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X
LECTURES

ON

PHRENOLOGY

DELIVERED IN EDINBURGH.

BY

J. W. JACKSON,

AUTHOR OF "LECTURES ON MESMERISM,"

"THE PEOPLES OF EUROPE AND THE WAR IN THE EAST,"

"THE ORIGIN AND DESTINY OF THE CAUCASIAN RACE,"

&c. &c. &c.



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TEMPERAMENTS



J. HARRAGE

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INTRODUCTION.

THE present work is not intended as a Manual of Phrenology, but rather as an exposition of the science in its higher relationships to the individual and to society. This I have endeavoured to accomplish in the Lectures, which however must not be considered as in any respect exhaustive, but rather illustrative of the subject. That every thing advanced in the following pages is either new or true, I am not so vain as to suppose. Without either following or avoiding the track of my predecessors, I have endeavoured to communicate the substance of such impressions as a life of study and many years' professional practice of the science, have left on my own mind. The conclusions herein stated, whether true or false, have at all events not been formed in haste. They are the result of thought, exercised on the data afforded by many thousands of practical examinations, embracing the crania of individuals of every grade in society, and

of all possible diversities of education and endowment. It was at first my intention to publish the Lectures alone, but on more mature consideration it was deemed desirable to render the volume so far a treatise on Phrenology, as to admit of a condensed though systematic statement of my views, in relation to the function of a few additional organs, and the grouping of those long since established. This I have attempted in as succinct a manner as was compatible with clearness of statement, in the following explanatory chart, accompanied with plates, illustrative of the relative position of the organs, and the peculiar character of the various temperaments. My reason for holding certain peculiarities of opinion on these subjects, will be found stated more at length in the Lectures, especially the first, to which therefore, without farther prelude, I must at once refer the reader for more detailed information on the subject.

In Plate No. 1, representing the relative position of the organs, I have ventured to depart somewhat from the stereotyped cards and busts, with their forced and acute angularities, their vast and needless disproportions. As the outlines of others do not completely satisfy me, I, of course, can scarcely expect that mine will quite content them. The fact is, any one bust can only give the exact localities of some one head, or at

most, type of head. Neither will the most careful study and examination of these dead models alone qualify the pupil for successful manipulation. Familiarity with the living cranium, in all its varieties of shape and diversities of *contour*, is an essential prerequisite to efficiency in effecting a correct delineation. For in this as in most other arts, theory and practice must be combined, ere the highest degree of efficiency can be attained. The portraits in Plate No. 2, illustrative of temperament, have been selected with the purpose of avoiding all exaggeration, and presenting such examples as must be comparatively familiar to the experience of ordinary individuals.

It is not of course to be supposed, that in a series of Lectures so limited as the present, Phrenology can have been contemplated in any thing like the totality of its manifold aspects. I purpose, therefore, at some future period, to issue another, embracing Phrenology as an aid to the metaphysician, and as a guide to the moralist, legislator, and historian. The real importance of this science to our individual welfare and collective well-being, is indeed as yet but imperfectly appreciated, even by its warmest advocates. Without the basis of certitude which it affords, all our investigations into the essential character of mind, whatever the kind or degree of talent bestowed upon them, involve nothing

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more satisfactory than the vague probabilities of hypothetical speculation ; while, without its assistance, our definitions of duty can scarcely fail to be, in manifold instances, erroneous, and our conceptions of the nature and amount of responsibility, therefore, in many cases, unjust. Devoid of the light which it casts on the mental constitution of individuals and races, we can but imperfectly apprehend their real springs of action ; and in any attempt to assign the motives of their conduct, shall be correct only by accident. Phrenology is indeed pre-eminently the science of man. Unfolding to us the motor forces, and guiding influences of his inner nature, and thus in part unveiling to us those mighty mysteries, the strong passions, the yearning affections, the deep emotions, the lofty aspirations, and the profound thoughts, which, in ever varying succession, constitute the phenomena of his consciousness, it provides us with a master key for the accurate solution of that greatest of all enigmas — character.

From a variety of unfortunate circumstances, much of deeply-rooted and highly conscientious, but nevertheless quite unfounded prejudice, has been excited against this struggling truth ; so that, in many circles, an advocacy of its claims is esteemed as indicative of irreligion ; as implying, at least, a reception of materialism and fatalism ; if not, a tacit acquiescence in

other doctrines, utterly subversive of all practical morality, and destructive of the good order and well-being of society as at present constituted. That such opinions could be shaken, by any thing which might be said within the necessarily circumscribed limits of an introduction, it would be preposterous to suppose. I shall not therefore encounter the risk of exposing my own incompetency, while weakening a good cause by the vain attempt; but, without farther prelude, refer the reader, for explanation on these and similar topics, to the present and forthcoming series of Lectures, in which, whatever is weak or objectionable must be attributed to my inefficiency; for, in the words of its illustrious discoverer, we boldly say of Phrenology—"This is truth, though opposed to the philosophy of ages."

Edinburgh, January, 1855.

EXPLANATORY CHART.

TERMS USED.

SIZE refers to the volume of Brain, whose magnitude is indicated by the dimensions of the head in various directions.

TEMPERAMENT refers to the physical constitution, as having, from the preponderance of certain elements in it, a special tendency to develop peculiar conditions of the Brain and nervous system, in virtue of which a distinctly characterized phasis of mind usually results.

The Temperaments are four in number, and have been thus named and described—

The *Lymphatic*, distinguished by roundness of person, straight fair hair and unhealthily white skin, softness of muscle, and general inactivity of the Brain and nervous system.

The *Sanguine*, indicated by fulness of person, combined with firmness of muscle, bright chestnut hair, ruddy countenance and regular features, with a love of animated and active exercise in the open air.

The *Fibrous*, marked by strong dark hair and angular outline of form, which is, however, firm and well knit. The features are also acute and strongly defined, the countenance having frequently a rather stern, though thoughtful expression, with an approach to the Roman in outline. Gives great endurance in either mental or physical toil.

The *Nervous*, distinguished by delicacy and elegance of structure, by small bones, fine muscles, and soft silky hair. The countenance is refined and intelligent, the features being regular and well defined, with an approximation to the Greek in their outline. Very susceptible and highly intellectual, but easily fatigued and exhausted.



GROUPING OF THE ORGANS.

Grand Divisions.

MOTOR POWERS—Impulses and Affections.

GOVERNING POWERS—Principles and Sentiments.

INFORMING POWERS—Intellectual Faculties.

MOTOR POWERS.

IMPULSES.

Central Organ—Love of Life.

Immediately supporting Love of Life—Combativeness—Destructiveness—Alimentiveness.

Contributory to Love of Life—Amativeness—Secretiveness—Acquisitiveness.

AFFECTIONS.

Domestic Group—Philoprogenitiveness—Adhesiveness—Inhabitiveness.

GOVERNING POWERS.

Sub-Sentiments—Concentrativeness—Love of Approbation—Self-Esteem.

Principles—Firmness—Conscientiousness—Cautiousness.

Sentiments—Veneration—Hope—Sublimity—Benevolence—Imitation—Wonder.

INFORMING POWERS.

Perceptive Faculties—Form—Size—Weight—Colour—Order—Number—Language.

Super-Perceptive Faculties—Locality—Time.

Memory—Individuality—Eventuality.

Reflective Faculties—Causality—Comparison—Wit.

Conceptive Faculties—Ideality—Tune—Constructiveness.

NAMES OF THE ORGANS

WITH THEIR USE AND ABUSE.

1. AMATIVENESS.

Use — Virtuous Love of the opposite sex, giving warmth and strength to the affections, and conducing to softness of temper and kindness of manner.

Abuse — Profligacy and unprincipled fickleness in attachment.

2. PHILOPROGENITIVENESS.

Use — Love of offspring and kindness of feeling towards the young, helpless, or sick, to whom it induces us to extend our protection.

Abuse — A foolish love of children, whom it spoils by over-indulgence; a ridiculous attachment to animal pets, as lapdogs, &c.

3. CONCENTRATIVENESS.

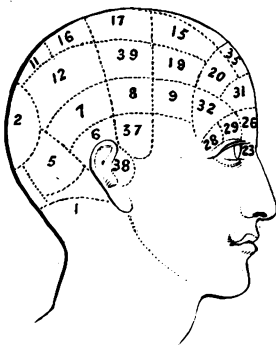
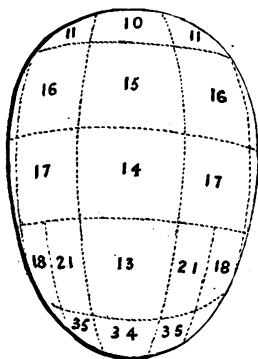
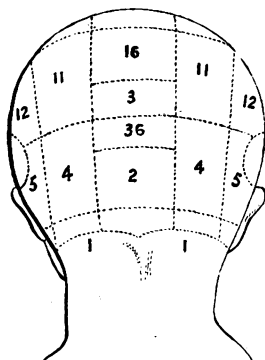
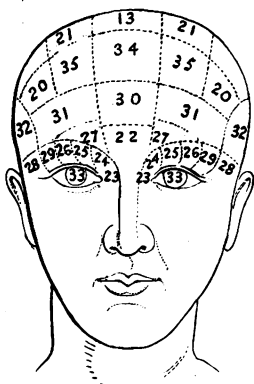
Use — Ability to concentrate all the available mental powers upon one subject at pleasure, producing intensity in either thought or action.

Abuse — A morbid excitement on one subject to the injudicious neglect of others; an incapacity for receiving diversified ideas; no discursiveness of intellect.

4. ADHESIVENESS.

Use — Faithfulness in friendship and attachment, rendering the disposition eminently kind and confiding in all the relationships of life.

Abuse — Irrational attachment, either excessive in its degree or misdirected towards unworthy objects, sometimes producing insoluble grief at the loss of friends or relatives.



5. COMBATIVENESS.

Use — Courage to defend our persons, property, or opinions, when unjustly attacked.

Abuse — Irascibility of temper, and an undue tendency to contention and intellectual or physical conflict.

6. DESTRUCTIVENESS.

Use — A readiness to destroy noxious objects, and remodel antiquated institutions by a reformation of their abuses.

Abuse — An indulgence in revengeful feelings; wanton waste; cruelty; a love of ferocious sports and pastimes.

7. SECRETIVENESS.

Use — Command over the outward manifestations of our thoughts and emotions, and an aptitude for penetrating into the baseless pretensions or unprincipled purposes of others; an intuition of character.

Abuse — Deceit, hypocrisy, lying, treachery, &c.

8. ACQUISITIVENESS.

Use — The desire to acquire and accumulate by honourable means and for praiseworthy objects. Combined with superior moral and intellectual development, it may produce a love of knowledge.

Abuse — Sordid avarice, and even a tendency to theft.

9. CONSTRUCTIVENESS.

Use — Conduces to mechanical skill and ingenuity. Needful to the architect, engineer, &c.

Abuse — Extravagance in buildings; the insane pursuit of impossible inventions.

10. SELF-ESTEEM.

Use — Self-respect; self-reliance; a sustained sense of dignity, raising the possessor superior to all things mean and degrading.

Abuse — Selfishness; arrogance; insolent assumption of superiority; a tyrannical use of power.

11. LOVE OF APPROBATION.

Use — A desire to please others; a love of fame and distinction for the achievement of great and good deeds; regard for character.

Abuse — Vanity; an undue regard for mere appearances, being guided by the opinions of others rather than the principles of rectitude; a debasing submission to the arbitrary customs of fashion and rules of etiquette.

12. CAUTIOUSNESS.

Use — The exercise of forethought and pre-calculation as to probable consequences; a prudential regard to means and results.

Abuse — Groundless or excessive fear; needless care and anxiety; a morbid dwelling on the darker aspects of things, producing depression of spirits and habitual melancholy.

13. BENEVOLENCE.

Use — Philanthropy; benignity; kindness of disposition; sympathy with suffering, mental or physical.

Abuse — Profusion; prodigality; yielding to importunity from weakness, without a due exercise of judgment and self-command.

14. VENERATION.

Use — Reverence for age, worth, or ability. Strengthens devotional feeling, and gives a capacity for perceiving the nobler aspect of principles, institutions, or individual character.

Abuse — Superstition; bigotry; abject subserviency to wealth, authority, &c.

15. FIRMNESS.

Use — Perseverance in action; stability in principles; determination of purpose; decision of character. A necessary element in great and commanding minds.

Abuse — An unreasoning obstinacy; the manifestation of will unguided by judgment and unmodified by the more kindly sentiments, producing a stubborn resistance to all authority, with a harsh and severe exercise of it when possessed.

16. CONSCIENTIOUSNESS.

Use — A refined sense of justice; a clear perception of the rights and property of others; in controversy, a ready admission of the due importance to be attached to opposing facts and arguments.

Abuse — Excessive remorse at imaginary derelictions of duty, as the neglect of arbitrary or superstitious ceremonies, &c. Judgment without mercy.

17. HOPE.

Use — A sustained confidence in the fulfilment of well-grounded expectations. Combined with Veneration and Wonder, it invigorates belief in a spiritualized futurity. Produces habitual cheerfulness.

Abuse — Unfounded expectations of success without the use of means, producing a thoughtless disregard of ulterior consequences.

18. WONDER.

Use — A capacity for appreciating and receiving ideas that transcend commonplace experience; a desire for making discoveries in science or history, and thus becoming acquainted with the distant or unknown.

Abuse — A morbid craving for excitement from the marvellous; a tendency to believe in the impossible — hence conduces to superstition.

19. IDEALITY.

Use — Gives a love of the beautiful in nature, art, or literature. It is pre-eminently the imaginative faculty, and conduces at once to delicacy of taste and vigour of conception. A necessary element in the mental constitution of a poet, musician, orator, or artist.

Abuse — Extravagance in thought or action; a morbid love of the ideal, combined with incapacity for appreciating the importance of stern realities, and a proportionate neglect of imperative duties.

20. WIT.

Use — Perceives discrepancies and incongruities, and thus sets a limit to analogical reasoning. In its lower form, it produces a sense of the ridiculous, and may conduce to the most brilliant raillery, the keenest sarcasm, the coarsest practical jokes, or the most silly laughter, as other endowments chance to be combined with it.

Abuse — A foolish indulgence in low jests, impertinent remarks, or unfeeling satire.

21. IMITATION.

Use — A capacity for accurately reproducing the copy of a model, mechanical, literary, or artistic; gives an increased aptitude for acquiring a trade, profession, or any branch of knowledge.

Abuse — Mimicry; buffoonery; slavish following of established forms in dress, manners, style, &c.

22. INDIVIDUALITY.

Use — Gives power to recall the details of personal observation. Fundamentally, it is the memory of the perceptive faculties; remembers facts as casual incidents.

Abuse — A morbid love of petty and useless details, producing gossiping small talk.

23. FORM.

Use — A perception of shape; distinguishes the relations and proportions of parts to their whole in physical bodies. Necessary to the sculptor, &c.

Abuse — A love of the fantastic in form, &c.; oversensitiveness to slight disproportions.

24. SIZE.

Use — Gives a perception of volume and distance; measures space; conduces to a cognizance of magnitude and dimensions.

Abuse — Produces a morbid taste for the gigantic and colossal, in preference to the harmonious and beautiful, in statuary, architecture, &c.

25. WEIGHT.

Use — Intuitive perception of force, its amount and intensity; gives a capacity for appreciating the weight of bodies and maintaining our own equilibrium.

Abuse — Oversensitiveness to slight disturbances of equipoise, or gentle pressure from dress and surrounding objects generally; groundless fear of injury from superincumbent bodies, or from falls, &c.

26. COLOUR.

Use — Gives a capacity for appreciating diversity of colour in all its shades of variation. Necessary to the painter.

Abuse — A love of gaudy colours and showy patterns in dress, decorations, &c.

27. LOCALITY.

Use — Perceives the relative position of objects, and distinguishes places by their respective features; gives an aptitude for finding the way in an unknown or imperfectly surveyed town or country; produces a capacity for geographical studies.

Abuse — The indulgence in a restless and rambling disposition, to the neglect of home and its demands.

28. NUMBER.

Use— Gives a capacity for calculation. Needful to the mathematician and accountant.

Abuse— An absorption of mind in the dry calculations of number, to the neglect of the ideal, as manifested in poetry, the fine arts, &c.

29. ORDER.

Use— Gives method to the actions and systematic regularity of development to the thoughts.

Abuse— Morbid sensitiveness to slight or temporary derangements of the established disposition of things; slavery to system.

30. EVENTUALITY.

Use— Enables us to recall great events in their historical or methodic sequence. Fundamentally, it is the memory of the reflective faculties, and subserves their needs by the reproduction of those higher data on which they have to operate.

Abuse— A morbid abstraction from present and passing interests, and a concentration of the thoughts on past or distant occurrences.

31. TIME.

Use— Perceives duration and marks its spaces; gives an appreciation of harmony, and conduces to precision in music; produces accuracy in keeping time appointments.

Abuse— Hypercriticism in reference to music, without feeling.

32. TUNE.

Use— Gives a perception of melody and a love of music.

Abuse— Oversensitiveness to harsh and grating sounds.

33. LANGUAGE.

Use — Produces an aptitude for expressing thought, feeling, conception, or perception, in appropriate words; conduces to facility in conversation, oratory, or literary composition; aids directly in the use, and indirectly in the acquisition of language.

Abuse — Unmeaning volubility. Verbiage devoid of ideas. Attention to style rather than thought. Hypercriticism in reference to language.

