swell the evils. The *abuses* of the organs only are sins; and from these sins the majority of human miseries flow. To use the organs aright is of course to avoid transgression and to escape suffering; and this again is to be virtuous and happy. In the hope of promoting this object, the science exhibited in this tabular view and the Christian religion are here associated under the appellation “Christian Phrenology.”

CHRISTIAN PHRENOLOGY.

ANIMAL PROPENSITIES.

COLOSSIANS III. 5—10.

“Mortify, therefore, your members, which are upon the earth,—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things’ sake the wrath of God cometh on the children of disobedience;—in the which ye also walked some time, when ye lived in them. But now ye also put off all these,—anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man; which is renewed in knowledge, after the image of him that created him.”

By some it is affirmed that man is half brute half demon: By others it is asserted that man is but a little lower than the angels. Those who maintain the first opinion, conceive that human beings must, as the result of their nature, feel like beasts and act like furies. Those who cherish the second opinion, think that rational creatures, when they are using—not abusing—their natural powers, must both feel and act as beings who occupy an elevated position in the scale of existences. Whence springs this difference? Why is man “in doubt to deem himself a god or beast?” The difference of opinion arises from defective views of man’s nature, taken as a whole. The doubt owes its existence to the too common practice of

looking at one time only upon the animal propensities of man, when these have been terribly abused and awfully misemployed; and, at another time, viewing only the moral sentiments and intellectual faculties of man when these have been well-trained and wisely directed. Under one aspect, man does seem a demon; under the other, he appears a god.

When man acts as an animal who possesses intelligence, only to ramify and augment the force of the mere propensities, then, indeed, the course he pursues is marked by crime and misery, and his dwelling-place is the abode of woe. But when man acts as a moral and intellectual being, who possesses animal propensities only to employ them as powerful stimulants to his higher faculties, then is his path-way strewn with blessings and his home is the residence of peace. To be acquainted, then, with the functions, the influences, and modes of rightly employing the various mental powers, must be of all things the most important. Man's present interests depend upon this knowledge. Man's advancement in moral and intellectual culture depends upon it; and upon this knowledge depends his future destiny.

How can a man rightly employ his powers unless he knows what powers he possesses? How can he improve unless he understands the method? How can he guard his weaknesses unless he is aware of them? or put forth his strength unless he is acquainted with its nature and extent? Without a knowledge of *self*, all other knowledge loses its chief value. The external world presents its highest forms of beauty only to that eye which knows how to view them. The material creation gives its purest pleasures only to that mind which knows how to feel them. The more knowledge a person has of himself, the more does he know of the capabilities which surrounding nature possesses of furnishing him with enjoyment. "The proper study of mankind is man." Void of the knowledge which this study brings, we could not with certainty affirm that Christianity is adapted to the nature and wants of man. If we really know that the Christian system is just fitted to our faculties and condition, we must understand what

those faculties and that condition are. I fear, comparatively few even among professing Christians have this knowledge. And this I take to be the chief reason why Christianity is so imperfectly understood and so feebly and inefficiently applied. Man is supposed to be a totally different creature from that which he really is; and then Christianity is imagined to have in view the accomplishment of objects the very reverse of those for which it is designed. It is conceived that a human being can never act righteously and become holy unless his nature undergo a miraculous change; and then Christianity is viewed as a mysterious power for working this miracle. To take the religion of Christ, and apply it to its uses, as other gifts of God are accepted and employed, is thought to be beyond the natural capabilities of man. Instead of laying hold of the gospel, man is to wait till the gospel lays hold of him. To attempt to save himself is deemed an unpardonable sin. A man may feed and clothe his body—he may preserve his health, and even raise himself high into the regions of science and mental culture—by the voluntary use of the means which his Creator has supplied. But he must not, on pain of eternal perdition, think of voluntarily feeding his soul with “the bread which came down from Heaven,” and exalting himself by Christianity to holiness and endless happiness. Surely this must be a great mistake. Its effects are obviously evil. Men wait for influences from without, which should proceed from within. By this error, I much fear, multitudes are wholly deprived of those inestimable blessings of our Lord’s teachings which they might otherwise enjoy. I would guard you against it.

Let us then examine the New Testament representation of man’s nature. We do not confine ourselves to this part of the Bible, because we disesteem or undervalue the Old Testament: It is simply because, on the present occasion, we desire to ascertain what Jesus and his Apostles taught respecting the mental powers of man. We wish to know what were their doctrines on the animal propensities, the moral sentiments, and the intellectual faculties. What do they say of

the human mind? This will be the subject of inquiry in this and two succeeding lectures.

I. They teach that man has animal propensities; and that from these chiefly sin springs. These are spoken of as *deeds of the flesh, inordinate affection, carnal mind, evil concupiscence, covetousness, lust, anger, wrath, malice*. All these are fruits of the animal propensities, or the inferior powers of human nature. Those who manifest such fruits are said to be “in the flesh,” to “live in sin,” “to be carnally-minded, and therefore at enmity against God.” “They are not subject to the law of God.” They yield “their members servants to uncleanness and iniquity.” They are “brought into captivity to the law of sin, which is in their members.” They are the bond-slaves of their own ungoverned, unholy desires. Now, this is precisely accordant with the views of man’s nature which are given by that system of mental philosophy with which we desire to compare Christianity. According to Phrenology, man’s animal propensities are the powers by which he is chiefly led astray.* But how? These propensities are possessed by irrational creatures, and yet they do not sin against God. Why then does man?—Just because he is a rational being. The beasts of the field can employ their propensities only in one way. That way is natural. The natural use of a power is proper, necessary, right. Were man to employ his animal propensities naturally, he would no more make his members the servants of sin than do the birds of the air, the fish of the sea, and the inhabitants of the forest. But man’s rational powers enable him to employ his propensities unnaturally. Deprive the greatest sinner in existence of his rational faculties, and leave him in possession of all his animal propensities, and he is not one moment longer held to be a sinner. He cannot sin, because he cannot distinguish between right and wrong. It is reason, then, that enables man to sin. But it is with the animal propensities mostly that sins are committed. Those propensities are the instruments and the

* See Animal Propensities, on Figure and in Table.

power ; but the reasoning faculties alone can direct them to sin. The intellect misemploys the propensities, and then iniquity is the result.

It is upon this principle that infants, idiots, and lunatics, are exempt from the charge and punishment of criminality, although they may do injury to others. They cannot reason ; and therefore they are not accountable for their actions. They may have all the animal propensities, and these may manifest terrible effects ; but the agents are void of reason ; and this is admitted to exonerate them from moral, social, and religious obligations. And both inability and ignorance are made grounds of exemption from condemnation by the Christian system. "If ye were blind," says Jesus, "ye should have no sin." "But sin is not imputed," says Paul, "where there is no law : " "For where no law is, there is no transgression." The religion of Christ does not denounce the animal propensities, nor require their extermination : But it does denounce the misuse of them, and require that they should be properly governed and rightly directed.

