

GENUS I. Propensities.

These embrace those mental functions which pertain to man as an animal, or to his physical relations. They stimulate the other faculties: impart efficiency, impetus, and physical force to the whole character; originate the various animal impulses, instincts, desires, passions and propensities to act; and are located in the inferior posterior, or back and lower, portion of the head, causing, when large or very large great breadth and fulness between, behind and over the ears, when small, this portion of the head is thin and narrow, as in the head of Franklin. Nearly all the brain of animals is developed in this region, and their characters are made up, chiefly of the functions pertaining to the corresponding faculties.

SPECIES 1. Domestic Propensities.

They are

- 1. Amativeness,
2. Philoprogenitiveness,
3. Adhesiveness,
4. Inhabitiveness,

Abbreviated amat. philopro. adhes. inhab.

These constitute man a gregarious animal, lay the foundation for his civil institutions, make him a social and domestic being, create his family attachments and relations; have a direct reference to the marriage state, and originate most of its duties, its relations and its pleasures. When large, or very large, they cause an elongation and fulness in the middle and lower portion of the back of the head; but when they are small, this part of the head presents a depressed and flattened appearance.

5. Concentrativeness,

concent.

This is sui generis, or, unique in character; and, therefore, referable to no specified class of faculties, but acts as a kind of regulator or modifier of all the other faculties.

SPECIES 2. Selfish Propensities.

The selfish propensities are,

- 6. Combatiiveness,
7. Destructiveness,
8. The entire-

Abbreviated combat. destruct. acqui.

Individual possessing their interests, wants and happiness. They are located upon the sides of the head, around the ears, and, when large or very large, give it a thick and rounded appearance, and make the sides of the head spherical, but when moderate or small, the head is thinner and more flattened in this region.

These propensities receive their direction and their modification mainly from the relative influence of the sentiments and intellect.

(To be Continued)

[We shall give the second Genus in our next, which constitutes the Moral, Human, and Religious Sentiments of man.]

PHRENOLOGY.

Points out those connexions and relations which exist between the conditions and developments of the brain, and the manifestations of the mind, discovering each from an observation of the other. Its one distinctive characteristic feature is, that each class of mental functions is manifested by means of a given portion of the brain, called an organ, the size of which is the measure of the power of function. Thus the benevolent feeling is manifested and indicated by means of brain in the frontal part of the top of the head, and in proportion to the development of brain here, will be one's spontaneous flow of kind, obliging feeling, and so of every other quality of mind.

Its classification of the mental faculties also furnishes a complete system of intellectual and moral philosophy, by resolving all the operations of the human mind, whether simple or complex, into their primary elements or faculties.

These phrenological relations either do, or do not, exist, and therefore, that phrenology is fundamentally true or else untrue, is a

self-evident proposition; and by applying to it, as we proceed, the following philosophical axioms, which are the proper tests and touchstones of the truth of any and every science, the truth of phrenology, or its want of it, can be speedily and certainly ascertained.

Axiom 1. If phrenology is fundamentally true, it forms an important part of this great system of things called the universe, developing those laws and unfolding those principles, physical, intellectual, and moral, in accordance with which "God created man," and also the whole range of animated beings. Consequently, as every portion of the universe originated in the same Divine Mind, and as each part of it is adapted to every other part, phrenology, if true, is adapted to, and must therefore perfectly harmonize with every other fact and principle in nature with which it is capable of being compared.

But if it be erroneous, then, since God is the author of nature, and man of phrenology, the two will clash with each other, because man could never devise a system of facts and principles capable of dovetailing the laws and operations of nature. Truth will always harmonize with truth, but with truth only. Error cannot tally with truth, nor with error. Hence, by comparing phrenology with the known principles and operations of nature, its truth or erroneousness can be ascertained from its harmonizing with them, or being in opposition to them.

2. If true, its origin is Divine, and like every other portion of the Creator's works, its own inherent beauty, simplicity, perfection, and naivete, will stamp it with the Divine impress; but if not true, it is human in its origin, and therefore necessarily a bundle of imperfections and absurdities throughout.

3. If true, it develops the constitutional principles, and analyzes all the phenomena of the human mind, beautifully unravelling the whole web of thought and feeling, and fully explaining the vast and entire range of the mental manifestations, besides unfolding laws of physiology; but if untrue, its fallacy can easily be detected by its inability to accomplish these ends. To illustrate, the rise of unattainable objects is a peculiar property or fault of

employing a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart and other writers of that school.

