

**LECTURES ON MENTAL SCIENCE,
ACCORDING TO THE PHILOSOPHY OF
PHRENOLOGY. DELIVERED BEFORE THE
ANTHROPOLOGICAL SOCIETY OF THE
WESTERN LIBERAL INSTITUTE OF
MATERIA, OHIO, IN THE AUTUMN OF 1851**

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Lectures on Mental Science, According to the Philosophy of Phrenology. Delivered before the Anthropological Society of the Western Liberal Institute of Materia, Ohio, in the Autumn of 1851 by G. S. Weaver

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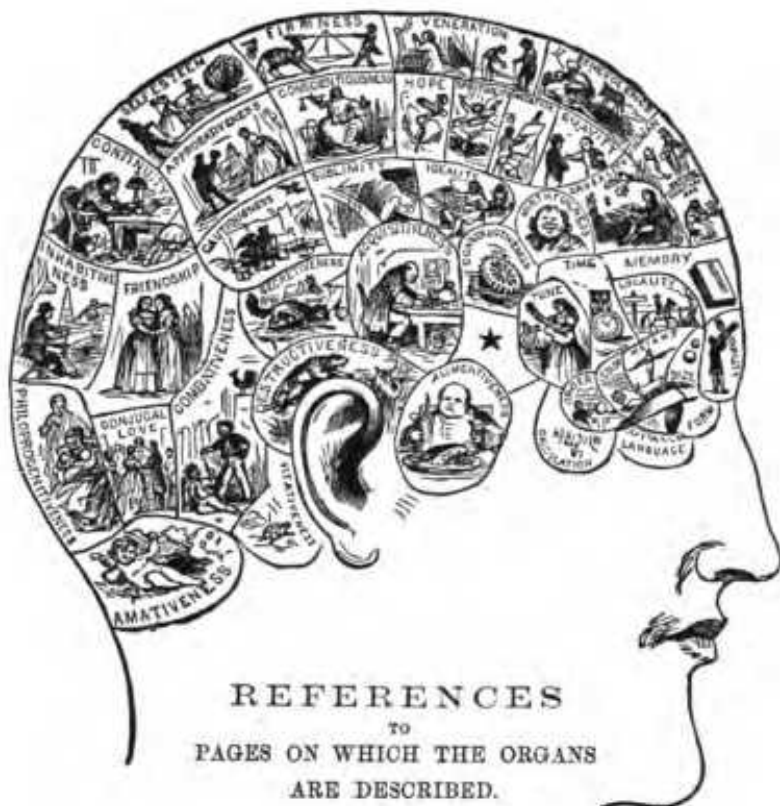
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G. S. WEAVER

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MATERIA, OHIO, IN THE AUTUMN OF 1851**



REFERENCES
TO
PAGES ON WHICH THE ORGANS
ARE DESCRIBED.

PAGE		PAGE		PAGE	
57	Amativeness ...	101	Allmentiveness ...	124	Locality ...
60	Conjugal Love ...	101	Acquisitiveness ...	126	Eventuality
62	Philoprogenitiveness ...	105	Constructiveness ...	(Memory) 126	
68	Friendship (Adhesiveness) ...	107	Time ...	127	Causality ...
74	Inhabitiveness ...	107	Tune ...	129	Comparison ...
77	Continuity (Concentrativeness) ...	110	Ideality ...	129	Mirthfulness ...
81	Approbativeness ...	113	Sublimity ...	130	Language ...
85	Self-Esteem ...	115	Imitation ...	134	Benevolence ...
88	Cautiousness ...	117	Individuality ...	139	Veneration ...
91	Vitiveness ...	118	Form ...	142	Spirituality ...
93	Combativeness ...	118	Size ...	144	Hope ...
96	Destructiveness ...	119	Weight ...	145	Conscientiousness
100	Secretiveness ...	119	Colour ...	145	Firmness ...
		121	Order ...	148	Human Nature ...
		123	Calculation ...	149	Suavity ...

LECTURES
ON
MENTAL SCIENCE,

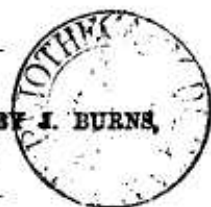
ACCORDING TO THE

Philosophy of Phrenology.

DELIVERED BEFORE THE ANTHROPOLOGICAL SOCIETY OF THE
WESTERN LIBERAL INSTITUTE OF MARIETTA, OHIO,
IN THE AUTUMN OF 1851,

BY THE REV. G. S. WEAVER.

NEW EDITION,
WITH SUPPLEMENTARY CHAPTER BY J. BURNS,
LECTURER ON ANTHROPOLOGY.



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P R E F A C E.

THIS unpretending little work stands alone in the literature of the subject. It has been found that the more professionally-written works on Phrenology, overladen with technical detail, however valuable to the practical student, are dry and uninteresting to the general reader. This latter class is in all subjects by far the largest, and to them this volume is particularly dedicated. Not that the scientific matter presented is not as reliable as if it were clothed in language of a more professional character; for, while the pages bristle with anecdotes and popular allusions, and the style is rythmical as a poem, and entertaining as a tale, the view given of Phrenology is as correct and instructive, as far as space will permit, as that afforded by any other author. This is just the kind of book to induce that pleasing acquaintance with the science in its most applicable form, which, while it may lead to profound study of the subject, is eminently corrective to the reader in the most important issues of life. A high and holy religion, a pure spiritual philosophy, a liberal science, and elevating views of life in all its relations, are herein set forth.