34. COMPARISON.

Use — Perceives resemblances, and readily appreciates analogical reasonings. Essential to the profound thinker, more especially in metaphysical investigations. It is the focus whereto our perceptions, reflections, and conceptions are concentrated, to be analyzed, recombined, and again irradiated. Conduces to intuition.

Abuse — Leads to hasty and inaccurate conclusions; precipitates the judgment.

35. CAUSALITY.

Use — Perceives the relations of cause and effect; adapts means to ends, and gives facility in deducing logical inferences.

Abuse — The indulgence of needless doubt or baseless dogmatism; elevates the verbiage and formality of argument above real good sense and sound judgment.

36. INHABITIVENESS.

Use — Attachment to country and love of home.

Abuse — A disinclination to leave home, even at the call of duty; "homesickness."

37. ALIMENTIVENESS.

Use — A desire for food as sustenance.

Abuse — Gluttony, drunkenness, &c.

38. LOVE OF LIFE.

Use — A desire to prolong life and preserve existence from disease and casualties.

Abuse — Morbid fear of death, rendering the means of present happiness nugatory.

39. SUBLIMITY.

Use — Produces a sympathy with the great and heroic in thought and action, the grand and vast in nature and art, thus conducing to a general elevation of reflection, conception, and sentiment. Conduces to effective dramatic recitation.

Abuse — An inordinate love of the stupendous, to the disregard of the useful and practical; a morbid straining after exaggerated effect in conduct or conversation.

In the foregoing Chart, the organs have, for the convenience of reference, been arranged in the arbitrary order of the numbers, by which they are usually designated on busts, &c. It need scarcely be said, that this is wholly artificial as well as utterly unsystematic. In this department, indeed, as well as in many others, Phrenology still waits the advent of its second master spirit; that organizer who, in nearly all great movements, has followed on the track, and arranged the elements of thought furnished by the founder — in this instance the immortal Gall.

LECTURE I.

THE PRINCIPLES OF PHRENOLOGY.

PHRENOLOGY, as a science of mind, enumerates the passions, principles, and faculties of man, and informs us of the proportionate influence which they respectively exercise among the variously endowed races and diversely constituted individuals that make the sum-total of humanity, and thus promises to prove of incalculable importance to the metaphysician and the moralist, the philanthropist and the legislator; while in its practical aspect, as a guide to the parent in domestic discipline, or in the choice of a profession for his children—to the tutor in the management of education—to the man of business in the selection of his assistants—in short, to all who, in the varied occupations of life, find it of importance to clearly comprehend the characters of those with whom they are frequently brought in contact, phrenology is invaluable; for it alone provides a sure and ready analysis of the mind of each individual, and thus furnishes us with a definite knowledge of his motives, capabilities, and deficiencies. Nor, to descend to the physical sphere, can it be accounted altogether unimportant by the physiologist, to have the *vexata quæstio* of cerebral function settled upon the sure basis of fact, which, while it decides the greater controversy of general connection between mental manifestation and organization in the affirmative, leads us at the same time into an almost un-hoped-for minutiae of knowledge, as to the allocation and distribution of the several organs which constitute the cerebral mass. Without phrenology, indeed, anatomy, in its relation to function, is incomplete, and incomplete, too, in its noblest province—the nervous system. To the physician, then, no less than the moral philosopher, does this imperfectly appreciated province of investigation recommend itself as of paramount utility and importance.

The history of phrenology is soon told. Originating with Dr. Gall, who was born in 1757, it may be said to date from his boyhood, as it was while at school he began his observations on the connection between organization and mental manifestations. Completed in all its grand outlines by this master mind, it was brought before the world in a somewhat more popular form by his friend and pupil Dr. Spurzheim, whose merits however are rather those of an apostle and promulgator, than an originator of the science. It was however by the latter, that it was introduced to the notice of the British public, Dr. Spurzheim having given his first course of lectures on phrenology in England in 1815. From that period to the present it has continued to gain ground; and, amidst a degree of opposition, and under an amount of scientific persecution, seldom equalled, has fought its way to the rank and standing of an acknowledged science. To Mr. Combe of Edinburgh the public are indebted for the assistance of his vigorous pen and philosophic mind, when the sneers of the ignorant, and even the frowns of the learned, awaited the very mention of phrenology in every company in Europe. Through good and through evil report, then, did this "science of mind" proceed to the accomplishment of its mission, till a few years since, when the connection with mesmerism eventuated in that splendid addition to both, known as phrenomesmerism, which establishes the truth of phrenology upon evidence of which its first promulgators had not even a conception. In this new path of phrenological discovery, let us mention, with all honour, the justly renowned name of John Elliotson, Esq., M.D., who, amidst antagonism the most virulent, and under obloquy the most discouraging, has, during fully half a generation, maintained unfalteringly, both in his own works and also in the pages of the *Zoist*, the true system of cerebral physiology. To him this department of science owes a debt of gratitude, which the present is beginning to acknowledge, but which the future only can repay. Nor let us here forget your deservedly illustrious countryman, Professor Gregory, who also, with a moral courage above all praise, has nobly adhered to his convictions in reference to phrenomesmerism; and, in despite of opposition and ridicule, boldly promulgated them to the world in his admirable work on mesmerism. Nor must we omit to mention, with the respect and admiration

due to fearless leaders in the unpopular cause of struggling truth, such deathless names as those of Drs. Esdaile, Engledue, and Ashburner. But with these and others the public are already familiar as the great champions of mesmerism. And I need therefore only observe, in conclusion, that with a few rare, and rapidly diminishing exceptions, the principal believers in mesmerism are also converts to phrenology, and that the leaders of the one are also the chieftains of the other science. Suffice it then to say, that in this country, and also in America, France, Germany, Italy, and Europe generally, phrenology now numbers among its advocates and proselytes, philosophers, physicians, and scholars, besides a mighty multitude of men, who, if they cannot add to it the halo of an illustrious name, can at least accord to it the approbation and conviction of an honest and inquiring mind. Contemplated, indeed, from an historical point of view, phrenology may be considered as one of that galaxy of sciences, which were either originated, or appeared under totally new and improved aspects, towards the conclusion; or during the latter half of the last century. Geology, comparative anatomy, political economy, and many other departments of thought and knowledge, were either commenced or greatly improved about the same period, an era so remarkably distinguished at once by political convulsions and intellectual advancements, when poets, philosophers, and heroes, jostled each other on the great stage of events, with a frequency seldom experienced even in the most favoured ages.

Phrenology, then, is a modern science; but we must not from this be induced to suppose, that it was wholly unknown to the ancients. They might not have been technically acquainted with it, as we are, in all its minute and systematic details, but whoever has had the enviable opportunity of contemplating the remains of their art, must be at once conscious, that in the busts and statues of antiquity, there is a general congruity perceptible between the mythic character of the hero or demigod, and the phrenological development under which he is presented to us by the sculptor. The contrast so perceptible between the head of the Phydian Jove and the Farnese Hercules, and the diversity of cranial contour observable in the voluptuous Venus and the thoughtful Minerva, may suffice to convince us, that either from systematic knowledge or acuteness of perception, the artists

of antiquity were practically conversant with the grand outlines of phrenology. I dwell upon this, because it is of some importance, as affording evidence that a general impression, favourable to the phrenological theory, existed amidst these most accurate observers of nature, whose muscular developments, in every possible position of the human body, have excited the wonder and obtained the approval of the first anatomists of modern times, and whose correctness of delineation would scarcely fail them in the nobler, when it is so strikingly manifested in the inferior portion of the corporeal structure. And whoever has visited the noble galleries, public or private, in which the glorious remains of Italian art are still preserved—whoever has been entranced by the seraphic beauty which beams from the canvass of Raphael, or gazed on the grandeur of Michael Angelo, or even seen the physiognomic power of Leonardi da Vinci—must at once admit, that neither were these great masters of the pencil wholly ignorant of the practical power of producing a certain impression of character, by the display of certain peculiarities in organization. The heads and faces of the ancient masters are indeed models of organic grandeur, and can be triumphantly referred to, as evidence that here also were some veritable pupils of our science.

To persons accustomed to the confident tone in which professional physiologists speak of function, it affords a rather startling revelation of the doubts and uncertainties which attend our present imperfect knowledge, to find that so important an organ as the brain is still the subject of most contradictory hypotheses, in regard to the duties which it may be supposed to perform. The gulf between an entire reception and rejection of the phrenological theory is so wide, that it is very obvious, when medical men are divided into antagonistic schools on this subject, their information must be less profound, or their principles of judgment less assured, than they are usually supposed. The individual varieties of opinion, and the antagonism of the schools, have however this advantage—they liberate the non-professional portion of the public from the influence of authority; for, when “the doctors disagree” of course “the right of private judgment” is restored. Medical men, themselves, are for the most part but imperfectly aware of the damaging effects of these controversies upon their standing and influence as

a profession. "The opinion of the faculty," to have its due weight, must be unanimous; open and long-continued disagreement upon essentials cannot fail to prove fatal to their ancient prestige, in an age so irreverent as our own. If one eminent physician were found gravely declaring, that the lungs performed the office of digestion, and another that they were for the secretion of bile, what should we think of the competency of either for the treatment of consumption or dyspepsia? And yet, with the present ill-defined and contradictory notions about the brain, are we not in a somewhat parallel condition as to the cure of insanity. Let the profession be wise in time, for they stand before a keenly observant and critical public, by no means inattentive to the internal conflicts of a great and learned corporation, whose present condition affords ample evidence of the impossibility of excluding new ideas when the time has arrived for their reception. The apple of discord has been thrown down, and nothing now remains but for the medical world, as a body, but to pass through the moral fermentation of a great controversy on the subject of cerebral function, the stereotyped ideas upon which will obviously neither satisfy the rising generation of pupils, nor the increasing class of independent thinkers outside the profession.

In the following sketch, I shall rather endeavour to give the philosophy of phrenology, than its minute details, my purpose being to treat the subject on those broader bearings under which it is contemplated by society at large, rather than in the technical form, under which it appears in special treatises on the subject. You are, I presume, aware, that phrenology presupposes the mind to consist of an array of various faculties, principles, and passions, located in certain portions of the brain, which is considered to be the seat of mental power. Now, in this division of the mind into various endowments, which has been so seriously objected to, phrenology does no more than many other metaphysical systems, for the thought, volition, perception, memory, &c., of the old school of moral philosophers, imply that the mind has various powers attaching to it; and the phrenologist only presumes the same thing, and would no more think of impugning its unity than of denying its existence. As the brain is a congeries of organs, or shall we say convolutions, which are yet so united as to constitute but one cerebral system, so is the mind a collection of various powers,

which yet constitute but one intelligence. The phrenological theory has indeed been acknowledged by most metaphysicians to be remarkably clear and simple; so much so, that this very feature has by some been brought forward as an objection. It explains every thing too easily, and sweeps away the long valued mysteries of the old philosophy with such an unsparing hand, that it has been opposed as a ruthless innovation. But truth is always simple, and there is no machinery which can equal nature's, for the large amount of effect produced in proportion to the power exerted. It is not indeed until we have mastered the entire system of phrenology, that a full and clear perception of its truth begins to dawn upon us, and we grasp the divine idea of that sublime temple, the human mind, which so beautifully unites variety with simplicity, complication of powers with unity of result, multiplicity of means with oneness of purpose.

Phrenology, then, is based upon the idea, that there is a connection between organization and mental manifestation, and the head is more especially selected for examination, as the great centre of the nervous system, and therefore more likely to be productive of ascertainable data than any inferior portion of the organization. It places the seat of the impulsive passions and animal propensities precisely where we might expect to find them, namely, in the basis of the brain, and in its posterior portion, thus bringing them into direct contact with that subordinate portion of the organism upon which they have more especially to act, and through which they are to be evolved into manifestation. Corresponding with this, we have, still in the basis of the brain, but in its anterior portion, the group of the perceptive faculties, which, like the former, we share with the inferior animals. This gives us the basis upon which, as a lowly foundation, the glorious superstructure of thought and principle has to be erected. In accordance with the law, which regulates the allocation both of separate organs and groups, and in virtue of which superincumbence of position indicates superiority of function, we find, returning to the back of the head, the group of the domestic affections resting on the passions, of which they may be considered as a refinement, or translation into a higher form. In correlation with this, we find, in the forehead, the reflective and conceptive powers of the intellect, resting upon the lower substratum

of perception, from whence they derive their data; while, in the coronal region, exalted upon the throne of man's entire being, we find the region of the moral principles, obviously intended by position, to rule the subordinate forces, whether of impulse or intellect. Like each of the latter, it has too grand divisions, the department of the governing principles, properly so termed, and that of the moral sentiments, answering to the passions and affections of the posterior, and to the perceptive and reflective powers of the anterior region. Now, we find here no confusion, no chaotic distribution of the individual organs; but, on the contrary, a fine display of philosophic accuracy and metaphysical acumen, in this disposition of the mental powers, where allied and nearly related forces are massed together, and in a sense separated from others, which as distinctly differ from them either in action or tendency. From the beautiful order and harmony, indeed, here manifested, some may probably be disposed to consider the whole affair as but the ideal conception of a closet philosopher, the finely woven tissue of a fanciful speculation. There could not be a greater mistake, as the history of the science will readily show, for on examining this, we find, that the position and function of each organ were separately assigned to it, after prolonged and carefully conducted investigation and mature consideration, without reference to the location of any other. The system of grouping, which results from the collocation of organs allied in function, not having been observed until the phrenological chart was almost completed. Phrenology, then, may be justly considered as a legitimate province of the inductive philosophy, facts collected with labour, and combined with judgment, regardless of antecedent hypotheses, being the only basis on which it rests for support.

Let us now, then, having thus surveyed the science in its grander outlines, go somewhat more into the detail of position and function. To return to the animal propensities, the central organ of this important group appears to be the newly discovered one, known as the Love of Life, situated in the centre of the ear, and around which we find the Courage that is to defend, the Destructiveness that is to avenge, and the Alimentiveness that is to support the total organism with which it stands connected, more especially as the superintendent watchmen for general safety. On the periphery of this system, yet still connected with the same

great purpose, we find Amativeness, Secretiveness, and Acquisitiveness, each indicative of wider and more complex relationships, yet nevertheless, each having obviously a bearing, remote or direct, on the individual or special continuity of existence.

Of the domestic affections, a love of progeny is obviously the central influence. It is also one of the single organs, as they are termed, whose duality, although internally as complete as that of any others, is nevertheless so arranged as to give them an apparent unity, and real centrality of position, indicative of the exercise of a commanding influence over the neighbouring cerebral forces. Such are Concentrativeness, Firmness, Comparison, &c. On either side of this important organ we find Adhesiveness, producing attachment to friends and relatives, and above it Inhabitativeness, producing love of home, the latter being probably Concentrativeness, developed on its lower side, and so acting more especially on the affections instead of the moral principles. Here then we have wife, child, friend, and home, embraced within one grand circle of love, as in a mystic sanctuary of the finer sympathies. The comparative proximity of this group to the coronal region, indicates that its forces are more under the control of the moral principles than the grosser and more selfish passions; that they are of a higher order; and that the emotions to which they give birth, and the actions to which they conduce, are more elevating and ennobling in their character. The Love of Approbation, situated near the location of Friendship, Integrity, and Prudence, indicates the primary and essential character of this organ—a desire to avoid the blame, and obtain the approval of others, by doing right and foregoing wrong.

It may perhaps be as well here to make a few remarks on the unfounded idea which haunts the minds of many but imperfectly acquainted with phrenology, as to the existence of what are commonly known as good and bad organs. Strictly speaking, there are no inherently bad organs, any more than there are bad senses, or muscles, or bones; although, like every other power which we possess, the mental forces may all be misapplied, and then they become productive of evil both to others and ourselves. The general impression seems to be, that the moral and intellectual powers are good, and the passional impulses bad; but whether they

really are so or not, altogether depends upon their relative proportion, and the order of subordination which may prevail among them. The passions are necessary, for they are the motive forces of the mental machinery, and their decided deficiency gives birth to an inert and inefficient, although perhaps well-meaning and comparatively good-intentioned character. The principle which should prevail, as the grand pervading law of man's being, is the necessary subjection of the lower to the higher powers. Impulse should be restrained within due limits by Integrity, Prudence, Benevolence, and the other moral influences, and directed to proper objects, by that exercise of the reflective and other intellectual faculties, which conduce to the manifestation of good sense and sound judgment. Man was obviously not intended to be a mere creature of affection or impulse; but, on the contrary, a self-possessed being, capable of controlling his own movements, external and internal. With principle and judgment predominant, he undergoes continual edification; with passion predominant, on the contrary, dilapidation incessantly proceeds. There is no organ but may prove of advantage, both to its possessor and to others. There is none, however exalted its direct and primary attributes, but may become the source of great evil. For example, the passions, as a whole, though blindly impulsive, when misdirected, are nevertheless requisite for the manifestation of due practical force and energy. The purpose of a good education, and the tendency of advancing civilization, is to use them up, as subservient agents to the other and nobler mental powers. Thus, in highly cultivated and duly regulated minds, Combativeness finds its legitimate occupation in controversy with error, while Destructiveness is employed in the removal of abuses, and the demolition of antiquated or injurious institutions. Even Acquisitiveness gives birth but to a greater desire for knowledge, while Secretiveness conduces to a profounder estimate of the motives of others; and thus, under the guidance of integrity and charity, while it increases our knowledge of human nature, gives us at the same time a more kindly code of interpretation in reference to the thoughts and actions of strongly tempted and but imperfectly fortified mortals. While, on the other hand, so susceptible to abuse is every portion of our complicated being, that not only may the noblest gifts of intellect, the profounder depths of philoso-

phic reflection, or the grander idealism of poetic genius, be prostituted to the service of error, or the inflammation of the passions; but even the moral principles themselves may likewise, if indulged beyond their due limits, destroy the equipoise of the system, and become tyrannically subversive of that justice, order, and mercy, which they were so especially intended to promote. How often has prudence degenerated into vacillation, and firmness been exacerbated into obstinacy. Veneration has given birth to the wildest fanaticism, and even integrity, unmodified by Benevolence, furnishes excuses for an unrelenting despotism, only the more hateful, because exercised under the semblance of a stern and inflexible justice. It is in the due equipoise of all our powers, that we find security against the abuse of any one of them; and endowed with this balance, and directed by the influences of a good example and superior education, we may derive advantage from the healthful exercise of all those manifold powers, with which we have no doubt been wisely and beneficently furnished.

