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THE SHIP OF DEATH.

We believe it is a German poet who, walking "silent and thoughtful by the solemn shore of the vast ocean we must sail so soon," thus speaks of "The Ship of Death."—*Harper's Mag.*

By the shore of time now lying,
On the inky flood beneath,
Patiently thou SOUL undying,
Waits for thee the Ship of Death!
He who on that vessel starteth,
Sailing from the sons of men,
To the friends from whom he parteth,
Never more return again!
From her mast no flag is flying,
To denote from whence she came:
She is known unto the dying—
AZAZEL is her captain's name.
Not a word was ever spoken,
On that dark unfathom'd sea;
Silence there is so unbroken,
She herself seems not to be.
Silent thus, in darkness lonely,
Doth the SOUL put forth alone,
While the wings of angels only
Waft her to a LAND UNKNOWN."

PHRENOLOGICAL.

BY J. EPPS, M. D., LONDON.

We have just read a second edition of this work; it is written by an old friend of ours, a Physician who devotes a great deal of his time in lecturing upon the Scriptures, and as we think it calculated to do much good we shall lay some remarks before our readers.

The design of the work is to show the harmony of Phrenology with Revelation; and it discusses, in three essays, three very important topics connected with religion, in a phrenological, and in a scriptural manner; evincing that, on these subjects, truth speaking phrenologically, and truth speaking scripturally, are in perfect accordance with each other.

The subjects of these essays are, I. Morality. II. The best means of obtaining happiness. III. Veneration. We shall make a pretty extended analysis of the first of these, in the present article; and must, however unwillingly, present a mere outline of the other two.

Man being the only moral inhabitant of our planet, and moreover, being, therefore, the one of highest dignity, the science of human nature must rank first in importance of all sciences. Professorships of intellectual philosophy have existed, for ages, in the universities of the old world; and are as ancient as the institutions of learning themselves, in the new; and yet, how little has been really learned of the true science of human nature, may be inferred from the discordant and irreconcilable systems of intellectual and moral science, which these masters of the schools have framed. Each has retired within himself,—adverted to his own consciousness,—recorded and classified his own mental and moral operations,—and supposed himself a fair sample of the race; and that, therefore, what was true of him, and his intellectual and moral powers and sentiments, was THE TRUTH respecting HUMAN NATURE.

Truth, on this subject, can never be arrived at by such means; and it is wonderful that, till lately, this was never perceived. The true science of human nature must be ascertained, as true science on any other subject,—inductively; and that period is an era in the history of man, in which the true science of his nature is discovered. On this subject, we are prepared to adopt the language of the author before us:

"Phrenology is such a science. It is a sun; human nature the world it illuminates;

which nature, wherever existing, and under what aspects seen, must feel the benign and quickening influence of its beams; by the reflection of which, every subject, having relation to man, will be better understood, and more perfectly known, than when examined by the sharp-sighted, but unenlightened vision of long experience, or by the acute, but misdirected glance of metaphysical speculation."

The design of the author is to examine the subject of morality; and his examination of his subject is thorough; that is, radical, philosophical, and satisfactory: but it is such as, yet, probably, to disappoint some who may take it up, attracted by its title; and supposing it to promise a discussion of merely the outward acts of morality; or of morals as distinguished from religion. The author, at the outset, admonishes his reader of this; and that he will find the greater part of the peculiar morality of the present day, to rest on principles as variable as the wind, and unstable as the ocean wave; and that "the only rock which stands firm amidst the tempests of life, is that presented in CHRISTIANITY."

In accordance with his design, to give to the nature of morality a thorough examination, our author introduces his essay by a few sentences, embracing the definitions of some terms of frequent occurrence; and a very brief statement of the relation of man to the material as well as to the moral world; and his consequent subjection to physical and organic laws.

But there are laws of a character more elevated than these; and laws, the observance of which is of a vastly greater importance; viz, those which regard the relation of each individual to his fellow-men. These are termed moral laws; and a knowledge of these, and an obedience to them, are as indispensable to happiness, as acquaintance with, and subjection to, the two former classes of laws are to our safety and health. The moral laws are embraced in the simple, but comprehensive precepts of the Saviour, "Thou shalt love thy neighbor as thy self." Our author uses the term MORALITY for obedience to this precept, in all its extent.

It is obvious, on a moment's reflection, that it is motive which gives to action its character; and, also, that the same action may originate in either two or more motives. Now, the motives to action in man, are the faculties of the mind, called into activity. These faculties are either animal feelings, or moral feelings. All that owes its existence to the former, if it be correct, is designated by the author, "outward morality;" while all to which the activity of the moral sentiments gives birth, he terms "inward morality." As this distinction is of great importance, an illustration is given, which we transcribe, that our readers may bear it in mind, as we proceed in our analysis of the essay:

"A dog passes a butcher's stand:—the animal is hungry; sees some meat; his acquisitiveness becomes active, and he seizes it. Such an action viewed relatively to man, a moral agent, is immoral. The animal is caught, and receives a severe punishment. The punishment excites the dog's cautiousness, and in passing the shop a second time, though equally hungry, he avoids touching what is not his own. Here the dog is outwardly moral; but, having no sense of the impropriety of stealing, or rather, of taking, the animal cannot be said to be inwardly moral. But let a man, who knows, and feels the influence of love to his neighbor, pass the butcher's stand; let this man be hungry, yet he does not steal; because his conscientiousness, and benevolence, and moral feelings tell him of the injustice of taking another's property. This is inward morality."

