# LECTURES

ON

# MORAL PHILOSOPHY:

DELIVERED BEFORE THE

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# MORAL PHILOSOPHY.

## LECTURE I.

What actions are virtuous, and what constitutes them virtuous.

In commencing the present lecture, Mr. Combe stated, that his aim in it was, not to descant in glowing terms on the dignity of moral investigations and the importance of sound conclusions, but, to give an account of the state of the science, and of what he means to teach in the subsequent lectures. He observed that there are two questions, very similar in terms but widely different in substance, which must be carefully distinguished: first — What actions *are* virtuous? and, secondly,— What *constitutes* them virtuous? An answer to the first is not difficult: most persons agree that it is virtuous to love our neighbor, to reward a benefactor, to fulfill our obligations, and to reverence God; and that the opposite conduct is

vicious. But when we come to inquire *why* those acts are virtuous or vicious, the most contradictory answers are obtained from philosophers. Yet the discovery of what constitutes virtue is a fundamental object in moral science; and hence a grand difficulty is encountered at the very threshold of our inquiries. In order to clear away this difficulty, Mr. C. went on to say that man has received a definite bodily and mental constitution, which clearly points to certain objects as beneficial; and that endeavors to attain these objects are prescribed to us as duties by the law written upon our constitution; while, on the other hand, whatever tends to defeat their attainment is forbidden. The web-foot of the duck, for instance, clearly bespeaks the Creator's intention that the creature should swim; and he has given it an internal impulse which prompts it to act accordingly. The human constitution indicates various courses of action to be designed for man, as clearly as the web-foot indicates the water to be a sphere of the duck's activity; but man has not received, like the duck, blind instincts to make him act in accordance with the adaptations of his constitution; he is endowed with reason, qualifying him to discover both the adaptations themselves, and the consequences of acting in conformity with, and in opposition to them. Hence, before we can determine by the light of reason what constitutes an action virtuous or vicious, we must become acquainted with our bodily and mental constitution and its relations. Hitherto this knowledge

has been wanting. Philosophers have never been agreed about the existence or non-existence even of the most important mental faculties and motions in man; and in this uncertainty they have had no fixed point from which to start in their inquiries into the foundations of virtue. According to Hobbes, the laws of the civil magistrate are the test of morality; Cudworth ascribes our notions of right and wrong to a particular faculty of the mind; Dr. Clarke supposes virtue to consist in acting according to the fitnesses of things; Mr. Hume, in utility; Dr. Paley, in doing good in obedience to God, and for the sake of everlasting happiness; Hutcheson, Reid, Stewart, and Brown, in the dictates of a moral faculty. Dr. Ralph Wardlaw can see nothing in conscience except judgment. But the disputes of philosophers in relation to moral science do not stop here: its existence, nay, the very possibility of its existence, as a philosophical study, is called in question. According to Dr. Wardlaw, the proceedings of those inquirers who derive their ideas of what constitutes rectitude from human nature *as it is*, are equally absurd with those of a chemist who should attempt to discover the elements of water by analyzing a quantity taken from a polluted stream. Bishop Butler declares that human nature is adapted to virtue as evidently as a watch is adapted to measure time; but this doctrine is opposed by Dr. Wardlaw, who compares the mind to a watch whose mainspring is broken and machinery deranged, and which, instead of going regularly forward, as at

first, has now a positive tendency to irregular and changeful motion. "The grand original power which impelled all its movements," says Dr. W., "has been broken and lost; and an unnatural power, the very opposite of it, has taken its place." How, then—it will naturally be asked—how, amidst all this conflict of opinion as to the foundations, and even possibility of the existence of moral science, is any approach to certainty to be attained?

In proceeding to answer this question, Mr. Combe observed that the present course will be founded on Phrenology, some knowledge of which he must assume his audience to possess. Without Phrenology, he should have found in science no resting-place for the sole of his foot, and never have attempted to clear up the mystery of God's moral government of the world. Unless we are agreed what the natural constitution of the mind *is*, we have no means of judging of the duties which that constitution prescribes. It was necessary, therefore, to assume (what he had endeavored to demonstrate in a former course) that the fundamental principles of Phrenology afford a true exposition of the natural constitution of the mind, otherwise no data would be possessed for treating of moral duties. Dr. Wardlaw's description of the human mind, above quoted, might pass for sound philosophy with some persons, when they had no test of it but human actions. The phrenologist, however, appeals to the brain, which is the organ of the mental faculties. But who created the brain, and endowed

it with its functions? Undeniably, God. In studying the brain and its functions, therefore, we study the workmanship of God; we go directly to the highest source of knowledge. Every faculty connected with an organ made by the Creator, must have a legitimate sphere of action. Our first step is to discover this sphere, and to draw a broad line of distinction between it and the sphere of abuses; and here the superiority of the phrenological method becomes apparent. Phrenology proves that God has bestowed on us certain propensities, moral sentiments, and intellectual powers; man created none of these, nor is he able to add to them any new faculty whatever. In contemplating the organs of the mind, where do we behold evidence of the mainspring being broken? Where do we find an organ for the "antagonist power" which works all the mechanism contrary to the original design? Nowhere is any such thing to be discovered. It is true that crime and error and misery exist in abundance; but Phrenology, instead of referring to these as proofs of radical and inherent disorders of the mind, shew them to be the effects of ill-regulated action of faculties capable of producing excellent and useful results. Man has a stomach and an instinct to eat; but gluttony is not the necessary effect of such a constitution; it arises from the abuse of a faculty eminently serviceable to man. He has a propensity to kill animals for food; and there is nothing wrong in doing so: on the contrary, Destructiveness is a useful and necessary

faculty, obviously implanted by the Creator with reference to the wants of the human body and the existence of animals fit to be eaten. But this same faculty, when its vigor is excessive, prompts men to commit cruelty and murder. Such a view of human nature, however, is totally different from that which supposes man to be endowed with propensities necessarily vicious and perverse. In vain do we look for organs destined to prompt us to steal, cheat, murder, and blaspheme; in vain do we attempt to discover the organ of an "antagonist power" whose proper office is to impel us to crime in general. And the view here taken is strongly confirmed by the relations which exist between the human faculties and external objects. Even those who deny that the human mind is still essentially the same as at its creation, admit that outward nature is the direct and intentional workmanship of God. Now, in surveying vegetable organization, we perceive production from an embryo, sustenance by food, growth, maturity, decay, and death; and these steps of progression are woven into the very fabric of vegetable existence. The same phenomena are found to occur in the animal creation; man, equally with other living creatures, is organized, assimilates food, grows, decays, and dies. With such facts before us, it is worse than folly to doubt that these institutions owe their existence to the Divine will. If it be said that man, having offended the Deity, was endowed with his present constitution as a mark of the Divine displeasure, philosophy offers no

contradiction to the assertion. She inquires not into the Creator's *motives*, but only into what he has *actually done and made.* Finding, as we do, that God has established evident relationships between external objects and the faculties of Destructiveness, Cautiousness, Acquisitiveness, the appetite for food, and so on, we are forced to conclude that He willed the existence both of the external objects and of the faculties to which they are related or adapted. Adaptation is justly regarded by writers on natural theology as a proof of the existence of a great Designer; but if the *adaptation* be divine, surely *the things adapted* must also be divine.

If the preceding views be well founded, Moral Philosophy, as a natural study, becomes not only possible, but exceedingly interesting and profitable. Its objects must evidently be to trace the nature and sphere of action of all our faculties and their relations to the external world, with the view of applying each to the proper use which its nature and relations point out, and restraining it when tending to abuse. Phrenology unfolds the fundamental powers of the mind, — shews them in connexion with specific organs, — points out the proper sphere of action of each, — and explains the effects of size of the organs on the vigor of the faculties. These points being established, a clear and intelligible foundation is laid for ethical science. The human mind, as already noticed, consists of animal propensities, moral sentiments, and intellectual powers; and of these three

classes, the second and third (in the words of Bishop Butler) plainly bear upon them marks of authority over the faculties comprehended in the other, and "claim the absolute direction of them all, to allow or forbid their gratification:" — that is to say, the propensities act rightly when controlled by the moral sentiments and intellect, enlightened by knowledge; but wrong when in opposition to the dictates of these superior faculties; and the result of the former mode of action is *virtue;* that of the latter, *vice.* According to these principles, the first step in the philosophy of morals is to obtain correct information, by means of the intellect, concerning the nature and tendency of every action in which it is possible to engage; and the second is to listen to the verdict pronounced upon it by the moral sentiments.

# LECTURE II.

The key to the Divine Government is a knowledge of our own nature, the nature of things and beings around us, and the relations subsisting among them.

Mr. Combe began by adverting to what he said in his last lecture respecting the foundations on which Moral Philosophy, inferred from the constitution of nature, rests. The mental organs and faculties being the gift of God, each must have a legitimate use and sphere of activity, though doubtless liable to be abused; and the rule for discriminating between uses and abuses is, that every act is morally *right* which is approved of by an enlightened intellect, operating along with the moral sentiments of Benevolence, Conscientiousness, and Veneration; while all actions disapproved of by these faculties are *wrong*. Such is the *internal* guide to morality with which man has been furnished.

The next inquiry is, Whether the judgments of our moral and intellectual faculties are supported by any *external* authority in nature? Every law supposes a lawgiver, and punishment annexed to transgression. Certain courses of action being prescribed and forbidden by the very constitution of our faculties, God, who made these and their organs, is consequently the Lawgiver: but the question remains—

Has he used any means to give sanction, *in this world*, to the commands revealed to us in nature! All are agreed that rewards and punishments have been established by God; but as to the *extent*, *manner*, and *time* of dispensing them, very different opinions exist. By some it is conceived that God, like the human magistrate, watches the infringement of his laws in each particular instance, and applies punishment accordingly; but that neither his punishments nor his rewards are the *natural* effects of the conduct to which they have reference. Such is the view of the ways of Providence embodied in Parnell's "Hermit;" but, as will be shown immediately, it is most erroneous and injurious. Another prevalent notion is, that God has revealed in the Bible every duty required of man, and likewise every action prohibited; that no reward or punishment is administered in this world; but that every man will be called to account in the life to come. Now, in the first place, the Bible, although complete as to the means of salvation, does not contain a full revelation of man's secular duties; it leaves many to be discovered by our own reason. We are told to train up our children aright, but the mode of doing so is left to be discovered; were *this* revealed, how could so many opposite methods of training be adopted by Christian parents? Each sect trains its children in its own tenets, and calls this "the way in which they should go;" yet, when we see the Protestant denouncing the Catholic, and the Catholic excommunicating the Protestant as

a heretic, the Trinitarian denouncing the Unitarian as an infidel, and the Unitarian condemning the Trinitarian as superstitious, we have ample proof, certainly, that the children, when old, *do not* depart from the way in which they have been trained; but surely they cannot *all* be in the right way. The Bible alone, therefore, is not sufficient to make us acquainted with our duties in relation to the affairs of this life: we must study God's Book of Nature as well as his Book of Revelation.

Nor has the idea that God reserves his rewards and punishments chiefly or entirely for a future life any better foundation. Those who favor it have confined their attention too exclusively to *moral* and *religious* duties; observing some good men unfortunate and miserable, while some of the wicked enjoy worldly prosperity, they have concluded that God has left the former to suffer here for their probation, intending to reward them hereafter, — and the latter to prosper, with the view of aggravating their guilt and future punishment. It appears, however, on taking a more extensive survey of the ways of God, that Providence does exercise a very efficient jurisdiction even in the present world. This proposition it is of great importance to establish; because it has been plausibly maintained by some philosophers, that we can judge of God only from what we see of his conduct; and that, if he does not reward and punish *here*, no probability exists that he will do so hereafter. Bishop Butler, indeed, argues, that *because*

God does not execute complete justice in the present life, he *must* intend to do so hereafter; justice being one of the divine attributes: but, in reference to this, it is pointedly asked by Mr. Robert Forsyth, — "If God has created a world in which justice is not accomplished, by what analogy, or on what grounds, do we infer that any other world of his creation will be free from this imperfection?" If it be answered, that justice is an attribute of God, and that therefore future retribution must exist, the reply of the philosophers is, that we know his attributes only from his administration of the world, and that, justice not being displayed in it, the legitimate inference is, that justice is *not* one of his attributes. To find a valid answer to this objection, is therefore an object of great importance; and the most satisfactory would be one shewing the rigid execution of justice in the present world. Such, accordingly, is the view to be maintained by Mr. Combe. When the right clue to God's moral government of the world is obtained, innumerable perplexities will be found to disappear.

The key to the divine government is a knowledge of our own nature, the nature of things and beings around us, and the relations subsisting among them. We have received propensities and sentiments impelling us to act; but they are all blind impulses, just like the appetite for food. If guided by that appetite alone, without making use of observation and reflection, we might either starve, or eat poison and die. In like manner, we must employ the un-

derstanding to discover *how* the propensities and sentiments may be beneficially gratified. The lower animals have instincts, which guide them to the most advantageous conduct; but to man has been given reason, and he has been left to discover by its means the course of action which he ought to pursue. Regularity, moreover, has been impressed on the operations of the natural world, so that man should not be bewildered in his studies and perplexed in his conduct: the same causes, in similar circumstances, producing at all times the same effects. Every object and being has received a definite constitution; and while the circumstances in which it is placed continue unchanged, it acts invariably according to the laws of that constitution. The supposed anomalies in the divine government are apparent only: the key to them is the separate and independent action of the different departments of our constitution and of external nature, or *the independent operation of the natural laws.* This doctrine, Mr. Combe stated, is fully explained in his work on the 'Constitution of Man'; and it was here adverted to as the grand fundamental principle of his future investigations. Viewing the world on this principle, we discover that the laws which regulate the action of matter operate purely as *physical* influences, independently of the moral and religious character of those whom they affect. If the most virtuous man upon earth travel in a coach with an insufficient axle, the laws of gravitation and motion will never-

theless act as usual; the coach will break down, and he will be injured or killed. The cause of the accident here is neglect of the physical laws, and not the displeasure of God against the passenger for his sins. "Think not," said Christ, "that those on whom the tower of Siloam fell were sinners above all Israel." Obedience to the moral laws is not accepted by the Deity as an excuse for neglect of the physical. If a soldier were to appear on parade with the touch-hole of his musket rusted up, and were to urge as reasons for exemption from punishment, that he always treated his officers with respect, that the other parts of his musket were in excellent order, and that neglect of the touch-hole was a very small breach of duty, — the answer would be satisfactory, that the object of his musket was to fire, and that a clear touch-hole being quite indispensable to this end, the want of it could not be compensated for or supplied by respectful demeanor or anything else whatever. A sound body is wholly indispensable to Christian usefulness; and regular observance of the physical laws is not less necessary to human subsistance than a clear touch-hole is to a musket. If good men could sail in safety in rotten ships, or travel in safety in worn-out carriages, upborne by unseen ministers of Heaven on account of their holiness, the world would lapse into confusion, and good men would speedily find nothing provided for them but the most deplorably crazy conveyances, into which sinners could not with safety set a foot. In so far, then, as

calamities arise from the action of the physical laws (which are very numerous and their operations extensive) they ought to be viewed merely as punishments for not obeying those laws; and it seems irrational to suppose that God will hereafter reward good men for the sufferings which they bring upon themselves by neglecting to study and observe his own injunctions.

The next class of natural laws is the *organic*. These are founded in the constitution of our organized frame, and in the relations established between it and the external world. Thus, the blood is necessary in order to furnish every part of our body with nutriment, so as to replace the decayed particles continally carried off by the absorbent vessels, and also to stimulate the brain and other organs so as to enable them to perform their functions aright. But to render the blood capable of doing this, it must be supplied with chyle from the stomach and oxygen from the lungs; and hence a necessity arises for eating wholesome food and breathing pure air. If we neglect these duties, disease and death ensue; if we observe them, the reward is happiness, efficiency, and health. It is, therefore, an *organic law* of God, as clearly proclaimed to our understandings as if it were inscribed with his own finger upon tables of stone,— Thou shalt consume a sufficiency of wholesome food, and breathe unvitiated air. And however moral our conduct may be, however constant our attendance in the house of prayer, however benevolent our actions,— yet, if

we neglect this organic law, the punishment is inexorably inflicted. In like manner, if the laws of exercise be infringed,—if we overwork the brain, for example,—we are visited with punishment, whether the offence was committed in reclaiming the heathen, in healing the sick, in pursuing commerce, in gaming, or in ruling a state. If we overwork the brain at all, it becomes exhausted, and its action is enfeebled; and as the efficiency of the mind depends on its proper condition, the mental powers suffer a corresponding obscuration and decay.

When, therefore, we see the children of good men snatched away by death, we ought to ascribe this solely to their having inherited feeble bodies from their parents, or having through ignorance or improper treatment been led to infringe the organic laws in their modes of life. And it is only by observing these laws that the children of the wicked can flourish in health and vigor. Mark, now, from what endless perplexities and difficulties this principle delivers us. When the children of good men are healthy, this circumstance is regarded as agreeable to the notions which may be reasonably entertained of a just Providence. But when other men, not less excellent, have feeble children, who die prematurely and leave the parents overwhelmed with grief, the ways of Providence are regarded as inscrutable, or we are told that those whom God loveth he chasteneth. When, however, the wicked man's children die prematurely, this is regarded as a just punishment for

sin. The understanding is confounded by these contradictory theories. But our difficulties vanish when we look at the independence of the natural laws, — when we recognize the principle that obedience to each has its peculiar reward, and disobedience its appropriate punishment. The man who obeys every law but one is punished for that single breach; and he by whom one only is obeyed, does not, on account of his neglect of all the others, lose the reward of his solitary act of obedience. Even those pious persons who believe that disease is a token of divine love, are, when they fall sick, so inconsistent as to send for a physician, and pay him large fees to deliver them from this form of spiritual discipline; and the physician, on his part, inquires solely into the *natural* causes of the ailment, and succeeds in removing them by means of physical treatment alone. Here both patient and physician act upon the principles above enforced, whatever their abstract opinions may be. The Pope and Carninals at Rome have lately carried a black image of the Virgin through the city in order to avert cholera: the inhabitants of Edinburgh more rationally had recourse to cleanliness, nourishing food, and other means prescribed by the physician.

The third great class of natural laws comprehends the *moral, religious*, and *intellectual*. These have reference to the mental faculties with which we are endowed. Every faculty has beneficial objects assigned to it: the objects of one faculty may be properly pursued, and those of others neglected; and the

results of this are fixed and certain. As no act is beneficial that is disapproved of by the moral sentiments and enlightened intellect, if we allow the propensities to act without the guidance of these, the inevitable result is punishment from our fellow-men, self-condemnation, or vanity and vexation of spirit. It is impossible, moreover, to obtain the rewards or advantages attached to the proper employment of any faculty, if we omit to use it. Each faculty has its independent rewards and independent punishments. If we exercise Benevolence and let Acquisitiveness lie dormant, starvation and misery will ensue, though at the same time we shall reap the rewards of our active Benevolence. Hence, to discharge all our duties and be happy, we must attend to the objects of *all* our faculties; and not to these only, but likewise to the manner in which our objects are to be attained; for there are modes, by pursuing which it is possible to succeed, but by missing which we may be unsuccessful.

It thus appears that before we can comprehend the divine government of the world, we must study and become acquainted with the terrestrial objects in the action of which that government is manifested, whether these be external or consist of our own bodies and minds. If man has hitherto wanted this knowledge, is it wonderful that the ways of Providence have appeared dark and contradictory? And if, by means of Phrenology, we have now discovered the true constitution of the mind and its relationship

to our bodies and to external nature — if, moreover, physical science has largely opened up to us the constitution and laws of the objects by which we are surrounded and affected — need we feel surprise that the dawn of a new philosophy begins to break forth, — a philosophy more consistent, more practical, and more consolatory, than any that has hitherto appeared?

# LECTURE III.

Natural laws; duty of acquiring knowledge; will of the Deity; consequences of sin

HAVING in the previous lectures considered what constitutes an action right or wrong, and also the punishments which invariably attend neglect of duty, and the rewards which performance never fails to bring along with it, Mr. Combe proceeded to remark that his views on these subjects coincide with those of Bishop Butler, who teaches that "in the present state, all which we enjoy, and a great part of what we suffer, is put in our power; for pleasure and pain are the consequences of our actions, and we are endued by the author of our nature with capacities of foreseeing these consequences." "By prudence and care, we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may, by rashness, ungoverned passion, willfulness, or even by negligence, make ourselves as miserable as ever we please." The common sense of mankind yields a ready assent to such a doctrine; and the only point in which the lecturer goes farther than Bishop Butler, is in rendering the principles stated in this quotation more clear and tangible, by shewing the laws or natural arrangements whereby the conse-

quences mentioned by the Bishop take place. Hitherto, moralists have generally laid down precepts without shewing their foundation in principle or the mode in which disregard of them is punished by the ordinary and natural operation of cause and effect. Being to a great extent ignorant of the constitution of the human mind, they resembled those who teach the practice of an art without its scientific principles; whereas it is intended to expound here both the principles and the practice of human duties. It is a knowledge of principles alone that can enable us to understand phenomena occurring under the diversified circumstances in which the Creator's laws are seen to operate. And moreover, when the *principle* of a duty, or the *reason why* a particular line of conduct ought to be adopted, and the precise way in which reward and punishment are linked as natural consequences of performance and neglect are known, there is far higher probability of the duty being discharged than when a precept is our only motive to action. Mere rules may no doubt be apprehended and practised by superior minds; but to the ordinary understanding, ignorant of their foundations and sanctions in nature, their importance and authority are far from being so evident as to impress it with a deep sense of obligation.

Although the natural laws act independently, in the manner pointed out in the immediately preceding lecture, certain relations have been established among them, which tend to support the efficacy and authority

of the whole. Obedience to each law increases our ability to obey the others, and disobedience of one disables us to some extent from paying deference to the rest. The man who, by obeying the physical and organic laws, preserves his body in vigorous health, is thereby better enabled to obey the moral and intellectual laws: he is rendered capable of laboring for the necessaries of life, a sufficiency of which is indispensable to the due action of the higher faculties of the mind. In like manner, by obeying the intellectual laws, in studying the constitution of ourselves and the material universe, and the relations which subsist between them, we enable ourselves to obey the organic and physical laws to a far greater extent than would otherwise be possible. In short, the whole of God's laws are found to support each other, and to act together harmoniously for our welfare.