Among the thousands of prominent men in ranks and stations of life, who are not only believers in the fundamental principles of Phrenology, but who have approved, preached and practiced it in their daily avocations, we may name the following—

- Dr. John W. Francis, Hon. Wm. B. Sward,
Dr. C. A. Lee, Hon. Horace Greeley,
Dr. J. V. C. Smith, Hon. Horace Mann,
Dr. McChuteck, Wm. C. Bryant,
Dr. John Bell, Anna Dean,
Prof. C. Caldwell, Rev. Orville Dewey,
Prof. S. G. Morton, Rev. John Pierpont,
Prof. S. G. Howe, Rev. H. W. Beecher,
Prof. George Bush, Hon. S. S. Randall,
Judge E. F. Harbat, Hon. T. J. Rusk,

Phrenology shows how the bodily conditions influence mind and morals—a most essential range of truth. Horace Mann remarks: "I look upon Phrenology as the guide to philosophy, and the hand-maid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

It likewise develops nature's original type of complete humanity, the Creator's best ideal of perfect men and women, namely, those in whom all the human functions are vigorous, well proportioned, and rightly exercised.

And this perfect type, shows individuals and communities wherein they depart from it, and thereby discloses both the real origin of human sins and sufferings, as well as the means of obviating them by returning to this type.

Phrenology teaches the true system of Education. To educate any thing, we must first know its nature. By analyzing all the mental faculties, the science of Phrenology shows how to develop and how to discipline each separately, and all collectively, into as perfect beings as our hereditary faults will allow. Indeed, moderate educational improvements, and most of its departments are Phrenologists.

Phrenology teaches parents for what occupation in life their children are adapted, and in which they should be engaged, and how to secure their happiness and success in the world.

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UTILITY OF PHRENOLOGY.

Phrenology is the most useful of all modern discoveries; for while others enhance creature comforts mainly, this Science teaches life and its laws, and unfolds human nature in all its aspects.

Its fundamental doctrine is, that each mental faculty is exercised by means of a portion of the brain called its organ, the size and quality of which are proportionate to its power.

Its proof is Universal Nature. All animals, as compared with all others, and all human beings, as contrasted with all others, and with all animals, furnish living demonstration that it is interwoven through all nature. Professor Stillman bears the following testimony:

"Phrenology undertakes to accomplish for man what philosophy performs for the external world; it claims to disclose the real state of things, and to present Nature unveiled and in her true features."

A good Phrenologist will prove it to your own consciousness, by delineating your character, talents and peculiarities far more accurately than your own mother can do.

It embodies the only true Science or Mind and philosophy of human nature ever divulged. It analyzes all the human elements and functions, thereby showing of what materials we are composed, and how to develop them. On this point hear Bishop Whatley, the greatest logician of his time, who says:—

"Even if all connexion between the brain and mind were a perfect chimera, the treatises of Phrenologists would be a great value from their

ator, observes:— "When a man properly understands himself mentally and physically, his road to happiness is smooth, and society has a strong guarantee for his good conduct and usefulness."

It also teaches parents the exact characteristics of children; and thereby how to manage them properly; to what motive or faculties to appeal, and what to avoid, what desires to restrain and what to call into action, &c.

Most of all, Phrenology teaches us our own selves; our faults and how to obviate them; our excellencies, and how to make the most of them; our proclivities to virtue and vice, and how to nurture the former and avoid provocation to the latter.

Properly applied by a judicious Examination, it becomes a Practical Guide to Self Culture, telling us specifically what faculties to cultivate and what to restrain, and how to model ourselves into as superior beings as natural capabilities will allow.

Nor can money be expended to greater practical advantage than in obtaining this scientific and therefore reliable knowledge of ourselves and our fellow men.

PHRENOLOGY AND ITS OPPOSERS.

At the present time, the evidence of the truth of Phrenology are so abundant and broad-based, and so powerfully appealed to the common sense of every community, that wholesale unbelief on this subject are exceedingly rare. But as objectors have always existed, and probably always will, to all subjects, however reasonable, truthful, and important, it cannot be reasonably expected that Phrenology should be an exception, especially, considering the comprehensiveness of its claims and its general diffusion. The objections urged are various, and are the result of