Having thus explained the phrases "outward" and "inward morality," the author proceeds to lay out his work in very much the

following manne. He proposes to illustrate the sources of OUTWARD and INWARD morality; to show the IMPERFECTION of that morality which arises from the activity of the animal feelings; to prove, that the moral feelings must be active, in order to inward morality; and not only so, but that the activity, even of these, which gives birth to inward morality, must be that which arises from AN ENLIGHTENED INTELLECT; that the motives to morality are powerful in proportion as the faculties which originate them are of the HIGHER ORDER, (that is, are moral feelings, as opposed to animal ones,) are numerous, and healthfully active; and, finally, that since CHRISTIANITY presents to the mind objects eminently calculated to excite, to the greatest healthful activity, the greatest number of faculties, and these of the highest order, that, irrespectively of its divine origin, and viewed merely as a NATURAL system, is the best, for inducing morality, ever presented to man.

In perusing Dr. Epps' illustrations of the sources of outward and inward morality, we have been confirmed in an opinion we have long entertained; viz, that a Christian philosopher, well acquainted with the true philosophy of human nature, can do more for the interests of true religion, with the externally moral and amiable, by his analysis of human actions, according to that philosophy, than he could ever do by a direct recommendation of Christianity to their acceptance. Christianity will always be repelled by those, who "trust in themselves that they are righteous;"—indeed, to such persons, it has no natural adaptation in its provisions; any more than it has any natural affinity, in its spirit. Its Author "came not to call the righteous, but sinners to repentance." Dr. Epps has done much towards stripping the self-righteous of their fancied excellences, by an examination of the sources of those acts on which they would be likely to pride themselves; and thus, by proving, we think, to most men's consciousness, that "all their righteousnesses are filthy rags," he has, indirectly, "prepared the way of the Lord." We should take pleasure in presenting to our readers this analysis in detail; but must content ourselves with a mere sketch, accompanied by one or two extracts from the essay.

Our author here shows, that outward morality may flow from the animal feeling, philoprogenitiveness, or love of offspring,—from adhesiveness, or the instinct of attachment,—from cautiousness,—from approbation, or the desire of estimation;—from self-esteem;—and from acquisitiveness, or the desire of gain: so that, often, men are preserved from those acts which would infringe morality, in the ordinary acceptation of that word, not because such acts are evil, or because the persons in question love goodness; but because their children might be injuriously affected, or their friends might suffer, or they themselves might suffer in their reputation, or self-complacency, or interest, if they indulged in the acts of transgression. As a specimen of the moral anatomy to which he subjects the actions of men, we subjoin the remarks of Dr. Epps, on love of approbation, as a source of outward morality:

"LOVE OF APPROBATION, another animal feeling, may claim an influence in civilized society, equal to that of cautiousness, in inducing outward morality. Too much of the morality of the present day, as to its motives, may be resolved into the questions, 'What will my friends say?' 'What will the world say?' The question is not, 'What will the moral feelings and Intellect say?' No: the good opinion of mankind is the potent influence,—the foundation of moral conduct. Thousands can claim no higher motive for action. Many would trick their neighbors, were it not for their deeds being made known. Many a bigot is restrained from committing

those differing from himself, in religious creed, to the stake, by respect for the opinions of mankind. Many a magistrate is preserved from abuses of the power committed to his trust, by fear of the public press. Indeed, to go higher, the patriotism of many of our legislators may be referred to this feeling; and, to go higher still, the liberality of many of our countrymen originates in the love of approbation. What, too, is the greater part of that false sympathy, called politeness, but the dictation of this faculty. Indeed, the forms under which its activity may be traced, are truly Protean, and many assume the pleasing visor of morality."

Having thus sketched the sources of outward morality as seen in the animal feelings, our author passes to the springs of that morality which is inward; and traces it to the "higher faculties." These do not merely restrain from acts which are immoral, but impel to conduct which is the opposite. They operate alone, or in combination; and the energy of the impulse which they give, will be in proportion to the number of faculties combined in originating it. Benevolence, alone, impels to kindness; but a higher morality springs from the union of benevolence and conscientiousness. A morality, higher still, results from the union with these, of veneration, approbation, and cautiousness; especially if there be super-added to these, that refining and elevating conception of an ever-present Witness of both the acts and feelings of the individual, which ideality and individuality will produce. In an illustration which the author here employs, he gives a religious aspect to the essay, which, we conceive, adds greatly to its value; but to which we forbear, at present, to advert.

The next position of our author is, "That the influence of the animal feelings in inducing outward morality is very imperfect; and totally inefficacious in circumstances exciting strongly to immoral conduct." Having before shown, that these feelings may restrain from certain immoral acts, he here shows, that the same feelings may impel to certain other such acts,—that philoprogenitiveness may prevent the actings of benevolence, or even of conscientiousness; and thus induce the compromise of both kindness and justice. Thus, a parent, under the misdirected impulse of this feeling, may amass property, as a portion for his children, which ought to have been distributed among his creditors, or employed for the promotion of objects of benevolent enterprise. Adhesiveness, also, may induce so exclusive a regard to its object, as that the general interests of mankind, or of a community, may be overlooked.

Thus, many a man is elevated to a station of honor and profit, because he is the friend of the patron, who cannot, or will not, discharge the duties of his office, so as to promote the general interest. Thus, BENEVOLENCE and JUSTICE are both disregarded, for the sake of personal attachment. In like manner, cautiousness, if not directed by the higher sentiments, may restrain a man from robbery, but yet may impel him to take advantage of LEGAL QUIBBLES, to withhold from his neighbor his right; or to watch, and take advantage of his necessities; and, in one word, to do any act of meanness or dishonesty, with only this limitation,—"Take care that you are not caught." "How many persons," says our author, "wish to go to heaven, not from a love of heaven, but from a fear of hell."

(To be concluded in our next.)

PIETY.—The word Piety occurs but once in the Bible. Although the thing is enjoined or understood on almost every page, the name is not mentioned. Inversely with us, the name is more frequent than the thing.