Descending now to *particular duties*, we may first consider those prescribed to man *as an individual*, by his own constitution and that of the external creation. The constitution of man seems to show that the object of his existence on earth is to enjoy his being, and to prepare for a higher sphere of life hereafter; its indications thus essentially agreeing with the Assembly's Catechism, which represents the chief end of man to be "to glorify God, and to enjoy him forever." By the glorification of God, however, we understand not only obedience to his *revealed* will, but also the study and observance of his laws *written*

*in the book of nature*—laws which, when obeyed, lead to virtue and happiness, but, when infringed, to vice and misery. Obedience to the Divine laws—or, what is the same thing, performance of our duties—is the prime requisite; then comes enjoyment; and the glory of God shines forth as the result of these two combined. His wisdom and power are strikingly conspicuous when we discover a system apparently complicated to be in itself, simple, clear, beautiful, and beneficent: and when we behold his rational creatures comprehending his will, acting in harmony with it, reaping all the enjoyments which his goodness intended for them, and ascending in the scale of being by the cultivation and improvement of their nobler powers, the glory of God strikes every intelligent mind as surpassingly great. A deep conviction then arises, that the only means by which we can aspire to advance that glory is to promote, where possible, the fulfillment of the Creator's beneficent designs, and sedulously to co-operate in the execution of his plans. When the object of human existence is regarded in this light, it becomes evident that obedience to every natural law is a positive *duty* imposed on us by the Creator, and that infringement or neglect of it is a *sin* or transgression of his will. Hence we do not promote the glory of God by merely singing his praises, offering up prayers at his throne, and performing other devotional duties, if at the same time we neglect the physical, organic, or moral laws. Every law of God, however proclaimed to us—

whether made known in his word or in his works — has an equal claim to observance; and as religion consists in revering God, and obeying his will, it thus appears that the discharge of our daily secular duties is literally the fulfillment of *an essential part of our religious obligations.*

If these views be sound, the first duty of man as an individual is obviously to acquire knowledge of himself, of revelation, and of nature. He has intellectual faculties clearly intended to be used in making this acquisition; a wide range of action is permitted to all his powers, with pleasure annexed to the use, and pain to the abuse of them; and he is liable to suffer grievously from the objects and beings around him, unless by means of knowledge he accommodates his conduct to their qualities and modes of action. Being little guided by instinct, he must either employ his understanding or suffer misery. Important, however, as knowledge of nature thus appears to be, it is surprising how recently the efficient study of it has begun. It is not more than three centuries since the very dawn of philosophy; and some of the greatest scientific discoveries have been made within the last fifty or sixty years. We, who now live, perceive only the day-spring of intelligence. The greater part of the world is still in utter darkness; and even in Europe, it is only the more gifted minds who see and appreciate their true position. These, from the Pisgah of knowledge, gaze upon the promised land of virtue and happiness stretched out before their

intellectual eye; distant, indeed, but not inaccessible —and sufficiently near to permit them to descry, however faintly, its beauty and luxuriance.

But while the study of nature's laws is so prime a duty, it is obvious that the instruction hitherto generally given to young persons in the higher ranks has been preposterous and of little practical utility. A boy who learns the structure, uses, and laws of health of the lungs, is furnished with motives to avoid sleeping in ill-ventilated apartments, and, on the other hand, to support every measure for improving the purity of the air in his native city, and for rendering churches, theatres, lecture-rooms, and other places of public resort, more accordant with the laws of the the human constitution. This knowledge, in short, will be of great utility to him — and, if ignorant of it, he will suffer from many external influences, to which, in his intellectual darkness, it is impossible for him to accommodate himself, so as to prevent their injurious operation. If, on the other hand, he be taught that Romulus and Remus were suckled by a she-wolf; that Æneas was the son of Venus, who was the goddess of love; that in Tartarus were three Furies, called Alecto, Tisiphone, and Megæra, who sent wars and pestilence through the earth, and punished the wicked after death with whips of scorpions; that Jupiter was the son of Saturn, and the chief among all the gods; that he dwelt on Mount Olympus, and employed one-eyed giants called the Cyclops, whose workshop is in the heart of Mount Ætna,

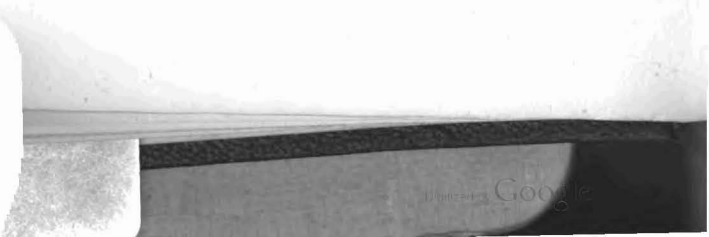
to forge thunderbolts, which he threw down on the world when he was angry — the youth learns mere poetical fancies, often abundantly ridiculous and absurd, which lead to no practical conduct whatever — which enable him to attain no good otherwise beyond his reach, and to avoid no evil, which, in his ignorance of such fables, would have befallen him. Far different in its results is ignorance of the laws and religion of nature. Jupiter throws no bolts on those who neglect the history of his amours and of his war with the Giants; the Furies do not scourge us for being ignorant that according to some writers they sprang from the drops of blood which issued from a wound inflicted by Saturn upon his father Cœlus, and that according to others they were the daughters of Pluto and Proserpine; and the she-wolf does not bite us, although we are not aware that she suckled the founders of Rome — or, to speak more correctly, that credulous and foolish historians have said so. But if we neglect the study of God's laws, evil and misery most certainly ensue. These observations, however, are not to be understood as an unqualified denunciation of classical learning. The sentiment of Ideality finds gratification in poetic fictions; but it is absurd to cultivate it and the faculty of language to the exclusion of others not less important; and besides, it must be kept in view, that in the pages of the Book of Nature, even more than in those of *Homer*, *Virgil*, and *Ovid*, ample materials are to be found for the cultivation and gratification of a refined taste.

As in past ages of the world no systematic instruction in nature, and in her laws, rewards, and punishments, has been given to the people, no surprise ought to be felt that the very complex machinery of our bodies, and the still more complicated mechanism of society, often move harshly, and sometimes become deranged. On the contrary, it would have been miraculous if a being deliberately framed to become happy only in proportion to his knowledge and morality, had been found, while ignorant, in possession of all the comforts and enjoyments to which his nature is capable of attaining.

It is absurdly argued by some, that by communicating knowledge to the laboring classes, we teach what is to them of no use, but tends, on the contrary, to unfit them for the necessary duties of life. Ignorance and neglect of the laws of nature, however, occasion suffering to them as well as to men of superior rank: and as they, also, have faculties capable of acquiring knowledge, it is obvious that the Creator intended those faculties to be made use of. We may rest assured that the fulfillment of every necessary duty is compatible with mental cultivation in all the race; because the Deity cannot have bestowed upon his creatures capacities and desires which their inevitable condition renders it impossible for them to cultivate and gratify. There are humbler minds, fitted to perform, and happy in performing, the humbler duties of life; and no cultivation of which they are susceptible will carry them beyond this sphere of

exertion. In a thoroughly moral and enlightened community, no useful office will be considered degrading, nor will any be incompatible with the exercise of the highest faculties of man.

The duty of acquiring knowledge implies the duty of communicating it to others; and there is no form in which the humblest individual may do more good, or assist more effectually in forwarding the improvement and happiness of mankind, than in teaching them truth and its applications. "I feel myself," continued the lecturer, "to lie under a moral obligation to communicate to you (who, by your attendance here, testify your desire of instruction) all the knowledge concerning the natural laws of the Creator, which my own mind has been permitted to discover. I learn that other instructers of the people have considered it to be *their* duty to denounce as *dangerous* the knowledge here communicated, and to warn you against it. But I am not moved by such vituperations. What I teach you, I believe to be truth inscribed by the hand of God in the Book of Nature; and I have never been able to understand what is meant by a dangerous truth. All natural truth is simply knowledge of what the Creator has instituted and done; and it savors of impiety, not of reverence, to stigmatize it as injurious. The very opposite is the case. Lord Bacon has truly said, that 'there are, besides the authority of Scripture, two reasons, of exceeding great weight and force, why religion should dearly protect all increase of natural knowledge: the one,



because it leads to the greater exaltation of the glory of God; for, as the Psalms and other scriptures do often invite us to consider and to magnify the great and wonderful works of God, so, if we should rest only in the contemplation of those which first offer themselves to our senses, we should do a like injury to the majesty of God, as if we should judge of the store of some excellent jeweller by that only which is set out to the street in his shop. The other reason is, because it is a singular help and a preservative against unbelief and error: For, says our Saviour, ye do err, not knowing the Scriptures nor the power of God; laying before us two books or volumes to study, if we will be secured from error — first, the Scriptures, revealing the will of God; and then the creatures, expressing his power.' We have seen, however, that not the *power* of God only, but also his *will*, is expressed in the constitution of 'the creatures;' and hence a double reason becomes manifest why it is our duty to study them. It would seem, therefore, that the instructers alluded to, have assumed that it is not truth, but error, which is inculcated in this place. If they had pronounced such an opinion after inquiry, and for reasons stated, I should have been ready to pause and reconsider my opinions; but they have condemned us unheard and untried — assuming boldly that because we teach ideas different from their own individual notions — in advance of them it may be — we are necessarily in error. This assumption, however, indicates merely that our accu-

sers have not arrived at the same perceptions of the Divine Government with ourselves — a result that will by no means be wondered at by any one who considers that they have not followed the course of inquiry pursued by us. There *is*, however, *some* reason for surprise, that their opinions — (many of which are the emanations of a dark age, wherein the knowledge of nature did not exist) should be advanced as superior to and exclusive of those of other men, adopted after patient observation and thought. I ask your assent to no proposition on the ground of my own discernment alone, but submit all to your scrutiny and judgment. I enable you, as far as in me lies, to detect error and to embrace only those views which are supported by evidence and reason. We are told by a great authority to judge of all things by their fruits; and by this test I leave my doctrines to stand or fall. What are the effects of them on your minds? Do you feel your conceptions of the Deity circumscribed or debased by the views which I have presented? — or, on the contrary, purified and exalted? In the simplicity, adaptations, and harmony of Nature's laws, do you not recognize a positive and tangible proof of the omniscience and omnipotence of the Creator — a solemn and impressive lesson that in every moment of our existence we live and move and have our being, supported by his power, rewarded by his goodness, and restrained by his justice and mercy? Does not this sublime idea of the continual presence of God now cease to be a

vague and therefore a cold and barren conception; and does it not, through the medium of the natural laws, become a deep-felt, encouraging, and controlling truth? Do your understandings revolt from such a view of creation, as ill-adapted to a moral, religious, and intelligent being? or do they ardently embrace it, and leap with joy at light evolving itself out of the moral chaos, and exhibiting order and beauty, authority and rule, in a vast domain where previously all was darkness, and perplexity, and doubt? Do you feel your own nature debased by viewing every faculty as calculated for virtue, yet so extensive in its range, that it has a sphere of action even beyond virtue, in the wild regions of vice, when it moves blindly and without control? or do you perceive in this constitution a glorious liberty — yet the liberty only of moral beings, happy when they follow virtue, and miserable when they lapse into sin? In teaching you that every act in your lives has a consequence of good or evil annexed to it, according as it harmonizes with, or is in opposition to the laws of God, do I promise impunity to vice, and thereby give a loose rein to the impetuosity of passion — or do I set up around the youthful mind a hedge and circumvallation, within which it finds itself in light, and liberty, and joy; but beyond which lie sin and inevitable suffering, weeping, wailing, and gnashing of teeth? Let the tree, I say, be known by its fruits. Look to Heaven, and see if the doctrines which I teach have debased or darkened

or bedimmed the attributes of the Supreme; then turn your contemplation inwards, and see whether they have degraded or exalted, chilled or inspired with humble confidence and hope, the soul which God has given you; and by your verdict pronounced after this, let the fate of the doctrines be sealed. In teaching them, be it repeated, I consider myself to be discharging a moral duty; and no frowns of men will tempt me to shrink from proceeding in such a course. If my exposition of the Divine Government be true, it is a noble vocation to proclaim it to the world; for the knowledge of it must be fraught with blessings and enjoyment to man. It would be a cold heart and a coward soul, that, with such convictions, would fear the face of clay; and only a demonstration of my being in error, or the hand of the destroyer, Death, shall arrest my course in proclaiming every portion of my knowledge which promises to augment the virtue and happiness of mankind. If you participate in these sentiments, let us advance and fear not — encouraged by the assurance, that if this doctrine be of man it will come to nought, but that if it be of God, no human authority can ever prevail against it!"

## LECTURE IV.

Duty of preserving bodily and mental health, a moral duty; amusements.

NEXT to the duty of acquiring knowledge (without which it is impossible to perform our other duties) is *that of preserving our bodily and mental health.* If a man neglect this duty, said Mr. Combe, he incapacitates himself for the successful performance of many others. Every one admits in the abstract that we ought to preserve our health, but very many are ignorant of the mode of doing so. It is true that every man in his senses takes care not to fall into the fire or walk into a pool of water; but how many valuable lives are put in jeopardy by sitting in wet clothes, by overtasking the brain in study or the cares of business, or by too frequently repeated convivialities! It is inconceivable how much of the disease and untimely death which we see in the world is clearly traceable to slight but long-continued infraction of the organic laws. Nothing is more common than the spectacle of an ardent and promising student bringing himself to an early grave by overworking his brain and neglecting muscular exercise and the other duties prescribed by physiology. The hopes of his expectant parents are blasted, and the

ways of Providence appear inscrutable: yet, when the catastrophe is traced to its source, the mystery is at once cleared up. Another cause by which health and life are frequently destroyed, is *occasional* reckless conduct pursued in ignorance of the laws of the human constitution. A young man in a public office, after many months of sedentary occupation, went to the country on a shooting expedition, where he exhausted himself by muscular exertion, of which his previous habits had rendered him little capable: he went to bed feverish, and perspired much during the night: next day he came to Edinburgh, unprotected by a great-coat, on the outside of a very early coach: his skin was chilled, the perspiration was checked, the blood received an undue determination to the interior vital organs, disease was excited in the lungs, and within a few weeks he was consigned to the tomb. Mr. Combe then read a letter which he had received from an eminent literary gentleman, whose life had been on four different occasions in imminent danger through sheer carelessness and neglect of the organic laws.

The grand object in attempting to secure health, is to preserve all the leading organs of the body in regular and *proportionate* activity — to allow none to become too languid and none to acquire too much activity. The result of this harmonious action is a pleasing consciousness of existence, felt when the mind is withdrawn from all exciting objects and turned inwards upon itself. A philosophical friend

of the lecturer once remarked to him, that he never considered himself to be in complete health except when he was able to plant his foot firmly on the turf — his hands hanging carelessly at his sides, and his eyes wandering over space — and thus circumstanced, to experience such agreeable sensations over his body, that mere existence was felt to be a blessing. This description of the quiet, pleasing enjoyment which attends complete health, is graphic and correct. It can hardly be doubted that the Creator intends even the mere play of our bodily organs to yield us pleasure; and in all probability such pleasure is a chief enjoyment of the lower animals. How different are the pleasant sensations here alluded to — arising from the temperate, active, harmonious performance of every bodily function — from sensual pleasure obtained by abusing a few of our appetites and followed by lasting pain! And yet, so grossly perverted are human notions by ignorance and vicious habits, that thousands attach no idea to the phrase *bodily pleasure*, but sensual indulgence. The pleasurable feelings resulting from health are delicate and refined: they are the rewards and grand allies of virtue, and totally incompatible with vicious gratification of the appetites. It is to be feared that so widely do the habits of civilized life depart from the standards of nature, that this enjoyment is known in its full exquisiteness to comparatively few. Too many experience, instead of it, only feelings of discomfort, anxiety, and discontent — the results of

slight but extensive derangement of the vital functions, and the prelude of future disease. The causes of these uneasy feelings are easily recognized in our erroneous habits, occupations, and physical condition; and until society shall become so enlightened as to adopt extensive improvements in all these particulars, there is no prospect of their termination. The lower animals in a state of nature enjoy excellent health, the conditions or prerequisites of which they are impelled by unerring instinct to perform. They are careful to keep their bodies clean, fond of muscular exercise, (without which indeed they cannot obtain their food) and not apt to commit a surfeit, or to eat anything deleterious. Man differs from the brutes in this — that, instead of blind instincts, he is furnished with reason, which enables him to study himself, the external world, and their mutual relations; and to pursue the conduct which these point out as beneficial. Now it is by examining the structure, modes of action, and objects of the various parts of his constitution, that man discovers what his duties of performance and abstinence in regard to health really are. This proposition may be illustrated in the following manner. The skin has innumerable pores, and serves as an outlet for the waste particles of the body. The quantity of noxious matter excreted through these pores in twenty-four hours is, on the very lowest estimate, about twenty-four ounces. If the passage of this matter be obstructed, so that it is retained in the body, the quality of the blood is

deteriorated by its presence, and the general health, which greatly depends on the state of the blood, is made to suffer. The nature of perspired matter is such, that it is apt, in consequence of the evaporation of its watery portion, to be condensed and clog the pores of the skin; and hence the necessity for washing the surface frequently, so as to keep the pores open, and allow the perspiration to be freely performed. The clothing, moreover, must be so porous and clean as readily to absorb and allow a passage to the matter perspired, otherwise the same result ensues as from impurity of the skin, — namely, the obstruction of the process of perspiration. Nor is this all. The skin is an absorbing as well as an excreting organ, so that foreign substances in contact with it are sucked into its pores, and introduced into the blood. When cleanliness is neglected, therefore, the evil consequence is twofold: first — the pores, as we have seen, are clogged, and the perspiration obstructed; and secondly — part of the noxious matter left on the skin or clothing is absorbed into the system, where it produces hurtful effects. From an exposition of the structure and functions of the skin, therefore, the necessity for cleanliness of person and clothing becomes abundantly evident; and the corresponding *duty* of cleanliness is more likely to be performed by those who know what has just been described, than by persons who are impelled to performance by bare injunctions. In some parts of the east, ablution of the body is justly regarded as a religious duty; but

it needs not be told how extensively this duty is neglected in our own country. When men become enlightened, a warm bath, once a week, at least, will be considered one of the necessaries of life; those who are in the habit of keeping their skin in a proper condition, by means of bathing and friction, will bear testimony to the increase of comfort and activity which is thus secured. Similar knowledge with respect to the muscles and brain enables us to regulate their action in such a manner as to produce only beneficial results. Bodily and mental exertion is indispensable to human happiness and even existence; and it is only when labor is pursued so far as to exhaust the frame that unhappiness and incapacity ensue. Owing to the constitution of society in Britain, however, it is in many cases extremely difficult to avoid one or other of the extremes of indolence and over-exertion in our habitual conduct. Many persons, being born to wealth, have few motives to exertion: and such individuals, particularly females, often suffer grievously in their health and happiness from want of rational pursuits calculated to excite and exercise their bodies and minds. Others, again, who do not inherit riches from their ancestors, are tempted to overwork themselves in acquiring them; an expensive style of living is so general as to be felt by many to be almost unavoidable; and to support it, they labor so incessantly that almost no leisure remains for the cultivation of their moral and intellectual powers, and for that repose of mind and wholesome

exercise of body, which are so indispensable to health. Hence arise indigestion and other diseases; and many, even after they have succeeded in acquiring wealth, feel uncomfortable and discontented.

To those who urge the necessity for thus attending to the preservation of health, two objections are frequently stated. The *first* is, that people who are always taking care of their health generally ruin it, and get their heads filled with groundless and whimsical alarms. All such persons, however, are already valetudinarians before their anxiety about their health begins; they are already nervous or dyspeptic — the victims a of morbid uneasiness of mind, which, for want of other objects, is at last directed towards the state of their health. It is from want of health, no doubt, that the unhappiness arises: but the error of their conduct consists, not in attempting to cure themselves, but, in proceeding ignorantly in their endeavors. They take quack medicines, or follow some foolish observances, instead of subjecting themselves patiently and perseveringly to a regimen in diet, and a regular course of exercise, amusement, and relaxation — the remedies dictated by the organic laws. This last procedure alone deserves to be called taking care of health; and nobody ever becomes an invalid or hypochondriac from adopting it. On the contrary, the lecturer has known many individuals who have been freed from disease by this rational obedience to the organic laws. The *second* objection is, that many who live to a good old age in sound health never take

care of themselves at all, and that, therefore, care is useless. To this it may be answered, that some constitutions are stronger than others, and not easily ruined; that hence, one individual may suffer comparatively little from conduct which would prove fatal to another; and that, as the natural laws admit of no exceptions, some cause of the apparent immunity from punishment must exist. The individual, for instance, may have enjoyed a very robust constitution; or he may have indulged in excess only at intervals — passing the rest of his time in abstinence, and permitting the powers of nature to readjust themselves and recover their tone before a new debauch; or he may have led an extremely active life, passing much of his time in the open air, and thus rendering his constitution capable of withstanding a greater amount of intemperance than if his habits were sedentary. But still it may be safely affirmed, even of those who do not appear to suffer from neglect of the organic laws, that they would live still longer and more happily if they obeyed them. Nor is it less certain that we look in vain for an individual who has perseveringly proceeded in a course of intemperance, whether sensual or mental — that is, who has habitually overtasked his stomach or his brain — without permanently injuring his health, usefulness, and enjoyment. Although no immediate punishment may be inflicted for breaches of the laws of Nature, she keeps an account-current with the offender, to the debit of which every sin is put, and which, after the

lapse of years, is summed up and closed by a fearful balance against the transgressor. Men with robust constitutions may spend a life of idleness and feasting for a long time with apparent impunity; but at the end of fifteen or twenty years, they are found dying of palsy, apoplexy, water in the chest, or some other form of disease clearly attributable to their protracted intemperance — or if they escape death, they are transformed into walking shadows, the ghosts of their former selves. A knowledge of the laws of the human constitution might have effect in deterring men from pursuing conduct which ultimately leads to such results; at least, the contrary ought not to be assumed until the experiment of rational instruction has been fairly tried and found unsuccessful.

It must be allowed, however, that the dangers arising to health from improper social habits and arrangements cannot be altogether avoided, until the great bulk of the community shall be so far enlightened as to co-operate in observance of the laws of nature. Our own interest, not less than the great law of Christianity, requires that we should love our neighbors as ourselves — in other words, that we should endeavor to improve their morality and happiness as well as our own. The enlightened merchant or manufacturer cannot with impunity abridge the period of his daily labor, unless he can induce his rivals to follow the same course, for otherwise they are able to undersell him in the market. The *mass* must therefore be convinced that the hours

presently devoted to labor and business might be advantageously shortened; and *then* they may perhaps be prevailed on to make a wiser distribution and use of their time. Eight hours a day would probably be sufficient for the performance of all necessary business and labor, so that eight hours would remain for enjoyment, and eight for repose — a distribution of time which would cause life to glide along far more smoothly and happily than it can do under our present system of incessant competition and toil.

It appears, then, from the foregoing considerations, that the study and observance of the laws of health, is a *moral* duty; this conduct being clearly revealed by our very constitution as the will of God, and being moreover necessary to the due discharge of all our other duties. The Bible, in prescribing temperance and activity, coincides with the natural law on this subject; but we ought not to study the former to the exclusion of the latter; for by learning the structure, functions, and relations of the human body, we are rendered more fully aware of the excellence of the scriptural precepts, and obtain new motives to observe them in our perception of the punishments by which, even in this world, the breach of them is visited. Why the exposition of the will of God, when strikingly written in the Book of Nature, should be neglected by divines, is explicable only by the fact, that when the present standards of theology were framed, that book was sealed, and its contents were unknown. We cannot, therefore, justly blame

our ancestors for the omission; but it is not too much to hope that modern divines may take courage and supply the deficiency. If the natural laws were taught as the will of God, and their foundations in the material creation pointed out, men would feel the violation of them to be a sin, and a great additional efficacy would thereby be given to the precepts of exercise, cleanliness, and temperance. Such instruction would come home to the mind enforced by religious sentiment, as well as by the perceptions of the understanding.

As closely connected with health, amusements may now be shortly considered. On this subject great difference of opinion prevails; but Phrenology, by revealing the mental nature of man, furnishes a sure guide. Every mental organ is fatigued by protracted exertion, and hence the alternate exercise of different organs is beneficial. Among the human faculties are several clearly destined to contribute to our amusement; a circumstance which, (in the words of Addison) "sufficiently shows us that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy." As we have received faculties of Wit and Tune, they must have been intended to be exercised; and as, in all nations and in every age, a natural love of dancing is found, this fact, joined with the beneficial effects of well-regulated dancing on the human body and mind, proclaims it to be the will of God that dancing

should be indulged in. Amusement, however, although thus shown to be not merely harmless, but absolutely beneficial, is, like other good things, liable to be abused — but still this is no reason for proscribing it altogether. As well might we abolish eating, because some men are given to gluttony.