II. The Author of Christianity and his Apostles appeal to the animal propensities, as to powers that are in themselves both necessary and good. Without those propensities many of the precepts of the New Testament could not be obeyed. Love of wife, love of offspring, and love of neighbour, friend, and mankind, are enjoined upon the followers of Christ. And yet these various kinds of affection owe their existence far less to the intellectual nature of man than to the animal. Again, Christians are commanded to "fight the good fight," to "war a good warfare," to "contend earnestly for the faith," to "overcome evil with good," to "crucify, mortify, or destroy the deeds of iniquity," to be "wise as serpents," and to "lay up for themselves treasures in Heaven." Now, here are no less than *seven* of the *nine* animal propensities which Phrenology enumerates, called into exercise by the Christian code.* Nor in that code is there anything inimical to the remaining

* See Nos. 1, 2, 4, 5, 6, 7, 8.

two. Respecting each of the animal propensities planted in man, the language of Paul may with strictest propriety be employed. “Every creature of God is good.” And surely no one will dare to maintain that the animal nature of man is not a creature of God. If the Creator did not bestow upon him that nature, who did? And if the animal nature of man be the work of some other being than God, can man be a creature of God?—Assuredly not: He has another Creator. But if he who endowed man with his higher powers, bestowed upon him also the lower, “who art thou, O man! that replest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?” If the animal propensities occasion pain, remember that it was not for this they were made part of the constitution. They were meant to produce pleasure. If they lead to sin, bear carefully in mind that this is not their use. They were intended to be the servants of virtue.* If they are employed as the instruments of self-degradation, keep steadily in view the fact that this is their criminal abuse. They were meant for blessings; but their possessors too often convert them to curses. Their designed end was to minister to human enjoyments; but not unfrequently they are made the agents of human misery. But this does not prove that they are in themselves evils. As well might we conclude that religion is an evil because men have made it an instrument of bigotry and persecution, an engine of crooked state politics, and a pretext for tyranny, wars, and every abomination. Every good may be perverted to an evil. But what does this prove?—That man, as a necessary consequence of his nature, is compelled thus to pervert the gifts of Heaven? Then he cannot be blameworthy. He cannot be a responsible being; he cannot merit punishment. But such conclusions would be as unphilosophical as they are anti-Christian. Jesus teaches the reverse.

III. According to the Christian Scriptures, the animal propensities may be kept within the limits of virtue and religion.

* See their uses, in Table.

It is through these propensities that temptations assail us. Take away the propensities, and you take away temptation. A temptation is a desire—a wish. But a temptation is not a sin. For Jesus “was in all things tempted, as we are, and yet he was without sin.” He never yielded to temptation. He therefore never sinned. To sin is to yield to temptation and transgress a law of God. But God never enacted a law forbidding man to be tempted. Sin, then, is not in the wish, the desire, the temptation involuntarily arising—but in the consent of the mind, and the employment of means to attain the object desired. When that object is unlawful, the consent is sin in thought, the use of means to attain it is sin in deed. Now, these inordinate affections, these lusts of the flesh, are to be resisted. Let us hear the language of Scripture.

“Mortify the deeds of the body.” “Let not sin reign in your members.” “Lay aside filthiness, malice, guile, sin.” “Yield your members servants to righteousness.” “Be transformed by the renewing of your mind.” “Grow in grace.” “Every man is tempted when he is drawn away of his own lust, and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.” “Abstain from all appearance of evil.” “They that are Christ’s have crucified the flesh.” And Jesus adds, “He that will be my disciple, let him deny himself and take up his cross and follow me.” Upon no other supposition than that man has the necessary power to resist temptation, overcome sin, and direct aright his animal propensities, can language like this have any obvious meaning. And yet it is the current language of the New Testament. Could Jesus require from his disciples that which they did not possess? Could he command them to do that for which they had no power? Could he tell them to learn of him, when he knew they were utterly incapable of doing so?—Impossible. Yet Jesus knew what was in man. He must therefore have known that man was capable of doing whatsoever he commanded. He must have known that his teachings were adapted to the nature of the beings to whom those teachings were offered.

Man, then, can resist sin. He can prevent its reign in his members. He can lay aside evil. He can become renewed, transformed in the spirit of his mind. He can deny himself: In other words—he can restrain, regulate, and direct his animal propensities, so as to prevent their excess and interdict their transgression of the laws of God. He who does this mortifies the deeds of the body—denies his animal self—that self which alone is to be denied overcomes temptation and fights a good fight. And these principles of Christianity perfectly accord with the views taken of mind by the science of Phrenology. That system of mental philosophy shows that the animal propensities not only *may* be governed by the moral sentiments and the intellectual powers, but *must* be so governed, or the individual will by their wild excesses violate the laws of his Creator and become obnoxious to their penalties.*

IV. But the Christian Scriptures assure us that to govern the animal propensities, and thereby overcome temptation and sin, is to attain virtue and religion. Were there no temptation, this could not be a state of probation. Trial and discipline can take place only in a condition where the individuals who are probationers are at liberty to do wrong. Were they exposed to no dangers they could have nothing to defend. If no allurements assailed them they would have nothing to resist. If they were never tempted they could never overcome. A man placed on an island where there was no human being but himself could not steal, cheat, or injure his fellow-man. But there would be nothing virtuous and praiseworthy in his abstinence. He could not do otherwise. He finds no opportunity—he feels no temptation—he has no allurements to resist. As far as honesty and justice are concerned he is not in a state of trial. He cannot while he remains alone earn the character of an honest and just man. “To him that overcometh,” says our Lord, “will I grant to sit with me in my throne, even as I also overcame, and am

* See the Abuses of the Organs, in Table.

set down with my Father in his throne." "My brethren," says James, "count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience." "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." He who overcomes the most temptation achieves the most splendid moral victories; he shall wear the brightest crown and be seated on the most glorious throne. To such a conqueror of self, the most successful leader of armies and fleets can bear no comparison. All the martial and naval conquests on record combined in one, would be an infinitely less pleasing sight in the view of Heaven, than the single conquest obtained by him who subdues his own animal propensities, and compels them to obey at all times his higher powers. This is the victor whose brow shall be garlanded with an imperishable wreath of glory—whose name shall be written on the eternal scroll of God, and whose triumph shall be celebrated in Heaven.

And, that man is constituted upon the principle which requires the moral and intellectual powers to assume supreme control over the animal propensities, is as essentially a fundamental doctrine of Phrenology as it is of Christianity. On this point they both speak one language. Each says that he who is held in chains by his blind unreasoning appetites is the most miserable of slaves. Both affirm that he who is completely master of his propensities enjoys the sweetest, dearest, liberty. He is emancipated from the thralldom of vice, because his members are in subjection. And, although the Creator has made men to differ, and has bestowed upon one ten talents, and upon another only one, yet, according to both systems now before us, every one is required by his own good to employ diligently and improve carefully the powers and faculties which he holds. They are a trust—they will have to be accounted for. Neglect and abuse will meet with punishment. Attention and improvement will obtain reward. We close with three remarks.

1. According to these views, man is to be rendered reli-

gious, not by the destruction, but by the direction of the animal propensities. Take away man's power to sin, and his innocence is involuntary. And involuntary innocence is no more of the nature of religion than is our breathing. "True religion before God the Father" is to do deeds of charity when an opposite course might have been pursued; and to "keep unspotted from the world" when there might have been a yielding to corruption. The new birth required—the new creation proposed to be effected by Christianity—is nowhere said to mean the annihilation of the animal nature of man. Man is a new creature when he has been changed from that state in which his higher powers were slaves of his lower, to that in which his propensities are the servants of his moral and intellectual faculties. This is putting off the old man. This is putting on the new man. But this is not putting off the animal nature, and putting on some other nature. The most religious man on earth has still the very same animal propensities as he possessed before he became religious, but he employs them differently. He uses them aright; and he now finds them too good to wish to have them eradicated; he turns them to the most account, and thanks God that he possesses them.

2. Christianity and Phrenology both represent sin as a voluntary act of man, not as an essential constituent of the mind,—it is that which may be avoided. To turn men away from iniquity was the great object of our Saviour's mission. "Go, and sin no more," said Jesus to the woman who stood before him charged with adultery. And yet he sent her away with the same nature and powers as she had when the crime was committed. He neither allowed her to suppose that sin was involuntary and unavoidable, nor undertook to work such a change in her nature as would render her incapable of sinning and compel her to obey his injunction. Were sin a law of man's nature, then sinning would be obeying that law; and obedience, when free, is virtue; and every act that is not free is neither virtuous nor vicious. But sin, we are told, is non-obedience or transgression of the law. It

is a violation of a known principle of right, by a being possessed of the power to have acted in accordance with that principle, and to have performed the right. Sin, then, is a stain on the mind, but it may be washed away. It is a foul blot, but it may be cleansed. Christ has supplied the best means for putting away sin, and Phrenology is a practical application of those means.