There are few organs whose use and abuse are of more importance than that of Self-esteem, conducing, when rightly directed, to an elevating sense of self-respect, that renders its possessor, from a feeling of innate dignity, superior to any of the meaner motives, and preventing him from descending to unworthy actions; it may nevertheless be so far predominant as to lead to a selfishness so blind, that, under its misguiding influences, the direst injustice may be perpetrated, while the monomaniac simply thinks he is but energetically asserting his own rights. It is obvious, that this organ, together with the Love of Approbation, are, by function as well as position, in close approximation to the moral sentiments—they are the highest of the loves. Self-esteem is greatly influenced by Concentrativeness, and may philosophically be considered as self-concentrativeness, for it produces, when powerful, a concentration of all objects and interests around the one grand centre of self. In its turn it reacts upon the will, and thus propagates the impulsive force originating in desire, on into the sphere of action, till it eventuates through mental capability in result.

Let us now make a few remarks on the moral nature as a whole. From its position in the coronal region of the head, it is obviously endowed with the property of com-

mand. It was intended to rule—to exert a dominant influence over the impulses on the one hand, and the thoughts on the other. Its forces constitute the supreme tribunal of our being, and from their adjudication there is no appeal. It is in virtue of having this endowment of a moral, in addition to his passional and intellectual nature, that man is a responsible being; without this he would be only a well-contrived piece of mechanism, impelled by desire and directed by thought. Of the important conclusions derivable from the data thus afforded, I shall speak more at length in another lecture. It may be sufficient at present to say, that man is obviously a being intended to exist in a sphere of difficulty, doubt, disappointment, temptation, and suffering, and to have his various powers exercised by the diversified influences thus brought to bear upon him.

This moral province of our being, as we have already remarked, may be subdivided into two grand departments, that of the governing principles, and that of the sentiments—the former situated in the posterior, and the latter in the anterior, part of the coronal region. In the first, we find Perseverance, Prudence, and Integrity; and in the second, Faith, Hope, and Charity, if we may be allowed to drop the technicalities of science, and use the colloquial phraseology of general society. The first series is obviously composed of ruling powers, and their predominance gives an air of sternness to the mind; the second is constituted of sentiments more sympathetic in their essential character. The Will, like a monarch, sits enthroned as a centre to the former group, counselled first by Justice, and then by Expediency, supported from behind by a sense of Dignity, and led on to great and glorious achievements by the lamp of Faith. In the latter, Benevolence, situated in front of Faith, cheered on in its kindly purpose by Hope, and enlightened by Intelligence, stands like a herald of peace—the messenger of good tidings from man to man. Whether in the iron will that coerces, or the beneficence that blesses, Faith must be an element, and unless present in considerable force, little will be effected in either sphere. Of the unspeakable importance of Faith in the composition of a great character, of its essential centrality of position, in reference to the entire mind, and its consequent influence over individual and collective well-being, I shall speak more at length elsewhere.

Before commencing our remarks on the intellectual faculties, let us make a few suggestions on what seems to be an error in the arrangement of some important organs. Under the popular system, Wit and Ideality are excluded from the category of the intellectual faculties. This is a mistake, whether viewed metaphysically or phrenologically. That the imagination is an intellectual faculty, will, I suppose, scarcely be controverted. The true emotional sentiment, whose functions have been confounded with it, is Sublimity, situated behind it, and in the line between it and Caution. Ideality gives the intellectual power of Conception, Sublimity conduces to the emotional excitement, which follows upon the images thus presented to the mind; the first is a faculty—the second is a sentiment. Granting the above, and it would follow from its very position, that Wit is a faculty also, unless we would furnish the exceptional instance, of an organ being thrust into the midst of a group, with which it has no immediate connection. The entire forehead is devoted to the intellect, and even Imitation and Wonder obviously partake, at least, of the character of border organs, their mission being to stimulate the reflective powers to the performance of their appropriate duties. Wonder, more especially, acting on Causality, and prompting it to the search for new knowledge; Imitation invigorating Comparison in its perception of resemblances. The gross absurdity of the popular arrangement, which classes the especial endowments of the musician among the intellectual powers, while it excludes those of the poet, is so obvious, that it could never have been committed except by men ignorant of the first principles of mental philosophy. It is mistakes such as these which have brought phrenology into contempt, and which serve to show, that it still needs the touch of a master-hand to render it entirely worthy of that philosophic pre-eminence, to which it is otherwise so justly entitled. The weakness of phrenology is not in its facts, but its metaphysics—not in the data by which it is to be demonstrated, but in the logic by which it has been supported—not in the evidence of the science, but the deductions of its advocates. Phrenology, as an array of facts, illustrative of the essential character and attributes of a human mind, presents us with an amount of knowledge beyond what all preceding ages had accumulated. But these mountain masses need Titanic

strength in those builders, who would therewith erect the sublime temple of everlasting truth. Colossal facts need colossal minds to place them in position. Gall achieved a giant's work both in accumulation and deduction — but we wait for his successor.

Let us now then again direct our attention for a short time to the intellectual powers. We have already spoken of the basis of Perception, on which this department of our mental being may be said to rest. That this should be in the neighbourhood of the eye, is in perfect accordance with our ideas of the fitness of things, sight being the sensational medium through which we obtain most of our impressions as to the shape, magnitude, colour, position, and number of external objects. On a line with these faculties, we find Individuality, the power by which we reproduce facts, or the impressions derived from the senses. Much has been said on the division of Memory into the two organs of Individuality and Eventuality, with the respective functions of these two contradistinguished faculties. By Gall they were considered as one organ — their division has been effected by his disciples. They may be described as the lower and higher Memory — the former subserving the necessities of the perceptive, the latter those of the reflective region. By the one we reproduce individual details — by the other we recollect sequential events. By the first, casual circumstances in all their minutiae are often spontaneously reproduced to the mind; by the second, consecutive ideas are voluntarily remembered — the one is more especially the depository of our personal experience; the other is the great storehouse of those ideas which we have acquired from study, or elaborated by meditation.

Perhaps we may derive some assistance in the settlement of any dispute respecting the unity or duality of this portion of our being, from considering the influence of a law which regulates the action and reaction of the various organs on each other, namely, that an organ always acts with especial force in that direction where it has the greatest development; for example, Self-esteem large on the inferior side, and placed rather low in the head, indicates a near connection with the affections and passions, and so indicates a tendency to the lower self-indulgences; but if developed on the superior side, and placed high in the head, it rather indicates a lofty sense of dignity.

Firmness also, inclining towards Self-esteem, indicates Self-will, but when thrown well forward, it implies moral determination. Granting Individuality and Eventuality then to be one, and the first would indicate Memory, developed in its lower, and the other in its higher phasis.

Locality is a focus to which all the impressions, having a reference to place, are concentrated—it is the point to which all the geographical data, obtained by the various perceptive faculties, have reference. Close to this organ of Space, as it may be termed, is that of Time; and the fact, that these two rather important faculties intervene between the region of Perception and that of Reflection, affords an illustration, if not a verification, of Kant's idea, that they are necessary conditions or forms of thought. They are the *media* through which ideas must pass in their transmission from the sphere of cognition to that of cogitation; they are the portals from the concrete to the abstract, and hence of necessity impose their impress on all the forms of human knowledge.

Let us now make a few remarks on the reflective powers. These are, the Logical or Demonstrative, and the Analogical or Illustrative—the former being derived from Causality, the latter from Comparison. The mission of our era being the culture of physics, Causality has been more especially developed in the master minds of the last two centuries. In ages of a more metaphysical and ethical tendency, however, we find Comparison predominating. It is, indeed, the centre of the entire intellectual system. It is the judgment seat, to which our perceptions, deductions, and conceptions, are brought to have their relative value and importance duly estimated. In its higher range of function, it transcends conscious ratiocination, in the direct perception of truth, without the intervention of laboured excogitation. When we say that it preponderated in Socrates and Kant, and was continually appealed to by Christ in his parables, it must be obvious that its attributes are of no secondary order; and notwithstanding its prolonged dethronement, an age of analogy is surely dawning, and under it this powerful faculty will doubtless be restored to its former pre-eminence in the sphere of “pure intellect.” Wit primarily perceives differences and discrepancies, and hence conduces to our perception of incongruity. It is the complement of Comparison; and, in profoundly reflective minds,

when disciplined into subservience to thought, assists the intellect in the completion of its analogical ideas, by showing their limits. In the lighter order of minds, it is rendered subservient to the action of Ideality, and produces that keen perception of unfitness in things and ideas, known as the ridiculous, and hence its agency in the production of merriment and mirthful laughter.

We will now conclude our survey of the cerebral system by a few remarks on the Conceptive Powers or poet's corner, as this group has been sometimes termed. Their distinguishing characteristic is creation. The central point is Ideality, of whose essentially intellectual character we have already spoken. Let me here point out what I conceive to be another error, which usually prevails in reference to this group; namely, the exclusion from it of Constructiveness, and the degradation of the latter into the rank of an impulse. Mechanical ingenuity is so obviously an intellectual endowment, that it is astonishing it should have been so long misrepresented. The misconception in reference to its character seems to have arisen from the observed fact, that animals, birds, and even insects, afforded a manifestation of its activity. The beaver is an engineer, the bird is an architect, and even the bee is a mechanic, mathematically correct in the shape and arrangements of its manifold cells. But similar deductions from corresponding data would suffice to show, that *Perception* and *Memory* ought also to be classed among the animal propensities, because these functions, too, are obviously exercised by creatures devoid of the higher reasoning faculties. Strictly speaking, Constructiveness is the basis of Ideality — a lower phasis of it. It is conception on a level with perception and passional force, and so tending to realize its ideas in material forms. Ideality, on the contrary, is conception on a level with the higher intellect, and the exalting emotions originating in the moral sentiments. An architect is a poet composing in stone. A poet is an architect building with ideas. The Parthenon is an epic in marble; the Iliad is a glorious temple, whose corner stones are the magnificent conceptions of a divinely visioned mind. Similar remarks may be made in reference to the musical faculties. Tune gives us taste in reference to sound; it is a perception of the latter under the influence of order and proportion, regulated by Time, and reacted on by a love of the beautiful, the mirthful, or the sublime,

separately or in combination. So the artist, as a sculptor, is the poet of form, to which the painter adds the elements of colour and distance. It is the effective development of this group which so powerfully conduces to the display of genius; without it, there is little either of originality or grace. Not only is it pre-eminently requisite for the poet, the orator, the artist, and the musician, but the original thinker and successful inductive experimentalist also need its aid. Thus its presence is as clearly evidenced in the minds of Lord Bacon, Sir Humphrey Davy, and Cuvier, as in those of the most sublime and imaginative of our poets.

From the foregoing statements, then, it is obvious, that some very important principles may be deduced; to these we shall more especially direct attention elsewhere, and so hasten to conclude this merely introductory lecture, with a few remarks on temperament. Of this, physiologists generally enumerate four varieties—the Nervous, the Fibrous, the Sanguineous, and the Lymphatic. Perhaps, more accurately, the three first are the only true or positive temperaments, the last being simply a negation of either of the others—a result of deficient constitutional action in every respect. The first is intellectual, the second moral, and the third passional, in its action and tendency. There are, however, but few instances of pure temperament to be found as compared with the number which are mixed. Now, it is of the first importance, if you would become a practical phrenologist, that you should readily distinguish the temperaments, and their relative proportion in each individual; and this leads us to another division of our subject—Physiognomy in combination with Phrenology. In estimating character, it is of great importance that you should survey the countenance, and attain to the power of rapidly and readily reading this mighty index. Perhaps we may sum up the head and face by saying, that the former best shows the original character, as derived from nature, and the latter the use which has been made of it. We shall now proceed to delineate the distinguishing characteristics of the several temperaments.

In the purely Nervous, the countenance is generally pale but clear, displaying the pallor of intense intellectual activity; the features are rather elevated, regular, and statuesque in outline, while the hair is always fine and silky,

and generally either light or auburn. The general structure is rather slender and graceful, and individuals possessing such a temperament may be termed Nature's ladies and gentlemen. They easily acquire the manners and accomplishments of superior society, and are generally possessed of a considerable share of native taste, delicacy, and refinement. In the Fibrous we have a bolder outline, a firmer muscle, and a stronger frame. The hair is dark, sometimes black, and the countenance is rather stern and determined in its expression. There are generally great powers of endurance, and an especial aptitude for a life of toil and danger, in persons so constituted. The Sanguine is distinguished by light hair and blue or grey eyes, a ruddy complexion, fair skin, broad frame, and thick short limbs. The Saxon peasantry of our rural districts afford frequent specimens of this temperament. The Lymphatic is distinguished by dull heavy features, an unintellectual countenance, sluggish motions—the complexion being generally a bilious white. The proportion in which these temperaments are found in any individual, is of the utmost importance, as upon it will depend those deeply seated tendencies which so greatly modify the character and conduct.

Let me now conclude this rather lengthened address, by a few remarks on the general form of the head. This is a department, the importance of which is but imperfectly appreciated by the great majority even of professional phrenologists, who, occupied with the development of individual organs, sometimes overlook the grander features of groups, and the general contour and proportion of the cerebral mass as a whole. This is, however, of the utmost importance, in forming an estimate of character, the general features and tendencies of which depend, in a great measure, on the relative proportions of the cranium. If the head be large behind, and more especially in the basilar region, then the animal impulses will exert considerable influence over the thoughts, feelings, and actions. If the head be distinguished by its elevation, then the moral sentiments may be presumed to exist in more than ordinary force, and the nobler motives will predominate over the inferior excitements. A prominent, lofty, massive, and expanded forehead, generally indicates vigour of intellect. If this be combined with the moral elevation already alluded to, the general character will be very superior. If with strong passions only, there

may be a great mixture of talent, and even of genius, with inferior habits. When every portion of the brain is vigorously developed, and the temperament active, you obtain the elements of which master minds are composed; education and opportunity are alone needed for enabling individuals so constituted to take a distinguished position.

Phrenology, considering its recent discovery, has already made gigantic progress in the accumulation of facts and the development of principles. The real merits of its founder, Gall, have been but imperfectly acknowledged. The grandeur of his views, and the calm self-possessed courage which he exhibited in advocating them, combined with the patient and persevering care that he displayed in collecting data, must place him in the very first rank of scientific discoverers; while his just appreciation of the importance of facts, his superiority to professional prejudices and traditional opinions, joined with those enlarged views of the real value of a department of investigation, to whose importance the whole of Europe was blind, must place him among the great master spirits to whom we are in an especial manner indebted for an enlargement of the empire of knowledge. He was an intellectual prophet, whose sepulchre will be built by the accumulated gratitude of successive ages—a colossus, whose stature could never be measured by his contemporaries, and of whose real greatness we are only beginning to obtain a dim appreciation—a great benefactor of his species, whose rich bequest of truth will constitute the inheritance of earth's latest generations. To him the physician, in his treatment of insanity, and the metaphysician, in his development of the laws of mind, will for ever be indebted as the true teacher, who, amidst the chaos of conflicting theories, and the incertitude of baseless hypotheses, furnished them with a foundation, resting on the immutabilities of fact, and upon which they can build in security, while the centuries grow old and pass away!

NOTE—I am happy to be able to announce, that an English translation of "Gall's Physiology of the Brain" is about to be published by Dr. Edmond S. Symes of London. This work will demonstrate, that the foregoing eulogium is fully deserved.

LECTURE II.

PHRENOLOGY IN ITS APPLICATION TO EDUCATION.

IF Phrenology be indeed so effective, in enabling us to sum up the elementary forces which constitute a human mind, and to discriminate between the specialties of endowment and deficiency which attach to different individuals, it must of necessity be susceptible of some practical application in the important and diversified processes of mental culture. That which gives us an increased knowledge of the subject-matter of our operations, cannot be without its value in any department of action. Now, this is precisely what phrenology promises to do in reference to that most momentous of all processes, education—embracing both the scholastic tuition of the young and the still more important province of self-culture in adults. By its aid, parents may the more readily understand, and more correctly appreciate, the peculiarities of temper and disposition attaching to their children, and so avoid those fatal mistakes, by which weaknesses are often aggravated, and evil tendencies increased, from a misapprehension as to the real character of the individual who is the subject of domestic discipline. How much of needless suffering to juniors, and how much of self-imposed annoyance to seniors, would be thus prevented; while these more immediate advantages could scarcely fail to eventuate in others, of a prospective order, arising from the better direction which would be thus given to the minds of the rising generation, in virtue of which, their characters in after life would in all probability assume a more favourable aspect, than under the present system of comparatively rude home culture.