Few tastes are more universal among mankind than that for dramatic representations — a taste which Phrenology shews to be founded on the innate faculties of Imitation, Secretiveness, and Ideality. And not less inherent in human nature is a taste for the fine arts, of music, sculpture, and painting. If, therefore, the faculties which produce these tastes have been instituted by the Creator, we may be assured that the drama and fine arts have legitimate, improving, and exalting objects, however much any of them may have been hitherto abused. To draw the line of distinction between their use and abuse, is a matter of no great difficulty. Painting, sculpture, and the drama, are mere arts of representation and expression, which may be made subservient either to the animal propensities, or to the moral and intellectual powers. In a painting, statue, or play, may be represented either a most lascivious and immoral object, tending to excite passions already too strong, or, on the contrary, something having a tendency to strengthen our moral and religious emotions. The use to which the fine arts are applied, is found to accord with the moral and intellectual character of nations. The Greeks and Romans, whose propensi-

ties were very active, enjoyed the spectacle of immoral plays and pictures, and the combats of gladiators and wild beasts. In the days of queen Elizabeth and Charles II., plays of a very indelicate character were witnessed by all classes of the people without the least expression of dissatisfaction; and this indicated a general grossness of mind to be prevalent among them. The present generation itself is not altogether free from a similar charge; but great progress towards a better state of things has been made, and there is every reason to suppose that improvement will continue to go on with increasing rapidity. Nor is it enthusiastic to hope that some future Shakspeare, aided by the true philosophy of mind and a knowledge of the natural laws according to which good and evil are dispensed in the world, may yet teach and illustrate the philosophy of human life with all the power and efficacy which lofty genius can impart; and that a future Kemble or Siddons may proclaim such lessons in living speech and gestures to mankind. By looking forward to possibilities like these, we are enabled to form some notion of the legitimate objects for which the stage was given, and of the improvement and delight of which it may yet be rendered the instrument.

# LECTURE V.

Social and domestic duties of man.

THE previous lectures of Mr. Combe have been devoted to the duties encumbent on man strictly as an individual, namely, the duties of acquiring knowledge and preserving his health. Man, however, is essentially a social being, and with the exception of his individual duties to God, to be afterwards considered, has no others of that class, any more than a wheel of a watch has functions independently of performing its part in the general movements of the machine. His faculties bear reference to other beings, and shew that in their society Nature has intended him to live and act. His duties *as a member of the social body* are now to be treated of; and first, his duties as *a domestic being.*

The domestic character of man is founded on, or arises from, the innate faculties of Amativeness, Philoprogenitiveness, and Adhesiveness. These give him a desire for a companion of a different sex, for children, and for the society of human beings. Marriage results from the combination of these three faculties with the moral sentiments and intellect, and is thus a natural institution. It is not, as some imagine, a yoke imposed by the ecclesiastical or civil

law alone; for it prevailed among the ancient Greeks and Romans, and exists among the Chinese and many other nations who have not embraced either Judaism or Christianity. Many species even of the lower animals pair for life. Though some persons have no desire for marriage, they ought not to be taken as a standard of the race generally, for in them the above-mentioned faculties will be found weak. Viewing marriage, then, as the result of man's constitution, we at once give it a divine origin. It is a law written in our hearts, and like other divine laws, is supported by rewards and punishments.

Among the duties of the human race in relation to marriage, one is, that the parties to it should not unite before a proper age. The civil law of Scotland allows females to marry at twelve, and males at fourteen; but the law of Nature is widely different. The female frame does not in general arrive at its full vigor and perfection in this climate before twenty-two, nor the male earlier than from twenty-four to twenty-six; and before those ages, individuals, in general, although there may be particular exceptions, are neither coporeally nor mentally fit for the proper discharge of the duties of parents. Their propensities are strong, and their moral and intellectual organs have not attained their full growth. The children of such parents are generally inferior to those of the same parents at maturity; on this account the eldest child of very young parents has generally a brain and mind inferior to those of the younger children,

If, then, there be ages before which marriage is punished with evil consequences, we are bound to pay deference to the law of Nature from which the punishment proceeds; and every civil and ecclesiastical law inconsistent with it, ought to be regarded as mischievous and absurd. Conscience is misled by these erroneous human enactments; for a girl of fifteen has no idea that she sins if her marriage is authorized by the law and the church. In spite, however, of the sanction of acts of Parliament and of clerical benedictions, the Creator punishes severely if his laws are infringed. The parties, for instance, being incapable, at so early an age, of choosing fit partners, frequently lay the foundations of lasting unhappiness by injudicious selections. The earliest born children have imperfect constitutions, and inferior dispositions and talents; and pecuniary difficulties are often encountered in consequence of a sufficient provision not having been made before marriage. These punishments, being inflicted by the Creator, indicate that his law has been violated; in other words, that marriage at a too early age is positively sinful.

There ought not to be a very great inequality between the ages of husband and wife, otherwise a want of sympathy in each other's feelings and tastes will generally be found. It is, farther, an important natural law that the parties should not be blood-relations, and both in man and among the lower animals degeneracy of the race is the consequence of disobe-

dience. The pope grants to the kings of Spain permission to marry their nieces; but the dispensation of his holiness cannot avert the imbecility which Nature inflicts for the violation of her enactment. By the Levitical, Athenian and Roman laws, different degrees of relationship were specified, within which marriage was forbidden. The real divine law is written in the human constitution: it prohibits marriage between all near blood-relations whatsoever. It may be objected to this view that full cousins often marry and have healthy children. But the fact is, that it is only when the constitutions of both parents are excellent that the imperfections of the children do not attract attention: though not palpably weak in mind or body, they are less favorably organized than if the parents had not been related. If married cousins have indifferent constitutions, the degeneracy in their children is abundantly striking.

No one ought to marry who has a weak and diseased frame; for, independently of the misery which may thus be brought on the party himself, feeble constitutions are transmitted to his offspring. The hereditary descent of various diseases, founded on bodily imperfections, is a matter of universal notoriety; among others are consumption, gout, scrofula, hydrocephalus, rheumatism, and insanity. How often do we find the children of consumptive parents cut off at the very time when every fond hope seems on the eve of being realized; and how often do the children of unhealthy parents become orphans in

early childhood,—left destitute of the guidance and protection which parents alone sufficiently bestow! The transmission of mental qualities from parents to children results from the circumstance, that form, size, and quality of the brain, descend like those of other parts of the body. Perhaps no man of great mental power can be named, whose mother was not distinguished by force of character: women of very weak minds have invariably imbecile children. Haller mentions two noble ladies, who, though almost idiotic, got husbands on account of their wealth, and from whom this mental defect extended for a century into several families down even to the fourth and fifth generations.

In Wurtemberg it is illegal for any young man to marry before the age of twenty-five, or any young woman before eighteen; and no man is allowed to marry at any age unless he can shew to the priest his ability to provide for a wife and family. Such laws are extremely rational and judicious.

The mental qualities of spouses ought to be adapted to each other. If their tastes, talents, and general habits harmonize, the reward is domestic felicity—the greatest enjoyment of life. But if these differ so much as to cause jarring and collision, home becomes a theatre of war—of hostilities which are necessarily interminable while the parties live together. Unhappiness to themselves is the result, and the dispositions of their children are deteriorated by bad example. Besides, it is a natural law that even temporary and

factitious states of mind descend to children; so that ill-temper arising from domestic unhappiness, nervous depression from misfortune in trade, and the debasing effects of intoxication, very frequently reappear in them. The children of happy and moral parents are hence found superior to the children of the same parents when leading an unhappy or immoral life.

Here a great advantage of fulfilling the duty of acquiring knowledge becomes evident. If these organic laws relative to marriage be really instituted by the Creator, and if reward and punishment be annexed to each of them, of what avail is it to know these facts abstractly, and to be aware that we have corresponding duties, unless we know those duties in detail, and are enabled to perform them? What we want is, such a knowledge of the human constitution as will carry home to the *understanding* and the *conscience* in youth, what the law of God, written in our frames, and its results truly are. If Anatomy and Physiology and their practical applications formed branches of general education, society would be led to view this subject in all its importance. If it be said that marriage is determined by fancy, liking, and interest, the answer is, that when the understanding is rationally trained and enlightened, the fancy is put under restraint by the clear view which is enjoyed of the consequences. That men of average minds, if informed, could not refrain from obeying the natural laws in contracting marriage, is a proposition which experience confirms. Phrenology no doubt shews

that some persons are born with animal organs so large, and moral and intellectual organs so small, that they are the slaves of the lower propensities and proof against reason; but such persons are not average specimens of the race. If, before the organs of the domestic affections come into full activity, the youth of both sexes were instructed in the laws of the Creator relative to marriage, and if the sanctions of religion and public opinion were added, it is hardly conceivable that, as a general rule, the propensities would act in disregard of all these guides. Such an idea implies that man is *not* rational, and that the Creator has prescribed laws which it is utterly impossible for him to obey. The requisite knowledge is still very incomplete; but Phrenology has filled up a considerable portion of the void. Before the discovery of that science, it was impossible to know accurately the mental dispositions and capacities of individuals previously to experience of them in actions; and hence a great difficulty stood in the way of a happy selection. Not only is there nothing irrational in the idea that Phrenology gives the power of obtaining the requisite knowledge, but, on the contrary, there would be a glaring defect in the moral government of the world, if the Creator had not provided means by which we could ascertain with reasonable certainty the mental qualities of each other before entering into marriage. He has prompted us by strong propensities to marry; he has withheld discriminative instincts enabling us to

choose aright; and yet he has attached tremendous penalties to errors in the selection. If, therefore, he has not given us some means of guiding our impulses to proper objects, we must believe that he punishes us for not doing what he has denied us the capacity to do. In Phrenology, however, a very efficient instrument has been put into our hands. The general intercourse of society, such as is permitted to young persons of different sexes before marriage, reveals very imperfectly the dispositions of the inner man; and hence the bitter mortification and lasting misery in which the most prudent and anxious occasionally find themselves involved, after the blandishments of a first love have passed away, and the inherent qualities of the mind begin to display themselves without restraint. The fact that man is a rational ereature — who must open up his own way to happiness by means of knowledge — ought to lead us, when misery is found to result from our conduct, to infer that we have been ignorant or reckless, and that we ought to seek new light, and take greater care in future. Far from its being incredible, therefore, that a method has actually been provided by the Creator whereby the mental qualities of human beings may be discovered, the supposition appears to be directly warranted by every fact which we perceive and every result which we experience connected with his government of the world. If God *has* placed within our reach the means of avoiding unhappy marriages, and if we neglect to avail our-

selves of his gift, then are we ourselves to blame for the evils we endure. It is worthy of remark, that — almost as if to shew an intention that we should be guided by observation of the size and configuration of the brain — the cerebral development is in man almost completely indicated during life by the external aspect of the head; while among the lower animals, on the contrary, this is much less decidedly the case. In the hog, elephant, and others, the form and magnitude of the brain are not at all discoverable from the living head. The brutes have no need of the knowledge of each other's dispositions which is required by man; blind instincts lead them into the proper path; and, as it is probable that a different arrangement has not been adopted in regard to man without an object and a reason, subsequent generations may contemplate it with different eyes from those with which it has been regarded in our day.

To illustrate the possibility of discriminating natural dispositions and talents by means of observation of the head, Mr. Combe alluded to his experience of the fact, and referred particularly to his recent visit to the jail at Newcastle. "On the twenty-eighth October, 1835," said he," I visited that jail, along with Dr. George Fife (who is not a phrenologist) and nine other gentlemen. I examined the head of an individual criminal, and, before any account whatever was given, wrote down my own remarks. At the other side of the table, and at the same time, Dr. Fife wrote down an account of the character and conduct of the

criminal, as disclosed by the judicial proceedings and the experience of the jailer. When both had finished, the writings were compared.

"The first was a young man about twenty years of age, P. S. After stating the organs which predominated and those which were deficient in his brain, I wrote as follows: — 'My inference is, that this boy is not accused of violence; his dispositions are not ferocious, or cruel, or violent; he has a talent for deception, and a desire for property not regulated by justice. His desires may have appeared in swindling or theft. It is most probable that he has swindled; he has the combination which contributes to the talent of an actor.' The remarks which Dr. Fife wrote were the following: — 'A confirmed thief; he has been twice convicted of theft. He has never shewn brutality, but he has no sense of honesty. He has frequently attempted to impose on Dr. Fife; he has considerable intellectual talent; he has attended school, and is quick and apt; he has a talent for imitation.'

"The next criminal was also a young man, aged eighteen, T. S. I wrote: — 'This boy is considerably different from the last. He is more violent in his dispositions: he has probably been committed for assault connected with women. He has also large Secretiveness and Acquisitiveness, and may have stolen, although I think this less propable. He has fair intellectual talents, and is an improvable subject.' Dr. Fife wrote: — 'Crime, rape. **** No striking

features in his general character; mild disposition; has never shewn actual vice.'

"The third criminal examined was an old man of seventy-three, J. W. The remarks which I wrote were these:—'His moral dispositions generally are very defective; but he has much caution. I cannot specify the precise crime of which he has been convicted. Great deficiency in the moral organs is the characteristic feature, which leaves the lower propensities to act without control.' Dr Fife wrote:—'A thief; void of every principle of honesty; obstinate; insolent; ungrateful for any kindness. In short, one of the most depraved characters with which I have ever been acquainted.'

"The two young men here described were rather good-looking and intelligent in their features, and if judged of simply by their appearance, would have been believed to be rather above than below the average youth of their own rank of life. Yet, which of you will say, that if any relative of yours were to be addressed by men of the same dispositions, it would not be highly advantageous to possess the means of discovering their real qualities prior to suffering from them by experience? If you will ask any lady who suffers under the daily calamity of a weak, ill-tempered, or incorrigibly rude and vulgar husband, and who, having studied Phrenology, sees these imperfections written in large and legible characters in his brain, whether she regards it as folly to observe these characters before marriage rather than after it, her sink-

ink and aching heart will tell another tale. She will pity the flippancy that would despise any counsel of prudence, or treat with inattention any means of avoiding so great a calamity; and declare, that had she known the real character indicated by the head, she could not have consented to become the companion of such a man for life. In fact, we find that sensible men and women in general do direct themselves in their matrimonial choice by the best knowledge which they possess; they avoid glaring bodily defects, and openly bad characters; and what is this but a complete recognition of the principle for which I am contending? My whole extravagance (if any of you consider me guilty of such) consists in proposing to put you in possession of the means of obtaining more minute, accurate, and applicable knowledge than is at present generally possessed, in the belief that you will be disposed to act on that knowledge, as you shew that you are anxious to do on that which has fallen already in your way. I am willing, therefore, to encounter all the ridicule which may be attached to these views — convinced that those laugh best who win, and that observance of them will render all winners, if they be founded, as I believe them to be, in the institutions of creation."

## LECTURE VI.

Domestic duties continued.

CONTINUING the subject of domestic duties, Mr. Combe began by stating that moralists generally discuss the questions of polygamy and connubial fidelity along with the constitution of marriage; but as the law of nature and the civil and ecclesiastical laws appear to harmonize in regard to these two subjects, he thought it unnecessary to say anything about them in detail. Divorce, however, seemed to require some attention. The law of England is at variance with the law of nature in prohibiting divorce in all circumstances whatever. An act of Parliament is requisite for the purpose, the expense of which the wealthy alone can defray. The law of Scotland permits divorce for connubial infidelity, and also when the husband willfully deserts his wife for four successive years. The law of Moses permitted the husband to put away his wife. Under Napoleon, the French law permitted married persons to dissolve their marriage of consent, after giving one year's judicial notice of their intention and providing for their children. The New Testament confines divorce to the single case of infidelity in the wife. The question now occurs, What does the law of na-

ture, written on our constitution, enact? Among persons of well constituted minds, Nature not only institutes marriage, but makes it indissoluble except by death: even those lower animals which live in pairs exemplify permanent connexion. In the human race, wherever the domestic and moral affections are strong, and the understanding solid and enlightened, there is the utmost repugnance against the termination of marriage. When entered into by persons well suited to each other, marriage requires no human enactments to render it indissoluble; endurance for life is stamped upon it by the sweetness of its continuance, and the pain of its termination. It is only where the minds of both or one of the parties are ill-constituted, or where the union is otherwise unfortunate, that any desire for separation exists. Now, the law compelling an amiable and moral person to live in the society of a worthless husband or wife, and to be the unwilling medium of transmitting immoral dispositions to children, appears contrary to benevolence and justice. Paley's argument against permitting divorce at the will of the husband is, that he would certainly exercise his power to a hurtful extent through love of novelty, against the invitations of which there is no other security that the known impossibility of obtaining his object. This argument is good when applied to men of licentious and inferior minds, but to no other class; and the question is, whether it is desirable to deny absolutely, as the law of England does, all available means of dissolving the connexion

with such beings. It appears not desirable: and the French law seems more reasonable, which permitted the parties to dissolve the marriage when both of them, after twelve months' deliberation, and after suitably providing for their children, desired to bring it to a close. Paley, in considering the sufficiency of mere dislike, or discordance of taste, — also coldness, neglect, severity, peevishness, and jealousy, — as reasons for dissolving marriage, argues, that even if complaints of these could be ascertained to be well founded, to admit them as grounds of divorce would lead to all the licentiousness of arbitrary separation. Though such an arrangement, says he, might benefit parties irreconcilably discordant, it would produce dissension and libertinism among many couples who, in the present state of the law, are contented, virtuous, and mutually indulgent, because they know that their union is indissoluble. This argument, however, is a grand fallacy. Actual and irreconcilable discord arises only from want of harmony in the natural dispositions of the parties, and agreement solely from the existence of such harmony. The natures of the parties in the one case differ irreconcilably; but to maintain that if two persons of such discordant minds were permitted to separate, thousands of accordant minds would instantly fly off from each other in a like state of discord, is equally illogical as to assert that if the humane spectators of a street-fight were to separate the combatants, they would forthwith be seized with the mania of fighting among themselves.

Married persons may be divided into three classes, — 1. The accordant and happy; 2. Those in whom there is some accordance, but much discordance, of minds, and who are therefore between happiness and misery; and, 3. The irreconcilably discordant and unhappy. Paley's argument applies to the second class, but not to the other two. In the first, no civil enactment is required to prevent the dissolution of marriage; and in the third, the impossibility of separation does not induce the parties to exercise mutual forbearance and kindness. The wavereers alone, therefore, being benefitted by the law, and this at the expense of their unhappy neighbors, it would be better to abolish it altogether; leaving the wavereers to be swayed by the penalties which nature has attached to the dissolution of the marriage-tie, and throwing a sufficient number of legal impediments in the way of indulgence of their caprices. Such a conclusion is greatly strengthened by the consideration that the dispositions of children are determined, in an important degree, by the predominant dispositions of the parents; and that to prevent the separation of wretched couples is to entail misery on the offspring, not only by the influence of example, but by the transmission to them of ill-constituted brains — the natural result of the organs of the lower feelings being maintained in a state of constant activity in their parents by dissension. It is absurd to argue that an indissoluble marriage-tie presents motives to the exercise of grave reflection before forming it; for

the law permits marriage at ages when the parties are destitute of foresight, (in Scotland at 14 in males, and at 12 in females;) and education is so defective that it furnishes very little information by which the judgment can be guided in its choice. So long as the present source of matrimonial error continue, escape from the pit into which the parties have chanced to fall ought not to be denied. Divorce, under proper restrictions, ought to be allowed where both consent to it after due deliberation. So much for marriage; the duties of parents to children are now to be considered.

The first duty of parents is to transmit sound constitutions, bodily and mental, to their offspring; and this can be done only by their possessing sound constitutions themselves, and living in habitual observance of the natural laws. As this subject was treated of in the immediately preceding lecture, it is sufficient here to denounce severely the unprincipled selfishness of those who, for their own gratification, bring into the world beings by whom life cannot fail to be regarded as a burden.

In the next place, parents are bound by the laws of their nature to support, educate, and provide for the welfare and happiness of their children. This duty is founded in the constitution of the mind. Philoprogenitiveness acting along with Benevolence gives the impulse to its performance, and Veneration and Conscienciousness invest it with all the sanctions of moral and religious obligation. When the organs

of these faculties are well developed, there is an ever-wakeful desire in parents to promote the welfare of their offspring.

The views of Mr. Malthus on population may be adverted to in connection with the duty of parents to support their family. Stated simply, they are these: The productive powers of healthy, well-fed, and well lodged and clothed human beings are naturally so great, that fully two children will be born for every person who will die within a given time; and as a generation lasts about thirty years, at the end of that period the population will of course be doubled; in point of fact, it doubles in some parts of North America in twenty-five years. In a circumscribed country like Britain, such a rate of increase would obviously soon make the population far outrun the means of subsistence, so that starvation and misery would inevitably ensue; and hence it is concluded by Malthus, that the Creator intended that men should put in practice a "moral restraint" over their productive powers by the exercise of their moral and intellectual faculties; in other words, that they should not marry till able to maintain and educate a family. He farther teaches, that were this rule generally infringed in a populous country, Providence would check the increase by means of premature death from misery and inadequate nourishment. This doctrine has been loudly declaimed against; but the question appears very simple. The domestic affections are powerful, and come early into play, apparently to

afford a complete guarantee against extinction of the race; but we have along with them moral sentiments and intellect, bestowed for the evident purpose of guiding and restraining them, so as to lead them to their best and most permanent enjoyments. Now what authority is there from nature for maintaining that these affections alone among all our faculties are entitled to indulgence unrestrained by morality and reason? None whatever. As well might it be argued, that because Nature has given man strong desires for property and fame, they may legitimately be gratified by any means whatever within his reach. Mr. Sadler argues, that marriages naturally become less prolific according as the population becomes more dense, and that in this way the consequences predicted by Malthus are prevented. But this is trifling with the question; for the very misery of which Malthus speaks, is the cause of diminution in the rate of increase. This diminution may be owing either to few children being born, or to many dying early. Now, the causes why few children are born in densely peopled countries are easily traced: some parents, finding subsistence difficult of attainment, practise moral restraint and marry late; others are infirm in health, or oppressed with cares and troubles, whereby the fruitfulness of marriage is diminished; but these are instances of misery attending on a dense state of population. Again, it is certain that the mortality of children is in such circumstances unusually great; but the causes of this mortality also are

closely connected with density of population. If the opponents of Malthus could show that there is a law of nature by which the productiveness of marriages is diminished in proportion to the density of the population, *without an increase of misery*, they would completely refute his doctrine. This, however, they cannot do. A healthy couple, who marry at a proper age, and live in comfort and plenty, are able to rear as numerous and vigorous a family in the county of Edinburgh, which is densely peopled, as in the thinly inhabited county of Ross. Mr. Malthus, therefore, does well in bringing the domestic affections, equally with our other faculties, under the control of the moral and intellectual powers. Sheep and oxen multiply very fast, so that the race is kept up, notwithstanding the multitudes slaughtered every year; man resembles them in his power and instinct of reproduction; but as he is not, like them, intended to be slaughtered, Nature has given him another means of checking his increase — the controlling faculties, which the brutes do not possess. A farther consideration is, that as the mental organs may be enlarged or diminished in the course of generations by habitual exercise or restraint, it is probable that in a dense and cultivated population the organs of the instinct of reproduction may diminish in size and activity, so that restraint may become less difficult than it is at present, when the world is in many parts still unpeopled.