3. Both Christianity and Phrenology forbid us to view man's nature as a mixture of brute and demon. They who are become half brute half demon are said to be "without natural affection," and to be "given up to vile affections." "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness." They are "men of corrupt minds." They are in an unnatural state. They are degraded, debased, and "gone out of the way." But, while we may point to them as melancholy proofs of what human beings may become, we must not point to them as evidences of what human nature in its essence and constitution is. We might as justly adduce Socrates, Newton, and Howard, as proofs that the nature of every man is wise, and good, and great, as hold up Nero, King Henry the Eighth, and Judge Jeffreys, as evidences that the nature of every man is base, cruel, and depraved. To place the crimes of men to the account of an uncontrollably sinful nature, is to exculpate them from blame. It is more: It is asserting that man is unimprovable. It is condemning all plans and attempts which aim at exalting the human mind. It is pronouncing all human means unavailing to elevate the human character. It is representing a human being as too worthless, despicable, and vile, to be the object of virtuous affection. Let man be the loathsome reptile that he is sometimes supposed, and he is unworthy of regard, undeserving of respect, and utterly destitute of any claims upon the laws of benevolence and truth. Then, duty to each other men cannot owe. Beings who were compounded of only brute propensities and demon hate, worked up to a nature radically and universally depraved, must in-

variably act as demon-brutes. But is this the case? Are our social, scientific, charitable, and religious institutions, proofs that we are demon-brutes? Whenever a man sincerely laments that the human race is nothing but beast and demon, his own lament demonstrates that his views are false. He is not himself a demon-beast; for, if he were, no such lamentation could escape him.

Does the tiger lament his own fierceness, or the serpent mourn over his degradation and poison? And as impossible would it be for man—for any man—to sigh for human nature, if the nature of every human being were brutified and demonized. The good man's sighs over sin prove that he is not all sin. Man has indeed an animal nature, but he has also an intellectual nature. When the former absorbs the latter—when the mind, or soul, is swallowed up in mere sense—then truly man becomes an awful offender. His enormities are terrible. He would then disgrace the beasts, and perhaps even dishonour demons. But, when the animal part of man is purified by man's moral sentiments and absorbed by his intellectual faculties, then is it manifest that there is a noble "spirit in man, and the inspiration of the Almighty giveth him understanding." "His deeds then are wrought in the love of God and man:" "He then evinceth the same mind which was also in Christ:" And then he gives forth evidence that "God hath made him but a little lower than the angels, and hath crowned him with glory and honour."

Such, my friends, are the powerful motives, the thrilling encouragements given you to act upon the advice of Paul, and to obey the commandments of Christ. You see that your animal propensities are good if not abused—you perceive that their misuse is sin and misery, an offence against God, and an injury inflicted upon yourselves. You find that Christianity is adapted to your nature, if you will apply it; and you discover that your nature is formed for a moral and intellectual training. He who is the light of the world, the way, the truth, and the life, is the instructor and guide which you need. Keep full in view, then, the elements of your own nature. Remember the

dangers to which your animal propensities expose you. Accept the means offered for your defence ; and, when you possess them, hold them firmly and employ them wisely. Then will you avoid the evil, secure the good, exalt your mind, refine your heart, and be making ready to quit “the earthly house of this tabernacle,” and become inhabitants of that “house not made with hands, eternal in the Heavens.”

MORAL SENTIMENTS.

ROMANS VII. 22, 23.

“For I delight in the law of God, after the inward man ; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”

By the “members,” we are doubtless to understand the animal propensities. By “the law of sin which is in the members,” is signified the tendency of the animal propensities to lead astray ; and, when they do lead astray, sin and misery follow in their divergent course. To restrain their aberrations, and to keep them in that straight path along which they may lawfully proceed, and which conducts them to innocent gratification and innoxious pleasures, they need controlling power and guiding aid. Where are these to be found ? In the gospel, it is replied. There is grace to help in every time of need—there is aid for the weak—there is comfort for the sighing—there is rest for the weary. All who enter the strait gate and pursue the narrow way will resist temptation and be preserved from sin. True : But still another inquiry presses itself on our attention : Are there any natural faculties in man, through whose instrumentality these means are applied ? While Christianity speaks of the carnal or fleshly mind, of inordinate affection, evil concupiscence, and worldly lusts, does

it recognize any powers in man by which the merely sensual appetites may be preserved from sinful and injurious excess? To these, and all similar questions, Paul, in the words before us, supplies a satisfactory answer. "I delight in the law of God, after the inward man," and the sin of my members is against the law of my mind. There are, then, in man, natural principles opposed to sin. There is an inward man that delights in the law of God. There is a law of the mind which wars against the excesses of the animal propensities. It is only by warring against this "inward man," and "the law of the mind," and overcoming them, that the inordinate affections of the flesh can gain their ends and riot in criminality. And it is therefore to these natural faculties of man that Christianity applies herself in order to oppose iniquity. These faculties she offers to aid in their war against the encroachments and domination of the members. And she gives the most solemn assurance, that, if her assistance be accepted and her advice received, the inward man shall be renewed, day by day, with giant strength, to "fight the good fight," to "mortify the deeds of unrighteousness," and to achieve a series of splendid conquests, which shall conduct to a firm and lasting dominion.

What, then, is the inward man or law of the mind, of which the Apostle speaks, and through which Christianity seeks to resist and destroy iniquity?—the moral sentiments. Of these Phrenology enumerates ten or twelve,* and they may be said to be designed to lead to the due performance of duties to self, duties to others, and duties to God.

1. Duties to self. The moral sentiments more immediately engaged in the discharge of these duties are termed Self-esteem, Love of Approbation, and Cautiousness. Self-respect is the only stepping-stone to Self-exaltation. It is an essential ingredient in the regard which is had by man to his own character—it is the basis of all true honour, dignity, and moral greatness. It is that which exalts the mind above

* See Table,—Moral Sentiments.

meanness, servility, and baseness; and raises it to the noble elevation where it sees its own worth and perceives its connexion with the moral creation of God. It is that sentiment which says, by the mouth of Paul, man is "the temple of the living God;" which affirms, through Jesus, that rational beings are the children of a Heavenly Father, designed to become inhabitants of mansions in the sky, and to wear the image and share the glory and kingdom of Christ. And such Self-respect was personally exhibited in the character of Jesus.

And this sentiment stands most intimately connected with the desire to obtain the approbation of others. And no wish of the human breast is more worthy than that which is most eager to obtain a good name and to deserve it. The esteem, and even the praise, of our fellow-men, may be legitimately desired and virtuously sought. To seek this esteem and praise was the object to which Jesus desired to stimulate his followers, when he said, "He that humbleth himself shall be exalted;" "and, when thou art bidden to a feast, take the lower seat, and when he who bade thee comes in, he will say, friend, go up higher; then shalt thou have worship of them that sit at meat with thee." Not only, then, may a man labour honestly to secure the good opinion of others, but it is a duty which he owes to himself so to do. His influence in society depends upon it. His own happiness depends upon it. How can he be happy who is an object of dislike to all who know him? There is but one way for such a one to escape from the self-tormenting thoughts which the knowledge of being generally disesteemed is calculated to excite, that is—to be void of Self-respect. But then, what a pitiably-degraded being must he be who neither respects himself nor possesses the respect of others! How immeasurably removed from him who has both!

It is, however, obvious, that both Self-respect and the esteem of others require the conjoint operations of Cautionness. This sentiment acts as a truly valuable guard. "Watch," says our Lord, "and what I say, I say unto all, Watch." Care, circumspection, and even fear of doing wrong, are very fre-

quently enjoined by the Christian Scriptures. "Use all diligence," says an Apostle, "to make your calling and election sure." But this diligence, watchfulness, and fear of indulging criminality, must depend chiefly upon the amount of caution exerted. So, then, these moral sentiments must coöperate in the performance of those duties by the discharge of which alone it is that man can secure the good opinion of those around, and attain the glorious eminence of Self-respect. These are sections of the law of the mind: These are integral parts of the inward man: These are the instruments by which Christianity would work the works that duties to self require. Nor without these natural powers could Christianity accomplish the objects whereunto it is sent. The gospel cannot beget Self-respect and the desire of others' esteem in grovelling swine; they have not the necessary natural sentiments; and the teachings of our Lord do not profess to lessen or augment the number of the natural powers of any created beings. The sole object of those teachings is to direct the natural powers aright. To birds and beasts the New Testament is not addressed, for the simple reason, that they can neither see nor feel that it is "the wisdom of God and the power of God." And, to human beings totally devoid of the moral sentiments, it could no more apply as a guard, a guide, and stimulant to the discharge of duty and the attainment of excellence, than it can apply for these purposes to the terrific king of the forest. Its applicability arises from the existence of the powers, and the existence of the powers constitutes the applicability.

