

**PHYSIOLOGICAL OBSERVATIONS ON MENTAL
SUSCEPTIBILITY; THE INFLUENCE OF
EDUCATION ON THE VARIETIES OF THE
HUMAN RACE AND THE BRUTE CREATION,
INTERSPERSED WITH
ILLUSTRATIVE ANECDOTES AND
PHRENOLOGICAL EXEMPLIFICATIONS**

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Physiological Observations on Mental Susceptibility; The Influence of Education on the Varieties of the Human Race and the Brute Creation, Interspersed with Illustrative Anecdotes and Phrenological Exemplifications by T. B. Johnson

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T. B. JOHNSON

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VARIETIES OF THE HUMAN RACE

AND
The Brute Creation;

*Interspersed with Illustrative Anecdotes and Phrenological
Exemplifications.*

TO WHICH IS ADDED, AN

ESSAY

ON

HEREDITARY INSTINCT, SYMPATHY, AND
FASCINATION.

BY T. B. JOHNSON.

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INTRODUCTION.

It has always required a degree of courage bordering on temerity to impugn established opinions, though the erroneousness and even absurdity of such opinions have become glaringly manifest; because it has generally happened that the interest of a selfish portion of the community is placed directly in the way of investigation. When, in a very remote age, a few enlightened Hindoos appeared desirous to inculcate the sublime maxims

of genuine philosophy, when they testified an inclination to direct the human mind to the legitimate cultivation of the arts and sciences, they drew upon themselves the intolerant jealousy of the Pagan priesthood, by whom they were unrelentingly persecuted; and thus the taper of truth, which for some time shed a flickering light amidst the surrounding darkness of these swarthy regions, was smothered beneath the monstrous system of the Juggernaut, self immolation, and the infernal suttee. Similar observations are applicable to Egypt, where genuine philosophy, driven from the part of Asia mentioned above, re-appeared some time afterward. The sages of Greece hailed the legitimate doctrine with delight; they were anxious to inculcate it, but soon became

aware of the necessity of extreme caution in their laudable pursuits, as they, like their predecessors in scientific research, were beset by a jealous and persecuting priesthood, who eagerly took the alarm, lest the people should emerge from a state of ignorance suited to their sinister purposes. Hence originated the Mysteries of Eleusis, wherein the doctrine of nature was discussed by the few enlightened Mystics, while the lesser mysteries enumerated many thousand disciples. Yet this beautiful edifice for laudable disquisition, crumbled to ruins beneath the desolating progress of intolerance and fanaticism.

In all ages of the world, the great bulk of mankind have been either too indolent or too timid to think for themselves—have been

content to receive the dogmas of more daring (if not designing) spirits, rather than take the trouble of investigation.

When Galileo declared the sun to be a fixed body, he was summoned before the Inquisition, and with the threat of fire and faggot ordered to abjure as a "damnable heresy" that which the immortal Newton confirmed, and which has subsequently been acknowledged by all philosophers.

And did not Martin Luther incur the danger of an ignominious death, when he accused the Pope with the abuse of indulgences? In the year 1517, this celebrated Reformer promulgated his doctrines in Germany, and immediately drew upon himself

the persecuting jealousy of the ignorant priesthood of that period, as well as the unqualified disapprobation of the Emperor Charles V. ; and although he was protected by Frederick, the enlightened Elector of Saxony, he could scarcely have escaped the contemplated vengeance, had not the state of the times been favourable for the furtherance of his views. Charles, though the most powerful monarch of his time, was frequently embroiled in war, and also in disagreements with his subjects. A similar observation may be applied to his formidable contemporary, Francis I., and also to the Pope ; while Henry VIII. emancipated himself from the thralldom of the latter, and consequently became his enemy ; so that a fortuitous concourse of circumstances fa-

voured the establishment of that Reformation of which Luther laid the foundation.

The minds of men are as various as their persons, and are thus constituted for the wisest purposes; for, how can doubts be dissipated and truth ascertained but by unshackled investigation? Thought is involuntary; a man may dissemble, but he cannot avoid, his thoughts: can anything, then, be more preposterous than the attempt to force all men to entertain the same opinion? Charles V., who had caused rivers of blood to flow, not for the most amiable purposes, when old age crept upon him, resigned the crown of Spain in favour of his son, Philip, and amongst the amusements of his latter days was mechanism. "He was particu-