The next duty of parents is to preserve the life and health of their children after birth, and to place

them in circumstances calculated to develop favorably their bodily and mental powers. It is astonishing how much the life and death of children is in the hands of their parents. A hundred years ago, when the pauper infants of London were brought up in the workhouses amidst impure air, crowding, and bad food, not above one in twenty lived to be a year old; so that out of 2800 annually received into them, 2690 died. But when an act of Parliament was passed obliging the parish officers to send the infants to be nursed in the country, this frightful mortality was reduced to 450. In 1781, when the Dublin Lying-in-Hospital was ill-ventilated, every sixth child died within nine days after birth; but when the means of thorough ventilation were adopted, the mortality within the same time in five succeeding years was reduced to nearly one in twenty. Even under maternal care, the mortality of infants is astonishing; in London, between a fourth and a fifth of all children baptized die within the first two years. Such a mortality is not seen among the lower animals; it is the punishment of gross neglect of the organic laws by man. In childhood and youth, similar evils often flow from the same source. Two young men known to the lecturer, and of apparently promising constitutions, fell victims to consumption obviously from this cause. Both had slept during many years in a very small bed-closet, having a window consisting of a single pane of glass, which was so close to the bed that it could not with safety be

opened during the night. Respiration of the air of so small an apartment for seven or eight hours in succession, directly tended to weaken the lungs and the system generally, so as to prepare them to yield to the first unfavorable influence to which they might be exposed; and accordingly, when such occurred, both fell victims to pulmonary disease. Similar cases are very abundant; and the ignorance, which is the root of evil, is the more fatal, because the erroneous practices which undermine the constitution operate slowly and insidiously, and even after the results are seen, their causes are neither known nor suspected. For many years a lady known to the lecturer was troubled with frequent and severe headachs, which she was unable to get rid of; but having been instructed in the functions of the lungs, the constitution of the atmosphere, and the bad effects of improper food and a sedentary life, she removed from the very confined bed-room which she had occupied for many years, to one that was large and airy, —and began to take regular exercise in the open air, and practice discrimination with respect to her food; and since that time, nearly ten years ago, her general health has been vastly improved, and headachs almost never occur.

Each organ of the body has received a definite constitution, and health is the result of the harmonious and favorable action of the whole. Hence it is not sufficient to provide airy bed-rooms for children, if at the same time the means of cleanliness be neg-

lected, or their brains be over-exerted in attending too many classes and learning too many tasks: the delicate brain of youth demands frequent repose. In short, a real practical knowledge of the laws of the human constitution is highly conducive to the successful rearing of children; and the heart-rending desolation of parents, when they see the dearest objects of their love successively torn from them by death, ought to be viewed as the chastisement of ignorance or negligence alone, and not as proofs of the world being constituted unfavorably for the production of human enjoyment. Parents, however, ought not in this matter look to *their own* happiness merely; they are under solemn obligations to the children whom they have chosen to bring into the world. Improper treatment in infancy and childhood, at which periods the body grows rapidly, is productive of effects far more prejudicial and permanent than at any subsequent age; and assuredly, those parents are not guiltless who willfully keep themselves in ignorance of the organic laws, or, knowing these, refrain from acting in accordance with them in the rearing of their children. The latter have a positive claim (which no parent of right feeling will disregard or deny) that those who have forced existence upon them shall do all in their power to render it comfortable.

Perhaps some may think that the importance of obedience to the organic laws has been insisted on more than the subject required. Such an idea is

natural enough, considering that an exposition of these laws forms no part of ordinary education, and that obedience to them is enjoined neither by legislators nor by ecclesiastical teachers of the will of God. Even the general tongue of society, which allows few subjects to escape remark, is silent upon this. Hence it is probable that the importance of obeying the organic laws may to some appear to be over-estimated in these lectures; but the universal silence which prevails in society has its source in ignorance. Physiology is still unknown to nineteen-twentieths even of educate persons; and to the mass it is a complete *terra incognita*. Even by medical men it is little studied as a practical science, and the idea of its beneficial application as a guide to human conduct in general, has rarely entered into their imaginations. If to all this we add, that until Phrenology was discovered, the dependence of mental talents and dispositions on cerebral development was scarcely even suspected — and that belief in this truth is still far from being universal — the silence which prevails with respect to the organic laws, and neglect of them in practice, will not seem unaccountable. Of the *existence* of the organic laws, there is no room for doubt, however great our ignorance of them may yet be, and however difficult it sometimes is to trace their operation. Upon this truth the practice of every physician is founded. Some religious persons regard disease arising from a cause not clearly discernible, as a special dispensation of Providence;

the careless term it an unaccountable event; but the physician invariably views it as the result of imperfect or excessive action of some organ or other, and never doubts that it has been caused by deviation from the laws which the Creator has prescribed for the regulation of the animal economy.

The reason why the organic laws have been so largely insisted on in the present course is a profound conviction, on the part of the lecturer, of the vast importance of studying and obeying them. They lie at the foundation of happiness and misery; the evil consequences of disregarding them cannot be removed except by substituting obedience for neglect. Daily and hourly we see around us the melancholy results of inattention to their dictates — results which are truly distressing to every mind that can feel for another's wo. Obedience to a great extent, though not yet in full measure, is in our power. Mankind have lived so long in ignorance, and consequent neglect, of the organic laws, that there are few individuals in civilized society who do not exemplify in their own persons greater or less imperfection ascribable to this source. It is impossible, therefore, even for the most anxious to yield all at once perfect obedience. If none were to marry in whose family-stock or individual person any trace of serious departures from the organic laws is to be found, the civilized world would become a desert. The return to obedience must be the result of time. If the present defects of our race are the gradually increased

results of long continued disobedience, analogy leads to the conclusion that by obedience we may in the course of ages retrace our wandering steps. After these laws are unfolded to a man's understanding, he is not without sin if he completely disregard them, and commit flagrant violations of their dictates. We are bound to do the best we can — and this, though not all that could be desired, is often much; and we shall never miss an adequate reward even for our imperfect obedience. It is deeply mysterious why man should have been so created as to be for many ages liable, through ignorance, to suffer from unavoidable error; but it is equally mysterious why the globe underwent the revolutions disclosed by geology, destroying successively whole races of animals before man appeared. And it is equally mysterious why some parts of the earth are dreary, and sterile, and desolate. These and a thousand other things are beyond the reach of our powers of investigation; but they relate not to our conduct here, but to the will of God in the creation of the universe. Although we cannot unravel the counsels of the Omnipotent, this is no reason why we should not study and obey his laws. Though it is inexplicable why we have been allowed to wander so long, let us not hesitate now to enter the right path, if we see it fairly opened up before us.

# LECTURE VII.

Duties of parents to their children.

In this lecture, Mr. Combe continued his remarks on the duties of parents to their children. Next to the duty of providing for the health of their families, parents are bound to educate and train them properly, so as to fit them for the discharge of the duties of life. The grounds of this obligation are obvious. As formerly shewn, every faculty is liable to run into abuse, and in this way to lead to misery and evil; and as parents are the authors and guardians of beings with such faculties, it is clearly their duty to train these powers, and direct them to their proper objects. For, in the forcible language of Paley, to send an uneducated child into the world, "is little better than to turn out a mad dog or a wild beast into the streets." To direct education aright, therefore, it is necessary to know the constitution of the being to be educated, and also the world in which he is to be an actor. Extensive knowledge of either kind is rare among parents; in the former especially, they are deficient, which indeed has only recently dawned upon the world, and is still very imperfectly possessed by even the most enlightened. Ignorance, therefore, is our

misfortune as much as our fault; but while it continues so profound and extensive as it has hitherto been, sound and salutary education is not to be looked for. Scotland has long boasted of her superior education; but her eyes are now opening to the fallacy of this idea. In May, 1835, Dr. Welsh told the nation, in the General Assembly, that Protestant Germany, and even some parts of Catholic Germany, are in that respect far before us. The public mind is becoming so much alive to our deficiences, that better prospects open up for the future. The details of education cannot here be entered into; but it may be remarked that Phrenology points out the necessity of training the propensities and sentiments, as well as cultivating and instructing the understandings of children. For accomplishing these ends, infant schools on Mr. Wilderspin's plan are admirably adapted. The objects of education are — to strengthen each faculty that is too weak, to restrain those which are too vigorous, to store the intellect with moral, religious, scientific, and general knowledge, and to direct all to their proper objects. The three great means of education are domestic training, public schools, and literature or books. The first will be improved by instructing parents, and the second by the diffusion of knowledge among the people at large; while the third is now — through the efforts of those philanthropists who have given birth to really cheap moral and scientific literature, particularly Messrs. Chambers, of Edinburgh — placed within the reach of every

class of the community. It is the *duty*, not the *manner*, of educating children, that properly belongs to the present course of lectures. To be able to fulfill this duty, parents must have a general knowledge of many branches of science; for without it no system of rules or directions can be of much service. Were parents convinced of this, they would prize lectures on science as a means of preparing their own minds for the important duty of educating their children, and would attend them not merely for amusement or to pass an idle hour.

The next duty of parents is to provide suitably for the outfit of their children in the world. It is of great importance to give children correct views of the real principles, machinery, and objects of life, and to train them to act systematically in their habitual conduct. Unless men act upon sound principle, they are liable to run blindly into ruin, and to make shipwreck of their happiness and prosperity. A young man properly instructed should commence active life with a clear perception of the results to which the various courses of action submitted to his choice are calculated to lead, and the steps by which those results are generally brought about. Such instruction, however, is but seldom received, and young men are left to guide themselves by the example of their neighbors and the blind dictates of their own faculties. Under this system, two errors, of an opposite description, may be observed. If the parents have long struggled with poverty, but ultimately attained

easy circumstances, they teach their children almost to worship wealth, and fill their minds with vivid pictures of toils, and cares, and difficulties, as the only occurrences of life. To enjoy the good things of this world is represented as almost a sin. Young persons thus prepared, if they have the requisite mental qualifications, often become rich, but they seldom reap any solid enjoyment from their earthly existence. So many faculties are left unsatisfied, that they are apt to consider human life as a scene where all is vanity and vexation of spirit. The second error is diametrically opposite to the preceding. Parents of easy, careless dispositions, who have either inherited wealth or been successful in business without much exertion, generally teach the art of enjoying life without that of acquiring the means of doing so; and their children enter the world with the belief that its paths are level and easy, that nothing is required but to put the machinery of business in motion, and that thereafter all will go smoothly on, affording them funds and leisure for enjoyment, with little anxiety and very moderate exertion. Such individuals, unless well endowed with prudence and common sense, go gaily on for a short space, and then are landed in utter bankruptcy and ruin.

Experience proves that the world is so arranged that an individual, by dedicating himself to a useful pursuit, and fulfilling ably the duties of it, will certainly meet with his reward in the means of subsistence and enjoyment. There are astonishing regu-

larity and stability discoverable in the movements of the social world when its laws of action are understood. In general, the laborer, manufacturer, and professional practitioner, find the demands for their labor, goods, or other contributions to the social welfare, to arise one after another with constancy and regularity; so that, with ability, attention and morality, they are very rarely indeed left unprovided for. It is of great importance to impress this truth upon the young, and to shew them the causes which operate in producing the result; that they may enter life with a just reliance on the wisdom and goodness of the Creator in giving success to all who fulfill their social duties, and yet with a feeling of the necessity of knowledge, and of the practice of that moral discipline which enforces activity and good conduct at every step as the natural and indispensable condition of success.

Sound views on all subjects connected with social life have become doubly necessary among the people since the passing of the reform act. The middle class now enjoys the chief influence in the government of the country, and it ought to be capable of sending enlightened and rational men to Parliament as representatives. The government of this country has hitherto been guilty of many absurd and hurtful actions; henceforth it must be animated by, and act up to, the general intelligence of the country. But much farther it cannot advance; and every patriot will see in this fact an additional inducement to

qualify himself for expanding the minds and directing the steps of the rising generations, that Britain's glory and happiness may pass untarnished to the remotest posterity.

The question next arises, What provision in money or land is a parent bound to make for his children? To this, no answer that would suit all circumstances can be given. As parents cannot carry their wealth to the next world, it must of course be left to some one; and the natural feelings of mankind seem to dictate that it should be given to those who stand nearest in kindred and highest in merit in relation to the testator. With respect to children in ordinary circumstances, this cannot be questioned; for it is clearly the duty of parents to do all in their power to make the existence of those whom they have brought into the world happy. But difference of customs in different countries, and difference of ranks in the same country, render different principles of *distribution* useful and proper. In Britain, a nobleman who should distribute £100,000 equally among ten children, would do great injustice to his eldest son, to whom a title of nobility would descend with its concomitant expenses; but a merchant who had realized £100,000, would act more wisely and justly in leaving £10,000, to each of ten children, than in attempting to found a family by entailing £82,000 on his eldest son, and leaving only £2000 to each of the other nine. As a general rule, parents ought to make the largest provisions for those members of

their families who are least able, from sex, constitution, capacity, or education, to provide for themselves. In the middle ranks — in which females do not usually engage in business — if the parents have a numerous family and moderate fortune, the sons may be considered amply provided for by furnishing them with education and a profitable calling, and the property of the parents should be given chiefly to the daughters. It is impossible, however, as already hinted, to lay down rules that will be universally applicable.

It is a grave question whether the indefinite accumulation of wealth ought to be allowed; but, however this may be determined, there ought to be no restriction on the power of spending and disposing of property. Entails are a great abuse, introduced by Self-Esteem and Love of Approbation acting apart from Benevolence and Conscientiousness. The Creator has obviously intended that wealth should be enjoyed only on the condition of the exercise of at least average discretion by its possessor; yet the object of entails is to secure it and its attendant influence to certain heirs, altogether independently of personal intelligence, morality and prudence. But the law of Nature is too strong to be superseded by the legislation of ignorant and presumptuous men. The children of intelligent, virtuous, and healthy parents, are so well constituted as to need no entails to preserve their family estates and honors unimpaired; while, on the other hand, children with immoral dis-

positions are prone, in spite of the strictest entail, to tarnish that glory and distinction which the law vainly attempts to keep in brightness. Accordingly, many families, where a good mind descends, flourish for centuries without entails; whereas others, in which immoral or foolish minds are hereditary, live in constant privation, notwithstanding the props of erroneous laws: each immoral heir of entail mortgages his life-rent right and lives a beggar and an outcast from his artificial sphere of life.

Parents have *rights* as well as *duties* in relation to their children. They are entitled to the produce of the child's labor during its non-age; to its respect and obedience; and, when infirm, to maintenance if necessary. In the lower and middle ranks of life, the want of respect and obedience on the part of children is extensively complained of; but the cause of this evil generally is, that the parents do not act in such a way as to render themselves objects towards which respect is possible. The mere fact of being father or mother to the child, is obviously not sufficient to excite its moral affections. The parent must manifest superior wisdom and intelligence, and also a disposition to promote its welfare; and then respect and obedience will be the natural fruits. The attempt to render a child respectful and obedient by merely telling it to be so, is not less absurd than would be the endeavor to make it fond of music by assuring it that filial duty requires it to be so. We must present music itself to the faculty of Tune; and in like manner the moral sentiments must be

addressed by *their* appropriate means of excitement. Now, harsh conduct tends strongly to rouse the faculties of Combativeness, Destructiveness, and Self-Esteem; and the moral sentiments can be excited only by rational, kind and just treatment; as reasonably might a tyrannical father hope to gather figs from a bramble-bush, as to be loved and respected by his maltreated children. If a parent desires to have a docile, affectionate and intelligent family, he must habitually address himself to their moral and intellectual powers; he must let them feel that he is wise and good — exhibit himself as the natural object of attachment and respect; and by average children, performance of these duties will not be withheld. If parents knew the mental and bodily constitution of the young, they would be far less frequently disobeyed than they actually are. Many of their commands forbid the exercise of faculties which in children pant for gratification — (a sure sign that Nature intended the impulses to be gratified;) and the misery and disappointment consequent on baulked desire, have an effect very different from that of disposing them to affection and obedience. The love of muscular motion, for instance, is irrepressible in children, and physiology proves that the voice of Nature ought here to be anxiously listened to: yet the obedience of children to this instinct is in most cases strictly prohibited, that the family or teacher may not be disturbed by noise; faculties are set to work which nature intended to operate at a later period of life; the health and happiness of the children are impaired;

and if the peevishness which ensues be unpalatable to the parents, let them ascribe the evil to their own misguided treatment.

In exacting obedience from children, it should never be forgotten that the brains of individuals are very differently constituted, and that their mental dispositions vary accordingly. It is well to remember, also, that the organ of Veneration is generally late in being developed. A child, therefore, may be stubborn at one age, or under one kind of treatment, who shall prove tractable at a future period, or when differently treated. Phrenology comes home to the hearts of parents, in this department of life, like a revelation from Heaven; it enables them to appreciate the natural talents and disposition of each child, to modify the treatment, and to distinguish between positively vicious tendencies, such as dishonesty and deceit, and other manifestations, such as stubbornness and disobedience, which often proceed from misdirection of qualities that will be extremely useful in the maturity of understanding. Watchfulness and anxiety are much more required in the former than in the latter case; because, when the moral sentiments are very deficient, there is a radical incapacity to act rightly; whereas, in the other case, the impulses of the propensities are likely to be restrained when sense and experience increase. Those individuals who, from deficiency of the superior region of the brain, are naturally incapable of acting in a moral way, often bring themselves to ruin and disgrace before the eyes of their grieving relations, as there is no legal method

of restraining them, unless they commit what the law accounts crime. It is only in childhood that they are under authority; and the sole course that can then be followed is to deprive them, by restraint, of the power of doing harm. In the neighborhood of Paris, Dr. Voisin, an intelligent phrenologist, has opened an institution for the reception of persons of this sort. He receives youths who are not laboring under any disease or mental derangement, but whose cerebral organs are so unfavorably combined, that, when left to themselves in ordinary society and under ordinary guidance, they cannot refrain from immorality. Their treatment is throughout and avowedly phrenological: all temptations are withdrawn, restraint is afforded by the constant presence of a tutor or superintendent, and every means are put in operation to stimulate the moral powers. The establishment is recent, and its success not yet fully ascertained; but such institutions, if well conducted, would be of great and undeniable utility.

On the whole, it appears reasonable to conclude, that if parents have transmitted to their children well balanced and favorably developed brains, and done their duty in training, educating, and fitting them out in the world, they will rarely have cause to complain of misbehavior or want of filial piety; and that if they have neglected these duties, the sorrow and disappointment which the conduct of their children occasions, ought to be viewed as the punishment of their neglect, and an inducement to themselves and others to improve their conduct.

# LECTURE VIII.

Origin of society; industry; division of occupations; gradations of rank.

Mr. Combe now proceeded to treat of those *social rights* and *duties* which are not strictly *domestic*, and commenced by inquiring into the origin of society itself. On this subject many fanciful theories have been given to the world. The ancient poets represented mankind as at first in a state of innocence and happiness during what is termed the golden age, and as declining gradually into vice and misery through the silver, brazen, and iron ages. Rousseau and other dreamers have imagined solitude in the cave and forest to be the natural condition of man, and have attributed most of the evils which afflict humanity to the institution of society and private possessions. The great error of such theorists is, that they assume the mind to be altogether passive —to have no spontaneous activity giving origin to wants or desires: they ascribe the creation of almost all our propensities and tastes to the circumstances in which they were first manifested; a mode of reasoning like that which should account for an eruption of Vesuvius, by attributing its origin to a rent in the surface of the mountain, through which the lava finds

a passage. Lord Kames, one of the shrewdest and most observant philosophers of the old school, has taken a more rational view of the origin of society. Perceiving that man has been endowed with natural aptitudes and desires, he founds upon these every institution which has been universal among mankind. The origin of society he attributes to "the social principle," and the idea of property to "the hoarding appetite." Locke and others have ascribed the origin of society to reason, and hold its foundation to be a compact among the individual members for their mutual protection and welfare. Society, however, has always been far advanced before the idea of such a compact began to be entertained; and even then it has occurred only to the minds of philosophers. What solution, then, does Phrenology offer? It shows that man possesses mental faculties endowed with spontaneous activity, which give rise to many desires equally definite with the appetite for food. Among these faculties are several, which act as social instincts, and from the spontaneous activity of these society has obviously proceeded. From the three faculties of Amativeness, Philoprogenitiveness, and Adhesiveness, the matrimonial compact, as formerly shown, derives its origin. Adhesiveness has a yet wider sphere of action: it is the gregarious instinct, or propensity to congregate; it desires the society of our fellow-men generally. Hence its existence demonstrates that the Creator intended us to live in the social state. The nature and objects of

other faculties besides Adhesiveness lead to the same conclusion. Neither Benevolence, which delights in universal happiness, — nor Love of Approbation, whose gratification is the applause and good opinion of others, — nor Veneration, which gives a tendency to respect and yield obedience to superiors, — nor Conscientiousness, which holds the balance wherein the rights of competing parties are weighed, — has full scope and a sufficiently wide sphere of action, except in general society: the domestic circle is too contracted for the purpose. Of what use, moreover, would the power of speech be to a solitary being? Without combination, what advance could be made in science, arts, or manufactures? As hunger is adapted to food, and the sense of vision to light, so is society adapted to the social faculties of man. The presence of human beings, indeed, is indispensable to the gratification and excitement of our mental powers in general. What a void and craving is experienced by those who are cut off from communication with their fellows! Persons who have been placed in remote and solitary stations on the confines of civilization, have uniformly become dull in intellect, shy, unsocial and unhappy. The health of criminals doomed to solitary imprisonment, suffers much from the same cause. In some of the American prisons, the criminals are allowed to work together during the day, but are strictly prohibited from speaking, or otherwise communicating with each other; yet the very presence of their companions is found to sustain

the social faculties, so that health is not impaired. The balmy influence of society on the human mind may be discovered in the vivacious and generally happy aspect of those who live in the bosom of a family or mingle freely with the world; while the chilling effect of solitude is apparent in the cold, starched, and stagnated manners and expression of those who refrain from associating with their fellow-creatures. A man whose muscular, digestive, respiratory, and circulating systems greatly predominate in energy over the brain and nervous system, stands less in need of society to gratify his mental faculties than an individual oppositely constituted: he delights in active muscular exercise, and is never so happy as with the elastic turf beneath his feet and the blue vault of heaven over his head. But where the brain and nervous system are most energetic, there arise mental wants which can be gratified only in society, and residence in a city is felt indispensable to enjoyment: the mind flags and becomes feeble when not stimulated by collision and converse with kindred spirits. In short, the social state is plainly as natural to man as it is to the bee, the raven, or the sheep. This question being set at rest, the duties implied in the constitution of society are next to be considered.

The first duty imposed on man in relation to society is *industry*—a duty, the origin and sanction of which are easily discovered. Man is sent into the world naked, unprotected, and unprovided for. He does not, like the brutes, find his skin clothed with

a sufficient covering, but must provide garments for himself; he cannot perch on a bough or burrow in a hole, but must rear a dwelling to protect himself from the weather; he does not, like the ox, find his nourishment under his feet, but must hunt or cultivate the ground. To capacitate him for the performance of these necessary duties, he has received a body fitted for labor, and a mind calculated to direct his exertions; while the external world has been created with the wisest adaptation to his constitution. The prevalent notion that labor is an evil, must have arisen from ignorance of the constitution of man, and from contemplating the effects of labor carried to excess. Labor, in the proper sense of the word, is *exertion, either bodily or mental, for useful purposes.* That man was intended to labor, is evident, not only from the fact that very few gratifications are attainable without it, and an infinite number by its aid,—but also from the structure and laws of his constitution, which proclaim that active employment is essential to his welfare. The misery of idleness has been a favorite theme of moralists in every age; and its baneful influence on the bodily health has equally attracted the notice of the physician and of observers in general. Happiness, in truth, is nothing but the gratification of active faculties; and hence, the more active our faculties are, and the more numerous those in agreeable action, the greater is the happiness which we enjoy.

> "Life's cares are comforts; such by Heaven designed;
> He that has none, must make them or be wretched.
> Cares are employments; and without employ
> The soul is on a rack, the rack of rest,
> To souls most adverse—action all their joy."

Constituted as we are, therefore, labor, or bodily and mental exertion, is not only no evil, but a grand fountain of pleasure. Unless we exercise our limbs, they afford us no happiness, but, on the contrary, become diseased and uneasy; so that bodily exertion is clearly enjoined by a law of God engraven in deep characters upon the human constitution.