And if phrenology promise to be thus valuable to the parent, it can scarcely prove of less importance to the tutor, who, as a part of the onerous responsibility necessarily resting upon him, should ever study to obtain a correct

knowledge of the capabilities and deficiencies of his pupil. Without this, indeed, the process of education must be pursued at a venture, and its results will prove rather a matter of accident than of pre-calculation. That in fact they are so at present is notorious. Granting, indeed, the truth of phrenology, and our present educational system must be pronounced erroneous. It does not sufficiently provide for those specialties of endowment, which attach to the child as strongly as to the adult, and thus but too often attempts the impossible achievement, of communicating some peculiar kind of knowledge to those who are incompetent to receive it; while it as frequently leaves uncultured those fine qualities which a more accurate mode of investigating character would have revealed. Children are too frequently taken in the gross, and trained on the fallacious presumption, that they can be taught any thing for which proportionate remuneration may be forthcoming. The general system of the school is ordinarily carried out, with but a very slight regard for the individual aptitudes of those whose minds it is intended to form and develop. The extent to which one boy may have a gift for the acquisition of languages, and another be qualified for superior attainments in the mathematics, is either not taken into consideration at all, or is only discovered, and then but imperfectly acted on, after years of misspent toil, and countless repetitions of coercion, utterly futile, except for the aggravation of a temper, that must indeed have been angelic, if not soured by such a prolonged subjection to useless shame and needless suffering. On the present system, we not only waste many of the most valuable years of life; but what is of equal, if not greater importance, we also not unfrequently inflict an irreparable injury on proud and sensitive natures, by exposing them to punishment and degradation in the presence of their class-fellows, for the non-performance of that to which they are by nature incompetent. The boy thus treated may not be able to express, even to himself, the exact character or amount of the injustice to which he has been so ignorantly and cruelly exposed; but he will not fail, on this account, to both deeply feel, and in thought at least, energetically resent it. Nor do these remarks apply only to the public school, for in private tuition, it is equally necessary, that the character and capabilities of the pupil should, if possible, be ad-measured by an unerring test, and thus become thoroughly

known to those who have the management of his education. Whether, then, we regard the subject in its moral or its intellectual aspect, it is obvious that the bearings of phrenology on mental culture, is a question deserving the most serious attention of the community. The essentially right or fundamentally wrong mode of training the rising generation, is assuredly a matter second to none other in importance, whether present or prospective; and while we would by no means discourage the wise procedure, of carefully observing the indications of temper and talent, which are in reality as clearly marked, and therefore as noticeable, in the young as in the old; while indeed we most decidedly approve of and strongly recommend the serious study of a child's character, in all its varied manifestations, by both parent and tutor, we would at the same time urge the propriety, nay, the absolute necessity, of aiding and correcting this process, by the additional means for investigation which modern science, when rightly used, places at our disposal. The information thus obtained will be found to clear up many difficulties; and, indeed, will solve enigmas in reference to capacity and disposition, which, without some such aid, might remain utterly inexplicable till the circumstances of after life should too surely but unavailingly reveal the fatal mistakes of a misdirected education, an ill chosen profession, an unwisely assorted companionship, and all the other manifold evils which so abound in society, from the prevailing ignorance among all classes in reference to those most important subjects—ability and proclivity.

The relation of phrenology to education is twofold—general and special. It throws considerable light on the principles which should regulate the process of communicating knowledge to all young minds, and it also supplies us with the means of detecting the individual peculiarities of each particular pupil. A few remarks on the former, will therefore prove the most appropriate introduction to the latter department. And first, as regards the order of development in the mental powers. Phrenology informs us, that the affections are the first of our endowments which come into vigorous manifestation. The large size of the back of the head in infants, and the temporary preponderance of this part of the organization over the coronal and anterior regions, is sufficiently indicative to the phrenologist of the immense influence which the domestic

sympathies must exert over the mind at this early period of existence. And, in strict accordance with this, we find that nature has kindly provided a fitting response to the insatiable demands for love, which animate the newly arrived stranger, by those arrangements, in virtue of which woman must have almost the exclusive management of the young. The finely formed female head with its large Philoprogenitiveness and Adhesiveness, is the beautiful counterpart to that of the child—the mother and her offspring are mutually adapted instrumentalities, whose profound correlation is as indicative of design, as any other of the works of that great artist, whose labours are all stamped with the perfection of Divinity. On the unspeakable importance then of kindness to the infant it is needless to dilate. Let not the fond mother suppose that her affectionate gaze, her sweet smile, and those tones of endearment, in which maternal love, acting under the finer impulses of a superior nature, manifests its unspeakable yearnings; let her not, we say, for a moment think that these are but of value in reference to the passing hour—mere temporary expedients to obtain quiescence; for they are the primary and most essential of all the educational processes, to which her little charge can by possibility be subjected. They are the best, because the providentially appointed means, for evoking its gentler sympathies into activity. They are stamping its character with those indelible attributes of love, which in after years will produce a priceless harvest of holy affection in all the varied relationships of life. They constitute the only moral training which at this period it is capable of receiving, and as first impressions are the most lasting, as they are at all events the foundation on which all other training must be based, we have reason to believe, that these early experiences of unconscious infancy, transcending all the depths of after reminiscence, have often laid a foundation for the weal or woe, the good or ill of that yet inchoate mind, which in its waxen softness has been subjected to their deep and enduring impression.

As no one woman can love another woman's offspring with that entirety of devotion which she could and would bestow on her own, as neither the conscientiousness of an honest, or the assiduity of a mercenary mind, can altogether supply the promptings of that love, for whose

manifestation nature has provided especial organs, it must be obvious that the entire delegation of maternal duty to a hireling (whatever the moral or affectional qualities of the latter), can never be effected but to the mental detriment of the transferred responsibility. The mother has duties which cannot be delegated, because the laws of nature will not permit another to discharge them as efficiently as herself. But as the person next in importance to the mother, the character of the nurse, is of the weightiest consideration, for upon her temper and disposition the improvement or deterioration of that of her charge must in a considerable measure depend. As a general principle it should be remembered, that in the earlier years of life, the mind is profoundly sympathetic, impressionable, and imitative, and that consequently, the habitual mental condition of all who frequently approach an infant, is of vast importance not only to its present comfort, but also as an educational influence to its future well-being.

Cotemporaneously with the development of the domestic affections in the infant mind, there is an incipient action of the perceptive faculties, feeble at first, and limited in range, yet sufficient for the requirements of that germinal intelligence, with a single chamber for its universe, of which mother and nurse are the great luminaries. Gradually the empire of this little sage expands, and in addition to its all-absorbing love of persons, it begins to be acted on by things, and becomes an experimentalist in physics. A few remarks on the intellectual processes of the awakening mind, the sequence in which its faculties are developed, and its most natural and appropriate mode of acquiring knowledge, will not therefore be here altogether misplaced. The intellect then is first aroused by impressions through the senses. Hunger and thirst, heat and cold, hardness and softness, light to the eye and sound to the ear, are the manifold channels through which the imprisoned soul becomes gradually cognizant of a seemingly external sphere of being. And how greedily does it lay hold of the data so afforded! How the little stranger will handle, and taste, and look at every thing offered to its notice! A child is no sluggard in the acquisition of knowledge. An entire universe of newness, an immeasurable range of untried force engirdles it on every side, and amidst this environment of the unexperienced, it has to make its

own familiar home. Let us only think how much it has to learn—not merely to observe but how to observe—to correct the deceptions of vision by the severer test of touch, and to penetrate beyond the shape of objects, if possible, to the deeper arcana of flavour. Every thing presented to this little philosopher is at first a mysterious problem, whose solution will cost the labour of attention at least, and the subsequent exercise of memory for the retention of the experience so acquired. And all this is to be accomplished with an immature though profoundly impressionable brain. A little reflection on this subject may suffice to convince us, that Nature has amply provided for our cerebral activity, during the earlier period of existence. The lessons are ever recurrent, and though pleasantly and playfully mastered, they are doubtless enough for the scholar who has to study them. Reality then, the grand, stern, yet beautiful reality, under which being stands revealed to us in the physical sphere, is the page which has been providentially provided for us all at our first school, where the facts of existence and the phenomena of nature, constitute Nature's own primer to the budding mind.

. Nature is the child's first book, but art is its second. In addition to things, there are words and language, that vast result of the combined intellectual efforts of so many countless generations. This medium of living converse has to be acquired, orally, unaided, and unencumbered by the rules of grammar and the definitions of the lexicon. A new language, of which not one word, one root, one analogy, has yet been mastered. The students of far-off oriental tongues, missionaries who have triumphed over the obstacles presented by the rude *media* of savage tribes, can alone duly appreciate the receptivity of mind demanded for such a feat as this, and yet the little student has to accomplish it. A child at two years old, able to speak and comprehend the speech of others, and capable also of moving with comparative steadiness and safety among the manifold objects by which it is surrounded, presents us with an instance of more rapid and diversified mental attainment, than was ever yet made a source of glorification to the most efficient of institutes, and the most illustrious of universities. Next in order, then, to the child's own observation, must come the oral communications of those by whom it is surrounded. In a certain sense, indeed, it may be said, that language

is not an artificial, but perfectly natural medium, for the action and reaction of human minds, and that in using it, we impose the least possible labour on the intellect, in its acquisition of ideas. Little more than one process, at all events, is needed, for the simple communications of early childhood, namely, the application of sounds to things—the association of two ranges of sensational impressions, and their correlated ideas. The first tuition then should be oral, and this too for a much longer period than is usual. In the instruction of a child, things are of the first importance, words of the second, and the signs of these words only of the third. Let us explain, or rather illustrate our meaning, by an example. You wish to give your little charge some information in the rudiments of zoology, the appearance, habits, and uses of such animals, for instance, as have been long rendered subservient to man. In such a case, he should be taken into the fields, and shown the cows, sheep, and horses. His own senses, unaided by any remarks from you, will, under such circumstances, do more for him, than all the printed descriptions that were ever penned; while his infantile curiosity will be sure, in the multiplicity of its questionings, to afford ample opportunity for such remarks as you may judge requisite for conveying a correct impression to his opening mind, respecting the nature and utility of these domesticated quadrupeds. Now compare such a process with the formal perusal of some dry blackletter description in a stereotyped school-book. Here the child has to translate the symbols, that is, the letters, into words, and then he has to render these words into the ideas of which they are the vocal representatives. Moreover, the knowledge thus acquired is laboriously mastered as a lesson, and as such is more calculated to evoke antipathy than sympathy. Now, by bringing the child in contact with reality, you obtain the advantage of directness in the means, and of amusement during the process of instruction. The awakened intelligence is thus led onwards in the path of tuition, as a recreation, and becomes possessed of many valuable facts, without the consciousness of toil in their acquisition. The associations connected with this stage of education thus managed are pleasurable, and consequently are more likely to benefit the mind in after years, than if connected in thought with the drudgery and coercion of ordinary lesson-taking.

Education has become too artificial — has departed too widely from nature, to possess the highest degree of efficiency. We have foisted books in the place of things on the attention of the child, to its great annoyance, and but too frequently to our own. We have cast a needless cloud over the radiance and glory of early existence, and dimmed the brightness of its morning life with the sombre shadow of our own cold and cumbrous artificialities. We want a more sensibly educated parentage — a more effectually developed adulthood. We require mature minds so thoroughly suffused with knowledge, as to constitute an intellectual atmosphere around the rising generation, from whence these mental blossoms of humanity would derive the grandest and sublimest ideas, as naturally and easily as they once learned the nursery rhymes and hobgoblin tales of their unlettered but traditionally learned handmaidens, in days when fairy lore was the staple of infant tuition. Let not this last remark be misconstrued, as implying the smallest disrespect for the fundamental principle involved in the quondam scholasticism of wild and unfettered fancy. Far better for developing the glowing but inexperienced imagination of childhood, is the folklore of some venerable village dame, or some warm-hearted rustic maiden, given forth with all the vitality and sympathy of oral communication, than the miserable compilations of the Dryasdust caterers for “the rising generation.” When I speak of communicating facts to children, I mean the facts not of books but of nature. I do not want them to read the vapid description of a sunset, but to look its actual glories in the face. I do not wish them to pore over a botanist’s description of species and genera, but to go forth into the fields, and pluck buttercups amidst the dew, and cowslips from amidst the verdure of nature, and for instruction do you supply that — if happily your own education has not been so far neglected, as to disqualify you for the task of explaining in simple language, the surface science of God’s creation to a mind just opening to the mighty flood of its resplendent glories and unutterably awful sublimity. Remember, that to the unperverted child the whole universe is an exhaustless epic. To him the blue outline of the distant hills looms like the sapphire wall of a yet unpenetrated paradise; and the matin song, with which the summer grove is vocal, sounds to his opening senses, like the choral anthem

of morning stars at the birth of a creation. Do you, his guardian angel, take care not to strip off this mantle of the ideal, in which reality stands veiled to the gaze of her young adorer. Give the bright-eyed worshipper of the beautiful, no dull, dry catalogue of learned inanities. Speak to him not in the pretentious jargon of a dead science, but lead him forth, you a living priest, and he a living neophyte, into God's great temple, with its star-gilded dome, and efflorescent pavement, where the incense and the anthems of a living nature, are ever ascending in grateful acknowledgment to Him, the eternal Father not only of man but of worlds. Let him drink in of the effluence thus ever pouring forth, for the growth and refreshment of all spirits. Make him a partaker, by sympathy, not in the death, but the life of the universe; and if you can do this, you will find that reality so translated, becomes to such a recipient, not the prosy fact of a horn-book lesson, but the vitalizing inspiration of a celestial and altogether divine revelation. We have lost faith in the resources of the infant mind. That this avatar should have brought with him some traces of his high lineage, whereof we have unhappily preserved but the faintest shadow, is esteemed exquisitely beautiful as a poetic fiction, but utterly unsubstantial as

"The baseless fabric of a vision"

in fact. Yet is it nevertheless an everlasting truth, that ere "the dweller in the temple" has been lulled by the opiates of time, the inner vision is ever open to the higher life of things, and the universe, which is unhappily to the most of us a sepulchre, exists for him as a God-filled and angel-warded heaven. I ask then, living things and living words for the living child. I want him to be surrounded with men and women, whose hearts yet beat, whose affections yet flow, whose emotions have still retained the freshness of vitality, and whose every thought has not yet become utterly fossilized, amidst the petrifying influences of reiterated habit and blindly obeyed custom.

Ere we quit this subject of home tuition, around which we would willingly and fondly linger, let us make a few remarks on the all-important subject of example. That this is far more powerful than precept, has become a proverbial truism among almost all nations, and it is a truth

especially applicable to the young. The reason is obvious, a precept is addressed to the intellect, and is so general as to require the exercise of judgment in reference to its special application in any particular case. It is an idea which has to be translated into a fact, a principle which has to be manifested in action. As an influence, calculated to modify the governing powers of human nature, it is indirect, and demands an intermediate process, ere it can be exhibited in effect. Now it is very doubtful, whether the immature intellect of the child be perfectly competent to this, nay even whether the adult but uncultivated mind, be commonly capable of such a feat as the thorough comprehension of an abstract proposition, and its subsequent display in the concrete sphere of individual action. But example is direct, it wants but one mental process, and that of the simplest order, namely, imitation, to which there is in general a marked proclivity in the nascent mind. If you tell your child not to lie or thieve, he needs to understand something of the nature of untruth and theft, and be able to judge of the extent to which your general command may or may not be applicable to the special circumstances of some particular case. And even after this, an effort is required for rendering this purely intellectual operation effective in modifying the will, or the right conclusion will after all fail of its correct and needful application. But how different is it, when example leads the way either to good or to evil — how direct in its operation, how efficient in its result is this plastic power, ever moulding and fashioning the generations as they rise, and giving a permanency of character to nations, in virtue of which we recognize them as the same, through many successive centuries. Could we command the entire environment of a child, and ever engirdle it with faultless examples of rectitude, truthfulness, and purity, precept were almost needless, for in such a moral atmosphere it would grow naturally and almost unconsciously into good. It is the faulty leadership of adults, which renders the precept so necessary a part of education to childhood. And can phrenology afford an explanation of this greater directness and efficiency of example? It can, for it shows us the organs of Imitation, close to Benevolence, and in near proximity to Veneration, thus indicating their readiness to act where a beloved and revered guide has to be followed,

while Firmness and Conscientiousness, being at no very distant remove, and to be reached moreover through Reverence and Hope, afford that combination of interacting forces, in virtue of which the will may be the most easily and powerfully influenced. The practical conclusion then to be deduced from these data, is, that if you wish your child to be honest, truthful, and virtuous, you must teach him out of that most efficient of all books, your own life. Be careful also of your nurserymaid, she is really of more importance than your cook, for although the latter dignified functionary may spoil a dinner, the former may ruin a mind. Do you, and let all around you remember, that a child is a holy presence, and as you would not willingly thrust falsity or impurity under the notice of an angelic visitant, so neither let this recently arrived celestial be offended by the words or acts of the debased. If the aged wish to be revered, let them commence by reverencing the young, knowing that to gifted eyes, there is as much to evoke respect and worshipful consideration in the untarnished brightness of an infant soul, as in the matured experience of the wisest sage, or the long tried principle of the greatest saint.