2. There are next to be considered moral sentiments, which are principal instruments in the discharge of the duties that an individual owes to others. These are termed Conscientiousness and Benevolence.* Among the most frequently-repeated and solemnly-enjoined duties of a Christian, are those of kindness, forgiveness, honesty, justice, and brotherly love. "Above all things," says Paul, "put on charity." "Love is

* See Table.

the fulfilling of the law." "Whatsoever ye would that men should do unto you," says Jesus, "do ye even so to them ;" "for by this shall it be known that ye are my disciples, if ye have love one towards another." And all such appeals are made to the natural sentiments of justice and benevolence. Christian love is benevolence. In vain would the gospel call upon man to love his fellow-man, and seek to do him good, unless God had planted in human nature powers to answer the call. An echo from vacuity might as easily be obtained as a response to the most thrilling language of Christian benevolence, from that breast in which no corresponding sentiment had a place. And, if Christianity requires the existence of those very powers of the mind which the mental philosophy under our consideration propounds, then these two systems are formed to accord. The New Testament commands the performance of that which could not be done without the organs before-named. Void of Conscientiousness, man would have no self-directing sentiment of justice. He might abstain from certain deeds, from the mere dread of punishment—he might perform other deeds, from the apprehension that suffering will be the consequence of neglect: But creatures possessing neither reason nor conscience do the same. He who does some good to another, under the compulsory power of dreaded punishment, if the deed be omitted, or a contrary one be done, is actuated by no higher a principle than that which influences the mastiff. In such a deed there can be nothing praiseworthy. To force the performance of actions is to render them involuntary ; but to extort from men involuntary actions, the gospel does not put forth its power—to reward them it does not promise. When, then, Christianity enjoins the discharge of moral duties, and promises obedience rewards, it not only recognizes the existence of the necessary moral powers, but affirms that those powers may be and must be rightly and efficiently employed.

3. The third class of sentiments are those which are the principal instruments in the discharge of the duties which man owes to God. These are termed Veneration, Hope, Wonder,

and Ideality.* And constantly do Christ and his Apostles call for the exercise of each of these sentiments of the human mind. All that is great and wise and good is ascribed to the Father in Heaven, that he may be venerated—all that can inspire confidence and trust is attributed to him, that man's faith and hope in God may be strong—and all that is marvellous, stupendous, sublime, is declared to pertain to him, that men may wonder, praise, and adore. But, without the organs just named, men could neither venerate, nor hope in, nor adore their Creator. There must be in man the chords which vibrate to the tones of religion, or even the master's hand could not educe them. A human being who has placed himself under the entire management of Christianity assumes a new aspect, and gives forth to the circle around him a thrilling harmony which he had never before yielded. But it is just as a musical instrument sends forth new melodies in obedience to the highly-skilful fingers of the performer. The instrument is new, because it is under the influence of a new power ; but its natural constitution remains unchanged ; its tones can never exceed, much less oppose its nature. And so of man. But man has this advantage—he is a self-acting instrument. He who renders no praise and adoration to his God must be either an instrument unattuned, or acted upon by unskilful hands. But the requisites for the moral melody are there, and man may allow them to be called forth. Every human mind, not physically malformed or diseased, has, according to Phrenology, all the organs in question in a higher or lower degree. And does not Christianity say the same ? Why else does it call upon every man to employ them ? Why else does it command every one to have the mind of Christ, and to hope in Heaven, and to adore the eternal King ? But we must now mention two of the moral sentiments which lend their aid alike to each of the classes which have been named, and assist in the discharge of every duty. These are, Firmness and Imitation.* To resist the evil and pursue the good, these are

* See Table.

indispensable. When Jesus tells his disciples to “take up the cross and follow him,” not “fearing those who can kill the body,”—and when Paul says, “Be not shaken in mind ;” “stand fast, quit ye like men, be strong,”—they recognize the power called Firmness. And, when Christ calls upon men to learn of him and copy his example, he teaches the existence of the power of Imitation. Firmness of purpose, moral daring, and a constant employment of the imitative power, upon that which is worthy to be copied, are demanded by every promise and prospect of the gospel. Without them no Christian excellence is to be attained—no Christian reward to be secured.

Let us now see how our comparison of the principles of the two systems stands. The one teaches that there are certain natural moral sentiments, which are elementary constituents of the human mind ; the other appeals to these sentiments as to things which actually exist in man. By one it is asserted that these sentiments, rightly directed, will lead to the discharge of individual, relative, and religious duties ; by the other it is affirmed that man must employ those powers to do as he would be done unto,—to serve his God, and to work out his salvation. One system teaches that human beings are constituted moral agents ; the other treats them as such. Every page of man’s history proves his possession of those moral powers. Every page of the New Testament addresses itself to them. Too often have they been most wofully neglected, misapplied, enfeebled, and debased. But was there ever upon earth a people devoid of the sentiments of right and wrong, honour and dishonour ? Did ever a people exist who evinced no sentiments of wonder and veneration towards things stupendous and a power superhuman ? The religion of the most superstitious is evidence of some natural powers in man which prompt to the adoration of superior objects ; the grossest idolatry must be the effect of some mental cause. What is it ? From the animal propensities alone it could not possibly proceed. Were man reduced to the condition of the ourang-outang, he would not then be a worshipper of even an idol. Paganism, under its most disgusting forms, still points up to

mental powers which in their nature must be good and noble, and in their designed use most salutary. The worshippers of Boodh in India, of Fo in China, and of Lama in Thibet, evince the very same mental sentiments as those which are manifested by the worshippers of the only true God. Only change the object of worship and the truth of this position will be demonstrated. The inhabitants of India, China, and Thibet, might worship the Christian's God without undergoing a change of nature ; and any people might exchange an inferior code of morals and religion for one that was better, without exchanging a single power of the mind for some other.

The law of the mind—the inward man—is essentially the same, notwithstanding the endless changes that may take place in the individual's modes of applying that law. The grand differences are those on the one hand in which the moral sentiments and intellectual faculties are held captives by the domination of the animal propensities, and those on the other in which the animal propensities are under the complete control of the moral and intellectual powers. These are the extremes. The former is the lowest degradation and wretchedness—the latter is the highest exaltation and peace. Between these extremes are ranged all other grades of human character. And why are human characters thus diversified ? There are two grand causes—constitutional or natural differences, and the differences produced by art or training. By a natural difference is not meant that one man has no moral sentiments and another has no animal propensities. Were this the case, the former would be a purely moral being without any training. To temptation he would be a total stranger. There would be no warring of his members against the law of his mind. For him to sin would be impossible. To such a one this life would be no state of trial. He would not be a probationer on earth. His virtue would be necessary, unavoidable, non-meritorious. But the latter individual would be a purely animal being, even though he should have received the utmost amount of the best possible training. No temptation would he be able to resist. There could be no

war of his inward man against his members. For him to be virtuous would be impossible. His crimes against others would be necessary, and therefore blameless. His life then could not be a condition of moral discipline and education. Natural or constitutional differences, then, cannot go to these extremes, if every rational being is a moral agent, exposed to temptation, liable to sin, and designed to attain holiness by resistance.

