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Phrenology.

By Dr. D. H. Campbell.

For The Advance.

In the endeavor to produce a series of articles on Phrenology that may interest your readers, I deem it expedient to begin not with a tedious dissertation on the principles of the scince, but rather with the illustration of a few important phrenological facts; believing that in this way the attention may be drawn the more readily to this interesting subject.

Let us commence with the innate principle of Veneration, reverence for things sacred, devotion, respect. The organ of this feeling is situated exactly in the middle of the coronal region—the top head—under the great fontanelle. The suture or seam in the skull running accross directly forward of this organ forms, sometimes, a somewhat prominent swelling or ridge which, cause the organ to appear more sunken and smaller than it really is.

The organ of Veneration, then, lies in the middle points of the top head, as it were, the crown of all the organs. It is regarded as the noblest of all the organs of mind. In its normal condition, when predominantly developed, the cry, "*Worship God,*" is its natural language. Its function is difficult to describe. Dr. Gall named it the organ of Theosophie (wisdom or knowledge concerning God) and in a sense he was right. But Dr. Swurzheim, who studied the subject with analytical penetration, denied that a man by his natural wisdom could know the God he should adore, and maintained that this faculty is only a blind feeling. He named it accordingly Veneration.

In this Spurzheim also was right. The unenlightened savage feels the blind impulse to worship, but his unenlightened veneration does not give him the knowledge of the true God. Dr. Gall's view is true as it applied to the Disciples of Christ, who having their minds enlightened by the will of God revealed, and having this sentiment inspired by the influences of the Holy Spirit, seek after a higher sanctification. Dr. Spurzheim's view, however, is the correct one in the purely scientific sense, and is confirmed by the history of mankind. The glorious sculpture of the ancient Greeks, the greater monuments of the yet more ancient Egyptians, the rough image of wood or stone before which the benighted denizen of the African wastes, as well as the wordly-wise Asiatic; humbly bends the knee, all prove that whether in the temple pinnacled to heaven or under the shade of the giant oak, the human heart —whether under white, black, yellow, or red skin beating—in prostrate attitude worships the Eternal. And this is not the mere operation of man's intelligence; instead, he is impelled thereto by in indwelling, innate, active pinciple or feeling which, in Phrenology language, we call Veneration.

Let me endeavor to lead the reader deeper into the sacred temple of the human mind. Mysterious and deep are the workings of this feeling. Something man must worship. If he finds not the pinions to enable him to soar to the subline height where Israel's one God dwells on his throne, then he bows to the image formed by man's hand, and dreams himself into the delusion. that behind the Master work of art there rests an incomprehensible, eternal something in the worship of which his troubled mind may find comfort and peace. It is the exercise of this impulse misdirected through lack of the guidance of an enlightened intellect that leads to idolitry. It is Veneration which leads some men to do homage to a Shakespeare, a Schiller, a Bruce, or a Washington, while others, under the promptings of the same innate feeling, adore the Son of God, and choose Him for their example. "Man must believe, hope, love," it has been said, and we may justly add, man must worship. The truth that a God is, is herein indelibly and irrefutably written on the tablets of the brain even of him who of the true God knows nothing whatever. But, like the mysterious handwriting on Belshazzar's wall, it brings the inevitable judgement on the head of the proud who will neither understand nor follow the counsel of the humble-minded who in spirit and in truth worship Jehovah.

The antagonist of Divine Truth, in his senseless attacks at the Christian's belief, affords the latter an opportunity to view the desecration of the temple of the unbeliever's mind. This temple bears the unmistakeable marks of the Divine Architect. There are the courts, the sanctuary, and the holy of holies. It is the temple of God. But in the courts, the clamor of the traders, the bleating and lowing of the sheep and oxen, the jingling and din of the money changers; the sanctuary fumes with the frankincense of scientific theories, and in the holy of holies stands the "abomination of desolation," the spirit that ever denies. And ever as we leave the "beautiful gate" we hear ringing through the mysterious spaces the undying words: "My house shall be be called a house of prayer but ye have made it a den of thieves." This state of mind is the result when the selfish propensities predominate, call the perceptive faculties into their service, enslave the reason, and dethrone the moral sentiments. This is the "carnal mind," or, more literally translated, the *animal mind*, which is "enmity against God." The man lives only in the animal part of his nature, in the gratification of his passions, the organs of which are placed in the inferior regions of his brain. The proper manifestation of the moral and religious principles is thwarted—the man is at war within himself, the passions are incessantly wrangling and contending against each other for the mastery; the harmony of the mind is destroyed, confusion and even fear hold sway. The temple is desecrated, the divine Spirit dwells not therein, and that man knows nothing of the tranquil peace that comes of the true and normal exercise of Veneration.

When this organ is strongly developed and normal, an overwhelming sense of awe and reverence for God is experienced his word is regarded as especially sacred, and the subject of this sentiment delight in prayer, finds pleasure in religious exercises and strives under all circumstances to be truly serious and pious. Prayer books he does not despise, but he is impelled to speak freely from his heart in his own words to God. In all trials and distressed situations his first thought is in humble prayer to ask for Divine assistance; and his religious sentiment, this central moral power so rules all the other faculties that the mind is mysteriously strengthened in a strong and peaceful humility which only those truly humble and devout can ever know.

Another effect, or mode of manifestation, of this sentiment is reverence for age. The command to "rise up before the aged and uncover the head" imposes no hard task where Veneration is well developed. It is the conservative principle which leads the respect for long-established customs, ceremonies, forms, and institutions, and combined with Acquisitiveness, places a high value on an heirloom or an ancient coin. Men who are easily won over to new ideas have, as a rule, a weak developement of this organ. Dr. Scheve, the great German Phrenologist, is right when he maintains that it causes revenge for kings, and authority to be regarded as sacred. But he goes so far as to add,—"Republics for this reason prosper but seldom and only under peculiarly favorable circumstances, because this organ makes men by nature monarchists. Let us see how this is.

Something man must reverence, we have said. Veneration, when normal, however, has to do above all with reverence for the Creator. The fact is that the old Puritans, the children of born monarchists, as strongly manifested this feeling as we ever find it beyond the sea,

Continued on last Page.

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