The nursery should be the only schoolroom, and the domestic circle the only instructors of early childhood — say, till it has had its sacred number, its seven years of apprenticeship to the great business of life. Unhappily, on many accounts this cannot yet be even generally, much less universally effected. Few parents, perhaps, are morally or intellectually qualified for the task of home tuition, fewer still have leisure or convenience, and the public school, even for the infant, has to be resorted to, especially among the poor, as a succedaneum for parental deficiencies and domestic inaptitude. A few remarks on the subject of infant education may not therefore be here altogether misplaced. The primary object to be attended to is of course physical health. Neither body nor mind can be efficiently educated, can have their respective powers duly called forth, in the mephitic atmosphere of a close schoolroom, where respiration is necessarily impeded, and mortal poison is inhaled with every inspiration. Of almost equal importance with this, is the moral atmosphere of cheerfulness. The gloomy silence and dull formality of an old-fashioned schoolroom, with its spectacled and frowning dame, to whom the restless

gambols and merry laugh of childhood's superabundant and overflowing life were an unspeakable abomination, this den was about as unsuitable a receptacle for incipient humanity, as perverted ingenuity could have devised. To keep a young creature, of some four or five summers, sitting noiselessly on a form, and staring into the pages of a spelling book, for two or three hours at a time, and this too twice a-day, was an act of cruelty whereof an inquisitor might have been ashamed. The playsome kitten on the earth, the sportive lamb in the field, were more mercifully treated, and enjoyed greater facilities for the effective development of their native powers. Happily this time-honoured arrangement is falling into desuetude, and the far more benevolently and philosophically conducted infant school is taking its place. Here knowledge is for the most part communicated pictorially and orally, and recreation and study follow each other at short intervals, and nature has some chance of accomplishing her benign intention in the rearing of cheerful and healthy children, as the germs of good-natured and vigorous adults. We have spoken of the advantage of teaching a young child by things, so as to bring it through the medium of the senses, in direct contact with reality. Now, next to things are the pictures of things, which should also be coloured according to nature. To give a young observer his first impression of every strange animal, bird, and plant, through the instrumentality of an uncoloured engraving, is not merely to fail in giving due development to his organ of colour, but it is also a process by which false instead of true impressions are likely to be communicated to the young pupil. When you show the picture of a *black* parrot to a child, though you may print underneath, or orally communicate, a correct ornithological description of its green, blue, or scarlet plumage, you may be said to have example on the side of error, and precept only on that of truth. What with sombre pictures, sombre dress, sombre houses, and we may add, sombre places of worship, it is no wonder that the organ of colour is so frequently found to be deficient in the inhabitants of these northern and naturally sombre countries. Nature luxuriates in the rich diversity of her hues, and the child is her delighted worshipper. In your artificial productions, imitate the one and gratify the other. On this account, models which cultivate and gratify form, as well as colour, are very desirable. An

age will come, when the toys of childhood shall be the means of its instruction as well as playthings for its amusement.

Let us now advance to the very serious subject of an incipient scholasticism, at the very threshold of which important department, let us be again duly impressed with the idea, that strictly speaking, books and their dead lore are for men, who can hold converse through such *media* with the past and the distant; but that harmonious words, uttered in loving tones, and accompanied with sweet looks, are for children, who yearn to come in direct contact with living teachers, in this, to them, paradisaical present. We teach them to read, because, as youths and adults, they may possess the mystic key of collective knowledge. It is a means to an end, and as a process, is nearly if not altogether prospective. Those who think that books may supersede the necessity for oral tuition with the young, have yet their own alphabet of tuition to learn. Be not precipitate and coercive in the communication of book knowledge. The child who at seven is able to read a simple story, with moderate facility, and sign his own name in a legible hand, has done enough in the way of preparation for his ulterior scholastic progress, and both of these important attainments may have been mastered without the loss of one hour's healthful recreation and exercise. Due care of the health is at all periods of life desirable; but at this early age, it is indispensable. If an architect, who should disregard the foundation, in his haste to add a superstructure, would be esteemed unwise, by what epithet shall we designate the folly of those who permanently weaken a fine constitution by sedentary habits and over study, prematurely forced upon the unwilling victim of an irrational system. A strong stomach, with its vigorous appetite and good digestion, is a greater blessing to a child under his tenth year, than the most finely cultivated brain that ever surmounted the pallid face and languid frame of a pitiable forcing of that hothouse culture, whose morbid taste can only be satisfied with the fruits of autumn in the months of spring. Enough, then, that on wet days, and in winter eves, some "gentle lady," mother, aunt, or elder sister, has, in her loving and affectionate way, inducted the little scholar into the mysteries of the alphabet, and the method of pot-hooks, preparatory to his being handed over to the tender mercies of a true magister.

We have given our ablest advice to parents; let us now hold a friendly conversation with the schoolmaster, of whose office we will only say, that next to that of the parent, we hold it to be the most responsible which man can fill. In a sense, indeed, he is a father — the intellectual sire of his manifold progeny. He is a priest of intellect; and though but a village dominie in station, is nevertheless one of that great hierarchy by whose labours the past has progressed, and on whose faithfulness the future is dependent. His office is holy and his mission sacred; nor do we know of any valid reason why he should not be termed reverend, or his place of duty be esteemed other than a temple. Let him not then be offended at our after freedom of speech, or deem, that in our interference with his province, we are needlessly intrusive. We wish to render his onerous and important labours not only more effective, but also more pleasurable. We would not diminish the legitimate extent of his truly regal authority by the shadow of a shade; on the contrary, we would virtually enthrone him in the heartfelt reverence of his pupils, and in the hearty respect of the public. We approach his seat of authority (at which we have often stood and trembled) with devout humility, and beg to offer our advice "with all submission."

The radical defect, then, of all existing systems of education, is, that they make no adequate provision for the aboriginal and ineradicable specialties of endowment and deficiency, which attach to each individual mind. The existence of lingual, mathematical, artistic, or mechanical capabilities, together with the proclivities necessarily springing from them, is practically ignored during that most important period of mental development which intervenes between early childhood and youth, to be however recognized of compulsion, when the boy, emerging from the narrow confines and conventional artificialities of the schoolroom, is thrust, but ill prepared, upon the urgent duties of actual life in the world without. If you admit, as you must, that the true poet cannot be made but must be born, and that education, in the case of all genius, can only evoke and not confer a faculty; if even in the more commonplace matter of selecting a trade or profession, you admit there may be aptitudes or inaptitudes, which, where the vocation implies the exercise of any marked capacity at all, it would be unwise to overlook, why are you so indifferent

to the right management of that still earlier apprenticeship, on which, as a foundation, the subsequent one to some special business has to be erected? In so foolishly neglecting the basis, you assuredly exhibit but an unwise regard for the superstructure. Think you the boy on the form has not his peculiarity of talent as well as the youth in the studio; and if so, do you act judiciously or justly in neglecting its culture? In doing so, are you not contravening the obvious intentions of nature, and will she not avenge herself? Can a boy, without lingual capacity, be coerced into the onerous task of thumbing a lexicon, for several hours every day, without a lamentable waste of time; and can you punish or shame him for a natal inaptitude, without fearfully exasperating his temper, and we may add, deplorably perverting his sense of justice? How many an incipient Raphael has been castigated for giving way to the instinctive promptings of an artistic nature, which induced him to draw outlines instead of working sums; and how many a Canova has been whipped for his wooden attempts in statuary, when he should have been poring over the dirty pages of a hateful grammar. Of all perversions, what can equal that of a gifted human mind, in the earlier stages of its development, when its waxen softness renders it pre-eminently susceptible to every good and every evil influence? Remember, that although education cannot endow us with a single faculty, it may favourably foster or fatally blight every power with which a beneficent nature may have enriched the tender nursling, whom a blindly systematic pedagogue would so ruthlessly and irretrievably pervert.

What then, it may be asked, is it that we really want? We reply — a system of instruction based on the principle, that tuition should be adapted to capacity, together with a body of masters so far competent to its application, that they should be able to distinguish between laziness and incompetency, whether in carrying out the instructive processes or penal enactments of their establishment. If Nature do indeed write artist, mathematician, linguist, or engineer on the brow of her favourites, whose business is it to read this fair hieroglyphic, if it be not that of the tutor? Is not the mason expected to know something of the qualities of stone; and should we not laugh at the carpenter ignorant of all difference between deal and oak? What competent craftsman is ignorant of the subject

matter of his operations, or wholly fails during his apprenticeship to obtain some insight into the recondite mystery of judging of kind and quality by appearance? And yet, in the highest and most important of all the plastic arts, in the "craft and mystery" of fashioning mind, this degree of skill and judgment in the operator is not expected. We require of the cabinetmaker to know something of the soundness and beauty of mahogany ere it be wrought into a chair, a table, or some other article of furniture for which it may be more especially fitted; and we do not expect that fully half the material sent into our workshops should be spoiled by misapplication to purposes for which it is unsuited. And yet this is done every day in that strangest of all workshops, where boys are indifferently trained to be men, and the rough material of humanity is worked, not into the diversified beauty, order, and practical capability of the various avocations, scholastic and commercial, to which adults are devoted, but into an imperfectly conglomerated unity and identity of character, in which all that is individual and original, is simply that part which has escaped the destructive process under which the teacher, in his mistaken zeal for instructing every boy in every thing, has, in too many instances, fatally succeeded in evaporating every rare gift and every genial feeling of his unfortunate pupil, to leave the pitiable and disgusting residuum of a cinerous pedantry in the able, or of ineradicable dolthead and irascible stupidity in the less competent. All things, however, in due season. It is, perhaps, because mind is the noblest of all the forms of being subjected to our influence, that its engineers have been thus the latest in attaining to due competency in their profession. We blame not the present or any past generation of schoolmasters; they could but live by the light which they had. Responsibility in this matter is but commencing. To establish phrenology, and bring it into general and practical use as a test of childish capability, previous to the application of tuitional processes, is of course not the mission of the tutor, but of the author and lecturer; and we doubt not, when these have done their duty in reference to the requisite modification of public opinion on the subject, the scholastic profession will, as a body, be found perfectly ready to perform theirs.

We suppose it need scarcely be said, that, *mutatis mutandis*, the observations we have made in reference to the

education of boys, will also apply, with the requisite modification, to that of girls. If every young gentleman cannot be made a good Grecian or mathematician, despite the quite bottomless length of papa's purse, so neither can every young lady attain to brilliancy and precision, much less be made to manifest feeling in the execution of her music, although a kindly intentioned mamma may be ready in any amount with the price of a capacity. There are women who may fail in the higher mysteries of crotchets and quavers, who may nevertheless possess very respectable ability in the lower sphere of history, poetry, philosophy, or art. And really, four hours *per diem* expended in the attempted accomplishment of a natural impossibility, is too much even for fashion to demand as a sacrifice at the shrine of custom. All birds are not necessarily singing ones, and every young lady is not by possibility a pianist; and I suppose it scarcely needs the assertion of a phrenologist to corroborate an opinion, now happily increasing, that a morbid taste for mere accomplishments has sadly encroached on the more solid attainments of the intellect, and the more womanly qualifications for household duties. Articles manufactured only for sale cannot be expected to give the purchaser entire satisfaction, and the puffery of superficial polish, when exposed at the domestic fireside, is not the surest foundation for subsequent happiness. The refinement which has been purchased at the expense of strength and utility in a character, will seldom repay the fearful cost at which it has been acquired. The fundamental idea which should pervade a well-regulated system of female education, is, that woman was made for home, and in proportion as it qualifies her for presiding with dignity and usefulness there, it approaches to perfection. The training which fails to produce the best possible wives and mothers, is in so far a failure. At present, women are prepared rather for the stage than the house. Could they live in a ballroom and die at an opera, this were well. But the sacred privacy of the domicile, with its pure delights and holy affections, is the alone haven for so frail yet beautiful a barque. Nature never constituted woman for a perpetual round of publicity. She is too holy for that; and when she sinks to it, either from fashion or necessity, we can but regret, that so sweet a flower should be exposed to the withering blight of so noxious an atmosphere.

Much has been said respecting the advantages and disadvantages of boarding schools. But we fear, that in the discussion of this very important question, one element of no slight value in human culture has been overlooked—we mean the affectional. It should be remembered, that the intellect is not the only portion of our nature which requires education; for, in addition to the knowing, recollecting, reflective, and imaginative faculties, there is a vast array of emotional forces, the right or wrong direction of which is of incalculable moment to the possessor, and, we may add also, to society. Now, for many of these, home, with its bright and beautiful associations, its refined and gentle affections, its warm and hearty sympathies, its confiding faith and its endearing love, is the alone school. Is it according to nature for children to live in a state of artificial orphanage, during eight or ten months out of the twelve? Is it the weakness of a corrupt, or the strength of a true, loyal, and as yet unperverted mind, which induces the fond child to cling to its home and its mother, and hear with apprehension, and distrust unspeakable, of respectable academies and irreproachable establishments, where, no doubt, the young idea is taught how to shoot; but where, we fear, the young heart is but too often blighted in the sensitive and hardened in the coarse. We do not much wonder at Socialism being in existence. What with unions for the poor, and boarding schools for the rich, a very formidable percentage of every generation must be reared, not by the sacred altar of the domestic hearth, and under the watchful eye and kind superintendence of its parental priesthood, but in those public nurseries, where, at the very best, duty is discharged by deputy, and love is maintained by proxy. The ewe bleats for her stray lamb, and even the ferocious tigress will howl for her lost cubs. It needs a human mother to willingly snap the silken cords which should bind her, with a love surpassing that of life, to her tender offspring. She alone, with a stoicism to which nature furnishes no parallel, can leave her weeping and disheartened nursling in the great cold house, where, for many months, no father's benignant smile, no mother's gentle caresses, will lighten the sorrows, or satisfy the fathomless yearnings of that lone yet loving little one. And is there any amount of learning for the boy, or accomplishment for the girl, which can compensate for such a blighting of all the finer

affections, such a withering up of all the more kindly sympathies of our nature, as must ensue from their coerced suspension during so long a period? Perhaps there is. We leave parents to judge of that; but ere arriving at a decision, let them count the cost.

We have said nothing here of the purer affections suppressed in childhood, appearing in the form of ardent and uncontrollable passions at maturity. We draw the veil of charity over vices which once raged in, but now, we trust, no longer darken even the worst of these human hotbeds. Suffice it, that where any thing like effective intellectual culture is compatible with domiciliary residence, we vastly prefer it to the most imposing array of resident and visiting masters in a boarding establishment. More especially would we have this remark applied to girls. The ruder and coarser masculine nature may survive such harsh treatment, and, in the invigoration of its combative energies, find some compensation for the diminution of its love and the blighting of its finer susceptibilities; but what shall we say to such an imperfect mode of evoking and directing those powerful affections which constitute the higher life of every true woman? Is there any schoolmistress, how faithful soever to her trust, who can supply to all her pupils the lack of those wise counsels, and that reverend example, which the wise and virtuous matron, instant in season and out of season, is ever affording to her rising daughter? Can any but a mother ask or have the perfect confidence of the blushing maiden under all the manifold circumstances of her young experience? We think not. A feminine destiny, without maternal guidance, is commenced under unfortunate auspices. Nor is it sufficient that this guidance be occasional; to be efficient it must be constant and all pervasive. We dislike the aggregation of young females into masses. Its effects are known in the mill and the workshop—are they altogether unknown in the finishing school, with its graceful pupils and blooming parlour boarders? We pause for a reply. Home, we repeat, is the alone sanctuary for woman. There she is a priestess; nor can she, as vestal or matron, be long or habitually separated from its holier influences, without irreparable injury.

In the foregoing remarks, let it not be supposed, that we for a moment intend casting any blame on the proprietors of our boarding educational establishments. It is the

system, and not its instrumentalities, that we condemn. We believe, that in the great majority of cases, there is a faithfulness in the discharge of duty more than proportionate to what exists in other departments of commercial activity. Neither would we be understood to imply, that boarding schools are wholly evil, for we know, that as compared with some homes, they are absolutely preferable. All that we want is, that parents should distinctly understand what they are doing, when they, during many months of every year, voluntarily sever the ties of family relationship for the sake of superior intellectual culture.

In concluding these remarks on school education generally, we would caution parents against two very prevalent errors in reference to early culture. This is an age of intellectual activity rather than of moral elevation, and an exaggerated estimate of the importance of attainments in learning or science, is a natural consequence of the tendencies of the era. In our all-absorbing desire to equip the intellect, we forget to furnish the mind with the requisite principles for its self-guidance. In our almost idolatrous regard for mere knowledge, the higher and more commanding sphere of motives is forgotten. In the undivided attention bestowed on intellectual culture, moral discipline is almost overlooked, and instead of being esteemed as of primal, is practically reduced to a matter of quite secondary importance. This is the fundamental error, from whence, as a consequence, naturally springs another, namely, the idea that parental responsibility, in reference to the entire mental development of a child, embracing of course the restraint and discipline of its passions, the evolution and right direction of its affections, the purification and elevation of its moral nature, as well as the expansion and invigoration of its faculties — that all this vast and varied array of important duties can be properly delegated to another. They cannot, and for this simple reason, that no other can effectually discharge them. There is an influence possessed by parents, who have not forfeited all claims to common respect, there is, we say, an influence, and with this a power, possessed by parents over offspring, to which no other human being, however placed or related, can do more than approach. Engirdled on every side by the vicious and cumbrous artificialities of our complicated civilization, we are apt to forget, that the laws of nature can never be vio-

lated with impunity. We want every thing done by proxy, and fancy that money will procure us an immunity from the avenging retribution of that Nemesis, whose resistless force is ever at hand, to punish our sins both of omission and commission. Let us then sum this matter up, by remarking, that although the intellect may be most effectually developed at school, the character will be best formed at home ; and that consequently, the most favourable combination of influences will be obtained by a union of the two. While profoundly respecting the tutor, we cannot consent that he should supersede the father ; and while deeply sympathizing with the governess, we cannot admit that she is competent to supply the place of a mother.

