

phenomena upon the common sense. The moral nature of man was considered from the same points of view, theologians, even, being divided in opinion. The great Alexandrian school, that exerted a



Fig. 90. H. GRANT, Controller of New York.

A well-balanced Physiognomy and Phrenology; the massive chin shows strong vital power and eminent social tendencies, while the nose indicates refinement, precision, criticism, self-reliance, and his forehead, easy adaptation to his circumstances and surroundings. A large brain and harmonious temperament, a good moral development.

A most profound influence upon the religious thought of the world, declared allegiance to Aristotle for the most part.

In modern times many of the most eminent metaphysicians have enunciated views that man was not endowed with an innate, moral sense. For instance the theories of virtue advanced by Hume, Hobbes, Mandeville, Paley, and others rejected original, moral intuitions. On the other hand, Kant, Reid, Stewart, and Thomas Brown admit their existence. In the discussion of the nature of conscience, or the sense of duty and personal obligation, learned men have widely differed, although agreed as to its basis, in their analysis of its application. The eminent Cudworth, for instance, endeavors to show that the origin of our notions of right and wrong is

to be found in a particular faculty of the mind which distinguishes truth from falsehood. Dr. Adam Clark supposes virtue to consist in acting according to the fitness of things. Mr. Hobbes teaches that the laws which the civil magistrate enjoins are the ultimate standards of morality. A boy in a Sunday-school class was asked for a definition of the word "conscience." He replied in the language of the catechism, "It is an inward monitor," but, when asked what he meant by "an inward monitor," he replied, "An iron-clad, sir," showing that his education in naval matters had not been altogether neglected, if his views on moral distinctions were not at all clear. And if "learned doctors" have shown much foginess in defining the term, a boy could scarcely be expected to comprehend it.



Fig. 91. B. AUSTIN. Moral Organs Large.

Mental temperament: large head; very energetic, clear-headed, and liable to overwork.

Dr. Paley declared virtue to consist "In doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." Sir James Mackintosh describes conscience to be made up of associated impressions, therefore a compound judgment. Mandeville declares that the moral virtues are only sacrifices of self-interest for the sake of public approbation.

Heads Faces How To Study Them A Manu

Yi-Tong Ma



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