Labor, however, may be directed either to useful or to useless purposes; and moreover, it may be carried to excess. Exertion, for the attainment of useful objects, is generally termed labor; and, because of its utility, men have with strange perversity looked upon it as degrading! Exertion for mere capricious self-gratification, and directed to no useful end, has, on the other hand, been dignified with the name of pleasure, and is esteemed honorable. Such notions are palpably injurious and absurd. In useful labor, having for its aim the acquisition of the means of subsistence and the gratification of a variety of desires, not only are more faculties called into agreeable play than in the case of the aimless employments of gentlemen, but the faculties excited are of a superior class, and naturally capable of experiencing a purer delight. The reason why labor has so generally been regarded as an evil, is its very unequal distribu-

tion among individuals — many contriving to exempt themselves from all participation in it (though not to the increase of their own happiness,) while others have been oppressed with an excessive share. Both extremes are improper; and the hope may reasonably be indulged in, that when society shall be so far enlightened as to esteem that honorable which God has rendered at once profitable and pleasant — and when labor shall be properly distributed, and confined within the bounds of moderation,— it will assume its true aspect, and be hailed by all as a rational fountain of enjoyment.

Man being destined to live in society, a *division of occupations* is found necessary; it would be very inconvenient if every one were to insist on cultivating the ground, or making clothes, or building houses. Now, by the simplest yet most effectual means, the Creator has arranged the spontaneous division of labor among men. He has bestowed different combinations of the mental faculties on different individuals, and thereby given them at once the desire and the aptitude for different occupations. Phrenology renders clear the origin of differences of employment; in vain shall we attempt to explain how the intellectual faculties spoken of by the metaphysicians — perception, attention, memory, judgment and imagination — urge one man to become a carpenter, another a sailor, a third a merchant, a fourth a painter, a fifth an author, a sixth a soldie , and a seventh an engineer. Indeed, there are no

wanting metaphysicians who deny the existence of natural differences in the capacities and tendencies of individuals: but if this opinion be true, how comes it to pass that some who utterly fail in one pursuit, succeed to admiration in another? and whence is it that there was no jostling in the community at first, and that very little harsh friction occurs now, in arranging the duties to be performed by each individual member? The phrenological explanation is, that man has received a variety of innate faculties, each having a specific sphere of action, and standing in specific relations to certain external objects; and that we take an interest in these objects in consequence of their aptitude to gratify our faculties. A hare sees a mouse without interest, because it is almost destitute of the faculty of Destructiveness; but the case is otherwise with a cat, which possesses the propensity in a high degree. Every sane member of the human race is endowed with the same number and kind of faculties, but in different relative proportions. Hence the individual in whose brain Combativeness and Destructiveness are the largest organs, desires to be a soldier; he in whom Veneration and Wonder predominate, inclines to be a clergyman; and he in whom Constructiveness, Form, Imitation, and Ideality are greatest, has a tendency to the fine arts. All of us possessing the same faculties, we understand each other's nature and motives, and are prepared to act in concert; while, by giving superiority in particular mental qualities to particular per-

sons, nature has effectually provided for variety of character and pursuit. The division of labor is thus not an expedient devised by man's sagacity — though, when contemplated by reason, it is fully approved of — but is a direct result of the human constitution, exactly as it is in the case of any of the inferior animals which live in society, and divide their duties without possessing the attribute of reason. This fact is an additional proof that the social state was intended for man.

*Gradations of rank*, not less than the division of labor are the direct result of the human constitution, and therefore exist by the will of God. Some men are able-bodied and active, others weak and indolent; and it is plain that in a world where the means of subsistence and enjoyment are obtainable only by exertion, the former class of persons will, by virtue of their inherent qualities, enjoy the superior share. So it is also with the mental faculties: one man is eminently talented and active, while the understanding of another, with an inferior brain, is weak and torpid. The latter must therefore be outstripped by the former. As knowledge, moreover, increases in a wonderful degree the power of man to render his labor productive, it is obvious that he who stores his mind with information will obtain a larger share of the good things of this world than he who amuses himself in idleness. Gradations of rank being thus instituted by the Creator, those men are wild, enthusiastic dreamers who contemplate their abolition.

*Artificial* distinctions of rank, not founded on natural endowments, are, however, most unreasonable; they are the inventions of ignorant and selfish men — paltry devices to secure the advantages of high rank apart from the attributes which alone give a title to them under the laws of nature. As civilization and knowledge advance, these will be renounced as ridiculous by the titled classes themselves, like the ponderous wigs, cocked hats, and laced coats of bygone centuries. It is unfortunate when a fool or rogue is the possessor of high rank and title, for these attract the respect of many to his foolish or vicious deeds, and to his erroneous opinions. But the gradation of ranks, such as nature intended it to be, is an institution beneficial to all. The man who stands at the bottom of the scale does so because he is actually lowest either in natural endowments or in acquired skill; and in that lowest rank he enjoys advantages far more numerous than those he could command by *his* talents, if he stood alone. He derives many advantages from the superior abilities and acquirements of his fellow-men. In point of fact, an able-bodied, steady, and respectable laborer in Britain, is better clothed, better fed, and better lodged, than the chief of a savage tribe in New South Wales.

# LECTURE IX.

Same subject continued.

Mr. Combe's last lecture was devoted to the consideration of the origin of society, the division of labor, and the difference of rank. He now proceeded to discuss an objection which may be urged against some of the views then stated — namely, that occasionally persons of defective moral principle, though of considerable talent, and in other instances weak and indolent men, are found in possession of high rank and fortune, while able, good, and enlightened individuals stand low in the scale of public honor.

Man is endowed with two great classes of faculties — animal propensities and moral sentiments. The former have all a reference to self-sustenance and self-gratification, and do not give rise to a single disinterested and benevolent feeling. Even the domestic affections, when acting by themselves, seek only their own gratification, and have no regard whatever to the welfare of their objects. A mother actuated by ill-regulated Philoprogenitiveness does not scruple to do what is obviously detrimental to her child by spoiling it through fondness. Combativeness and Destructiveness serve for self-defence,

and Acquisitiveness prompts to self-appropriation. Self-Esteem is the origin of self-partiality and self-preference, while Love of Approbation desires esteem and applause with no end in view but the gratification of its possessor. Secretiveness and Cautiousness, from which arise *savoir faire* and circumspection, are apt allies of all the selfish desires. The other class of faculties alluded to is that of the moral sentiments — Benevolence, Veneration, and Conscientiousness. These are wholly disinterested; in other words, the desires which spring from them have the welfare of other beings, and not of self, for their object. The intellect is the servant of both classes of faculties, for talent may be applied to purposes either good or bad: and according as the ruling motives of a nation are derived from the one class or the other, it is obvious that it will elevate very different characters to its highest places of honor and emolument. Where the selfish faculties have unbridled sway, rapine, fraud, tyranny, and violence prevail; while by a people in whom the moral sentiments are sufficiently vigorous, private advantage is pursued with a constant respect to that of other men. In the former state of society, we should naturally expect to find selfish, ambitious, and unprincipled men, who are strong in mind and body, in possession of the highest rank and greatest wealth, because in the contentions of pure selfishness such qualities alone are fitted to succeed. In a society of men animated by the moral sentiments and intellect as their

leading impulses, we should expect to find places of the highest honor and advantage occupied by the most intelligent and usefully active members of the community, because in such a society these qualities would be most esteemed. The former state of society characterizes all barbarous nations; and the latter, which is felt by well-constituted minds to be the great object of human desire, has never been fully realized. By many the idea of it is regarded as Utopian; by others its attainment is believed possible; by all it is admitted to be desirable. It is desired because the moral sentiments exist, and because they instinctively long for the reign of peace, good-will, refinement, and enjoyment, and are grieved by the suffering which so largely abounds in the present condition of human affairs. What prospect, then, appears, that such aspirations will ever be fulfilled or that social honors will be conferred only on the meritorious?

The fact of the existence, in our constitution, of moral sentiments giving birth to such desires, seems to warrant us in expecting an unlimitable approach to the realization of an improved condition of society; for it may reasonably be presumed, that unless our nature be capable of reaching the goal which they desire to attain, the Creator would not have bestowed them upon us. They cannot have been intended merely to dazzle us with phantom-illusions of purity, intelligence, and happiness, which we are destined forever to pursue in vain. But what en-

couragement does experience afford for trusting in the future improvement of social arrangements so as to regulate rank according to merit? Man is a progressive being. History describes him as originally wandering in the forest, clothed with the skins of animals, and procuring his subsistence by the chace. In such a state the propensities are the paramount springs of action, and the moral sentiments hardly appear. The pastoral is the next stage of society — superior to the foregoing, but still exhibiting much feebleness of the moral and intellectual powers. The neighboring tribes are feared, hated, and regarded as "natural enemies." Acquisitiveness leads to lawless plunder, and the advantages of manufactures and commerce are little appreciated. In such a state of society it is obvious that those individuals who possess in the highest degree the qualities useful to and esteemed by the community, will be advanced to the highest rank, with all its attendant advantages and honors. Accordingly, great courage, ambition, perseverance, and bodily strength, are the qualifications which raise to the rank of a chief. The agricultural stage of society follows the pastoral, and implies a still farther evolution of morality and intellect. To sow in spring with the view of reaping in autumn, requires not only economy, prudence, and ingenuity in fabricating implements, but a stretch of reflection embracing the whole intermediate period, and a subjugation of the impatient animal propensities to the intellectual powers. Moreover, it is plain that there

must be laws for the protection of property. The next step in the progress of society is the manufacturing and commercial stage. In this condition we perceive arts and sciences extensively cultivated; complex and tedious processes of manufacture, and extensive transactions between individuals at a distance from each other, carried on; laws devised for regulating the rights of individuals in the diversified circumstances of life; and the whole of this machinery moving with a smoothness and regularity which are truly admirable. It is in this stage that man appears for the first time really like that noble and rational being which Shakspeare has described, and which hopeful philanthropists are fond of believing him to be.

At this last stage society has arrived in our own day in a great part of Europe and the United States of America; but even there the ascendency of the moral and rational nature of man is yet incomplete. Our institutions, manners, and desires still partake, to too great an extent, of the characteristics of the propensities. Wars from motives of aggrandizement or ambition — cruel laws — artificial restrictions, calculated to maintain certain classes in possession of power and its concomitant advantages, and to exclude others from them — inordinate love of wealth — overweening ambition — and many other inferior desires — still flourish in vigor amongst us. In such a state of society it is impossible that the virtuous and intelligent alone should reach the highest pinnacles of

fortune. In Britain, that man is likely to succeed best who possesses a strong and active constitution, a good intellect, and as much morality as serves for the profitable direction of the animal powers. Such a man is in harmony with his condition; he sighs for no higher pursuits, and is contented to bestow his whole energies on the active business of life. His mind, however, obviously does not belong to the noblest class; yet, being in harmony with external circumstances and little annoyed by the imperfections which are everywhere to be seen, it is one of that class which alone are reasonably happy and successful in the present social state of Britain. When the moral sentiments are very strong in proportion to the animal propensities, the individual is constantly grieved by the misery and imperfection which he is compelled to witness and is incapable of relieving. He also feels himself inadequate to maintain his ground in the struggles and competitions of the world.

In these examples we observe that society has been slowly but regularly improving, so as more and more to advance virtue and intelligence to public honor. The impediments to justice being done to individual merit, do not therefore appear to be inherent in human nature, but contingent. There are, however, *artificial* impediments to natural qualities obtaining even that degree of ascendency which the present state of society would otherwise allow. Among these are hereditary titles of honor. To the

conferring of a title upon the man who has done an important service to his country, reason and morality have nothing to object; but that his descendants also, whether possessing his merits or not, should enjoy the same distinction during many ages, appears extremely absurd. The result of such a practice is, that a false standard of consideration is set up, and the respect and admiration of the people are frequently directed to ridiculous customs sanctioned by nobles, and to other unworthy objects. Still, it is proper to remark, that admiration of a long line of illustrious ancestry is not without its foundation in nature. As parents in general transmit their qualities to their children, an extended train of excellent ancestors is very desirable. It would be a just gratification to Self-Esteem, to belong to a family which could boast of a succession of naturally noble men and women descending through ten or twelve generations: and it would be an object of most legitimate ambition to be admitted to the honor and advantages of an alliance with it. This is the direction which the natural sentiments of family pride and admiration of ancestry will take, whenever the public mind is enlightened concerning the laws of the human constitution. Hitherto those sentiments have acted blindly. Men are often proud of descent from a man who, perhaps, was only a more successful robber than his neighbors; while others are ashamed of being the offspring of an honest and intelligent but obscure individual, who, by giving them excellent bodily and

mental constitutions, and training them well, has enabled them to raise themselves to a more elevated rank.

Thus the fact, that the best of men do not always attain the highest stations and richest rewards in society, is doubly accounted for — *first*, by the circumstance of society being progressive, of its being yet only in an early stage of its career, and by its honoring in every stage those qualities which it prizes most highly at the time, however low in the scale of moral and intellectual excellence; and, *secondly*, by the impediments to a right adjustment of social honors, presented by the institution of artificial and hereditary rank.

It is an interesting question whether society is destined to remain forever in its present state, or to advance to a more perfect condition of intelligence, morality, and happiness; and, if the latter be a reasonable expectation, by what means its future improvement is to be accomplished. According to one view of human nature, the chief enjoyments of man are derivable from that portion of his mental constitution which has the gratification of self for its object; so that self-interest and self-aggrandizement are regarded as the leading motives which ought to be followed, and the moral faculties as worthy of being listened to only in so far as they regulate the propensities in such a way as to prevent self-interest from suffering. According to another view, however, man is essentially a rational and moral being,

destined to draw his chief happiness from the pursuit of objects directly related to his moral and intellectual faculties; the propensities acting merely as the servants of the moral sentiments, in maintaining and assisting them while pursuing their proper objects. Hitherto the former state of things has prevailed in the world; and the general cultivation of the higher powers has in consequence been greatly impeded. By the competition of individual interests directed to the attainment of property and distinction, those members of society who do not inherit wealth from their predecessors are forced to submit to a jading and endless course of toil, in which neither time, opportunity, power, nor inclination is left for the cultivation and enjoyment of the moral and intellectual faculties. The benefit of keen competition is not so great as many are apt to suppose. Each manufacturer strains his capabilities to produce the greatest possible quantity of goods, under the idea that the more he produces and sells, the greater profit will he reap. But as his neighbors are actuated by the same spirit, they also manufacture as much as possible; and in consequence, the market is glutted, prices fall ruinously low, speculators become bankrupt, creditors suffer, and operatives are thrown idle. At length the superfluous goods are consumed; trade revives; and capitalists proceed briskly to go through the same course of prosperity and again suffer adversity. Where so much misery is occasioned, the system must be erroneous; and the grand error seems to lie

in this, that the leading pursuits of men have for their aim almost exclusively the gratification of the selfish faculties, while the higher attributes of our nature are treated with comparative neglect. It is true that the present habits of society support the activity of our bodily and many of our mental powers, and surround us with many valuable temporal advantages; but their benefits end here. The system is one in which the mind and body are devoted for ten or twelve hours in each of six days of the week, to the production of wealth; and in the attainment of this end we are, through the independence of the natural laws, successful. But still, with all the dazzling advantages which Britain derives from her wealth, she is very far from being happy. Her large towns are overrun with pauperism and heathenism; and in many English counties, even the agricultural population is to a great extent maintained out of the poor's rates. The overwrought manufacturers are too generally degraded by intemperance, licentiousness, and other forms of vice. In the classes distinguished by industry and morality, the keen competition for employment and profit imposes excessive labor and anxiety on nearly all; while the higher classes are not unfrequently the victims of idleness, vanity, ambition, vice, ennui, and a thousand attendant sufferings of body and mind. The pure, calm, dignified, and lasting felicity which our higher feelings pant for, and which reason whispers ought to be our aim, is seldom or never attained.

The present condition of society, therefore, does not seem to be the most perfect which human nature is capable of reaching: hitherto man has been progressive, and there is no reason to believe that he has yet reached the goal. In the next lecture will be stated some grounds for expecting brighter prospects in future.

## LECTURE X.

Improvement of society.

Mr. Combe proceeded to consider the question, Whether there is reason to believe that society will remain forever in its present imperfect condition, or go on in an indefinite course of improvement? That an affirmative answer may be given to the latter proposition, is rendered probable by the fact, that the present state of society does not satisfy the aspirations of our moral and intellectual faculties; as well as by the history of mankind, which exhibits the race as progressively rising in the scale of moral excellence. As society now exists, the motives to exertion are almost exclusively selfish: by the keenness of competition, profits are often reduced to the lowest ebb; and on the system of individual interests, the field even of benevolence itself is greatly limited—for it is extremely difficult to do good to one individual or class, without doing injury to others. Nothing, for instance, can at first sight appear more purely beneficial than hospitals for educating the children of poor and deceased persons and setting them out in life; yet, plausible objections have been stated to them. In general, children do not become destitute except in consequence of infringement of the natural laws

by their parents. Now, amidst the competition of individual interests, there are always many meritorious persons who with great difficulty are able to maintain themselves and their families in the station in which they were born, and who succeed in doing so, and in educating their children, only by submitting to incessant toil and great sacrifices of their own enjoyments. Such persons are apt to complain of social injustice when the sons of the extravagant and dissolute are educated and started in business by the managers of an hospital, while their own children are obliged to struggle on unaided, and fail to attain the situations in which the others are placed without exertion. This complaint is not unfrequent, and it is difficult to see in what way it can be satisfactorily answered. It would be cruelty to abandon the children even of the victims of misconduct, to want, crime, and misery; yet surely there must be some defect in the leading principles of our social institutions, when a benevolent provision for them really has the effect of obstructing the path and hindering the prosperity of the children of more meritorious individuals.

Many examples might be added to those already given, to show that the general arrangements of our existing social system evidently bears reference to the supremacy of our selfish faculties. The pursuit of wealth, ending in the gratification of Self-Esteem and Love of Approbation — that is, the attainment of power and distinction in politics, in rank, or in fashion

— is with most people the alpha and omega of their exertions; yet general happiness is not the result. Every moral — it may almost be said, every religious advantage is *incidental* to the system, and not the direct result of its machinery. There are laws to compel us to pay taxes for the purpose of maintaining officers of justice, whose duty it is to punish crime after it is committed; but there are no efficient laws to prevent crime by means of penitentiaries and abundant and instructive schools: — there are laws taxing us for the support of armies and navies to be employed against our neighbors, but none compelling us to pay taxes for providing, in our great cities, baths to preserve health, reading-rooms or places of instruction and rational amusement, in which the higher faculties may be cultivated, or for the physical improvement of our cities. There are taxes to maintain the utterly destitute and miserable poor, but none to use means to arrest them in their progress towards poverty. The taxes occasioned by our national wars, render us unable to support imposts for moral objects.

Now, it is worthy of remark, that if the system of individual aggrandizement be the necessary, unalterable and highest result of the human faculties as constituted by nature, it altogether excludes the possibility of Christianity ever becoming practical in this world. The leading and distinguishing moral precepts of Christianity, are those which command us to do to others as we would wish that they should do

unto us; to love our neighbors as ourselves; and not to permit our minds to become engrossed in the pursuit of wealth, or infatuated by the vanity and ambition of the world. But if a constant struggle for supremacy in wealth and station be unavoidable among men, it is clearly impossible for us to obey such precepts which must therefore be as little adapted to our nature and condition as the command to love and protect poultry, but never to eat them, would be to the fox.

It is now time, however, to enter on the consideration of the main subject of the present lecture — the question, whether the human faculties and their relations to external objects admit of man ascending in the scale of morality, intelligence, and religion, to that state in which the evils of individual competition shall be obviated, and full scope be afforded for the actual supremacy of the highest powers.

Man's ignorance of himself and of external nature, and his consequent inexperience of the attainments which he is capable of reaching, appear to have been the chief causes of his past errors; and the following among other reasons authorize us to hope for better things hereafter. His propensities, although strong, are felt by all to be the inferior powers in dignity and authority. There is therefore in man a natural longing for the realization of a more perfect social condition than any hitherto exhibited, in which justice and benevolence shall prevail. Plato's "republic" is the most ancient example of this desire of a per-

fect social state: and in the days of the apostles, an attempt to realize it by possessing all things in common, was made by the Christians. It is aimed at also by the Society of Friends; — by the Harmonites of North America; — and by the followers of Mr. Owen in Britain; Plato's republic, and Sir Thomas More's Utopia, which was a similar scene, was purely speculative, and have never been tried. The word "Utopian," indeed, is usually applied to all schemes too perfect and beautiful to admit of being reduced to practice. The primitive Christians did not form themselves into an association for the purpose of producing wealth: so far as we are aware, they merely contributed their actual possessions, and then gave themselves up to religious duties; and as their stores were soon consumed, the practice ceased. The Harmonites are stated to have been a colony of Moravians united under one or more religious leaders! in their own country they had from infancy been bred to certain religious opinions, in which they were generally agreed; they had all been trained to industry in its various branches, and disciplined in practical morality; and thus prepared, they emigrated with some little property, purchased a considerable territory in what was then the back settlements of the United States, and proceeded to realize the scheme of common property and Christian brotherhood. They sustained many privations at first: but in time they built a commodious and handsome village, including a church, a school-house, a library, and baths. They

cultivated the ground and carried on various manufactures; but all labored for the common good, and were fed and clothed by the community. They implicitly obeyed their chief pastor or leader, Mr. Rapp, who exercised a mild though despotic authority over them. They lived as families, in distinct dwellings, and enjoyed all the pleasures of the domestic affections; but their minds were not agitated by ambition, nor racked by anxiety about providing for their children. The latter were early trained to industry, co-operation, and religion, and if their parents died, were at once adopted by the community. The Harmonites were not distracted with cares about their old age or sickness, because they were then abundantly taken care of. There was division of labor, but no exhausting fatigue; a fertile soil, favorable climate, and moral habits rendered moderate exertion amply sufficient to provide for every want. There were natural distinctions of rank; for all were subordinate to Mr. Rapp; and the individuals most highly gifted filled the most important offices, such as those of religious instructers, teachers, and directors of works, and were venerated and beloved by the other members accordingly; but no artificial distinctions found a place. This community existed many years, enjoyed great prosperity, and became rich. Mr. Owen at last appeared, bought their property, and proceeded to try his own scheme. They then retired farther into the wilderness, and re-commenced their career. At that time they were about 2000 in number. Here the vice and misery

which prevail in common society were in a great measure excluded; and though the external circumstances of the Harmonites were peculiarly favorable, yet their history shews what human nature is capable of attaining.

The leading principle of Mr. Owen is, that human character is determined mainly by external circumstances, and that natural dispositions and even established habits may be very easily overcome. Accordingly, he invited all and sundry who approved of his scheme to settle at Harmony; but as those who acted in his invitation had been trained upon the selfish system, and were in many instances mere ignorant adventurers, they naturally failed to act in accordance with the dictates of the moral sentiments and intellect, and Mr. Owen's benevolent scheme proved completely unsuccessful. The establishment at Orbiston, in Lanarkshire, set on foot ten years ago by the admirers of that gentleman, fell closely under the lecturer's personal observation; and there the same disregard of the principles of human nature, and the results of experience was exhibited. About 300 persons very imperfectly educated, and united by no great moral or religious principle, except the vague idea of co-operation, were congregated in a large building, they were furnished with the use of 270 acres of arable land, and commenced the co-operative mode of life. But their labor being guided by no efficient direction or superintendence, and there being no habitual supremacy of the moral and intellectual

powers among them, animating each with a love of the public good, but the reverse,—the result was melancholy and speedy. Without in the least benefiting the operatives, the scheme ruined its philanthropic projectors, most of whom are now either in premature graves, or emigrants to distant lands, while every stone which they reared has been razed to the foundation.