We could scarcely conclude a lecture of this kind without some remarks on University culture, as affording the requisite instrumentality for completing a first-class education. And here we would observe, that whatever may be said in reference to the native aptitude or inaptitude of juvenile minds at school for particular branches of study, applies with equal force to the more advanced student at college, to whom it is also of vital importance that his talents should not be misapplied or his time misspent. And yet what security have we under the present system against such a lamentable waste of resources ? Simply the greater freedom which the more advanced scholar enjoys in the direction of his studies, and the consequent probability that he will select those subjects for especial attention in which he is most calculated to excel. And as this comes under the head of self-culture, we must defer our intended observations on it till we come to that topic. Suffice it, as an indication of the misapprehension which often exists among the leading influences of our higher seminaries of learning, as to the relative capacity of their pupils, that we here direct attention to the patent and admitted fact, that college honours are seldom the precursors to those still nobler and more lasting distinctions, which are acknowledged by the ages. How small a proportion of those true immortals, the master-spirits of literature, science, art, politics, or war, ever obtained befitting recognition from the authorized distributors of scholarships and degrees ! while on the other hand, what an immense array of distinguished insignificance and authoritatively puffed mediocrity has the world had thrust upon it by our learned corporations during every

generation since the revival of letters. Alas for the discernment of most able professors and right capable principals, who in general seem either totally unconscious of the presence of true genius, or what is worse, affected with a species of instinctive hostility thereto, as an unaccustomed and unwelcome intruder within the sacred precincts, consecrated from of old to the nurture of methodical dulness and orthodox inanity. Who among all the "authorities" was ever gifted with a sufficiency of insight, to even dimly perceive, that another revelation of incarnate potentiality in the mental sphere, was dawning in the person of a Cromwell, Milton, Locke, Swift, Johnson, Byron, or Shelley? Alas! so far from such being received with the honours rightly due to an avatar of the divine, were not most of them rather treated with studied contumely, with something worse than neglect, so as to leave aught but a sweet savour upon their souls, from the amenities of college life. While stultified commonplacism was systematically raised to the dignities and emoluments of our well-endowed collegiate institutions, did not some of these leave with their course of studies incomplete from poverty, while others quitted their alma mater in disgust, and one at least was ignominiously expelled? Thus, then, may we perceive, that our chosen seats of learning are not free from the sad destiny of the more ignorant world without, but still as by a stern and terrible necessity, stone their prophets ere building their sepulchres. It may be, that of all others the English universities have sinned the deepest in this respect, albeit we are not aware that such as Wallenstein or Goëthe were ever spiritually discerned, even by those seers whom Germany alone places in professorial chairs. And whence, then, it may be asked, arises this misplacement of honours, which is so nearly universal, as to prove that the injustice is perpetrated upon system? We reply from a prevalent misapprehension as to the essential distinction which really exists, between ability to acquire and capacity to think. It is the man of large knowing faculties and retentive memory who is, in nine cases out of ten, the pet of his college; while the deep and earnest thinker, the great and noble doer, is but too often neglected as of no account. The commanding qualities which might save a country or found an era, are of far less moment with a learned senatus than the superficial cleverness and off-hand readiness of reply,

which ensure a successful examination. That even the most judicious application of phrenology would thoroughly amend this, we are not prepared to assert; for it would seem through all time to be a part of the necessary discipline of genius, that it should be tried by neglect ere emerging into manifestation. But we surely do not violate probability, or exaggerate the importance of our favourite science in saying, that the more correct method of estimating the relative importance of our various faculties, with their presence or absence in particular individuals which it has introduced, will eventually do much to mitigate and modify the injustice now so frequently observable in the distribution of university honours and collegiate emoluments.

Let us now make a few remarks on the choice of a profession. Here, happily, nature is more frequently consulted, and in the wise permission usually accorded to a youth in reference to his future career, there is a probability of his selection being right, from the fact, that the stronger organs ever tend to predominate, and indeed continually seek their appropriate gratification in spontaneous activity. There is a liability to error, however, even here, from the possibility of an educated taste being mistaken for a native aptitude. Thus, for example—the son or nephew of an artist becomes necessarily more or less familiar with painting, and though possessing only a very moderate amount of talent, may exhibit some degree of ability. Outline and perspective, light and shadow, drapery and colouring, are to him as household things, until, in the confidence of young ambition, he is ready to exclaim — “I too am a painter,” while the walls of the Royal Academy demonstrate, that dauber would have been the more appropriate term. This, of course, applies to any other profession, in reference to which a mistake almost equally fatal may arise from similar causes. In addition to merely intellectual, there are also moral qualifications and disqualifications for certain modes of life, which cannot be wisely disregarded. The agent without conscientiousness, and the merchant devoid of prudence, whatever their other mental powers, can scarcely fail to make shipwreck of their hopes. Whether we contemplate this subject from an individual or social point of view — whether we regard personal happiness or the economic development of national resources, the right distribution of tasks and

talents, the proper adjustment of duties and capabilities, is a question second to none in importance, present or prospective. And phrenology, we assert without fear of contradiction, will do more than any thing else to promote the true interests of man in this particular.

Of all the varied forms of mental discipline, that of self-culture is the most invigorating and ennobling. Without some measure, indeed, of its influence, a manly self-reliance in matters of thought, and true independence in the formation of opinion, are unattainable. Of all "aids to reflection," the free pursuit of knowledge, for its own sake, is one of the most effective. The school and the college are but nurseries, and oftentimes so habituate their alumni to the leading strings of tutorial guidance, that they are never afterwards able to go alone. Thus it is, that if we would see prejudice at its maximum, we must observe, not the ignorant but the learned. The Aristotelian schoolmen, the Ptolemaic astronomers, and the physicians who opposed Harvey, are instances in point. He who, from his childhood, has been accustomed to accept every proposition upon authority, whose mind, at every successive stage of development, has been fully provided with ready-made conclusions in reference to all the more important subjects of inquiry and thought, is not the most likely to possess self-reliance in after years. Habits of dependance have become established, and, at the best, uninquiring submission to living masters is but exchanged for hopeless thralldom to the dicta of defunct celebrities. To the legitimate influence of the mighty dead we may not object, for, rightly contemplated, their example, as the Titan pioneers of truth, is of all else the most encouraging. But that "despotism of great names," which overawes the present into slavish submission to the past, is the result of an idolatry that has, in all ages, debased the feelings and paralyzed the energies of its unhappy votaries. Now, from this misdirected hero-worship, few are in general so free as the thoroughly self-educated, whose minds, untrammelled by authority, and long habituated to self-action, are in proportion to their attainments immeasurably the most capable of forming a just estimate of the relative importance of persons, and of arriving at a correct conclusion in reference to the truth or fallacy of accepted opinions and established principles. Of such vital importance, indeed, to interior

growth, and to the effective development of the higher life, do we hold a rightly directed and well-sustained self-culture, that we consider no education efficient that does not promote this — the great end — to which schools, colleges, tutors, and professors, are, when rightly contemplated, but the subordinate means. So applied, their value cannot be over-estimated. But, unfortunately, not content with the communication of knowledge, our great educational institutions are ever aiming to make proselytes of their pupils, and thus endeavour, with all the tremendous resources at their command, to stamp the youthful mind with the prejudices of a party, and the principles of a school, and thus but too often succeed in furnishing us with, not men, but machines.

Far without the range of college quadrangles, however, there is a large and rapidly increasing class of students now growing up, who, fortunately perhaps for the mental liberty of the future, are being formed in the free atmosphere of universal literature. Of such, even long since, was Shakspear, and from such, even to the present, have come many great and noble names, among the mighty who have shone as stars in the firmament of thought. We will then conclude this our educational lecture, with a few words of advice to these hardy and self-dependent sages of the closet. As a rule, the decided taste for any particular branch of knowledge, whether in science or literature, is *prima facie* evidence of ability for it. This is on the principle already announced, that the stronger organs ever seek their appropriate gratification in spontaneous activity. Occasionally, however, even here, as in the choice of a profession, an educated taste may be mistaken for a natural aptitude, and years of toil may be expended in the hopeless pursuit of an *ignis fatuus*. Of this, however, there is far less probability than of its opposite, namely, the needless neglect of a really powerful faculty, in consequence of the imperfect self-knowledge of its possessor. Strange as it may sound, for one man who over, there are twenty who under estimate themselves. This is more especially the case with those who have not had the advantage of a superior education in early life, and who, if they chance to be endowed with small self-esteem, are almost sure to underrate their native capacity. This error is also the more common, in consequence of that confusion of ideas prevalent among all classes in reference to the radical distinction

which really exists between attainment and ability, in virtue of which we confound the results of culture with the endowments of nature. The former are patent to all ; but it often requires the eye of a seer to detect the latter, more especially where art has done little or nothing to assist the process of mental development. Society knows not of its latent strength, because it ever confounds an unpolished gem with the meanest pebble. None are so startled as the highly educated common-place, when a true man is revealed by circumstances from amidst the uncultured masses. Franklin was a wonder, and Burns a prodigy, each being accounted of the miraculous rather than the natural order of things. The appearance of such is ever a source of bewilderment to the many, who cannot understand, despite the experience of ages, that Titans are born and not made. Alas ! the few thus openly revealed are but the fortunate exceptions, the most remaining dumb and blind, sorrowfully wear out their God-given powers in a mechanical grinding of the Philistines' mill, but dimly conscious of aught save a gnawing discontent and dissatisfied ambition, the instinctive craving of the imprisoned eagle for the skies. Now it is to such that phrenology would prove of eminent, nay, of incalculable advantage. On the brow of such, Nature ever places her coronet of nobility, inscribed with those mystic insignia of power, which it is the business of science to decipher. Respecting such there need be no mistake, for they bring credentials, which rightly interpreted, may be seen and read of all men. The chosen of heaven are not without witnesses, though, from the ignorance of past times, the true prophets of each generation were in most instances, when noticed at all, made the objects of malevolent persecution, rather than promoted to the seat of honour. To descend, indeed, to the unadorned statement of plain fact, we think, that by the aid of phrenology in demonstrating the presence of superior powers in individuals too modest or too lowly in condition for unaided emergence into their appropriate sphere, an immensity of injustice would be avoided, and an incalculable amount of benefit conferred on society. What we ask is, that our giant workers should be placed at befitting tasks, and not, as now, for the most part waste their grander energies upon duties which pigmies might more effectually perform. We want our strong men to be duly aroused to an invigorating self-consciousness, and come forth upon the stage of time,

the God-declared champions of humanity, in its hour of necessity. That this shall yet be, we have faith to believe, and that phrenology, among other influences, will hasten the advent of this "good time coming," we have little doubt. It was said by one of old, "know thyself," and by one who happily is still our cotemporary, "know thy work." Now with every submission to these two great authorities, we would suggest, that as the former is a necessary prerequisite to the latter, so are additional means for adjudicating on character needful for the effective performance of either. Phrenology, we again repeat, goes far to supply this desideratum, for it puts us in possession of manifold additional data by which to rightly estimate character; and as the facts which it uses are independent of the accidents of rank or education, it promises beyond all else to carry us onwards from the conventional to the essential, from induced peculiarities to inherent endowments, from the effects which we witness to the causes which have produced them.

I have in the foregoing lecture purposely abstained from attempting to give minute directions, by which individuals otherwise ignorant of the science, might effect an examination either of themselves or others. This is quackery, as much so, as the indiscriminate administration of patent medicines by the non-professional. Phrenology, as a means by which to correctly estimate character, is not to be studied offhand. The ability to adjudicate on cranial indications, cannot be extemporized for an occasion. The data afforded by organization as an index of capacity, are so numerous and diversified, so complicated and refined, that both careful study and considerable experience are needed in the manipulator, ere his intended delineation can be considered as aught other than the amusement of a leisure hour. My advice therefore is, that for guidance in such important matters as the education of children, the choice of a profession for youth, or self-culture in adults, recourse should be had to a competent phrenologist; and where there is any reason to doubt the correctness of his decision, to more than one. If masters of their art, they will, independently of each other, agree in essentials; and when this is the case, the question may be considered as decided, in so far as phrenology may be supposed adequate to its settlement.

LECTURE III.

PHRENOLOGY AS INDICATIVE OF MAN'S ADAPTATION
TO HIS PHYSICAL AND MORAL ENVIRONMENT.

PHILOSOPHERS and divines have dwelt much on the beautiful harmony, on the obvious adaptation of means to ends, which is everywhere observable throughout that portion of the universe subjected to man's observation, and have thence derived the subject matter for much profound reflection, and many truly sublime and eloquent expositions in reference to the indications of design in the general construction of things, thus so clearly and decidedly manifested. The relationship between suns and their dependent planets, and between the latter and their satellites, the succession of the seasons, the fitness of the land, air, and sea to their respective forms of sentient life, the climateric disposition of animals and plants, the perfect congruity everywhere noticeable between the habits and requirements of organized beings and their structural peculiarities, together with the manifold other evidences of a beautiful correspondency, presented to us by the arrangements of nature, have with every enlargement of our knowledge of her laws and phenomena, become more and more manifest. And whether we regard this as being the immediate effect of a succession of creative fiats, or as the result of one grand and all-pervasive law of harmonious and proportionate development, the complete and effective demonstration of the existence of design, of the presence and operation of a primal and overruling intelligence, is the same. For the building, whatever may be the process of its erection, declares in its order and symmetry the pre-existence and plastic power of its architect, and the machine, however it may have been constructed, affords in the correlationship of its several parts, and in their respective subordination to the great end of producing a

given effect, the most undeniable evidence of a mind capable of providing by this disposition of mechanical forces, for the due effectuation of a contemplated result. Grant then that the presiding law of the universe is order, and the operative manifestation of a power, capable of producing and maintaining the relationship between cause and consequence, of providing means in correspondence with provisioned ends, is virtually admitted, for it is a conclusion from which, granting the premises, there is no escape. The controversy now pending between the advocates of development and creation, of sequential evolution and fiat production in the forms of nature, does in no respect affect this argument. The mode in which the existing constitution of things was originated, is simply a question in reference to processes not principles, and when decided, will simply lengthen or shorten the chain of causation in our conception of it, by a single link. However projected, the universe is unmistakeably the work of an intelligent Creator, and as such its study cannot fail to reveal to us some at least of his glorious attributes. And we are fully justified in concluding, that the more we understand this revelation of himself afforded by the Divine Author of all things in His varied productions, the more clearly and correctly shall we be enabled to apprehend His essential character, the more nearly shall we by these successive gradations of advancement, approximate to the central light of universal truth, the eternal goal of immortal spirits—where exhaustless perfection can for ever absorb and occupy without wearying the attention, and in the infinity of Divine attributes, afford subject matter for contemplation to the highest of created intelligences, in their never-ending progression towards, and assimilation with, the all-embracing Father of every sphere of being.

To descend, however, from these generalities to the more limited province of inquiry, which the nature and design of these lectures here impose on us. If the earth as a whole be worthy of study, then man, as beyond all question the highest of earth's products, the noblest of earth's denizens, must be so in an especial degree; and his relationship, physically and mentally, to the globe which he inhabits, his adaptation to the sphere in which he is appointed to exist, and his qualification for the duties which he is called upon to discharge, cannot fail to furnish topics of surpassing

interest, and must, under every aspect, be considered a subject worthy of the profoundest investigation. Both from the nature of the inquiry, and for the greater clearness of exposition, it will be necessary to consider the question of man's adaptation to his environment under two points of view—one involving his relationship to the material, and the other to the moral sphere of being by which he is surrounded. Let us commence, then, with the former.

Man, as an animal, is born with an organism eminently susceptible to the action of all those manifold mechanical and chemical forces by which he is surrounded from the dawn of corporeal being to its end. His body is fragile, and may be broken, crushed, or otherwise injured, by rude and ill-regulated contact with the masses of matter by which he is ever of necessity environed. He may be burned or frozen by changes of temperature extending over too wide a range. He has to eat and drink, that he may furnish his bodily structure with the material requisite for growth, and supply also the wear and tear produced by vital action, and to do this with safety and advantage, it is necessary that he should be capable of selecting the substances most suitable for this purpose. Nor has he, in all this, to guard only against any improper use of his own positive powers of action on his environment, for he is not only a motor himself, but is destined to exist under conditions, which imply, not unfrequently, the aggressive movement of other bodies upon him. He is exposed to manifold "accidents by flood and field;" he may be overwhelmed by the avalanche, swept away by the tempest, drowned in the river, or devoured by the ferocious monsters of the forest. His physical existence is eminently conditioned by danger. In addition to accident, he is also liable to disease; and through the most diversified, and oftentimes unexpected misadventures, is suddenly extinguished as a physical entity, and reduced by decomposition to the elemental state of inorganic matter. A being so constituted and so related, must, it is obvious, be endowed with many sentient and intellectual attributes, must be capable of perceiving the qualities of bodies, and be able, also, to render past experience available for present guidance. He must possess senses, and percipient powers of mind, answering to the qualities of matter whereof he is thus rendered cognizant; and he must also be provided with a memory capable

of retaining and reproducing the impressions thus received. Now what says phrenology in reply to this? It informs us, that man is, in common with many inferior creatures, endowed with perceptive powers of such an order, that through the instrumentality of the senses, he can and must make himself acquainted with the shape of bodies, their magnitude, their force, their colour, their relative position, and their number. He may be more or less correct in the impressions thus derived; his knowledge may be accurate or otherwise; but utter ignorance on these points is to him impossible. Nor is this mere acquaintance with isolated details, or with qualities in the abstract, sufficient for him; he requires to know things with all their qualities as concrete wholes, and he also needs to know their place. He is accordingly furnished with Individuality and Locality, and is thus rendered capable of apprehending portions of the surrounding sphere as distinct and separate entities, as individualized objects having, moreover, a special geographical position, a site, or place in the great scheme of things. It is in virtue of these endowments, that he is rendered equal to that necessary intellectual performance, the separation of the universe, as a whole, into those constituent parts under which he now apprehends it. Perception of segregated portions thus becomes possible; while without some such arrangement, a conglomerated unity would have been the one sole object of attention and observation. Now, under man's present condition of existence, this divergence into multiplicity, in the form of his ideas, seems requisite for his attaining to a distinct apprehension of the external world, and for his efficient reaction thereon. But we are perhaps becoming too metaphysical, and while departing from the subject of the present lecture, are unwarrantably intruding on that reserved for another. We would then conclude this department of the subject by observing, that phrenology thus far demonstrates the perfect adaptation of the human mind to that phenomenal environment which constitutes its present sphere, perception being the intellectual medium of relationship between the two.

