

**CONSIDERATIONS ON
PHRENOLOGY, IN CONNEXION
WITH
AN INTELLECTUAL, MORAL,
AND RELIGIOUS EDUCATION**

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Considerations on Phrenology, in Connexion with an Intellectual, Moral, and Religious Education by J. S. Hodgson

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BY

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P R E F A C E.

THE following pages were written, in consequence of the extraordinary statements, and still more extraordinary demands, which have been recently made by some of the writers on phrenology.

One of these gentlemen frankly avows, that the system of phrenology is opposed to the doctrines derived from the Bible, according to the present mode of interpreting it; while another requires, that the government of a people professedly Christian, should, at the national expense, institute schools for educating children in its principles. At a time of life when the reflecting powers are weak, and the mind wholly unable to analyse its own intellectual states or emotions, children are to be taught the doctrines of phrenology, as truths, about which there can be no doubt or hesitation whatever. The system is not even allowed to be compared with others, but is to be positively inculcated, as giving the same sort of information about the mind, as an enumeration of its qualities does of matter.

The phrenologists, therefore, demand of the Legislature of England, to establish throughout the country, schools, in which children are to be educated in doctrines contrary to the received mode of interpreting the Bible. This the State is to do, while, at the same time, an order of men exists in it, whose accredited duty it is, to teach the doctrines of Revelation according to the meaning which is attached to them by the immensely greatest number of professing Christians. The request certainly goes too far, or not far enough. If the phrenologists be right, it does not go far enough; for, in that case, the present Church Establishment ought to be destroyed, and its revenues appropriated to the propagation of the newly discovered science. If, again, the system of human nature, which the phrenologists teach, be not true, the request goes too far; for, in that case, the youth of the country would be educated in a set of opinions, which, in their maturer years, they would have to unlearn. The Legislature would manifestly stultify itself, if with one hand it supported and encouraged a body of men, whose office it is to teach what is at present believed to be the Christian religion; and with the other hand appropriated funds for the education of youth in a system which is to supersede it.

Yet, this is the line of action which phrenologists recommend, and they represent all who do not agree with

them in entirely approving it, as influenced by prejudice, or actuated by selfishness. In an especial manner have they emptied the vials of their wrath on those of the clergy of the Established Church who have declared themselves opposed to this scheme of instruction. They have, without hesitation, charged them with selfishness, bigotry, and intolerance, and have described them as altogether opposed to the education of the people.

We have ventured, in the following little work, to examine the foundations on which the system of phrenology rests; and to investigate its claims to pronounce, with authority, on subjects of mental philosophy and religion. We have conducted both these inquiries with a particular reference to the question of education; and have presumed, in conclusion, to detail our own views concerning it.

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