These details are not foreign to the subject in hand. They prove that while ignorance prevails and the selfish faculties bear the ascendency, the system of individual interests is the only one for which men are fitted. At the same time, the attempts above narrated show that there is in the human mind an ardent aspiration after a higher, purer, and happier state of society than has ever yet been realized. In the words of Mr. Forsyth, there is in some men a passion for reforming the world; and the success of Mr. Rapp at Harmony, shows that whenever animal propensities can be controlled by the strength of moral and religious principle, co-operation for the general welfare, and a vast increase of happiness, become possible. As *individuals*, however, are liable to be led away on this subject by sanguine dispositions and poetical fancies, our first object should be to judge calmly whether past experience does not outweigh, in the scale of reason, these bright desires and this solitary example, and teach us to regard them as dangerous phantoms, rather than indications of capabilities lying dormant

within us. Certainly the argument founded on experience is a very strong one; yet it does not seem to be conclusive — and as the question of the capabilities of human nature is one of great and preliminary importance, a statement will be given in the next lecture of the reasons which render it probable that man is still susceptible of an unspeakable extent of improvement. Our opinions on this point must necessarily exercise a great influence on our ideas of social duty; and it is therefore deserving of the fullest consideration.

## LECTURE XI.

Capability of improvement.

Mr. Combe now proceeded to state some of the reasons which render it probable that human capability of improvement is greater than past experience may at first sight lead us to suppose. In the first place, man is obviously progressive in the evolution of his mental powers. The development of his brain appears to improve with time, exercise, and the amelioration of his institutions. The brains of civilized nations are much better developed in the moral and intellectual regions, than those of savages and barbarians; a fact which Mr. C. illustrated by producing specimens of the crania of a variety of nations in different stages of civilization. In savages and barbarians the animal propensities have an ascendency corresponding to the predominance of their organs in the brain. Hence, if the moral and intellectual organs could be enlarged, the fitness of men for moral and rational institutions would be increased. There is no ground for presuming that the human brain is incapable of farther improvement; on the contrary, the frequent occurrence of very favorably constituted brains shows what it is *possible* for the race to be-

come: were the best class of brains generally prevalent, we should speedily see mankind acting in the spirit of Christian morality. In the second place, man is progressive in *knowledge;* and this single circumstance is a good ground for relying on his future improvement. As knowledge advances, the means of acting wisely and advantageously for the attainment of happiness become apparent: in ignorant ages, the aggregate of human happiness has always been least. As yet, even the countries relatively most enlightened are really only in the dawn of knowledge. That we have not fully emerged from ignorance is proved by the mass of uneducated persons everywhere abounding, by the imperfect nature of the instruction given to the people at large, and by the vast multitude of prejudices which still obstruct improvement even in the higher and middle ranks of society. In the third place, experience shows that the temporal condition of man is improved at every advancing step which he makes in the path of knowledge and morality. The history of our countrymen in their successive stages of savageism, barbarism, chivalry, and civilization, illustrates this proposition. Assuming, then, that human improvement is possible, we have next to inquire by what means it may be brought about.

The first thing to be done, is to produce a general conviction of the possibility of such improvement; which, in this and the previous lecture, has been attempted. The next, is to give each individual a clear

perception of the advantages which will accrue from it to *himself*. The lecturer proceeded to state some of these advantages. An individual living in the midst of a civilized community, cannot subsist in comfort for a day without the aid of his fellow-men, and his happiness is greatly affected by their condition. The opinion is generally entertained that money can command every assistance and gratification; but it can never enable its possessor to advance beyond the attainments of the society in which he lives. No sum in the purse will procure the luxuries and conveniences of London or Edinburgh in a remote provincial town, except by bringing articles or tradesmen from these cities at an expense beyond the means of an individual. In regard to moral and intellectual advantages, the dependence of individuals on the social condition is equally conspicuous. If an enlightened parent wishes his child educated on rational principles, he cannot find a seminary suited to his views until a large number of other parents are brought to concur in his opinions. Nay, enlightened teachers have reported that their schools are checked in the career of improvement by the prejudices of parents rendering it unsafe for them to adopt new methods. Thus, also it is impossible to get the hours of labor abridged without the co-operation of large classes of the community; if an *individual* singly close his shop at an early hour, or relax his professional exertions, he is out-stripped by those who choose to devote their whole energies to the

gratification of the selfish faculties. If any person entertains higher notions of moral and religious duty than those current in his own rank and age, he will find, on attempting to carry them into practice, that he becomes an object of remark, and not unfrequently of hostility and dislike. When an individual perceives the bad effects on health and comfort arising from narrow lanes, small sleeping apartments, and ill-ventilated rooms and churches, and desires to have the evil removed, he can accomplish nothing till he has convinced a vast multitude of his fellow-citizens of the reasonableness and advantage of his projected improvements, and induced them to co-operate with him. The pleasures of social converse — perhaps the most valuable we enjoy — are unattainable in a high degree, except in the society of enlightened and moral individuals. Finally, it is shown by the annals of commerce, that when the ignorant and reckless bring themselves to ruin, the whole community partakes of their misfortunes; of this the commercial distress of 1826 serves as an illustration.

Individuals being thus so dependent for their happiness on the state of the social circle in which they live, the very first lesson relative to our social duties which ought to be impressed on the minds of the young, is, that the law of Christianity, which commands us to love our neighbors as ourselves, is actually written in our constitutions, individual and social, and is a maxim which must be reduced to practice before we can become truly prosperous and

happy as individuals — in other words, that we must so arrange our social institutions and conduct as to render us all simultaneously, and as nearly as possible equally, happy. And the constitution of human nature appears to be such as to admit of this being done, with unspeakable advantage to all, whenever we shall fully understand its moral wants, and its capabilities. Public affairs ought, therefore, to receive a due share of attention from the whole male adult and active members of the community, for it is only by managing them well that prosperity can be secured to us as individuals; wherever a general interest in these exists, morals, religion, law, government, and all social institutions are seen to be improved.

The extent of the people's power to improve their social condition is very great, if they could only be so far enlightened regarding the constituent elements of their own happiness as to pursue it in a right direction and in combination. The gigantic efforts of Britain in a war afford an example of the prodigious effects, in the form of violence, which we are capable of producing by our combined wealth and mental energies. If our forefathers had dedicated to executing physical improvements and to instructing the people, the same ardor of mind and the same extent of treasure which they squandered from the year 1700 to 1815 in war, what a different result would at this day have presented itself! If they had bestowed honors on the benefactors of the human race as they have done on its destroyers, how different would have been the direction of ambition.

After the people at large are enlightened, and thoroughly imbued with the love of justice and of their neighbors' happiness, our second social duty is to carry into practice, by all moral means, the grand principle of equalizing, as much as possible, the enjoyment of all — not by pulling down the fortunate and accomplished, but by elevating others, as nearly as may be, to an equality with them: all privileges and artificial ranks which obstruct the general welfare ought to be abolished; not violently, however, but gradually, and by inducing their possessors to give them up as injurious to the public and themselves.

Another social duty is, the maintainance of the poor. On this subject much diversity of opinion exists. By some political economists it is maintained that there ought to be no legal provision for the poor, because it operates as a direct stimulus to pauperism, and induces the indolent and vicious to relax their exertions for self-support. Others have taught the opposite doctrine, and point to Ireland as affording an instance of extreme poverty and misery, arising from the want of a legal provision for the destitute. If the rich, they argue, be not compelled to support the poor, they take no interest in the improvement of their condition; whereas, if burdened by law with their support, they find it expedient to educate and improve them. Some argue that compulsory assessment is improper, and that the care of the poor ought to be left to private benevolence alone; while others

are of opinion that the latter method would unjustly throw the entire burden on the benevolent, and relieve the pockets of the selfish. Such diversity of opinion among well-informed and intelligent men indicates that a scientific knowledge of human nature is not extensively possessed. The grand object ought to be the diminution of pauperism by removing its *causes*, as well as the *support* of the destitute. These causes are, in general, great defects of body, or mind, or both. The deaf, maimed, blind and idiotic must be supported by the community, unless their relations are in circumstances sufficiently easy to do so. Such persons are the victims of violation of the organic laws, and means ought to be used to diminish their number in future generations. This can be accomplished best by instructing the community at large in the organic laws and presenting every possible motive to disobey them.

The most common species of destitution is that which springs from inferiority of temperament and brain, producing mental weakness, not amounting to idiocy, but incapacitating the persons to maintain their place in the grand struggle of the world. The heads and temperaments of the inmates of charity workhouses are of a very inferior grade; and teachers find pauper children far more dull in learning, than children in the middle and upper ranks of life. These facts are of great importance in regard to the means of diminishing pauperism; but hitherto they heve been entirely overlooked. That manager of

the poor of a parish is held to do his duty best, who maintains them at the lowest cost. Economy is unquestionably very desirable; but in feeding pauper children with the most moderate quantity of the coarsest and cheapest food, means are actually taken to perpetuate the evil; for bad feeding in childhood weakens the body and mind, and consequently diminishes the power of the individuals to provide for themselves. Attention, therefore, ought to be devoted not merely to the support of existing paupers, but also to the means of preventing another mass from springing up in the next generation.

An additional great cause of pauperism is vicious habits, particularly that of intoxication. This will form the subject of the next lecture.

# LECTURE XII.

Causes of pauperism.

In the immediately preceding lecture, Mr. Combe entered upon the consideration of the social duty of providing for the poor. The removal of the *causes* of pauperism, it was observed, ought to be attended to as well as the *alleviation of the misery* attending it. One great cause of pauperism is bodily and mental defect; and it was held that those so afflicted must of course be maintained by society. The lecturer now proceeded to the other causes by which destitution is chiefly produced. One of these is the habit of intoxication, whereby the health and vigor of the brain and nervous system, on which the state of the mental faculties depends, are undermined, the inferior passions stimulated, and the moral and intellectual powers impaired. The inducements to the formation of a habit of indulging in intoxicating liquors are various. In some cases there is a hereditary predisposition towards them. In others, excessive labor and low diet exhaust the body so much, that a craving for stimulus is experienced, and ardent spirits are found to afford an extremely pleasant relief from uneasy sensations; diminuation of labor

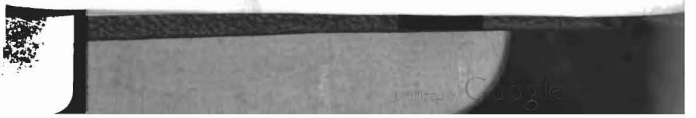
and improvement of food are the remedies here. A third cause is ignorance; an individual in high health and with good intellect feels a craving for mental action and enjoyment; if uneducated and ignorant, his faculties cannot find scope, and the bottle is resorted to, in order to obtain the desired excitement, and to free his mind from the uneasiness resulting from unsatisfied wants. Hence arose, in a great measure, the drunkenness which prevailed among the aristocracy of the last century, and which is still sometimes found among professional men in the law and medicine, who reside in the provinces. A more extensive and scientific education has done, and will hereafter do, much to remove this cause. Another source of pauperism is the great convulsions which occur every few years in our manufacturing and commercial system; the effect of which is to throw many individuals out of employment, and lay the burden of their support upon the public.

Since the existence of pauperism, then, is inevitable while the foregoing causes continue to operate, it is plain that society ought to provide for the poor, because by leaving them destitute, these causes would be rather increased than diminished. To abandon them to their fate would not merely outrage our moral sentiments, which ought to be the ruling powers, but likewise be directly at variance with our own interests. By neglecting the poor, the number of persons having deficient brains and temperaments, and also of the ignorant and drunken, would be in-

creased; and as these wretched beings exist in the very bosom of society, our feelings and property would inevitably suffer until we did our duty towards them. They would even endanger our health; for squalid poverty is the hotbed of epidemic diseases, which, when they once exist in any locality, spread among the rich as well as the poor. Removal or mitigation of the causes of pauperism is therefore in every way desirable; and one of the most powerful means of effecting it would be the general diffusion of a practical knowledge of the organic laws of nature, and a sound moral, religious, and intellectual education. While the improvement of the organization is neglected, mere knowledge and precepts will lead to an improvement of conduct comparatively trifling. The higher faculties of the mind must be rendered so vigorous as to be able to resist the solicitations of internal impulses and external temptations to vice. Now, *a favorable state of the organs*, on the condition of which the strength or feebleness of the higher faculties depends, is an indispensable requisite to the possession of this vigor, — a fact of extreme practical importance, though hitherto unknown and neglected. Temperance societies are very useful, inasmuch as the substitution of comfortable food for intoxicating beverages tends to benefit the nervous system and strengthen the organs of the moral and intellectual powers; but the good effected by these societies, in diminishing the causes of pauperism, is but a tithe in comparison with what may yet

be achieved when society at large shall bend its whole energies, directed by sound knowledge, towards the accomplishment of this end.

It being thus the duty and interest of society to provide for the poor, the next question is — How should this be done? — by legal assessment or voluntary contributions? For various reasons, the former method appears the preferable. The disposition to bestow charity is in proportion, not to the wealth of an individual, but to the strength of his moral feelings and his wealth taken together; nay, the very faculties which prompt men to accumulate property are those which make them reluctant to part with it. The remark is frequent, that the poorer classes of society are, in proportion to their means, more liberal to the destitute than the very rich. To trust to voluntary donations, therefore, in the present state of society, would be to exempt from the burden many who are most able to bear its weight, and to lay a double load upon those who are most willing but perhaps least able to support it. Compulsory assessment seems therefore expedient for the support of the destitute and helpless of every description — including the inmates of Houses of Refuge, Infirmaries, Asylums for the Deaf and Dumb, and similar institutions. Under the present system, these last are supported by a small fraction of the population. Viewed by an enlightened mind, such assessments will not seem hardships: for, if well applied, they free us from greater evils. It is the amount of our



war-taxes that causes all civil assessments to be regarded as burdens.

It being equally the duty and the interest of society to remove the *causes* of destitution, the axe ought to be laid to the root of the evil; for, by merely lopping off twigs and branches, the vigor and productiveness of the tree are little impaired. In other words, society ought, by a thorough education and elevation of the physical and mental condition of the lower classes of society, to diminish the present gigantic and increasing dimensions of pauperism. How lamentable to reflect on the sums which have been squandered on senseless wars, in connexion with the beneficial purposes to which they might have been in this way applied!

The next social duty to which the lecturer adverted, regards *the treatment of criminals.* The present custom is to leave every man to the freedom of his own will, until he has actually committed an offence, and then to visit him with retribution. No inquiry is made into the causes of the crime, and very little into its remedies, or the effects of the punishment on the culprit or on society; yet all these points must be understood before our social duties in regard to the treatment of criminals can be correctly judged of. It is a prevalent opinion that every man has the mental dispositions so favorably balanced that he is able to refrain from crime, and ought to suffer punishment when he infringes a law by which it is prohibited. Were this belief sound, it would be dif-

ficult to account for the frequent perpetration of crime in a country like Britain, where so many inducements against it are held out by the law. In truth, however, the opinion is erroneous, as Phrenology clearly proves. The brain may be divided into three great regions — those of the animal propensities, the moral sentiments, and the intellect. When the first of these regions is large and the other two very deficient, the dispositions are violent, brutal and selfish, and there is at most but a glimmering of morality and reason. Such men, placed in the midst of society, experience strong desires arising from the inferior propensities, and rush blindly into crime in search of their gratification. When, on the other hand, the moral and intellectual regions of the brain predominate over that of the propensities, the character is naturally excellent, and the individual "follows virtue even for virtue's sake." In a third and intermediate class, the three regions are nearly in a state of equilibrium: either, the passions are strong, but there are also strong powers of moral and religious emotion, and of intellectual perception; or, the three classes of faculties are alike of moderate strength. Fortunately, heads of the worst division are not numerous: in civilized countries, those of the highest division are considerably abundant; while the intermediate heads are the most numerous of all. These are facts of which no one who has made the necessary observations can entertain a doubt, and which are not the less true on account of any ridi-

cule with which the announcement of them may be received. Nor are they in the slightest degree fraught with danger. It was God who created the brain and endowed it with its functions; and nothing can be more impious and absurd than to affirm that the study of God's works is dangerous, contemptible, or ridiculous.

Men with brains of the worst class are naturally so prone to crime that they yield to temptation and commit it. Yet such individuals are permitted to roam at large in a state of society in which intoxicating liquors are easily procured, and the property of others is exposed to their depredations; the law is proclaimed that if they invade that property, or commit an act of violence either in their sober or in their drunken moments, they shall be imprisoned, banished, or hanged; and in this state of affairs they are left to the free action of their own faculties and the influence of external circumstances. Now, in the very nature of things, the avoidance of crime by such individuals must be extremely difficult. To control their furious passions, an antagonist power is necessary; and in them that power is either very defective, or has literally no existence. Extensive observation of the heads of criminals, and inquiry into their feelings and histories, place it beyond a doubt, that in many of them hardly a trace of conscience or moral perception is to be found: a great error prevails on this subject among well-constituted persons, who are apt to attribute their own feelings to every

individual of the race. Criminals of this class have no sooner received their punishment than they rush anew into crime; and instances are not rare, of old men who have spent their whole lives in thus alternately offending and enduring the vengeance of the law. Now what kind of treatment does this view of the natural dispositions of criminals suggest? Every one will admit that if the optic or auditory nerve in any person be too small to permit of perfect vision or hearing, that person should not be placed in situations where acute vision or hearing are necessary to enable him to avoid doing evil; and that if any one, from having a defective organ of Tune, want the perception of melody, it would be cruel to prescribe to him the task of learning to play even a simple air, under pain of being severely punished in case of failure. Now, on the very same principle, it is extremely questionable whether society should punish severely those who err through moral blindness arising from deficiency of certain parts of the brain. What then should be done with this class of beings, fortunately not very extensive? The old plan of punishment has undeniably failed, and ought to be given up; it leaves the causes to operate unchecked: for, in the violence of passion, all consequences are lost sight of, and even in a state of calmness they are very imperfectly perceived. Punishment, as hitherto administered, is nothing but vengeance. A sound philosophy points out a different line of procedure. Our duty is to withdraw external tempta-

tion, and to supply by physical restraint the deficiency of internal moral control. We should take possession of the persons alluded to, and treat them as moral patients. They should be placed in penitentiaries, where they would be prevented from abusing their faculties, yet be humanely treated, and permitted to enjoy as much liberty and comfort as they could support without injuring themselves or others. Means ought also to be taken to excite their moral faculties, enlighten their understandings, and give them industrious habits. Their lives would thus be rendered happier than they are under the present system. The chance of reformation of this class of criminals is no greater than that of the cure of blindness in a person whose defect arises from original malformation of the organs of sight; but should any one luckily be rendered capable of self-control, he ought to be looked on as a patient who is cured, and be liberated on the understanding that in the event of a relapse he should again be placed in the asylum.

This doctrine does not abolish responsibility. As pointed out in a former lecture, the distinction between right and wrong depends, not on the freedom of the human will, but on the constitution of our faculties. Every action is morally right which has the approval of Benevolence, Conscientiousness, and Veneration, enlightened by intellect; and every action is wrong which outrages or offends them. Murder and fire-raising, though perpetrated by an idiot or

a madman, are pronounced to be wrong, though such individuals are not held to be responsible. Now the case of the class of offenders under discussion is precisely analogous. Like the madman, they act under the influence of uncontrollable passions, existing, in their case, in consequence of the *natural* predominance of certain organs in the brain, and in his, from ascendency of the passions produced by cerebral *disease*. And experience unanswerably demonstrates that punishment is not a whit more effectual in deterring the one class from crime than the other.

Two classes of minds remain to be considered in reference to criminal legislation — those in which the propensities, moral sentiments, and intellect, are equally balanced; and those in whom the moral and intellectual faculties predominate. To these, attention will be given in the lecture of next week.

# LECTURE XIII.

Criminal legislation.

Mr. Combe proceeded with the consideration of the treatment of criminals. These may be divided into two classes; first, Those in whose brains the organs of the animal propensities have greatly the ascendency over those of the moral and intellectual powers; and secondly, Those in whom the three classes of faculties are nearly in a state of equilibrium. Having discussed the treatment of the former class in the previous lecture, Mr. Combe now called the attention of his auditors to the latter. Individuals belonging to this class have strong passions, but likewise are susceptible of strong moral emotions and intellectual perceptions. In their conduct, therefore, they are very much the creatures of circumstances. If they are brought up in depraved society, uninstructed in moral and religious duties, and surrounded with temptations, their propensities are vividly excited, the higher faculties remain dormant, and they fall into crime. Reverse the circumstances, and let an individual thus constituted be trained from infancy in a moral, intelligent, and religious family, kept out of the way of temptation, and presented with objects calculated to excite and call forth his higher powers,

and there is every probability that he will be a useful and respectable member of society.

Society has the greatest power of producing effect, either for good or evil, on the class of individuals in whose brains the organs of the propensities, moral sentiments, and intellectual faculties are nearly in equilibrio. If, by neglecting education, and encouraging the use of intoxicating liquors, we place such men in circumstances favorable to the activity of the propensities, a continual succession of criminals may be expected; whereas, if, by a thorough education, moral, religious, and intellectual,—by social institutions calculated to provide steady employment with adequate remuneration,—and also by affording opportunities for innocent recreation,—this class of men shall be led to seek their chief enjoyments from their moral and intellectual faculties, and to restrain their propensities, they may be effectually saved from crime.

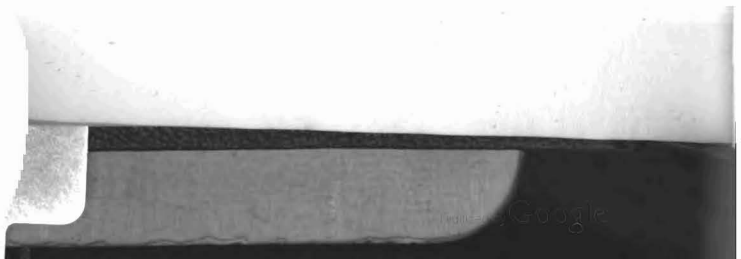
There are instances of individuals committing crime who do not belong precisely to either of the two classes above described, but who have, perhaps, one organ, such as Acquisitiveness, in great excess, and another, such as Conscientiousness, extremely deficient. These individuals occasionally commit offences under strong temptation, although their dispositions in other respects are good. The way to prevent crime in such cases as this, is to avoid putting such men in circumstances where they are tempted to err, and where it requires a higher degree

of morality than they possess to withstand the temptation. Phrenology will certainly come to the aid of society here, because it affords unequivocal means of determining beforehand whether any great moral deficiency exists; and after the present generation, which has been induced to treat it only with ridicule, shall be laid in the grave, the next will not be ashamed to apply it in so beneficial a manner.

The next question that presents itself is: How ought men, having brains of this class, to be treated after they have yielded to temptation, and committed crime? The present mode of procedure is to confine them before trial in crowded prisons, in the society of criminals like themselves; and after trial and condemnation, to continue them in the same society, with the addition of labor,—to transport them to New South Wales,—or to hang them. All this is barbarous and absurd. In the treatment of criminals we may have various objects in view. *First*, Our object may be to avenge society for the injury done to it. This is the feeling of a barbarian, and, if consistently acted on, ought to lead to the use of instruments of torture, and the putting of criminals to a cruel and lingering death. Or, *secondly*, Our object in inflicting punishment may be to deter other men from crime. This is the general notion of the great end of punishment, and when applied to men with brains of this class, it is not destitute of foundation. On criminals of the lowest grade of brain, however, example goes for nothing; they are found commit-

ting capital felonies even while attending the execution of their previous associates for similar offences. Still, as the terror of punishment operates beneficially on a large class of individuals, it ought not to be abolished. The condition of convicted criminals should be such as to appear a very serious abridgment of the enjoyments of moral and industrious men (and it must necessarily be so, even under the most rational method of treating them, to be immediately considered;) but it does not seem advisable that one pang of suffering should be added to their lot, for the sake of deterring others, if that pang is not to prove beneficial to themselves. Or, *thirdly*, Our object in criminal legislation may be at once to protect society by example, and to reform the offenders. This appears to be the real and legitimate object of the criminal law in a Christian country, and the question occurs, How may it best be attained?