We shall however altogether under estimate the extent of the relationship between man and the forces by which he is surrounded, if we suppose that intellectual perception is the sole bond of union between them. Humanity is

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united to the outer world by sympathies and antipathies — by desires and dislikes — by passion and affection ; and here, therefore, the moral relationship commences, to which we must now also consequently direct attention. Man is not alone in the universe as a sentient being. On the contrary, he finds himself at the earliest dawn of consciousness, surrounded by other forms similar to his own, and possessed of certain moral and intellectual attributes, in virtue of which profound action and reaction between him and them becomes inevitable. He loves and hates ; he is attracted to or repelled from certain of these nearly related individualities, whose agency becomes thus a source of pleasure or annoyance to him. He is, in short, a member of society — a sharer in its blessings — a sufferer from its woes, and a partaker in its interests. From the circumstances of his birth, infancy, childhood, and youth, he is necessarily dependent on others in the earlier stages of existence, both for physical support and mental culture. Now does phrenology teach us that there is any provision in his nature, in his interior constitution, for such a position ? It does. And it moreover shows us, that as in the sequence of generations this once dependant being has in turn to become the protector and guide of other and successive dependencies, as he was once a child, so has he in turn to become a parent, that this also has been kindly provided for. And in the group of the domestic affections, we see whence those silken chords arise, which so beautifully bind the family into one. The love of the sexes, and the attachment to offspring, have been amply provided for ; and the adaptation of humanity to marriage and the household, is demonstrably not a thing of education or habit, but is an inherent and ineradicable portion of our mental constitution. But the family is only the first, the innermost, the templed circle of society. There is friendship and neighbourly love as well as that of kindred. Has this, too, been provided for ? It has ; and in our susceptibility to the genial sympathies arising out of collocation and association, we may see a preparation for that reunion of men into those larger families, which, under the name of tribes, give us the germ of nationalities, and even of that universal and all-embracing brotherhood, of whose ultimate realization the prophecy is found written, in the strength of that

affectional sympathy and benevolent principle with which humanity in its higher phases of development is so richly endowed. We find, then, that man exists in society ; and phrenology informs us, that he is endowed with innate qualities, which ensure his adaptation, in varying degrees, to the duties, responsibilities, and proclivities arising out of the various relationships which from age and other circumstances, he necessarily holds towards the community and its members, of which he forms a part.

But the gentler affections and more refined sympathies are not the only elements needed in the character of a being, who, with many physical wants, is nevertheless projected into a sphere of existence, which furnishes but few requirements, independently of his exertion to obtain them. The life of man on earth is of necessity a species of warfare. The task of subduing the world, and rendering it subservient to his many necessities, has been imposed on him by his Creator. The performance of labour is the carrying on of this warfare, and implies the overcoming of difficulties and the conquest of obstacles. Humanity, in short, collectively and individually, subsists from age to age, only in virtue of a permanent, or rather recurrent, victory over the ruder forces and availabilities of nature, reduced by a combination of skill and toil, of knowledge and effort, to the condition of subordinate agencies. Hence a capacity for vigorous action is a *sine qua non* in the mental and physical constitution of our race. We need strong desires to impel, and a persistent will to sustain us, in our aggressive movement on matter. Nor is this all. We also require the courage that can face danger, and the combative feeling which is gratified by conflict. Nay, more, we even occasionally need an impulse to remove, to uproot, to destroy the obstacles which would otherwise for ever prove an invincible barrier not only to our advancement into a better position, but even to our effective maintenance of advantages already achieved. We are born in utter want of all things — food, clothing, lodging, and the individual is, in this respect, but the analogue of society, which has had to work its way from skin-covered savageism to the wealth, comfort, and resources of a high-wrought civilization. Now, to accomplish this, an inherent tendency to accumulation was needed — an instinctive acquisitive-

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ness, which, not waiting for the conclusions of a far-seeing reason, capable of demonstrating the individual and collective advantage to be derived from the reservation of resources, would at once and directly proceed to the needful task of saving, and find, in the immediate pleasure thence derived, a sufficient reward for the attempt, and an adequate motive for its repetition. Indeed, nothing is more obvious, than the wisdom which has provided that instinctive desires should impel to the fulfilment of necessary duties. But for hunger we should never be regularly fed, but die of inanition, from the incompetency of mere judgment to induce us to perform any given round of required labour with unfailing accuracy. And, in a similar manner, were we not impelled, independently of reflection, to the effectuation of those manifold results which follow from the almost automatic activity of our combativeness, destructiveness, and acquisitiveness, we should be individually useless and inefficient, and society, as a collective whole, capable of developing and transmitting an immense and ever-increasing mass of material resources, could not by possibility exist. It is, indeed, from the strength of those impellent passions, which, in undue predominance over the moral nature, give birth to such fearful evils — it is from this very province of our common nature, that man derives his ability for maintaining a victorious warfare with the elemental forces by which he is surrounded, and whence, as from a barren and hostile chaos, he has to evolve the order and productiveness of creation. Of man's inherent qualifications for being an inhabitant of this terrestrial globe, together with his aptitude for holding the various relationships, and fulfilling the diversified duties of the family, we have thus far had ample evidence.

But man has not only to do duty in a physical environment, but also in a moral, and is not, as we have said, merely a member of that smaller circle — the family, but also of that larger organization — society. He is one of that intimately correlated, yet diversely constituted, mass of distinct though allied individualities, whose sum is the total of that grand whole — humanity. To maintain the position, and perform the duties, of a being so placed, it is necessary that he should have the elements of a separate

and independent, as well as those of a sympathetic and related existence, strongly developed in him. He needs a vivid self-consciousness, and with it a capacity for segregation as well as aggregation. He must be capable of separation from, as well as assimilation with, the social elements by which he is surrounded. He requires to act from his own centre, to form his own opinions, and to cultivate his especial interests. It is necessary, in short, both for his own good and that of the social whole, of which he constitutes a part, that he should effectually develop his specific individuality, while subjected to the due and invigorating reaction of other and similarly constituted centres of independent activity. Now all this would seem to imply, that he should be endowed with tendencies of a rather antagonistic order, that his mental constitution should be susceptible, not only to the genial influences of attraction, but also to the less kindly ones of repulsion. A strong will, an unwavering self-reliance, and considerable self-interest, are some of the equipments for the moral conflict of society, with which phrenology informs us, nature has amply provided the great majority of our species. In the very best characters, such qualities are imperatively demanded, as a means for enabling them to resist the aggression of others similarly constituted; for the moral is like the physical world, and proceeds not by the annihilation, but the balance of mutually opposing forces. It is not in the absence, but the equipoise of separate and apparently rival interests, that the healthy moral tone of things is to be found; the former would imply, that inaction, which is death, while the latter conduces to that invigoration of all the vital processes, under which alone a sanative condition of the social system can be maintained. It is under the vigorous strain of rival individualities that we can alone obtain that moral tension, in virtue of which the highest capability for every species of duty is evolved, and the body politic is consequently the best served, and becomes most abundantly furnished with diversified resources. Who then does not here see the advantages which, both individually and collectively, we derive from the presence and activity of such mental endowments as Self-esteem and Firmness, deprived of whose invigorating influence the character becomes weak, vacillating, and inefficient,

and while incompetent to the more onerous tasks which even the effectuation of good presupposes, but too often succumbs, from mere weakness, to the deteriorating influences of evil. Without strength of mind to carry out their promptings, even the most amiable and otherwise noble endowments often become useless to their possessor or to others. Life in time is indeed, from the very constitution of things, a warfare on earth, the primal conflict with the elements of nature being translated out of the physical into the moral sphere, where it becomes the rivalry of opposing interests, the controversy between different opinions, and the hostility maintained among the advocates of contrasted principles.

The due balance of forces has however not only been provided for by the mutually repellent proclivities of different minds, but also by the antagonistic tendencies arising out of the contrasted endowments of each mind. Selfishness is counterpoised by Conscientiousness, pride by Veneration, and harshness by Benevolence, and thus the well-constituted and rightly-educated man, ever tends more and more to become a law to himself. While his impulses continually urge him to activity, and that too occasionally of a passional order, his moral nature as a whole, provides due restraint and a right direction to the positive energies thus evolved. Neither are the exalted emotions arising from the action of his nobler sentiments left wholly unchecked; for in the clear perception, retentive memory, and sound judgment of the intellect, we find a provision made for the effective enlightenment of enthusiasm, and the needful regulation of that stern justice, profound reverence, and exhaustless generosity, into which nobly-endowed and high-wrought natures are apt to run, in the excess of their zeal for the maintenance of some of those great principles, to which, from some peculiarity in their organization, or some early impression, they are more especially prone. The great law of interaction is thus manifested, within the limitations of each single mind, as well as in the larger sphere of the world's multiplied individualities. If there be the hope to cheer, there is also the caution to depress, and thus we find that in the very elemental constitution of humanity, a provision has been made for the alternate predominance of joy and sorrow,

of bright anticipation and gloomy foreboding, and man stands forth as the sentient analogue of that nature, of which he constitutes so important a province. The sunshine and the shade, the calm and the tempest, the day with its bright and glorious presentment of immediately proximate realities, the night with its solemn gloom, that folds the nearer beauties of the day in shadow, but reveals the more distant magnificence of the heavens; these, and a thousand other aspects of our physical environment, such as the tides and the seasons with their ever-varying alternations, find a responsive echo in the soul of man, and awaken there those chords of thought and feeling, which have been already attuned into harmony with them. The human mind indeed shows us nature reflected in a higher sphere of manifestation, mirrored with similar but more glorious lineaments, like a material grandeur re-clothed with spirituality, for the circuit of being in a purer and more celestial cycle of existence.

Order, we are told by a great poet, is heaven's first law, and certain it is, that in the vast diversity of types and conditions which we find throughout the domain of nature, the primal idea of gradation seems to be clearly implied and universally maintained. From man to the zoophyte, a distinction of rank in its successive descensions is obviously manifested. While in the primal sun, with his dependent planets, and their obedient satellites, we have the still vaster analogue of an hierarchial constitution, whose arrangements are based on an inherent diversity of endowment and capability. And this scale of varying notes in the physical world is reproduced in human society, where equality, though often sought, has never been realized, and in which, while we have the giant and the dwarf in mental and physical stature, some proportionate elevations and depressions cannot fail to be eventually developed, whatever may be the starting point whence the several members of the body politic and social, commence the career of life. Nature, in short, is monarchical and aristocratic; and as she has her solar hierophants in the stellar sphere, so man himself stands forth as the representative of majesty in the mundane scheme of things. While in the domestic arrangements we have the regal sire and the subject child, maturity in command and imperfection of development in subor-

dination, and in accordance with this, we have theoretically, though not always practically, wisdom and experience in authority, and folly and ignorance in obedience, throughout the larger family of the township and the nation. To render the working of such a constitution of things harmonious, man not only needs to be endowed with a capacity for command, but also with a susceptibility to feelings of respect and reverence, by which his acquiescence in the wishes of another may, when he is in an inferior position, be the more readily ensured, and the more effectually provided for, without the necessity of a recourse to coercion and tyranny on the one side, and thus without a sense of injustice and mortification on the other. Phrenology informs us, that man is specially endowed with a feeling of veneration, and with a corresponding capacity for appreciating the nobler aspect of all things, whether persons, principles, or institutions. Humanity is worshipful in its tendencies, reverential in its profounder constitution, and experiences some of its purest delights, and profoundest yet most gratifying emotions, in according respect to the temporally worthy, and adoration to the eternally divine. The beautiful adaptation of man, in virtue of this portion of his mental being, to the compliant position, which as a child he has necessarily had to occupy, whatever may be his ulterior destiny, cannot, we should suppose, escape the notice of the attentive observer and careful student of human nature. But when we consider, that from the very principle of command, the great majority must obey, and that the highest in authority at present have to respect ancestral laws and traditional customs, so that even the mightiest of monarchies cannot wholly liberate its regal head while he continues sane, from the obligation of paying the profoundest reverence to the past, when we consider how in this way the whole fabric of society is held together by the mystic bond of a respectful devotion to individuals, principles, or precedents, we shall see, even in a temporal point of view, the necessity of such a feeling as that for which the organ of veneration makes so effective and beautiful a provision. Where would be the stability, even of the best of model republics, if its citizens had no respect for its laws, no admiration for its founders, no reverential love for its heroes? The country may replace the sovereign in

the loyal affection of a devoted people, and the genuine strong man of the now and here, may absorb the heartfelt and gratefully accorded homage of a nation, too noble to bow the neck beneath the yoke of an effete aristocracy of shams, proud only of a past they cannot imitate; but the ineradicable loyalty and love of humanity will manifest itself, and in ages, even of direst confusion, will seek and find appropriate objects for its respect and reverence.

But it is not only society that requires the presence and activity of reverence for its temporal well-being. Man also needs it, in his individual capacity, as a plastic instrumentality, by which his being may be gradually formed to higher aims and nobler conditions, by a revered standard of thought and action superior to his own. Worship is the primal condition of spiritual growth—the unreverenced model is impotent. Through devotion only can the truly grand, and the transcendently pure, be effectively apprehended. By the deepest adoration only can we approximate to the divine. True human education would be impossible, but for our reverential sympathy with that which is above and beyond ourselves; and the sheet-anchor of hope for universal progress consists in the fact, that man is so constituted, as to be led irresistibly to that, which in his deeper consciousness he acknowledges to be nobler and better than himself. To complete the adaptation of man, as an educatable being, to the elevating influences by which he is surrounded, to enable him to duly and proportionately profit by the higher examples which have preceded, and the nobler exhortations which have been bequeathed to him, it was imperatively necessary that he should be endowed as he is, with an exalted capacity for perceiving and reverencing the true, the great, the noble, the heroic, the wise, and the beneficent, so that seeing the worshipful in others, he might be induced thereby to strive after and develop some of their grander qualities in himself.

And what is religion, that bugbear of the sceptic, but the highest institutional embodiment of this great, good, and elevating tendency in the human mind? What are the temple and the altar, the priest and the sacrifice, the prayer and the anthem, but humanity's many-voiced confession, that worship is one of its deepest necessities? and

that ascending from one form of being to another, it has stayed not till it has reached to the highest, and in child-like confidence and love, laid hold on the terrors of Omnipotence, with the feeling, that dread and awful as may be the throne of the universe, it is nevertheless filled by a kind and beneficent Father, in whose sight the meanest of his little ones is precious beyond the power of language to express, or the ability of angels to compute. Religious faith, as a principle, is ineradicable ; its forms may change, but its essential elements are indestructible. Now, wherever man may chance to be born, religion is his inheritance. Whether in the dreadful fetish of the savage, the bloody rites of the barbarian, or the beneficent creed of the more advanced Christian, he is ever presented with an organized system of ideas and observances, which serve with more or less of incompleteness, as an outward response to his internal demand for something to reverence. And whether love or fear be the commingling element, he is thus at least furnished with a supply, inadequate, it may be, for his grand moral necessity. He finds society constituted so far in accordance with his wants, while, conversely, society finds a rising member endowed with susceptibilities, which render him in general an apt recipient of the impressions which its long-transmitted arrangements are calculated to produce. Only in periods of revolutionary mutation, when in the process of development, the old is being replaced by the new, is there ever an apparent exception presented to this working and action of things? And even then it is only the more superficial forms that are modified, the change being effected in consequence of an effete and outgrown arrangement, no longer providing means to satisfy man's purer aspirations after an ideal perfection. The scepticism of an age is ever the revolt of humanity from a system, the tuition of which are inadequate to satisfy the importunate cravings which arise from the deeply-seated religiosity of its disposition. In such periods, the ruder scoffs of the coarse, and the more harmonious blasphemies of the educated, make urgent appeal to heaven against the incompetency of teachers, and the imperfection of systems. But this raving of infidelity only exhibits veneration in the birth-pangs of a new faith, and is in truth the most cheering promise of the dawn of a regenerated era.

Life, with all its sorrows, has many blessings; but he who would assert that suffering, both mental and physical, are not a part of the plan of Divine Providence, in the preconceived arrangements of the mundane scheme, must possess a marvellous capacity for overlooking palpable facts, and avoiding irresistible conclusions. The lights and shadows of the material, do not more surely follow each other, than do the pleasures and pains, the joys and griefs, of the moral world. We are told by an eminent authority, that man is born to trouble, even as the sparks fly upwards. Happily, although this is a truth, it is not the whole truth; for if life be a desert, it has at least its oases, and these neither few nor far between. Despite these, however, there has been, in every age of the world, and in every stage of human progress, a sufficiency of woe to call for and fully occupy all the sympathy of the benevolent, and all the attention of the kindly and affectionate. Nor will the rightly constituted mind cavil at such an arrangement, as implying either imperfection in the plan, or inadequacy in the means of creation; for it must be obvious, that without such a sombre element in our discipline, it would for all higher moral purposes be very incomplete. The religion and the philosophy of all times have been eloquent on the advantages of suffering, when nobly endured. And the paramount duty of resignation to it, as a dispensation of divine Providence, has furnished an appropriate topic for the eloquent exhortations of the priest, and the wise disquisitions of the sage. But suffering is not simply a means of purification to the subject; it is also a powerful instrumentality for awakening the more kindly sympathies of the beholder. Humanity, indeed, would fail of its highest tuition here, were not its more kindly emotions evoked occasionally, by the spectacle of woe in others. Of all sacrifices, that of self is the highest, when offered on the altar of an all-embracing beneficence. To a world so full of chequered fortunes as the present, how beautiful is the adaptation of such an endowment as that of Benevolence, by which man is made mentally a partaker in his brother's "blessings in disguise," and feels powerfully impelled to the discharge of that angel's mission, the alleviation of another's misery. If we resemble our divine Father in the intellectual attribute of poetic creation, how vastly

more are we like him in the godlike quality of mercy. In this, too, man and his environment exhibit a mutual adaptation, as complete as that which is manifested between light and the eye, sound and the ear; and if the latter afford evidence of design in the physical, so do the former in the moral sphere of being.