Still there are countless differences in the natural constitution of human beings. Not that the elementary faculties are radically dissimilar; but their modifications are not precisely alike in any two individuals of the race; and the differences are incalculably extended by art or training. Although education neither creates nor destroys a mental power, yet it orders the organs of the mind,—stimulating some, checking others, and bringing out to the best advantage those energies which are possessed and which it is most desirable to call into operation. Christianity, accordingly, is a system of education. For the training of man is it designed. Its object is to make the greatest possible difference in the characters of those who are trained in its school from those who have been trained in schools of vice; and this education, improvement, exaltation of man, Christianity proposes to effect in perfect accordance with the laws of man's nature. Attention to three unquestionable facts will bring conviction to the mind that this is a great truth.

1. Man is made for moral conflict. The inward man—the moral sentiments—must necessarily delight in the law of God: But the animal propensities are constantly tending to stray from that law and act in opposition to it,—in other words, each function of the mind seeks gratification; but that which would please one organ would not unfrequently pain another. To gratify an animal propensity is very often to offend a moral sentiment. The member and the mind are at issue. There must be a war; and one must triumph and the other be vanquished. If the animal propensity be victor, then the moral sentiments are brought into captivity to the law of sin;

but if the inward man achieve the victory, then the propensities are made subject to the law of the mind, the deeds of the flesh are mortified, and the law of God is obeyed. And to teach men how to conduct this warfare to a glorious issue, Jesus came. He was tempted, and yet triumphed. He gave an example. He showed by what means the good soldier, who has enlisted in the cause of truth, self-purification, holiness, may insure success upon success till his conquests are complete and his rewards are made certain. Thus, the Christian may become more than a conqueror through Christ, who loved him; and thus our first fact proves, that human training, by Christian principles, is proposed by the religion of the Messiah to be conducted in strict accordance with the laws of the mind.

2. Christianity is completely adapted to the moral sentiments of man. Were it otherwise, the New Testament would be a useless book. We may say that the teachings of Jesus are opposed to the excesses of the appetites. In this assertion we do not maintain that religion and man's nature are opposed. On the contrary, it is to affirm that there is some principle in the human mind to which those teachings appeal against the inordinate affections, the evil concupiscence, and the lusts of the flesh. But, were we to say that the doctrines of our Lord are opposed to the moral sentiments of man, that would be tantamount to asserting that the inward man, the law of the mind, and Christianity, are natural, inveterate, implacable enemies. In this case, Christianity cannot be aiming to purify and direct human nature; but to punish and destroy it. But is it so? Does Jesus make war with man's whole nature, his moral sentiments, and intellectual faculties included, or only with the criminal indulgences of the animal powers? Does he say that he came to destroy man's natural sentiments of Benevolence, Veneration, Hope, and Conscientiousness? Does he affirm that his object was to eradicate from the human mind the powers of desiring, feeling, and reasoning? Did he say that a man must deny himself the use of his moral and intellectual powers, to become his

disciple? The bare putting of these questions is refutation in overflowing abundance of the supposition, were it possible to entertain it, that Jesus came to destroy human nature. Had he said anything like this, then it could not be true that he came to call sinners to repentance,—to enlighten, purify, and save. His work would have been to remodel the animal, moral, and intellectual powers of man—to change human beings to something not human—to take away the very capability to err and sin. But Christianity is addressed to man, as man; it recognizes his powers; it points out his dangers; it tells him what are his moral wants; it offers abundantly to supply them. And thus our second fact proves that Christianity is designed to educate man in exact conformity with the laws of the human mind.

3. Christianity manifests itself only through the moral sentiments. The evidence of its truth is presented to the intellectual faculties; but the evidence of its vitality, power to purify and exalt, and efficacy to give hope, peace, joy, can be made known only through the moral sentiments. When it is said that “religion plays round the head, but comes not near the heart,” the meaning is, that its truths are believed but its influences are not felt. The head is another name for the intellectual faculties—the heart is another term for the affections; * and the perceptive and reflective powers, which are designated the reason, or the head, may be exercised upon the evidences for the truth of Christianity, till a firm conviction is obtained that it is from God, and worthy of all acceptance. But the moral sentiments may still remain unaided and the animal propensities uncontrolled. Christianity, however, is designed for the heart; for this purpose does it appeal to the head. It would prove itself true, that it might be permitted to exert its power. It would convince the reason that it is from Heaven, in order to be allowed to take up its abode in the soul. It would persuade men to believe that Jesus was a messenger from the moral Governor of the uni-

* See Propensities, Sentiments, and Intellect, in Table.

verse, that his message might be received by the moral sentiments of man ; and thus does it seek to pour all its influences into the inward man, and give all its heavenly aids to that law of the mind which opposes the law of sin. It aims to heighten Self-respect, and stimulate to the careful discharge of all duties connected with self. It labours to strengthen Conscience and Benevolence, and move to the zealous performance of all duties arising out of social connexions. It endeavours to invigorate Veneration, Hope, and the sentiment of Beauty and Sublimity, and excite to the most religious observance of all the sacred duties which man owes to his God. And thus our third fact demonstrates that Christianity is a system of education most rigidly in accordance with the laws of man's mind. Nor could it be otherwise, if the doctrines of the New Testament and the mental principles are both from the same unerring wisdom and boundless love. Admit that God constituted the human mind, and communicated through Christ to that mind a revelation of his will, and it inevitably follows that they cannot be essentially inimical to each other. They must in their nature harmonize. In the operations of some of the powers of the mind, hostility to the principles of Christianity is indeed too often manifested ; and this was the very circumstance that rendered the gospel necessary. Had man never been led astray by his animal propensities, Jesus and his teachings had never been needed. But, if man had been left without moral powers, through whose instrumentality the abuses of the inferior functions might be corrected, Christ and Christianity would have been utterly useless. The moral and religious principles of the New Testament are needed by a being liable to err and sin ; and they are of the utmost value, the highest use, to one who has within him powers which, if duly trained and properly employed, will be efficient in the performance of moral and religious duties.

We close with two remarks.

1. To deny the existence of natural moral powers, is to refute experience and Christianity. The moral and religious sentiments have been, in numberless instances, very clearly dis-

played by those to whom the gospel was totally unknown. Of such Paul declares "they were a law to themselves." Many a Heathen is more virtuous than many a professing Christian; but let not this be supposed to be disparaging to Christianity. All have not the spirit of Christ who call themselves his followers—all do not feel the power of Christianity who wear her form. The fault is in the man, not his system. Nor is the fault in man's nature, but in his mode of using it. The doctrines of the New Testament declare themselves able to make men wise, good, holy; but not without men's own exertions, much less in opposition to those exertions. And, that this pledge of ability to ennoble the soul has been redeemed, the testimony of countless multitudes who have been regenerated by the gospel, has proved. But never was an instance furnished of an individual having had moral powers actually created within him, by even Christianity. Religion has indeed been called forth where it had not previously been displayed; but religion is a certain mode of manifesting the existence of some of the moral sentiments, not an evidence that the elementary organs of the mind have been exchanged for others. Besides, all that is styled religion is not that which the name is designed to imply. Some feelings so called are merely animal; some are only fear of punishment, terror at death, and futurity; and some are nothing higher or holier than bigotry and fanaticism: But true Religion dwells among the moral powers, and manifests herself in love.

2. Our second remark is, that, as we find the connexion between the moral sentiments and Christianity so clearly proved, we must conclude that they are designed to act mutually on each other. This is the sum of the present inquiry. Man is a moral agent, exposed to pernicious influences, and direful effects, from the excesses of his animal propensities. Reason and human experience advise him to sustain a conflict against the attempts of those propensities to step over the boundaries within which they may legitimately seek gratification. But Christianity addresses him in plainer terms, and a much more urgent strain: It tells him that loss and

pain, both here and hereafter, will be the result of allowing his moral powers to be reduced to base captivity by blind, clamorous, violent propensities ; and it assures him that gain, and glory, both in this life and that which is to come, shall be the reward of his using all the means within his power to give his moral sentiments the ascendancy, the entire dominion over the law of sin in the members ; and Christianity offers to instruct, to aid, to befriend, in the important work. Only let the aim be mutual, be one ; and not only will the inward man delight in the law of God, but obey it, and secure the invaluable reward which Heaven has promised to the obedient.