It being evident from the conduct of every criminal that his moral and intellectual faculties are too feeble to control in all circumstances his animal propensities, the necessary restraint must be supplied by extraneous means — he must be confined. Now, this first step of discipline in itself affords a strong inducement to waverers to avoid crime; because confinement is to them extremely disagreeable. This measure is recommended, therefore, by the three important considerations, that it serves to protect society, to reform the criminal, and to deter others from offending. The next question is, How should the criminal be



treated when confined? The moment we understand his mental constitution and condition, the answer becomes obvious. Our object is to abate the activity of his propensities, and to strengthen his moral and intellectual powers. The first step in allaying the activity of the propensities is to withdraw everything which tends to excite them — such as idleness, intoxication, and the society of immoral associates. Under the present system, intoxication is the only stimulus withdrawn; and hence reformation cannot possibly ensue. The proper treatment would be, to separate the criminals as much as possible from each other, and when together to prevent them from communicating immoral ideas and impressions to each other's minds. They should also be regularly employed; for nothing is more effectual than labor in reducing the activity of the propensities. The greater the number of the higher faculties that can be called into action by the labor prescribed, the more beneficial will it be. The treadmill merely exercises the muscles, and in this way reduces the activity of the propensities by draining off the nervous energy from their organs in the brain; but it does not excite a single moral or intellectual faculty.

Supposing quiescence of the propensities to be secured by restraint and labor, the next object obviously is, to impart vigor to the moral and intellectual powers, so that the criminal may be rendered fit for liberation. These faculties can be cultivated only by addressing to them their natural objects, and exer-

cising them in their appropriate fields. Association with moral and intelligent men is as necessary to strengthen them, as exercise of the limbs is necessary to strengthen muscles which have become weak through inaction. To expect moral improvement in a criminal locked up among depraved associates, is not less absurd than to look for invigoration of the limbs as the consequence of sitting constantly on a chair. Two ways of improving criminals are, to increase greatly the number of higher minds that hold communication with them, and to encourage them to read and exercise their moral powers in every practicable way. On the same principle on which the presence of scoundrels cultivates and strengthens the propensities, does the society of virtuous individuals who visit a jail excite the moral and intellectual powers.

By this treatment the criminal would be restored to society, with his inferior feelings tamed, his higher powers invigorated, his understanding enlightened, and his mind and body trained to industrious habits. "If this," said the lecturer, "would not afford society a more effectual protection against his future crimes, and be more in accordance with the dictates of Christianity than our present treatment, I stand condemned as a vain theorist; but if it would have such an effect, I humbly entreat of you to assist me in subduing that spirit of ignorance and dogmatism which represents these views as dangerous to religion, and injurious to society, and which throws every obstacle in the way of their practical adoption."

## LECTURE XIV.

**Criminal legislation.**

**Mr. Combe went on to discuss the duties of the** virtuous portion of society, in regard to the treatment of criminals. The idea of revenge ought to be altogether excluded, and the grand aims should be the protection of society and the reformation of the malefactors. In merely *confining* offenders among vicious associates, without employment and instruction, nothing whatever is done to improve their character. Such treatment, although formidable to virtuous men, has few terrors for persons of depraved dispositions. Society does not escape unpunished for this irrational conduct; for crime continues to be committed to a great extent, causing direct loss to the individuals plundered; to which must be added a heavy expense incurred by the public in supporting officers of justice, and prisons. If the sums so expended were judiciously applied in establishing proper penitentiaries, and offenders were committed to them for reformation, the total cost to society would not be greater, while the advantages would be much more considerable.

With regard to the treatment of the criminals in penitentiaries, the lecturer observed that the principle

of protecting society authorizes every step necessary to accomplish this end, under the single qualification that those adopted shall always be the most beneficial for society, and least injurious to the criminal. The offender should be handed over as a moral patient to the manager of a well-regulated penitentiary, to be confined in it, not with the view of making him endure a certain quantity of suffering, equal in magnitude to a fair revenge for his offence, but until *such a change shall have been effected in his mental condition as may afford to society a reasonable guarantee that he will not commit fresh crimes* when he is set at large. Such a course of procedure would convert our prisons, from being virtually houses of vengeance and corruption, into schools of reform.

To show the inefficiency of the present mode of treating criminals, the lecturer read a table furnished to him in 1826, by Mr. Brebner, of Glasgow bridewell; from which it appears that a great number of those liberated were again committed after a few months. Offenders committed for the first time, and for only a short period, almost invariably return for new crimes; but if committed for a long time, they return less frequently. Mr. Brebner remarked, that when prisoners come back to bridewell two or three times, they go on returning at intervals for years; and that many committed for short periods, for first offences, are afterwards tried before the High Court of Justiciary, and transported or hanged. From these facts it may be inferred, that a long confinement is

more beneficial to the criminal than a short one, which only tends to currupt him; and that hence there is far greater humanity in a sentence, for a first offence, that shall lead to the reform of the culprit, although the crime itself may be small and the confinement long, than in one of a few days imprisonment only, and proportioned solely to the enormity of the crime, with no view to his reformation.

If the humane principles here advocated shall ever be adopted, (and the lecturer felt confident that this would one day be the case) the sentence on conviction will simply be one finding that the prisoner has committed a certain offence, and is unfit to be left at liberty, and therefore granting warrant for his transmission to a penitentiary, to be there confined, instructed, and employed, until set at large in due course of law. The process of liberation would then become the one of chief importance. There ought to be official inspectors of penitentiaries, invested with some of the powers of a court, — sitting at regular intervals, and proceeding according to fixed rules. They should be authorized to receive applications for liberation, and to grant them on being satisfied that the criminal's reformation is such as to render it safe to send him again into society. Until convinced of this, by examination of his dispositions, attainments, knowledge, skill in some useful employment, and general qualifications to provide for his support and conduct himself properly, the inspector should detain him in prison. Perhaps some individuals

whose dispositions appeared favorable to reformation might be liberated sooner, on giving sufficient security, under bond from responsible relatives or friends for the discharge of the same duties towards them in private which the officers of the penitentiary would discharge in public. Incurables ought to be confined for life.

If such a system were followed, it would be of the utmost importance to have a sound and serviceable philosophy of mind to guide the judges, managers, inspectors, and criminals themselves; because, without such a philosophy, the treatment would be empirical, the results unsatisfactory, and the public disappointment great. Phrenology appears to be the philosophy required. The modes or treatment hitherto tried have been successful or unsuccessful in proportion to their accordance or discordance with phrenological principles. A few years ago there was a great rage for treadmills, which were expected to accomplish wonders. The phrenologist laughed at the idea — well knowing that crime proceeds from over-active propensities and weak moral faculties, and that the treadmill, which only fatigues the muscles, does not reach the mind so as to eradicate these causes. In the American prisons of Auburn and Sing-Sing, solitary confinement by night, hard labor by day, the strict observance of silence, and attention, to moral and religious improvement, are the characteristics of the treatment. Out of 206 prisoners discharged from Auburn penitentiary, who were after-

wards watched over for the space of three years, 146 were reclaimed, and maintained reputable characters in society. This is obviously a great improvement on British prisons, but is still not perfect. Too little is done to call forth the moral and intellectual faculties of the prisoners. The terror of punishment seems to be still too much relied on.

It follows from these principles that the punishment of death may in time be abolished. It rarely happens that a capital crime is the first that is committed; and if minor offences led to imprisonment till reformation was accomplished, the culprit would never reach the capital stage. Experience shows the inefficacy of the punishment of death as a means of deterring from crime. In France especially, the frequency of death in wars and revolutions seems to have habituated men so much to the idea of it, that the criminally disposed have very generally lost all fear of either giving or receiving it. Recently, however, the eyes of government have been opened, and the number of executions is rapidly decreasing. In our own country the same change has taken place, and with much benefit to society.

The mode of treatment of criminals here proposed is strictly in accordance with the mild and benevolent spirit of Christianity. The great obstacle to improvement has been deficiency of knowledge and not the want of will. Hitherto the character of criminals has appeared an inexplicable enigma, and the wisest of men have been perplexed how to deal with them.

They devised, perhaps, a particular method of treatment; and it succeeded with some, had no effect on others, and rendered a third class worse — and it was then abandoned. Another plan was tried, and with similar results. When numerous executions were found inoperative, transportation was resorted to; but as this mode of punishment is irrational from beginning to end, and tends in no degree to reform the criminals, many voices are now raised against it. Besides being useless as a means of repressing crime, it is most injurious to the colonies, by introducing an inferior race of men whose qualities will descend to future generations. Lately, much attention has been paid to penitentiaries, and the British government has sent commissioners to America to learn the management of the most successful prisons there, with the view of improving our own. But it is improbable that the matter will be set upon a proper footing till they avail themselves of the light afforded by the physiology of the brain. The same kind of treatment will not suit men whose brains are very different; and until legislators shall condescend to take the brain as an index to natural dispositions, they will never know with reasonable certainty to what individuals to apply one kind of treatment and to whom to administer another. Yet, until they shall know how do to this, and how to adapt their discipline to the natures of the different men with whom they are dealing, success will be impossible.

## LECTURE XV.

### Duty of guardianship.

Mr. Combe proceeded to discuss the duty or *guardianship*. As human life is uncertain, there always exists a considerable number of children deprived of one or both parents — their natural guardians — whose duty as such, therefore, devolves on society. If the children be utterly destitute, the parish must provide for them as paupers; in other cases, private individuals are called on to discharge the duty of guardians, either as being next of kin, or by being nominated in a deed of settlement. Many persons are to be met with, who, on the ground that trustees and guardians occasionally suffer loss, anxiety, and ungrateful usage, make it a general rule to decline acting in any case. That instances of ingratitude occur, it is impossible to deny; but these are exceptions; and if the system of declinature were universal, children would frequently be left unprotected and unguided, or be cast upon the cold affections of public officers. Instances of misconduct are, however, not less frequent on the part of guardians than among wards; and dishonest guardians, when called to account, are the loudest in complaining of hard and

ungrateful treatment. Ingratitude is very seldom manifested by wards whose affairs and education are honestly and intelligently conducted; while, on the other hand, many examples of cruel and selfish mismanagement by guardians occur. The trouble and risk attending the duty of guardianship are frequently considerable; yet it appears to be incumbent on every man to encounter these where the dictates of the higher sentiments urge him to do so; the children of deceased relations and friends ought to receive whatever protection and advice we can afford them. The rule, however, may suffer exception in cases where distinguished public characters are named guardians, through mere vanity or desire of patronage, by persons who have no well-founded claim on their services; these are well entitled to decline the office.

When a guardian or trustee agrees to accept of the office, he ought, in the first place, to make himself acquainted with the rules of law laid down for the guidance of persons acting in these capacities. After learning the duties which these rules demand, he should sedulously aim at an upright performance of them. He should act on the resolution not to convert the persons, funds, or affairs of his wards into sources of gain to himself, and not to suffer his co-trustees to do so. No feeling of false delicacy ought to stand in the way of his checking malpractices on the part of those who act along with him. Honest men never object to being strictly looked after, but rather court inquiry; while the doings of knaves

ought to be narrowly scrutinized, because of their knavery. Besides managing the pecuniary affairs of their wards, guardians ought to see them properly maintained, educated, and set out in life. These duties every guardian will be able to discharge with success proportionate to the range and value of his own information.

The next social duty adverted to was that of *suretyship* — or *cautionary*, as it is called in Scotland. A surety either engages to pay a certain sum if the principal obligant fail, or becomes bound for his good behavior and proper discharge of the duties of an office. Great losses are often sustained by sureties; and hence many refuse to undertake the obligation in any case whatever: others, more generous and imprudent, yield to every solicitation. Suretyship is a lame substitute for a complete knowledge of human character. Not being aware of the thorough integrity of the person whom it is intended to place in a situation of trust, employers require that some other individuals who have had the means of knowing his dispositions and abilities should certify these, and, in proof of their sincerity, engage to pay if he fail, or to compensate the loss which his negligence or dishonesty may occasion. The practical application of Phrenology will diminish the necessity of demanding security and the danger of undertaking it. Three classes of heads have been repeatedly mentioned in these lectures: first, those indicating very inferior moral qualities; second, those indicating very

superior; and third, those indicating a balance of the selfish and moral dispositions. No rational phrenologist would become surety for any man with a head of the first class. Persons whose heads are of the second class, and who are well educated, may be safely trusted without a surety, and there is little risk in becoming bound for them. Thus the third class remains the only one for whose conduct surety would be required, and for whom it would be hazardous to give it. Individuals of this class may act morally in the absence of temptation; but when entrusted with property which they have the power of misapplying for a considerable time without detection, their principles are apt to give way. It is of importance to know the characteristic distinctions of the different classes of minds in judging in regard to suretyship; because in some cases it leads to no loss, while in others it proves ruinous. In the present state of society, the exacting of security is often indispensable, and hence the conduct of those who, in *all* circumstances, decline to undertake the duty seems indefensible. Although, when imprudently discharged, it may be hazardous, we ought not on that account to shrink from it altogether. But there are several precautions, which we are not only entitled but bound to adopt for our own protection.

In the first place, no man ought to bind himself to pay an amount of money so great, that, if exacted, it would render him bankrupt; for this would prove exceedingly injurious to his creditors, his family, and

himself. Secondly, great consideration ought to be bestowed on the object to be gained by the suretyship. If it be to enable a young man to get into a desirable situation, or to commence business on a moderate scale,— or to help a friend in a temporary, unexpected, and blameless emergency,— good may result from our intervention; but if it be merely to enable a person who is doing well, to do, as he imagines, a great deal better — to give him the means of extending his business, or get into a more lucrative situation — we may often pause and doubt whether we are about to serve our friend or to injure both him and ourselves. Prosperity generally arises from prudence, steady application, economy, and intelligence, and a mind contented to move along with the stream of events,— and is seldom enjoyed by those who hasten to be rich, by speculating, or by extending their enterprises beyond their capital and mental capacities. The friends of a sanguine and speculative man ought rather to moderate his pace than to accelerate it, so as to prevent him from involving himself in a multitude of affairs beyond the power of his intellect to manage. Instead of giving him funds to squander, it is better to reserve them for his use when he shall fall into poverty — a result which in many cases comes about. Phrenology is of great use in enabling us to distinguish sanguine and confident but shallow individuals from those who are really able to conduct important affairs with success. Lastly, in becoming bound for the good conduct of

an individual in a new employment, we should take care that the nature of the situation into which we are about to introduce him is not calculated to bring the weaker elements of his character into play. Thus, a man in whom are the seeds of intemperance, should not be made a commercial traveller; nor ought a very good-natured, ambitious, or speculative man to be placed in the situation of agent for a bank. The free command of money presents so many temptations, that only men of high natural morality ought to be exposed to their influence.

Another social duty which men are occasionally called on to discharge, is that of acting as *arbitrators* between disputing parties, or as *jurymen*. Most people are very little qualified by education for the performance of such duties; and the ends of justice are in consequence liable to be defeated. Jurors accustomed to a routine of mechanical employment, and who are little in the habit of thinking upon any subject, are not always capable of following the details of a case, taking notes of evidence, or applying general principles in forming a judgment; and hence the majority is apt to follow slavishly the directions of the presiding judge. In this they are not to be blamed — being called on to discharge a public duty for which they are unprepared; but surely the propriety of so conducting education as reasonably to qualify individuals for the discharge of so grave a duty, merits the most serious consideration. Analagous to the duty of jurors is that of *arbitration*.

The duties of arbitrators are in general very ill understood. It is common, for instance, to regard a referee as the advocate of the party who nominates him, and his duty to be, to get as many advantages for him as possible. It is a favorite maxim with persons not conversant with law, that all disputes are best settled by honest men, judging according to equity. That legal decisions are often chargeable with imperfection, it is impossible to question; but the worst of them are frequently surpassed in absurdity and error by the decisions of "honest men." The first difficulty in the way of an arbiter is the wide difference between the contending parties regarding matters of fact. The law solves this difficulty by requiring proof, and by establishing rules for determining what proof shall be sufficient. But "honest men" often hold themselves to be quite capable of discovering, by their own intuitive sagacity, which statement is true and which false, without any evidence whatever, or at least by the aid of very lame proof. The next difficulty of an arbitrator is to discover a principle in reason by which to regulate his judgment, so that impartial men may be able to perceive why he decides as he does, and that the parties themselves may see that justice has been done to them. Rules of law, derived from comprehensive experience form very useful though not always perfect guides to the understanding in such circumstances; yet "honest men," judging according to equity, too often treat such rules with contempt, and

act upon mere whims and prejudices. For instance, a trader ordered a cargo of goods clearly described from Liverpool. Those sent were of inferior quality and not according to the description; the purchaser declined to receive them; the seller insisted; and the point was referred to an "honest man." He decided that the purchaser was not bound to receive the goods, but nevertheless, condemned him to pay the freight from Liverpool, and the expenses of the arbitration — assigning, as the reasons for this part of his decision, that he was not bound by rules of law, but acted according to equity; that the seller would sustain enormous damage by selling the perishing goods at Leith for what they would bring; that the purchaser had escaped a ruinous loss by being allowed to reject them; and that therefore it was very equitable that the purchaser should bear a little of the seller's burden. He added that this would teach the purchaser not to order whole cargoes again, which he thought was a very dangerous thing for any man to do, especially when he had not seen the goods before they were shipped. The practical conclusion on this subject is, that the education of lawyers should embrace more instruction in the commercial affairs of the world than it does, and that the education of other classes of men should include some information concerning the great principles of law which have been found, on the whole, to lead most successfully to justice. In this way the lawyer would be better guided by the knowledge of business both in framing and in

applying his legal rules; while the mercantile arbitrator would enjoy the advantage of profounder principles to assist his practical judgment; and a purer justice from both tribunals would probably be the result.

## LECTURE XVI.

Origin and nature of government.

Mr. Combe entered upon the subject of *government.* Concerning the origin of government various opinions have been held by philosophers. Some have regarded it as an extension of parental authority; others, as founded on a compact between rulers and subjects; while others give it a divine origin, and regard kings as the delegates of Heaven, having a right to govern independently of the will of the people. All these views appear unsound. Government arises directly from faculties inherent in human nature. Man is impelled by innate dispositions to live in society; he has a tendency to respect and obey superiors; and there is in him likewise the faculty of Self-esteem, which prompts individuals to assume authority and exact obedience. From these natural tendencies government arises without any comprehensive design or compact whatever. In rude ages, men with large and active brains and much Self-esteem, would naturally take the lead, and be willingly obeyed by persons of feebler character. This is seen universally among children in all ages. Rationally viewed, government is the delegation to

one or a few individuals of the power and authority of the nation, to be employed for the general good; and the only moral foundation of it is the general consent of the people. The notion of *right* in any one man, or class of men, to rule their neighbors for their own pleasure or advantage, against the inclination or contrary to the welfare of the subjects, is totally at variance with morality and reason. This, however, does not imply that each individual is authorized to resist the government when it is disagreeable to his taste. Before he can lawfully oppose, or successfully improve it, he must succeed in convincing a large number of his fellow-subjects of its imperfections, this being necessary to secure their co-operation in providing a remedy; and, till this be done, he ought to continue his obedience. As soon as the evil becomes generally perceived, and a desire for its removal pervades the public mind, the amendment may easily be effected. Those who attempt to bring about changes, however beneficial, on public institutions, without this preparation of the general mind, encounter the hazard of being entirely baffled by the force of ancient prejudices and superstitions. Nor is this an unwise arrangement of Providence; for pure moral institutions cannot flourish unless the morality and intelligence of the people be correspondingly high; and hence, improvements, even if accomplished, before this condition be realized, would speedily be lost.

The grand aims of government are to secure the

*independence* and *freedom* of the nation. A nation is *independent* when it is under the dominion of no foreign power; and a people is *free* when each individual of the state is completely protected, by just laws, from all arbitrary interference with his life, liberty, and property, by his own government and his fellow-subjects. Before the first revolution, the French were an independent but not a free nation; now they are both. The history of the world shows that some nations live habitually under subjection to foreign powers; that other nations are independent, but not free; and that only a very few enjoy alike freedom and independence. It may be useful to notice the causes of these different conditions. To secure and maintain national *independence*, the first requisite appears to be adequate size of brain: for experience shows that nations with small heads are easily subdued and kept in subjection by those in whom the head is large; while, as a general rule, large-headed nations are able to resist successfully the aggressions of an invader. The brain in the Hindoos and native Peruvians is smaller than in Europeans in general, and they were easily conquered. The second requisite is, that the people shall possess as much intelligence and morality as to be capable of acting in concert, and of sacrificing, when necessary, their individual interests to the public cause; and also that they shall have the courage necessary for self-defence. The Caribs wanted the requisite intelligence, and, though an energetic and

brave people, who individually resisted their foes with great vigor, they were ultimately subdued; the Araucanians, (who have large organs both of intellect and of courage) on the other hand, not only gave the Spaniards a determined resistance at first, but have at no subsequent period come under their yoke.

The last and best condition of a nation is when it is free as well as independent; that is, when it owes no master abroad, and when each individual acknowledges no master at home except laws consented to by the majority of the people and magistrates who are themselves subject to the laws and merely their interpreters and administrators. Before a nation can attain this form of government, they must possess not only the qualities necessary for independence, but moral and intellectual gifts much higher than any which mere independence requires. The love of justice must have become so prevalent, that no individual or limited number of individuals can muster followers sufficient to place himself or themselves above the rest. The community in general must be so far enlightened, that they shall perceive the inevitable tendency of individuals to abuse unlimited power, and they must have so much of devotion to the general good as to feel disposed by a general movement to resist and baffle all attempts at acquiring such dominion. As individuals, moreover, they must be in general moderate and just in their own ambition, and ready to yield to others all the political enjoyments and advantages which they claim for themselves.

History confirms these principles. The United States of North America are peopled by the moral and intelligent posterity of men who left their native country on religious grounds, and of other peaceful and industrious emigrants: among that people the most free government in the world exists. Spanish America was colonized by a succession of needy, selfish, and warlike adventurers, whose descendents inherit their qualities. Having thrown off the yoke of the mother country, the people of New Spain established republican governments, which, however, signally failed. The cruel, base, self-seeking, dishonest, and ambitious propensities which had distinguished them as Spanish colonists, continued to operate. As private individuals, the new republicans devoted themselves to evading payment of taxes, and their custom-house imposts were converted into the means of enriching public functionaries and their dependents, and of oppressing rival politicians and traders. The public couriers were robbed. Senators formed themselves into cabals for the promotion of projects of individual or local advantage, or ambition; and when unsuccessful, obstructed all measures for the general welfare, and often appealed to arms to settle their disputes. The consequence has been, that since the establishment of their liberty, these States have exhibited an almost unvaried round of revolution, contention, and bloodshed. The Dutch and Swiss are examples of nations well endowed with intellect and morality, and who were therefore enabled to secure and preserve both freedom and

independence. When Sicily, on the other hand, received from the British, during the late war, a free constitution like our own, the people shewed themselves altogether unfit for such a boon. The House of Parliament, according to the description in the travels of the Rev. Mr. Hughes, presented a continued scene of confusion and uproar. "As soon," says Mr. Hughes, "as the president had proposed the subject for debate, and restored some degree of order from the confusion of tongues which followed, a system of crimination and recrimination invariably commenced by several speakers, accompanied by such furious gesticulations and hideous distortion of countenances, such bitter taunts and personal invectives, that blows generally ensued. This was the signal for universal uproar. The president's voice was unheeded and unheard; the whole house arose; partisans of different antagonists mingled in affray, and the floor was literally covered with combatants, kicking, biting, and scratching each other." It was soon found necessary to put an end to this state of things, and martial law was established. Here the people were unprepared for freedom, and incapable of acting in accordance with it. Liberty, in short, can never exist except where intelligence and morality prevail among the great body of the nation to such an extent as to render them capable of restraining their own propensities within the limits of reason, and of pursuing objects related to the general welfare of the State. As long

as the propensities have so far the ascendency, that each individual is animated chiefly by his individual interests or ambition, and pursues these objects in the directest form, regardless of all general rights and moral considerations, the people are not fit for freedom.

