

**THE CONSTITUTION OF
MAN: IN RELATION TO
THE NATURAL LAWS**

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The Constitution of Man: In Relation to the Natural Laws by George Combe

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GEORGE COMBE

**THE CONSTITUTION OF
MAN: IN RELATION TO
THE NATURAL LAWS**

C. B. Restall
Nov 1873.

John Owen Restall,
Tottenham.

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THE CONSTITUTION OF MAN.

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THE
CONSTITUTION OF MAN

IN RELATION TO

THE NATURAL LAWS.

BY

GEORGE COMBE.

"Pain is the ridicule with which one foresees some persons will divert themselves upon finding lesser pains considered as instances of Divine punishment. There is no possibility of answering or evading the general thing here intended, without denying all final causes."—*BUTLER'S Analogy.*

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1893.

PREFACE.

GEORGE COMBE died on the 14th of August, 1858, leaving to his Trustees the care of his Works.

The first edition of this treatise appeared in 1828. The edition which the author last revised for the press was the eighth (post 8vo, 1847); but the alterations then made were never transferred by him to the "People's Edition" (in royal 8vo), which had previously been stereotyped for the second time in 1841, and impressions of which continued to be frequently thrown off till the end of 1858. A few months before his death he began to prepare the Work for a final edition, which he had long been hoping to publish. Unhappily, he had proceeded but a short way with this revision when he died.

In preparing the present edition, the Editor has, with the approval of the Trustees, made such alterations on the Work as the lapse of time and the progress of knowledge have rendered necessary, or as were evidently requisite to harmonise it with the views propounded in his latest Work—"On the Relation between Science and Religion."

The central idea of the Treatise is independent of the system of Phrenology, with which the author's name is usually associated. That idea is that the Laws of Nature have been instituted by an omnipotent, all-just,

and all-wise God, and that the observance of these laws is a religious duty. God's Providence, in accordance with this view, consists in the regular action of His established laws, so that observance of them produces happiness, and infringement of them leads to the appropriate punishment.

The system of Phrenology which the author incorporated with his ethical teaching has been to many readers a hindrance rather than a help. The Editor has therefore, in this popular edition of the Work, retained only so much of that system, and of its terminology, as seemed to be warranted by the estimate of its scope and utility now adopted by men of science. The text has been carefully revised, and redundancies and unnecessary illustrations have been excised; but nothing has been omitted that seemed to be necessary to the continuity or the completeness of the argument.

Most of the Notes contained in previous editions have been retained, and a few have been added which the altered conditions of society rendered necessary.

A proof of the continued interest in George Combe's works is given in the recent bequest (1892) of Robert Cranston, Esq., formerly one of the magistrates of the City of Edinburgh, who in his trust disposition left "to the Society for the propagation of the works of George Combe, the sum of *three hundred pounds*." It will be the duty of the Combe Trustees to devote this fund to the purpose designed by the Testator.

Edinburgh, May, 1893.

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