INTELLECTUAL FACULTIES.

MATTHEW XIII. 23.

“ He that receiveth the seed into the good ground, is he that heareth the Word and understandeth it ; which also beareth fruit and bringeth forth some an hundredfold, some sixty, some thirty.”

WHAT a plain and momentous statement ! But, alas ! those sayings of Jesus which are at once the most plain and practical, are those which are the least understood and applied. They are overlooked because they are so unadorned and natural ; they are neglected because they appeal to facts so obvious, and enjoin the performance of duties so reasonable. Disputing and dividing about doubtful points, are preferred to the practical application of the plainest principles. Had the single sentence just quoted been seen, felt, and employed in all its simple, majestic beauty, heavenly power, and benignant spirit, by professing Christians in all ages, most of their controversies on the design of Christianity would have been spared, and all their bigotry and persecutions would have been utterly unknown. They could not have required one another to re-

ceive that which could not be understood, if they had acted upon the Saviour's maxim,—that he alone receiveth the seed into good ground who heareth the Word and understandeth it. They could not have expected that all should think and act precisely alike if they had proceeded upon the declaration of Jesus, that, while some of the good ground brought forth fruit a hundredfold, others of the very same description could bring forth only sixty or thirty. Had Christians always recognized the truth, that the soil of the mind, like that of the earth, is diversified in its susceptibilities of production, they had never fallen into the monstrous opinion that they could, by anathemas, hatred, and religious fury, new-model the mental principles, and compel every human mind to yield the same quantity of the same kind of fruit.

But why did they not recognize this truth when their great Master had placed it so fully in their view? Why were Christians ever bigots, fanatics, and persecutors, when they were so positively forbidden to be either, by their exemplar and guide? Because they turned away from plain things, to wander and lose themselves among speculative perplexities. They left the straight and flowery path of truth and love and peace, to pursue the crooked and thorny mazes of error and malice and war. And then they foolishly expected each other to listen attentively to words which they could not possibly understand, and to bring forth fruits which the great Husbandman never required—which the mental soil could never produce. They did not attend to those laws of the mind, of duty, and of religion, to which Jesus so earnestly and so plainly pointed. They looked some other way. They heard some other sounds—they chose some other principles. But, under the influence of these principles, the human mind has been misunderstood, and Christianity has been misapprehended. Both have been woefully misapplied, and the consequences have been awful. From these let us seek to escape; and, to accomplish this object, we must acquire as much knowledge as possible of the capabilities and tendencies of our own mental powers, and of the adaptation of any system of mental improvement

to the nature and necessities of those powers. This has been attempted with the animal propensities and moral sentiments of man, viewed in connexion with Christianity ; and it is hoped that a certain amount of success has attended the undertaking. A similar attempt has now to be made with the intellectual faculties of man, and the Christian system. Are these adapted to each other ? Are they framed for one another ? We think a careful investigation of the principles recognized by Jesus Christ in the passage which has been quoted, will affirmatively and satisfactorily answer the questions.

In these words we have three distinct subjects of consideration : The human understanding, some naturally good ground, and the word or seed that is sown upon it, with the fruit that is yielded. We must endeavour to attach clear ideas to each of these phrases, if we desire to be benefited by the truths which they contain.

1. We have to ascertain what is meant by the human understanding. This necessity arises out of the fact set forth, that he only who understandeth the Word receiveth the seed into good ground. The word “understanding” is the representative of the same idea as the words “reason,” “judgment,” and “head,” when these are employed to signify certain mental powers ; and the powers intended by these expressions are the intellectual faculties. He who, in common language, is said to have the best understanding, judgment, reason, or head, is he who possesses the best intellectual faculties for understanding, reasoning, and judging, and has employed them aright. Of these intellectual faculties, Phrenology enumerates fourteen. Some are designated perceptive and others reflective organs.* The former acquire knowledge—the latter examine its nature, origin, and use. External visible objects make impressions on the mind through the instrumentality of the eye ; sounds act on the mental organs through the ear ; and, by the five bodily senses, all simple

* See Table—Intellectual Faculties.

perceptions are obtained. But it is by the reflection alone that these mere sensations are converted to those ideas which are called an acquaintance with the causes and effects, the relationships and dependencies, of things and events. The whole stock of any individual's knowledge and opinions is made up of a certain number of single ideas. The difference between the knowledge possessed by one person and that held by another is simply the difference in the number and distinctness of those two persons' ideas. Hence the extent of knowledge will be in proportion to the two following circumstances,—the quality of the bodily senses and mental powers, and the manner in which they have been employed. If the five senses and the powers of the mind are both superior, and have been employed in the best possible manner, then the ideas acquired are the most numerous and clear. Such a person has most knowledge. But if the senses and the mental powers are inferior, and have been very defectively trained, then the ideas collected are few and indistinct. Such a person has but little knowledge. The understanding, reason, judgment, or head of the first, would be designated strong, good: That of the latter would be termed weak, bad. Yet each is an understanding.

By the understanding, then, is not meant the same range of powers and the same amount of knowledge. Still there must be the same elementary principles. There must be perceiving faculties, and there must be also reflecting. No being can fully understand a subject unless he is capable of perceiving its various integral parts, their connexions, dependencies, and combinations, in forming a whole. But there are certain subjects which no training can make some persons understand. Painting, Poetry, Sculpture, and even Mathematics, cannot be apprehended by many human minds, into which other subjects find a ready admittance. Their powers of perceiving must therefore differ from those of the painter, the poet, the sculptor, and the mathematician; and this is just the view taken by Phrenology. That mental science teaches, that although each individual has the same number of perceiving and reflecting organs, yet in power and

activity these organs are found to differ in every human being from every other. The understanding, accordingly, cannot possibly be the same on every subject of thought in any two persons in existence. Still there are some subjects which every rational being can understand. They can perceive and reflect upon their several parts, their connexions, their modes of combination, and their effects as a whole ; and this is understanding a subject. The perception may not be so clear, the reflection less strong and profound, in one than in another. The consequence will be, that one understands his subject less perfectly than another ; but to understand at all requires at least a knowledge of the essential constituents of a subject. But knowledge and opinion are made up of ideas : So then there must be in the mind ideas of the fundamental principles which constitute a subject, or that subject is not understood. Thus, Zoology, Botany, Chemistry, and Astronomy, are not understood, unless the constituent principles of those sciences are, as so many ideas, laid up in the mind. It is the same of Christianity. As no man knows or understands any art or science a hairbreadth beyond the number and distinctness of his ideas, so no one can have more knowledge or understanding of Christianity than that which is represented by the sum-total of his ideas. Let any one number his own ideas upon Christianity or any other subject, and he will ascertain the amount of his knowledge or understanding in either ; and the extent to which he knows or understands the Word is made by Jesus Christ the measure of probability that it will reach the good ground and produce the desired fruit, if not a hundredfold, yet sixty or thirty.

2. We must therefore next endeavour to determine what is signified by the good ground. Already has it been shown that Christianity seeks to control the animal propensities and reign in the moral sentiments.* But it must here be added, that it could accomplish neither the one nor the other, except

* See preceding Lectures.

through the intellectual faculties. Although the doctrines of the New Testament have been found to be applicable to the propensities and sentiments, we have not discovered how they can be applied without the perceiving and reflecting powers. A man must see and be persuaded that the Christian system is adapted to his nature and wants ere he can avail himself of its assistance and derive benefit from its aid. To those only who have an ear does Christianity deign to speak. Not to the blind does she set forth her beauties. Not to the mentally incapacitated does she offer her wisdom. The awakened ear, the observant eye, the sensitive touch, can alone hear her words, see her features, and feel her embrace. Her accents are sweet and her propositions clear ; but not to the deaf. Her form and lineaments are the perfection of grace and beauty ; but not to the visionless mind. Her embrace is thrilling softness and winning love ; but not to him who is wholly void of feeling.