## LECTURE XVII.

Different forms of government.

Mr. Combe proceeded to treat of the different forms of government — *first*, of the *despotic; secondly*, of the *mixed;* and, *thirdly*, of the *republican.* After we have discovered the elementary faculties of the human mind, and the fact that nations as well as individuals are progressive, it becomes obvious that the *despotic* form of government is best adapted to a rude and ignorant nation; that the *mixed* is suited to a nation in which a large enlightened class co-exists with a mass of uneducated individuals; and that before a *republican* government can beneficially exist, there must be diffused among the people generally a considerable extent of intelligence, and a decided love of justice and order.

Phrenology shews that the animal propensities are naturally the most vigorous of our faculties; and that their objects are all related to self-preservation and self-gratification. It is only when the moral sentiments and intellect have been extensively cultivated that man's rational nature acquires the ascendency, and that he becomes capable of voluntarily curbing his selfish desires, and seeking part of his enjoyment in the promotion of the general welfare.

In the despotic form of government, one supreme dictator wields the whole energies of the nation. His power is unlimited to punish and reward. He puts a bridle, as it were, on the turbulent and selfish passions of his rude subjects. He himself, in general, exercises his authority in the full spirit of individual caprice, and his sway is frequently neither moral nor enlightened. But if it be energetic, and if it suppress private fraud and violence on the part of his subjects towards each other, it will confer on them no mean advantages. By forcing them to live in peace, and to observe some semblance of law in their transactions and relations with each other, a calm atmosphere is provided, in which their moral and intellectual faculties may bud and bring forth fruit, which they cannot do amidst bloodshed, plunder, and devastation. In the lap of peace, the career of mental improvement *may* commence, and knowledge may be acquired, which may at length fit the people for better institutions.

The *mixed form* of government is one in which sovereign executive power is lodged in the hands of a single individual, but controlled and directed by representatives chosen by the enlightened class. The presence of a large uninstructed mass renders the energetic executive necessary for the sake of preserving order and enforcing the laws; while the existence of an enlightened, moral, and wealthy class, naturally leads to the establishment of legislators to check, assist, and direct the executive power. The

chief evil of the mixed form of government is its tendency to legislate in favor of its own constituent members, to the disadvantage of the unenlightened and unrepresented multitude. The most powerful of the ruling class are the grand allies of the monarch, and he very early conferred on them noble rank, high titles, legislative authority, and exclusive privileges. The humbler members of the enlightened class were equally anxious to secure advantages to themselves. In Britain they established the laws of primogeniture, entail laws, game laws, and laws for raising the price of corn; while they prohibited the laboring classes from forming combinations to raise their wages, imposed on them the duty of military service under pecuniary penalties which it was impossible for them to pay, and seized sailors by force, and compelled them to serve in the navy at an inferior rate of remuneration, and against their will. The penalty for non-appearance to be enrolled as a militiaman, for example, was £20 for all ranks. In justice, it ought to have been so many days' income. To a laborer who earned ten shillings a week, it was equal to forty weeks' wages; to an artizan whose income was twenty shillings a week, it was equal to the wages of twenty weeks; to a proprietor with the moderate income of £365 a year, it was only twenty days' revenue; while to a great landholder it was the revenue of a few hours. Yet the stake of the proprietor in the country, to defend which, military service became necessary, was great in proportion as the

penalty for non-enrollment was small. A proprietor whose income was £52,000 per annum, ought to have paid £20,000 for non-enrollment as a militiaman, when an artizan, whose wages were twenty-shillings a week, paid £20. If the burden of personal service had been proportioned in this manner, our wars would have been brought to more speedy terminations. In proportion as the mercantile and manufacturing classes obtained political power, they secured privileges for themselves. They enacted protecting duties for their various "*interests*," and *bounties* for their different productions: all calculated to injure the unrepresented mass.

In the ancient governments, the natural tendency of mixed constitutions was to end in despotism, because, through the want of printing, there never was an extensive enlightened class to form a moral basis of government. In modern times, the natural tendency of mixed government is to become more democratic; because, in proportion as the enlightened class increases, the less will extensive executive powers, deposited in the hands of an individual, be necessary to repress turbulence, and the greater will be the demand for equal laws and institutions calculated for the advantage of the whole members of the community. Providence having framed the world on the principle that morality and intelligence are more than a match for selfishness and ignorance, there is no risk that the increasing democracy of mixed governments will end in turbulence and dis-

order. When a large enlightened class exists, already in possession of political power, it cannot be overcome and degraded by a rude and ignorant multitude. The constitution of Britain has become more democratic since the passing of the Reform Act; but the tendency of the government has been merely to abolish invidious monopolies enjoyed by particular classes to the disadvantage of the public, and not to subvert the principles of moral right. We may expect that the removal of all selfish distinctions and privileges will regularly proceed in proportion as the people become enlightened and powerful; but by the same process, and in the same proportion, will the foundations of social order, law, and religion, become deeper and more firmly fixed. Government will rest on the moral affections of the people, in place of on the sabres and bayonets of an army, as it does in despotic states.

The *republican* form of government cannot advantageously exist, except where the great body of the people, in whose hands political power is deposited, have so far advanced in moral and intellectual improvement, that they are capable of restraining and directing their own animal passions, of judging rationally of the public welfare, and of steadily pursuing it. In the ancient republics, there was extremely little of that freedom which springs from a predominant morality in the people. Equality, so far as it existed, resulted from one faction balancing and checking another. In the United States of

America, we see the republican form of government in its best aspect; and impartial travellers agree in representing the general standard of education as being higher in that country than in any other in the world. The United States cannot boast of so many highly cultivated men as are to be found in Britain; but there is undoubtedly a more general, as well as a higher enlightenment, among the great body of the people.

The theory of government now expounded represents individual enjoyment, social welfare, and political freedom, as all resting on the basis of morality and intelligence. The lecturer anticipated brighter prospects for mankind in the future, than the experience of the past, when regarded apart from the effects of printing and the discoveries in science, would warrant. Some persons might regard his views as the products of a warm imagination, rather than the deductions of a sound philosophy; but he respectfully maintained that his *principles* were sound, and that however far mankind may stop short of the results which he anticipated, they cannot by any other means than the cultivation of their moral and intellectual faculties attain to stable enjoyment. Every step which they advance in this career will be attended by a corresponding advantage.

# LECTURE XVIII.

Man's duty to God.

Mr. Combe now entered upon the consideration of man's *duty to God*, so far as discoverable from the light of nature. The *existence* of God is abundantly proved by the marks of design which physical science and philosophy unfold; while from the facts of mental philosophy much may be inferred with respect to the *duties* of man towards him. Revelation does not supercede the necessity of studying natural theology; for, as Dr. Thomas Brown remarks, "to those who are blessed with a clearer illumination, it cannot be uninteresting to trace the fainter lights, which, in the darkness of so many gloomy ages, amid the oppression of tyranny in various forms, and of superstitution more afflicting than tyranny itself, could preserve, still dimly visible to man, that virtue which he was to love, and that Creator whom he was to adore."

With respect to the *foundation* of natural religion, it may be observed that religion is essentially a sentiment or emotion, and not a mere set of intellectual conceptions or ideas. Herein it resembles the love of war, which is the natural result of over-active Com-

ously inherent in his nature. Natural theology, for example, affords only presumptive but not demonstrative evidence of the existence of a future state, and revelation is required to make our knowledge of it certain.

Religion, being thus deeply founded in the constitution of the human faculties, can never become extinct. Forms and ceremonies may vary, but the emotions themselves will always continue to glow. Music, being the result of faculties inherent in man, would not perish, although all the societies which exist for its cultivation were abolished; and in like manner, religion, though unpropped by established churches, articles of faith, and acts of Parliament, would not cease to influence mankind. It would be of great advantage were the public convinced of this important truth; because such conviction would put an end to the blind terrors which many feel lest religion should be destroyed, and tend also to lessen the acrimony of contending sects, every one of which is apt to identify its own triumph with that of religion itself.

As already noticed, the existence of God is satisfactorily and most amply demonstrated by the marks of contrivance which abound in the natural world. With respect to his person, history, and residence, however, creation is perfectly silent; and hence all conjectures on these subjects, founded on reason apart from revelation, are the offspring of fancy or superstition. But with respect to his *character*, God's

works are not thus silent. In the stupendous mechanism of the universe unequivocal indications of his power are perceived; while the arrangements and adaptations of physical and animal creation loudly proclaim his benevolence, justice, and wisdom. From an attentive consideration of these attributes, it is clear that God stands in no need of worship from us for his own personal gratification; the form of adoration which reason indicates as adapted to such a Being is that which will best cultivate our moral and intellectual powers. Now what *is* this form of service? All creation proclaims an answer. It is acting in the spirit of the Creator manifested in his works — assimilating, to the utmost extent of our feeble endeavors, our own character to his — and giving a faithful obedience to his laws. If so, natural religion must be progressive in its principles and duties, in exact correspondence with our increasing knowledge of the will of God, as revealed in the constitution of the world and of its inhabitants. If natural religion has hitherto been barren in results, this has arisen from human ignorance of the works and laws of creation. As knowledge has advanced, the notions of mankind with respect to the Divine Being, drawn from nature, have been more and more characterized by truth, sublimity, and consistency. To the reproach that natural theology is barren also in regard to man's duties, it may in like manner be answered, that although by natural theology man is taught that it is incumbent on him to perform aright the duties

which God has allotted to him in creation, yet how could he discover what those duties were until he became acquainted with himself and creation? He had not learned to read the record, and was therefore ignorant of the precepts which it contained. But those who interpret aright the constitution of the human mind, the nature of the physical world, and our relations to it and to God, find natural theology to be most copious in precepts, and most express and peremptory in injunctions. It commands us, from God, to act according to his will as revealed in creation; the test of his will being, that whatever is followed by happiness is in accordance with it, and whatever leads to misery at variance. The existence of the organ of Philoprogenitiveness, for example, shews it to be the divine will that parents should love their children, for otherwise that organ must have been created in vain; and moreover, knowledge being necessary as a guide to the rational treatment of the young, the will of God is equally clear, that parents should study the bodily and mental constitution of their children, and the influence of air, diet, exercise, seasons, clothing, society, and mental instruction upon them,—so that they may be enabled to train them in health, prepare them for acting as virtuous and intelligent members of society, and secure their present and future happiness. If any mother, through ignorance of the laws of physiology, so mismanages the treatment of her child, that it becomes miserable or dies, she neglects a great and

solemn duty prescribed by natural theology; for God having rendered knowledge necessary to her, and conferred upon her an understanding fitted, and consequently intended to acquire it, she is guilty of disregarding his will in omitting to do so, and the unhappiness or death of the child are punishments which clearly indicate his displeasure. Similar observations might be repeated in regard to all our other faculties. Natural theology teaches that we are bound to become acquainted with them, also to learn how to use them, and to avoid abusing them; and that if we neglect these duties we are guilty of disobedience to the will of God. Thus, duties are prescribed to us by the constitution and laws of creation as explicitly and forcibly as if God had opened the heavens, and amidst thunders and the shaking of the universe enjoined them by precepts written on monumental brass. And, while the divine authority of revealed laws is liable to be disputed by sceptics who did not themselves hear them proclaimed, the precepts of natural theology are found in a direct, indisputably authentic, and never obsolete record, which no sceptic can successfully deny. How eloquent, forcible, and instructive, then, may not the teachers of the divine will become, when they shall resort to the book of nature, as well as to that of revelation, for a knowledge of the duties which God requires of man!

# LECTURE XIX.

Natural Theology.

Mr. Combe repeated the statement, that our notions of the character of God become more correct and sublime in proportion as we become better acquainted with his works; and also that our perception of the duties revealed by natural theology becomes clearer and more forcible in proportion as we compare correctly our own constitution with the other objects of creation. To illustrate the fact that natural theology is in reality extremely prolific in precepts and imperative in enforcing obedience, whenever we know how to read the record, he compared the ten commandments with the dictates of natural religion.

The first commandment is, "Thou shalt have no other gods before me." The whole of nature, in so far as it has been scientifically investigated, proclaims the existence and unity of an intelligent, creating and governing power. The second commandment, "Thou shalt not worship graven images," &c., forbids an abuse of Veneration. The moral and intellectual faculties, when enlightened by science, also enforce the precept. The third is, "Thou shalt not

take the name of the Lord thy God in vain." This forbids an abuse of Self-esteem in irreverent utterance of the divine name, and prescribes the practice of reverence towards God. The dictates of the natural faculties entirely coincide with this commandment. The fourth is, "Remember the Sabbath day to keep it holy," &c. The constitution of human nature is essentially in accordance with this precept. The mind depends for its efficiency on a vigorous condition of the brain, upon which uninterrupted bodily labor has a depressing influence; so that, without an interval of rest, we should be unfit for the due performance of our religious duties. But the extent of relaxation prescribed by our constitution is still greater than that enjoined in the fourth commandment; it imposes the duty of resting from labor several hours each day, and dedicating them to moral, religious, and intellectual occupations. The mode of observing the seventh day, prescribed by natural theology, is somewhat different from that commonly laid down by interpreters of Scripture. On this subject the New Testament is silent; but Scotch divines usually forbid all sorts of bodily exercise and recreation on that day. By a law of the human constitution, however, bodily exercise, to a certain extent, is necessary on every day of the week, for securing the efficiency of the body, and consequently of the moral and intellectual faculties themselves. Religious occupation for a whole day, without recreation, exhausts the mind, and has a prejudicial influence on

the health of the body. The fifth commandment enjoins respect to parents. Natural theology, by disclosing an organ of Veneration, prompting us to reverence virtue, wisdom, and experience, issues the same command. Parents, however, must render themselves, by their moral qualities and intellectual attainments, natural objects of respect before they can hope to receive it from their children. The sixth commandment is, "Thou shalt not kill." Benevolence, Conscientiousness, and Veneration issue the same precept. The seventh commandment, "Thou shalt not commit adultery," prohibits an abuse of Amativeness. The natural law coincides in this, but goes still farther, and forbids many other abuses, such as marriage too early and too late — with blood relations — and with persons having very inferior brains, or laboring under serious diseases. The eighth and tenth commandments forbid abuses of Acquisitiveness; and the ninth an abuse of Secretiveness.

All these precepts are enforced in natural theology by the dictates of the moral sentiments, and also by the arrangements of the social world, which bring evil on those who contravene them. The ten commandments are, however, incomplete, inasmuch as the abuses of various of our faculties (such as Philoprogenitiveness, Adhesiveness, Self-Esteem, and Love of Approbation) are not forbidden in them, and they do not require the direct exercise of any faculty except Veneration. There is no commandment en-

joining the positive exercise of Benevolence, Conscientiousness, and the intellect, or commanding the proper employment of Philoprogenitiveness, Adhesiveness, Cautiousness, &c. The Christian revelation supplies these deficiences of the law of Moses. Christ forbids the abuses of *all* our faculties, enjoins the legitimate exercise of them all, and proclaims the supremacy of the moral sentiments, by commanding us to love our neighbors as ourselves.

It has been objected to the doctrine of the natural laws, that its tendency is to abolish the practice of devotion and prayer. This, however, is a mistake. The opinion that God rules by general and immutable laws, and that our prayers have no effect upon *Him*, has been maintained, not merely by the advocates of natural religion, but by the most eminent divines. Among these are Dr. Isaac Barrow, and Dr. Heylyn, Prebendary of Westminster, in England, and Drs. Leechman and Blair in Scotland. "Prayer," says Dr. Leechman, "only works its effect upon *us*, as it contributes to change the temper of *our* minds, to beget or improve right dispositions in them, to lay them open to the impressions of spiritual objects, thus qualifying us for receiving the favor and approbation of our Maker." Although these sentiments were condemned in 1744 by the Presbytery of Glasgow as heretical, yet the General Assembly pronounced them orthodox, and they are repeated almost verbatim by Dr. Blair in his sermon on the unchangeableness of the Divine nature. Adoration, as an expression of

the emotions of our own minds on contemplating the Divine perfections, is a pleasing, elevating, and most rational exercise. Prayer and praise, then, being exercises beneficial to our minds, though not calculated to give any personal gratification to the Deity, or to alter his purposes, are perfectly accordant with the dictates of natural theology.

## LECTURE XX.

### Advantages of Science.

Mr. Combe concluded by directing the attention of his audience to the prospectus of a periodical, called the Christian Herald, lately begun to be published under the auspices of eminent clergymen of Edinburgh; in which the teachers of science and philosophy are denounced as laboring, "if not for purposes directly hostile to the Gospel, at least on the theory that men may be made good and happy without the Gospel; nay, though the Gospel were forgotten as an old wives' fable:" and in which their views are spoken of as a "wretched infatuation." Such accusations are unfounded and illiberal. So far is scientific instruction from being hostile to religion, that its tendency is to cultivate and strengthen those very faculties whose vigor is an indispensable preliminary to the due performance of our duties as moral, religious, and intelligent beings. The truths of revelation are judged of, and reduced to practice by the very same faculties which take cognizance of the truths of science; and unless these faculties be previously cultivated by exercise, and illuminated by knowledge, religious instruction falls upon the mind,

barren as stony ground, and takes no root. In May, 1835, Dr. Duff, the Missionary to India, told the General Assembly, that in consequence of the minds of the Hindoos wanting all knowledge of science, and being unprepared to appreciate evidence, the Gospel actually appeared to them like an old wives' fable. He preached it in its purity and its might, yet it fell powerless from his lips. And what remedy did he propose, and receive the assembly's applause for proposing? Why, to do the very thing for which teachers of science are now vituperated by those who then approved of it — to give the Hindoos instruction in the rudiments of physical science and other kinds of secular knowledge, so that their minds might be prepared for comprehending and appreciating the Gospel. And he was right. Where ignorance prevails, superstition flourishes, and true religion cannot take root. Vigorous moral and intellectual faculties are as indispensable to the practice of Christianity as sound and energetic limbs are to bodily activity. Knowledge of the Creator's works is the natural stimulus to the mental faculties, just as food is to the stomach, and air to the lungs. In bygone ages, when divines and the people at large had no knowledge of science, the Bible did not protect them from gross superstition. Long after the Reformation had placed the scriptures in the hands of the laity, physical creation was regarded both by them and by the clergy as a grand arena in which diabolic agency competed with the powers of man: they believed

and acted on their belief, in witchcraft and sorcery; they committed thousands to the flames for imaginary offences, and manifested a dark and cruel spirit, in direct opposition to that of Christianity. It was advancing science that delivered the public mind from these disgraceful bewilderments, and revealed to the human intellect the world in all its magnificence and beauty, as the direct workmanship of God, replete with irrefragable proofs of his power, wisdom, and goodness. In Italy, where science is generally unknown, the people are, at the present day, immersed in the grossest superstition. Our clergy represent the cause of this to be their want of the Bible: This is one cause; but it is notorious, that both in our own country and in Protestant Germany, although the laity enjoyed the scriptures, they continued superstitious, fierce, and cruel, until human science dawned on their minds, and co-operated with the Bible in developing the spirit of Christianity. As history and experience, therefore, concur in proving that instruction in God's works is necessary, in addition to revelation, to enable Christianity to produce its full practical effect, divines would be better employed in patiently inquiring into the truth of this proposition, and, if they found it true, in teaching natural science to the people, or encouraging others to do so, than in shutting their eyes against the palpable light of God, and denouncing those who do teach it as infatuated despisers, if not enemies, of religion. The human constitution, when studied in relation to its own ob-

jects, and to external nature, manifestly proclaims activity and temperance,— moral, religious, and intellectual cultivation,— affection towards kindred,— with love of our country, of mankind, and of God,— as duties directly prescribed to us by the Deity; and above all, it shews that these commandments are actually enforced by him by means of rewards given for obedience, and punishments inflicted for disobedience, in the world which we now inhabit. Is it then to treat the Gospel as an old wives' fable to teach the people knowledge such as this? And is it a "wretched infatuation" on the part of scientific teachers thus to prepare the mind by a most pure, invigorating, and elevating cultivation, to receive, profit by, and practice the precepts of that very Gospel which they are accused of despising? It is true that, in lectures upon science, Christianity is not taught in addition to the knowledge that fits the mind for its reception. But why is this the case? Simply because to do so is the peculiar and dignified province of divines themselves. It is the duty of the clergy to teach revealed religion, and this duty they actually perform: they have neglected, however, to teach the religion of nature; and when others attempt to supply the omission, it is surely most unreasonable in them to sound the trumpet of alarm, and denounce their fellow-laborers, not merely for performing what they themselves have neglected, but for refraining from invading that province over which, by the sanction of law and the general voice of society, they

themselves are appointed the chief rulers. "Would you reproach the ploughman," said the lecturer, "who in spring tilled, manured, and sowed your field, because he had not, in spring, and with his plough for a sickle, reaped the crops also? Equally unreasonable is this most unfounded charge against us. We are the humble husbandmen tilling, manuring, and sowing the seeds of knowledge in the public mind, and to the clergy is allotted the more honorable charge of tending the ear in its growth, and reaping the golden harvest. It is certain that we journey through this life in our way to a future state; and that the cultivation of our mortal nature really bears the same relation to our preparation for eternity, that tillage and sowing in spring bear to the reaping of the fruits of harvest. It is clear, then, that if we are cultivating, enlightening, and improving the mental powers of our audiences for this world, we are fitting them for the next; and that divines should dovetail their own instructions with ours, in so far as we disseminate truth, and should carry forward the pupils to whom we have taught the rudiments of knowledge, to the full perfection of rational and Christian men. But here the real cause of their hostility presents itself. They really do not yet know how to do so. Phrenology, which unfolds the functions, uses, and relations of the human faculties, and which, for the first time since man was created, enables him to discover his own position in the world which he inhabits, is a science, as it were, only of yesterday. It is

a recent discovery; and divines, in general, know it not. Physiology, as a science of practical utility, is as young as Phrenology; because it could not advance to perfection while the uses of the brain, and its influence, as the organ of the mind, over the whole of the animal economy, were unknown. Divines, therefore, do not yet know its relations to their own doctrines. Geology, which teaches the past history of the physical globe, is also but of yesterday; while chemistry, and other physical sciences, are all of recent introduction to the intellects of the people. The idea of employing these sciences, at all, to the moral and intellectual improvement of the people at large, is new, and the notion of rendering that improvement subservient to Christianity is newer still; and our clergy, in general, are yet strangers to both ideas. They are proceeding on a system of their own, that was instituted when all education for the common people consisted in reading and writing, and for the higher ranks in Greek and Roman literature; and they feel uneasy at discovering a vast stream of knowledge rolling along the public mind which has not emanated from themselves, and with which their system is not yet connected. This is their misfortune; and we should bear their vituperations with equanimity as the result of imperfect knowledge, in the perfect confidence, that whenever they discover that they cannot arrest our course by fulminating against us, they will profit by our labors and join our ranks, and that hereafter shall they and we be found

laboring together for the public good. They and we are all engaged in one design. Theirs is the most exalted, most dignified, and most enviable vocation allotted to man; and I feel assured that, in a few years, they will find their strength, usefulness, and pleasure, unspeakably augmented by the very measures which we are now pursuing, and which they, not knowing what they do, are vilifying and obstructing.

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