The lectures were originally delivered in response to a request of the Anthropological Society of the Western Liberal Institute, Marietta, Ohio, in the autumn of 1851. The Society considered them "a valuable acquisition to Phrenological Literature," and "earnestly asked for the privilege of copying them for publication." In his reply, the author wrote:—

"These lectures have been thrown together at odd moments snatched from a multiplicity of arduous labours, and written at the electrical speed

of the day. When essays are thrown into the printing-press at lightning velocity, who will be security for the reader while perusing them? Besides, what guard will there be against critics? Critics, you will reply, are harmless creatures; like barking dogs, they seldom do injury. True enough. And then, who writes for critics? Not the honest man, for he writes for *truth*. Not the good man, for he writes for the *good* of his readers. Not the brave man, for he writes in fearless determination of purpose. These lectures were written for the intellectual, moral, and social benefit of your society. If they have proved effectual to this end with you, they may with others. They have aimed at good. Their mark has been high. Their spirit is for progress. Their philosophy is the precept of the human soul's wisdom. Their morality is obedience to all divine law, written or unwritten. Their religion is the spirit-utterings of devout and faithful love. They aim at and contemplate humanity's good—the union of the human with the divine. The desire of your benefit, which alone prompted me to deliver them, now prompts me to comply with your request. Take them—transcribe them carefully—tell your printer and publisher to guard well against errors, and ask the world to read them in charity."

Having been valuable to many readers in the United States, the present edition is offered with the hope that these lectures may be of equal service to the young and inquiring mind of this country.

J. B.

15, SOUTHAMPTON ROW,
LONDON, 1876.

CONTENTS.

	PAGE
LECTURE I: PRELIMINARY REVIEW OF THE SUBJECT—The Specific Offices of the Organs of the Body—The Relations of Mind to Organism	1
LECTURE II: THE ORGANS OF THE BRAIN—Brain and Skull—Natural Language of Organs—Harmony of Mind	16
LECTURE III: ON TEMPERAMENT	33
LECTURE IV: ARRANGEMENT AND GROUPING OF THE ORGANS—Affectionate Group—Amativeness	47
LECTURE V: PARENTAL LOVE—Adhesiveness—Inhabitiveness... ..	63
LECTURE VI: CONCENTRATIVENESS—Selfish Sentiments—Approbativeness—Self-Esteem—Cautiousness	77
LECTURE VII: SELFISH PROPENSITIES—Vitativeness—Combativeness—Destructiveness—Secretiveness—Alimentiveness—Acquisitiveness	91
LECTURE VIII: PERSPECTIVE GROUP—Constructiveness—Time—Ideality—Sublimity—Imitation	104
LECTURE IX: INTELLECTUAL FACULTIES—Individuality—Form—Size—Weight—Colour—Order—Calculation—Locality—Eventuality—Causality—Comparison—Mirthfulness—Language	116
LECTURE X: MORAL SENTIMENTS—Benevolence—Veneration—Spirituality—Hope—Firmness	133
SUPPLEMENTARY CHAPTER—Human Nature—Suavitiveness	143

ANALYSIS OF THE HUMAN ORGANISM.

BY J. BURNS.

CLASSES OF ORGANS.	TEMPERAMENTS.	PAGE
PHYSICAL TEMPERAMENTS.	VITAL APPARATUS.	1. Nutritive or Digestive 1 ... 43
		2. Arterial or Active ... 2 ... 44
		3. <i>Venous or Receptive</i> 3 ... 37
		4. Pulmonary ... 4 ... 44
		5. Excretory ... 5 ... 44
		6. <i>Glandular or Lymphatic</i> 6 ... 43
		7. <i>Cellular or Adipose</i> 7 ... 43
PHYSICO- MENTAL TEMPERAMENTS.	MECHANICAL APPARATUS.	1. Osseous or Bony ... 8 ... 42
		2. Tendinous or Sinewy 9 ... 42
		3. Muscular or Fleahy 10 ... 7
PHYSICO- MENTAL TEMPERAMENTS.	NERVOUS APPARATUS. (p. 7).	1. <i>Generative</i> ... 11 ... 57
		2. Motive ... 12 ... 13
		3. <i>Sensitive</i> ... 13 ... 8
MENTAL TEMPERAMENTS.	CEREBRAL APPARATUS. (pp. 9, 19—32, 45, & 49—55.)	1. Propelling ... 14 ... 91
		2. <i>Restraining</i> ... 15 ... 88
		3. <i>Domestic</i> ... 16 ... 63
		4. Social ... 17 ... 68
		5. Ipsial ... 18 ... 80
		6. Perceptive ... 19 ... 117
		7. <i>Recollective</i> ... 20 ... 126
		8. Expressive ... 21 ... 130
		9. Constructive ... 22 ... 105
		10. <i>Æsthetic</i> ... 23 ... 107
		11. Conceptive ... 24 ... 127
		12. <i>Intuitional</i> ... 25 ... 113
		13. <i>Moral</i> ... 26 ... 132
		14. <i>Spiritual</i> ... 27 ... 139
		15. Centripetal ... 28 ... 146
		16. <i>Centrifugal</i> ... 29 ... 135
		17. Suggestive ... 30 ... 151
		18. <i>Critical</i> ... 31 ... 149

[This Diagram is Copyright.]

NOTE.—The Temperaments printed in italics are those which constitute the negative or sensitive elements of character. The others are the positive or active. The former are spiritual and interior, the latter materialistic and demonstrative in manifestation. The groupings or temperaments may be somewhat explained by referring to the pages of this work indicated by the right hand column of figures, where the individual organs are approximately described. A general view of this system of classification is given in a lecture published in *The Medium*, No. 318, price one penny, and also in subsequent numbers of the same journal.