And the hearing, seeing, and feeling required, will be found to be a combination of the intellectual faculties with the moral sentiments. They must coöperate ; they must be one. These are the terms on which alone Christianity promises to undertake the moral and religious improvement of man. And why ? Because the moral sentiments cannot be rendered instrumental in directing aright the animal propensities, without the steady coöperation of the intellectual faculties ; nor the intellect itself be rendered available in keeping the propensities to their legitimate employments and the discharge of their natural duties, without the equally steady coöperation of the moral sentiments.* The moral sentiments, then, are the good ground. They are what the words “ heart,” “ affections,” and “ feelings,” are in current phraseology usually employed to signify.

Upon this good ground the seed of morality and religion is to be sown. Here, this seed is to vegetate, attain matu-

* See Table—Uses of Moral Sentiments and Intellectual Faculties.

rity, and produce fruit: But this seed can reach its destination only through the understanding. If the understanding were wholly wanting, the seed could never pass to the good ground; and the inflexible opposition of the understanding would have the same interdictory effect. This accounts for the constant demands upon the perceiving and reflecting faculties, made by the Author of the Christian system, "Why do ye not understand?" "Why even of yourselves judge ye not what is right?" and many similar expressions of Jesus, show that he did not expect to reach the heart but through the head. The intellect is to moral and religious instructions what the hand of the husbandman is to the grain which he scatters over the soil. It is that which makes a judicious deposit; it is that by which alone the precious seed is committed to the ground. Christianity addresses the intellect: She appeals to the faculties enumerated by Phrenology; she gives her commands to these faculties; her authority and evidences she presents to the intellect. And all this she does in order to obtain that influence over the moral sentiments, and that dominion over the animal propensities, which she could not by any other means possibly obtain.

And the method by which Christianity aims to direct the actions of men, by enlightening the mind and exalting the soul, is precisely that which Phrenology points out as *that* and *that* alone which is practicable. It gives to the perceiving organs new ideas or knowledge, and to the reflecting faculties new matter for reflection; and thus it sends to the moral sentiments new stimulants, and throws around the animal propensities new restraints. The mental system with which we are tracing out the connexion of Christian principles, maintains, that it is only by furnishing the intellectual faculties with their most appropriate aliment, and accumulating a proper stock of ideas or knowledge, and employing this knowledge as a stimulant and guide to the moral sentiments, that the animal propensities can be made to perform their natural functions, without breaking through their boundaries, and

plunging into the deep waters of excess.* The New Testament gives utterance to the very same position. These systems are in unison. But we must now proceed

3. To ascertain what we are to understand by the seed or Word. That it is a principle of production, the connexion in which it is employed abundantly proves. But what are its qualities and uses? It cannot be that among its qualities and uses one is to create a soil, for its declared object is to find one. The seed cannot be the ground; but the ground which it would find is one that would be adapted to its nature. That ground, we have seen, is the moral sentiments; to these then it must be fitted. Then, if it be sown and nurtured, neither permitted to be trodden under foot, scorched by a burning heat, nor choked with thorns, it will spring up luxuriantly and yield abundance of fruit. But if its only congenial element is a moral soil and a moral atmosphere, then its qualities and uses must be moral; and then, too, the fruit must be of the same character; for there is always a corresponding analogy between the fruit, the tree, and the soil. The Author of the physical world is also the Author of the mental world, and he operates according to similar principles in both.

In the vegetable kingdom, fruits, if sown as seed, produce their like; but the crop is limited by the nature of the soil and climate. So of the mind: Sow the seeds of poesy on some minds, and they will yield abundance of fruit of a similar kind,—while the very same seeds deposited in another mind would be lost, would perish. In the latter case, the mental soil and temperature must be uncongenial, or there must have been some sad mismanagement. But then, no soil, temperature, and management, could make the acorn to produce wheat, or a grain of wheat to yield an oak. If, then, the seed or Word means Christianity, and the fruit it is designed to bring forth is analogous to the good ground from which it is to be obtained, it must be a system of moral and intellectual principles. And, to exercise the intellect, and excite the moral sentiments, and

* Compare uses of Intellect, with Abuses of Propensities, in Table.

to generate actions which shall be rational, just, generous, and benignant, must be its design, and such are its professed objects. It declares itself to be an emanation of the great fountain of Intelligence to the human intellect. It professes to be from the moral Governor of the Universe to his moral creature, man. It designates itself a system of heavenly wisdom, mercy, and love, addressed to the heads and hearts of rational and moral beings, for the purpose of calling forth the fruits of wisdom, mercy, and love. It affirms itself to be purity, piety, perfection, designed for the good ground of the human soul,—there to be sown, there to be nurtured, that **THERE** it might produce purity and piety, and lead to perfection. Are not the two systems which we are considering in perfect harmony? Does not one show man constituted upon those very principles, in strict accordance with which the other professes to act? Does not Phrenology show that intellect and moral sentiment are to be supreme, and Christianity require them to be so? Evidently they are meant for an indissoluble connexion. And from these ascertained facts, consequences of the very highest moment flow. A few of these our subject requires us to notice.

1. Each human mind must be a world of its own. In each there is, to use the language of Scripture, “good ground ;” or, to employ the phraseology of the science, the moral sentiments.* In each, too, according to both, there are the animal propensities and the intellectual faculties. Both recognize a power in the animal nature of man to raise the storms of passion and the tempests of anger, revenge, and fury.† Both speak of mental diversities, and of varied capabilities of producing intellectual and moral fruit. Both suppose the necessity of mental and moral culture ; both represent the tendency of the mere propensities to be to overrun the good ground and choke and destroy the seeds which may be sown upon it, and to wrest the soil itself from the possession of the intel-

* See Table, Moral Sentiments.

† See Abuses of Animal Propensities.

lectual faculties. The mind, then, bears that strong analogy to the physical world which fully warranted the employment of those beautiful figures that were selected by Jesus for the purpose of instituting a comparison between mental and natural phenomena.

As there are stony places and thorny wastes on the surface of the earth, so there are impervious and unproductive sections in every mind. As all uncultivated soils yield useless or noxious weeds, so every undisciplined mind produces either fruits of small value, or those whose nature is actually pernicious. As intense heat scorches up the productions of the earth, so the violence of the animal propensities withers the rising crops which the moral field is sending forth. As physical evils flow from Nature's elements, so moral evils spring from the mind: And as, under the very best possible management, some seeds cast into the earth will decay, some blossoms will fade, and some weeds will spring up among the grain, so will the human mind, while man continues a probationer upon this globe, be found to be actuated in some degree by those antagonist principles which will destroy some moral seeds, blight some moral blossoms, and produce some moral weeds. But what would be thought of that husbandman's wisdom who should affirm that his land had not a single good quality in it, because it yielded some weeds? At what rate would that man's veracity be estimated who should assert that the best crop of wheat is rendered utterly valueless, and even injurious, by a few bad grains and wild seeds? Who could believe that the great globe is a mass of poison, because it throws up some poisonous plants? And yet to affirm the first, assert the second, and believe the third, would be as consistent with wisdom, veracity, and fact, as to assert that nothing good does or can proceed naturally from the human mind. While there is no mind wholly void of barren spots and noxious weeds, there is not one to be found totally destitute of good ground and useful fruit.

2. The Author of the mind will not expect its fruit to be more in quantity and better in quality than the mental ground

can produce. By the mouth of his Messenger he has declared that he is not a hard master, desiring to reap where he has not sown, and gather where he has not strawed. To maintain that the Deity demands the same feelings, and opinions, and conduct, from every human being, when he has made every one to differ in some respect from all the rest, is to contend that he is less equitable than the creatures of his hand. It is to pronounce him a hard master, and to set a mere theory in opposition to the most obvious facts. But Jesus declares that some of even the good ground yields only thirtyfold, while others produce a hundred. And yet he furnishes no warrant for believing that the smaller produce will be rejected and the ground condemned. It has yielded according to its capabilities; its fruits are accepted, and it is characterized by the proud distinction—good. This is another mode of expressing the idea which the Author of Christianity has elsewhere conveyed. Those who have received ten talents must account for that number; but those who have received only one will never be called upon to account for ten: And, as the Judge of all the earth will do right, should there be any who have received no talent, they will not be required to render up an account of what they never possessed. And upon this same principle the Word or seed of Christianity is not expected to vegetate and yield fruit where it has never been sown. Phrenology points out the number of talents received, and estimates the quantity of good ground in each mind.