But social existence is not merely a scene of suffering, it is also one of danger, difficulty and doubt, and implies in its probable successes and possible failures, the habitual exercise of hope and fear, and would seem to indicate, that a capacity for experiencing every varied alternation from cheerful expectancy to gloomy despondency, must be among the inherent qualities of those who constitute its all-embracing confederacy. The mutability of fortune, the uncertainty of riches, the frail tenure by which we hold any one of our manifold blessings, have among every people provided an appropriate text for the moralist who would prepare us for the trials of this life, and the religionist who would elevate us to the grandeur of that which is to come. Now in the endowment of caution and hope, how admirably is this too provided for. What a perfect correlationship do we find between the fortunal incertitude of the outer, and the mental elasticity of the inner sphere of being. How obvious is it, that man was formed for care and forethought, and adapted, by his interior constitution, for the performance of tasks, in which success would be more or less doubtful, and for the maintenance of a warfare, in which the ultimate victory could only be insured by an ever-watchful prudence, and yet in which the battle would be maintained at fatal disadvantage, were not the combatant cheered on by the supporting hope of ultimate victory. Judgment alone would never save us from precipitancy in success, nor would our calculation be at all times sufficient, to insure the due and effective adaptation of means to ends. But against a failure in the performance of their appropriate duties by either of these attributes we are provided with an endowment of caution, which in all well-balanced minds, affords a stimulus to prudential consideration, in virtue of which every contributive quality of the intellect, is, when needed, rendered subservient to the great purpose of exercising forethought. Neither under the depression arising from partial or com-

plete failure, would firmness and self-reliance alone prove sufficient to maintain the spring of cheerfulness in the mind, or arouse it to the vigorous and healthful exercise of all its capabilities. To effectually insure such a reaction, the endowment of hope was also imperatively needed, and we accordingly find, that except in a few rare cases of malformation, it is, if not an ever present, yet a frequently recurrent light to the path, by which man is often led gallantly onwards, through those manifold valleys of the shadow which await his pilgrimage in time.

Perhaps as we are now more especially on the subject of man's adaptation to his environment, it may not be amiss to pause here, and with the facts already illustrated, direct our attention for a few moments to some theoretical constitutions of society, as compared with that now, and in its essential elements, always existing during the historic periods, as the rule of collective human existence on earth. Some philosophers, speculating on the evils of life, and the manifold sufferings of their fellow-men, have come to the conclusion, that all social systems up to their own time were based on false principles. Socialism is an old doctrine, and has been apparently in all ages but the rehearsed utopianism of discontented dreamers, who presumed to plan without duly comprehending the subject-matter of their meditations. All normal social conditions are growths, the slow developments of nature, not the hasty concretions of art, and have risen into existence as the necessary result of the interaction ever proceeding between humanity and its environment. The endowments of the former and the qualities of the latter afford the only elements of the problem, because they provide the sole basis for all subsequent operations. In the successive stages of civilization, we behold the gradual evolution of effects from these causes, the progressive expansion of results from these forces. The march of man from savagism to barbarism, and from barbarism to refinement, exhibits to us a magnificent sequence of developments, as natural and needful as that observable in the metamorphosis of the acorn into the oak, or of the child into the adult. The products of nature cannot be had ready made. We must wait her seasons, and allow the bud, the blossom, and the fruit to ripen to their respective stages of maturity.

Nations have been likened to vineyards, and with perfect propriety, for their fruitage is the combined product of natural forces and culturing arts, and the latter have ever to work in subordination to the former. But not merely is there a fundamental error in supposing, that a whole people can be at once and rudely severed in every particular from their traditional habits of thought and action, whatever these may be, but in many of these systems we find propositions so irrational and absurd, and obviously based on such an entire misconception of the mental constitution and tendencies of man, as to show the utter disqualification of their authors for that work of human reformation, to which, with such slender preparation they seem to have so assiduously devoted themselves. We will here cursorily and with all possible brevity, allude to a few of the more glaring errors of this kind, noticeable in a greater or less degree in most social hypotheses, from that of Plato to those of Fourier and Owen.

The primal obliquity, then, in all such systems, is a weakening of the family compact—a dissolution, in a greater or less degree, of the bonds which unite the parents to each other, and both to their children. Marriage is not a mere copartnership, a union of convenience, to be made and broken at pleasure by civil ceremonies. On the contrary, it is the most solemn and sacred of all obligations. It is nature's sacrament, and true divorce is impossible. Not by loosening, but by sanctifying the bonds implied in this humanitarian institution, is social advancement to be secured. Of all earthly responsibilities, none are so important as those undertaken in this gravest of transactions. Of all acts possible to man, marriage is the most holy; it is the fact whereof the highest of religious forms is but symbolical. And parental and filial love, those two exquisitely beautiful correspondences, with the sanctified authority and dutiful obedience which they imply, are these also to be abrogated in favour of some artificially arranged system of general nursery training and school tuition common to the whole parallelogram? Is then the devoted and affectionate mother to be told, that her all-absorbing love for her own offspring is an error, a weakness, an unphilosophical preference, not justified by the pre-eminently excellent qualities of her own babe or prattling little one?

And is the matronly pride and anxiety with which she watches her daughter, just bursting into womanhood, a prejudice, a mere perversion of her reason? Is the father to have no especial regard for his own children, no unspeakable gratification in the music of their infant voices, no peculiar paternal pleasure in observing their daily growth in all the nobler attributes of body and mind? Ought he to look with an equal eye on all "the children of the state," and be but one of many fathers to the multitudinous herd of a common progeny? Away with such drivelling absurdity, as false as it is base, as untrue to nature as it is coarse, brutal, and degraded in sentiment! The capacity for parental love is deeply seated in every well constituted mind, and is a provision without which neither the moral nor physical well-being of the child could be duly provided for, and deprived of which, the parent would find every needful duty an onerous burden, instead of that which nature intended, a source of exquisite and unspeakable delight. Not a diminution, but an increment and purification of all the domestic affections—in short, their re-sanctification is what is imperatively demanded among the other re-edifications of our dilapidated age.

Similar remarks may be made in reference to the pretentious twaddle about a community of goods, and the false constitution of society in imposing a care for to-morrow upon its individual members. Acquisitiveness, caution, self-esteem, and many other ineradicable endowments of humanity at once demonstrate the aptitude of man for a well, that is, a conscientiously-regulated competitive system of industry and acquisition, in which an enlightened and just self-interest is one among the sustaining motives to exertion. Stimuli, to be effective, must have a certain relationship to that on which they are to act, and consequently, the qualities of the subject-matter must ever be taken into account. Speculations on society, based on an utter disregard for the passions, affections, or principles of man, may suffice for the closet, but cannot fail to eventually miscarry when tested experimentally in the sterner sphere of reality. From what has been elsewhere said of the importance of veneration, the absurdity of attempting to re-constitute society without religion, may be at once under-

stood. Nor will it seem at all inexplicable, that while the apparently rational systems of gifted but undevout sages have remained as mere Utopian fancies for the amusement of succeeding generations, or when unwisely tried, have ever eventuated in the most mortifying failure, the rudest outburst of fanaticism, though commenced and led on by the wildest or most ignorant of enthusiasts, should nevertheless crystallize into a constitution of things whose after duration has to be counted not by decades or centuries, but milleniums. Let it be remembered, both by writers and readers of social theories, that love is the basis of the family compact, and that faith is the only bond of society which can outlast and bid defiance to the storms of ages.

But it is time that we should consider man's relationship to the intellectual sphere, and test the extent of his adaptation to that mental culture which an ever advancing and expanding civilization seems destined eventually to impose on the entire race. We have had some eloquent philosophers, who have very plausibly argued, that savageism must be vastly preferable to refinement for man, because it is more natural. The rudeness, ignorance, ferocity, and limited requirements of the untutored aborigines have been lauded as the acme of human perfection, while the refinement of manners and culture of mind which accompany the presence of art, literature, and science among a people, have been proportionately denounced as perverted artificialities. It is true, the reign of such absurdities has now passed ; for common sense revolted from, and the practical experience of every traveller and navigator who had ever been personally in contact with these "simple children of nature," belied such preposterous sentiments, and showed that they were no less untruthful as facts than ridiculous as hypotheses. Jean Jacques and his theories slumber quietly together, beneath the debris of that great political convulsion which they in a measure helped to its birth, having accomplished which important and necessary duty, both have gone

"to the tomb of all the Capulets,"

whence they are not likely to be soon evoked, except as curiosities, from the realm of dreamland. But although exploded as theories, it is doubtful whether these radically

erroneous ideas have been yet generally and effectually replaced by a clear insight into, and definitive comprehension of all the manifold advantages of civilization, and its adaptation to the higher requirements of man. The grand question is, Whether there be not a fundamental error at the very basis of all speculation on this important question — whether it be not an unfounded assumption, that civilization is an artificiality, opposed to the natural tendencies of the human mind, and imposing on it duties to which it is disinclined, and for which it is in a measure incompetent? To arrive at a correct conclusion in reference to this subject, we must be enabled to determine what are the inherent capabilities of man, and what are therefore his natural and what his morbid desires, and then compare these with the mental duties imposed, and the intellectual provisions supplied by social existence in its successive stages of development. Food is fit or unfit for an animal in proportion as it is or is not adapted to the requirements and capabilities of its stomach, and any given kind of exercise is beneficial or injurious to it, in proportion as it is suitable or unsuitable to its peculiar organization. And, as a general rule, that mode of existence is the most conducive to health and growth, which most effectually evokes the greatest number of powers into vigorous yet pleasurable activity. The unused sword rusts in the scabbard, and a dormant faculty but too often corrodes the heart of its possessor, and instead of providing him with exquisite gratification, afflicts him with all the refined torture of ennui. If robust bodies demand vigorous exercise for their wellbeing, so also do energetic and richly endowed minds require the imposition of onerous duties, and the prosecution of arduous studies, for the evolution of all their latent resources, and the full enjoyment of that healthy tension to which unused powers can never attain.

Now what are man's intellectual powers? for when we have summed them up, we shall be better prepared to say, whether the demands made upon them by the highest form of civilization yet attained, are or are not such as they can healthily respond to. The dry enumeration of perception, memory, reflection, and imagination, is not enough, for the question still recurs, to what extent are these powers developed? and still more, to what farther expansion are they normally susceptible? We must compare them with

the duties imposed, and endeavour to discover whether the latter give over or under occupation to them. We must inquire, Whether the facts of science be too minute or multitudinous for perception to take accurate cognizance, or memory to correctly retain them? We must know whether the mathematics impose severer duties on the powers of calculation than those to which they are properly competent. Does art imply an unhealthy exaltation of taste for its appreciation, or an undue exertion of creative power for its evolution? Are the reflective faculties overtaxed in mastering the principles of philosophy? or does poetry presuppose a diseased excitation of imagination, either for its production or perusal? Is man, in brief, competent to those self-imposed tasks, which have arisen out of the cravings of his higher nature, and are an endeavour to satisfy them? or has he, in the attempt to realize his grander desires, only departed more and more from the true standard of human existence, and while flattering himself with visions of improvement, been descending farther and farther into the depths of a depraved appetite for vicious excitement? To all such queries as imply man's incompetency to the demands of civilization, the candid and competent phrenologist must reply with a decided negative, and assert, that on the contrary, notwithstanding the immense development of our intellectual resources in the more favourable periods of ancient or in modern times, humanity has yet in it much latent capability, and would admit of an indefinite expansion of its present ideas and attainments. The savage, indeed, is an intellectual starving; and in the meagre and imperfect development of all the nobler organs, presents to the eye of science a physical daguerreotype of that mental decrepitude, by which, for all the higher purposes of thought, he is ever characterized. Look at the Hottentot or the Negro, the Carib or the Australian native, and in the comparison of such inferior races with the higher types, you are at once rendered sensible, that a paucity of ideas and a stultification of the faculties go hand in hand; while in the well-developed cranium of the Caucasian, you find the impress of civilization, the stamp of thought, the outward and visible sign of that mental vigour and manhood of soul, which promises fitness for every

“Enterprise of great pith and moment,”

and a capacity for undergoing, with healthful pleasure, the sportive toils of intellectual culture. We might sum this up by saying, Caribbean life to the Carib, Negro life to the Negro, but Grecian life to the Greek.

The mere supposition that one standard of attainment, and that the lowest, must prove suitable to all men, is of itself a sufficient indication of the shallowness and incompetency both of the author that could originate and of the age that could receive such drivelling inanity, and call it philosophy. The truth is, that the man of the largest attainments or brightest genius, does not in any respect transcend the true ideal of humanity, he only in so far approximates more nearly to it than the most of his less fortunately endowed brethren. It is as natural for man's higher nature to construct a Parthenon or a St. Peter's, as it is for the bird to build its nest, or the bee to fashion its cell. Nor are the glorious cadences of the Iliad, or the majestic march of the Paradise Lost, one iota more forced or unnatural to the true poet, than are her dulcet notes to the nightingale, or his matin anthem to the lark. Is it fitting that the beaver should construct his tiny dam, and stay the flowing waters for his pleasure? And shall not man coerce the sea with his moles, and tunnel the mountains for his highways? Is it given to the eagle to soar sunwards, and cleave the empyrean on his feathery pinions? And shall not man, in the vigour of his intellect, and in the maturity of his collective experience, compel the elements to be his chariot-bearers; and while outrunning the swiftest of earth's velocipedes on the land, mount sublimely on the wings of the wind, and upborne in the arms of science, look calmly down on the raging tempest from that majestic altitude, whence the thunderbolt is never launched, and whither even the bird of Jove never soars? Let us not basely think that the statuary of a Phidias, or the paintings of a Raphael, are the productions of some forced and unnatural exertion of the human faculties; rather let us look upon them as the promises and first-fruits of an ulterior and forthcoming harvest of beautiful creations, in which man, faithful to the promptings of his interior nature, will be enabled to realize something like an approximation in the realm of matter to the spiritual archetypes on which genius ever meditates within. Is the bow of the Indian a more human piece of mechanism than the steam-engine

of Watt? or are the fires which barbarism lights on the hill tops at the approach of invasion, a signal more natural, than the lightning message of the electric telegraph?

Neither is a gross utilitarianism one iota more capable of satisfying the higher necessities of man's nature, than the rudest savageism, or the most sensual and senseless socialism. The beautiful is as much a requirement of the human mind as food is of the human body; and we might as well laugh at the man who prefers the savour of one kind of meat to another, as ridicule the individual who admires a fluted Corinthian rather than a plain post; and sees more beauty in a gothic cathedral than a Manchester cotton mill. The error of all such speculations as those to which we have been alluding, arises from the want of due moral elevation in their authors, in consequence of which they have contemplated man in his animal and corporeal, rather than in his human and mental character. Beholding a mingled nature, their inner proclivities have induced them to dwell on the inferior rather than the superior portions; and in their ideal of society, they have preferred building a sty for the hog rather than a temple for the divinity. But we trust that the days of this speculative brutality are numbered. The rising master spirits of this age, we are happy to find, endeavour to elevate rather than depress the standard of attainment and enjoyment. A more correct appreciation of the truly great mission of literature and art is beginning to prevail, and the ennobling idea, that not by a retrogression into barbarism, but by a limitless progression in civilization, is the regeneration of humanity to be effected, both in its individual and collective capacity, is becoming the settled conviction of every well-informed and influential mind; and in their glorious endeavours to urge onwards the great movement towards perfection, let them feel fully assured, that not by repressing the growth, but favouring the development of every germ of moral purity and intellectual refinement, will they best aid the great cause which they have at heart. Let there be no fear that these things lead to artificiality; they would do so had we brutes for our subject-matter, but with men it is the presence and not the absence of mental culture, which constitutes the normal condition of society. Let it never be forgotten, that the savage is, as we have said, a starving, and the

barbarian a monster, when compared with the true, moral, and intellectual standard of the completed man. Licence to brute nature if you will, but less than law to human nature at your peril. Impulse directed by instinct for the lower, but appetite restrained by moral principle, and directed by judgment, for the higher creature.

From what has been already said, it will be readily understood, that we consider man to be adapted not only for society but also for civilized society. In asserting this however, let it not be understood, that we consider the present constitution of things as satisfactory or perfect. Far from it. On the contrary, we hold that there is far too large a commingling of the old element of barbarism ; far too much ignorance, rudeness, and immorality, to afford more than a very remote approximation to the true standard of human existence. But it is not by thrusting back the dial-plate of destiny, by retrocessions into the condition of a less developed past, but by a courageous advancement upon the limits already attained, that we may rationally hope to evolve a constitution of things more in harmony with the requirements and capabilities of man's higher nature.

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