3. As the intellectual faculties are the only media of access to the moral sentiments, and the moral sentiments are the only instruments by which the animal propensities can be duly restrained and beneficially directed, virtue, piety, and true religion, must be in proportion to the strength, activity, and harmonious coöperation of the intellect and moral powers. It has been said, that “ignorance is the mother of devotion.” But of what devotion? Can ignorance produce the devotion of the wrapt-ennobled soul? Can it send forth the devotion of Christ?—No. The devotion of igno-

rance is low, grovelling, superstitious ; it is mere fear, tinged deeply with the dark colouring which the animal nature has given it. It is false devotion. That which is true is ever brightened highly by the glowing tints that the combined energies of the intellect and moral powers have impressed upon it. There is no beauty in the devotion which is the offspring of ignorance ; its parentage is base ; the issue is of but little worth ; too often has it proved worse than worthless. It has led men to fanaticism and persecution—to the commission of the most atrocious crimes, and the infliction upon themselves and others of the direst miseries. It has given the name religion to that which was positive madness. But such insanity was never produced by hearing the Word and understanding it, and receiving the good seed into the good ground of the mind. Thirty, sixty, or a hundred-fold of bigotry, anger, wrath, and malice, are the very counterpart of those fruits of love, and joy, and peace, that the religion of Jesus is designed to produce ; and, “ by their fruits shall ye know them.” “ If a man have not the spirit of Christ, he is none of his.” But, to know what that spirit was, requires the exercise of both the perceiving and reflecting powers. The fundamental command, “ Learn of me,” cannot be obeyed without a vigorous use of the intellectual faculties ; but, the more carefully these are trained, and the more assiduously the moral sentiments are at the same time cultivated, the higher must the individual ascend in excellence, true religion, and positive enjoyment.

We are thus conducted to the following principles as the sum of our three lectures. According to Christianity and Phrenology, man is composed of an animal nature, a moral nature, and an intellectual nature. Between the first and the second there is a constant warfare,—the third sometimes aiding the animal and sometimes the moral. The animal nature tends to excess ; and, when this excess is sanctioned and aided by the intellectual nature, then and only then sin is the result ; for sin is the wilful or voluntary transgression of a known law. The more the animal nature is aided by the in-

tellectual, the more enormous and dreadful are the sins committed; and, if the animal nature has once entirely engaged the intellectual in its service, and wholly subdued the moral to its control, then is the individual reduced to the very lowest degree of degradation, and then does he become the most awful offender: But if the moral nature has completely engaged the intellectual in its service, and totally subdued the animal to its sway, then is the individual elevated to the highest degree of moral excellence, and enabled to become the strict observer of every righteous and holy law.* This is to attain complete self-government: This is to acquire the greatest moral strength: This is to become pure in heart: This is to overcome temptation—to subdue evil concupiscence, inordinate affection, and worldly lusts: This is to be born again and become a new creature: This is to secure peace through piety and happiness through holiness.

Who, then, can with reason tax this arrangement of man's mental powers with any radical defect? Who can with consistency demur? Does not every one feel, that, in this state at least, he needs his animal powers as much as his moral and intellectual?† And, if those powers are in themselves as good as they are necessary—and they are, when legitimately employed, the sources of no inconsiderable amount of human enjoyment—shall man repine against them, because, by his own neglect or voluntary misapplication, they have involved him in crime and suffering? To find fault with any of the powers of the mind, what is it but to find fault with him who made them? To affirm, that, because man's animal nature leads him into the transgression of the law, therefore his whole nature, the moral and intellectual included, is sin, and man must transgress, what is it but to affirm that there is no inward man that delights in the law of God, no good ground on which the seeds of virtue and religion can be sown, and

* God's laws may be divided into the Physical, Organic, and Moral; the latter including Religious.

† See consequences of deficient Animal Propensities, in Table.

no understanding to direct? And what is all this but placing the crimes of the creature to the account of his Creator? But not so will he speak and think of his own nature who has learnt what that nature really is.

Man is what it has pleased his God to make him. That **Maker is too wise to err and too good to be unkind.** He has constituted man for trial and improvement. Has he done wrong? To subject man to trial and render him susceptible of improvement, he planted within the human mind three sets of powers, or, as it were, three natures,—the animal, the moral, and the intellectual; and hence the moral warfare that man has to wage, and hence the moral victory that he may gain. Was this a mixture of cruelty and error? Man's improvement or degradation depends upon the right use or the misdirection of the powers possessed and the means enjoyed. Is not this just and right? Christianity is professedly means of heavenly grace for acting through and upon the three sets of natural human powers to prevent vice and promote virtue—for enlightening, purifying, and exalting man in this life, and preparing him for endless felicity. Is this irrational?—Assuredly not. Man, Nature, Christianity, and all the dispensations of Deity, are graciously fitted to each other.

Wisely and well must he be employed who carefully studies his own constitution, condition, and means of improvement, and resolutely applies the knowledge acquired to the purposes for which it is sought. Such a one heareth the Word and understandeth it, receiveth the seed into good ground, and bringeth forth fruits worthy of a moral and intellectual being—fruits that his Maker will accept—fruits that shall never decay: Yes, we repeat, fruits that shall never decay; for it is clear that the moral and intellectual powers of man are susceptible of indefinite expansion, improvement, exaltation; and therefore for nothing less can they possibly be designed than endless, evergrowing enjoyment.

NOTE.

IN the preceding lectures, man is viewed under one general aspect. Phrenology teaches that every individual differs from every other. This may at first appear a discrepancy. Christianity is taken to be a moral and religious system for raising every man to a high degree of moral and religious energy. Phrenology maintains that the natural sentiments which produce the moral and religious character are in some individuals very low. This may seem a contradiction. The apparent discrepancy, however, is easily adjusted—the seeming contradiction without difficulty brought to agree. The Bible could not have descended from the grand general principles which it gives for the regulation of human conduct into endless minor details and countless minute exceptions, without very much lessening its own power, if not actually defeating its own aim. It was not designed to excuse, but to stimulate. It was not meant to show men how small an amount of morals and religion would serve their own purpose and please their God, but to urge upon them the attainment of the greatest sum. Its object is to render every one as highly informed and as strictly practical in matters of morals and religion as the capabilities of each will admit: But it does not aim at impossibilities. Its standard of excellence is high, its point of purity is lofty, and it incites every one to attain that standard and reach that point: But it never affirms that those who have put forth all their energies and used their best endeavours to attain the one and reach the other, and yet failed, shall be lost. On the contrary, it most positively avers, that he who has improved the one talent bestowed, and wrought the one hour afforded, shall obtain a reward.

It must, then, be as allowable to view man under a general aspect, and to speak of Christianity as a system for exalting every man to the higher regions of morality and religion,—although every individual differs from all others, and some possess the moral sentiments only in a low degree,—as it is to speak of knowledge, food, and sunlight, as designed and fitted for all, although the incapacitated cannot receive the first, the diseased partake of the second, nor the blind perceive the last. It is said aliment is for the stomach, and the stomach for aliment: Yet the physician finds a patient who cannot take food. Is this exception fatal to the general principle? Does it even in the slightest degree affect that principle? And if not, must it not be the same when the Phrenologist discovers an individual with very deficient moral sentiments? This is an exception—not a contradiction. Upon the principle thus explained, the three lectures have proceeded; and, as this method is presumed to be perfectly legitimate, it is concluded that there can be no rational ground for pronouncing the statements made respecting Christianity and Phrenology to be any way inconsistent with unity of object and harmony of action.