

THE
AMERICAN
PHRENOLOGICAL JOURNAL
AND
MISCELLANY.

"Man, the minister and expositor of nature, declares, and indeed *knows*, just so much of the operation of nature, in matter or in mind, as he has closely *observed*: more, he neither *knows*, nor *can* know."—BACON.

"It could not have been the intention of our Maker to supersede by a law graven upon stone, that which is written with his own finger on the table of the heart."—MELANCTHON.

"True religion is central truth; and all knowledge, in my opinion, should be gathered round it."—SPURZHEIM.

VOL. I

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PROSPECTUS

OF THE

AMERICAN PHRENOLOGICAL JOURNAL

AND

MISCELLANY.

It is a remarkable fact, that while the converts to the belief that phrenology is true, have, within a few years, most astonishingly multiplied, there does not exist on the American continent a single periodical whose object is to advocate its truths, repel the attacks made upon it, or answer the enquiries which even candid persons are disposed to make concerning it. And this is the more surprising, since the materials already existing and daily augmenting, with which to enrich such a publication, are almost inexhaustible.

The science of medicine has its appropriate medium through which to present to the profession and to students all the new facts which occur, and all the new theories which are advocated in the various institutions of medical science throughout the world; and it is proper that it should be so. The same is true of the other leading professions—of law and of divinity. But, notwithstanding the important bearings which phrenologists know their science to have on medicine, and divinity, and law, there is no publication through which, as the appropriate channel, those bearings may be pointed out. It is true that some newspapers, and also one or two works of less ephemeral character, do occasionally admit articles in favour of phrenology; but these do not meet the *present* necessity. A periodical which is avowedly *phrenological*—one whose pages shall constitute a permanent depository of facts, and which shall be open for the expression of opinions and the record of principles connected with those facts, is *now* needed; and a strong feeling of this necessity, together with a belief that such a work is extensively demanded, and will meet with encouragement and support, has induced the publisher to present the prospectus of the “THE AMERICAN PHRENOLOGICAL JOURNAL AND MISCELLANY.”

The object of this work will be to preserve from oblivion the most interesting of the very numerous facts, confirmatory and illustrative of the truth of phrenology;—to show the true bearings of this science on EDUCATION, (physical, intellectual, and moral,) on THEOLOGY, and on MENTAL AND MORAL PHILOSOPHY.

PROSPECTUS.

Original essays on phrenological subjects will form part of the Journal; and also reviews of phrenological and anti-phrenological works; nor shall we fail to present to our readers such matters of interest and importance as may be found in foreign phrenological works of standard excellence, and which are not generally accessible to the American public. Our facts we pledge ourselves shall be *bona-fide* such; and, as often as practicable, we shall accompany our descriptions with illustrative cuts.

Comparatively few persons are aware of the amount and value of the matter already published on this science. For six or eight years past, ably conducted phrenological journals have been published at Copenhagen and Paris. The English Phrenological Journal (published at Edinburgh till 1837, and since that time in London, has now reached its twelfth volume, and is acknowledged, by the best judges, to be one of the most valuable periodicals in Great Britain. The increasing demand for that work, and the high price set upon its back volumes, furnishes strong evidence of this fact. They have usually published only a few extra copies aside from supplying their regular subscribers. And we were recently informed by Mr. Combe that it was now almost impossible to obtain entire sets of this Journal, it being out of print. Those who do possess them, will not part with them for any consideration whatever; and the only opportunities offered, where *none* can procure them, are, when some person owning them dies, and his effects must be disposed of at public sale.

We do not expect phrenological matter will be so eagerly sought for, or so highly valued, in this country for many years. But we do know that the time will come, when works of real merit on the science will be properly estimated and extensively circulated. In view of these facts and considerations, this Journal will be *stereotyped*, and no pains whatever will be spared to render it worthy of a liberal support. We expect, however, that, for the present, the expenses of the work will considerably exceed its receipts. But as it is commenced from far higher considerations than from mere motives of pecuniary gain, it will never be *forced* upon phrenologists for support. It must rest *entirely* upon its own merits; and if it is not deserving patronage, we do not ask it. Be its fate what it may, we shall never complain.

We intend to republish the best articles in the Edinburgh Phrenological Journal; and by connecting these with American facts and original matter, the value of *both* will be greatly enhanced. We hope, as the work progresses, to embody in its pages nearly all the matter published on the science, which can be of particular interest to our readers, or of permanent value for future reference.

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THE
AMERICAN PHRENOLOGICAL JOURNAL
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Vol. I.

Philadelphia, October 1, 1838.

No. 1.

INTRODUCTORY STATEMENT.

The introduction of a new periodical before the public, may be justly considered to require some statement of its object and design. This is especially the case, when the object professed is the advancement of a science with which the community are, generally, unacquainted.

The science of phrenology is, as yet, comparatively unknown; the persons acquainted with the evidence upon which it rests, are comparatively few; and fewer still are those who form any adequate conceptions of the uses of the science, in all those departments of human action, in which mind is called to operate on mind. On this subject, then, enquiry is reasonable and praiseworthy; and in the very commencement of a work devoted to the interests of Phrenology, we feel called upon to make a free and candid expose of our future course.

To those who have read the prospectus of our journal, the general object we contemplate is familiar; it is "to preserve from oblivion the most interesting of the numerous facts confirmatory and illustrative of phrenology;" and to show its bearings on human welfare, corporeal and mental, for time and for eternity. A large field, therefore, is open before us; and we enter on the cultivation of it, with the assurance that it will not be fully traversed and rendered fruitful, till long after we shall cease to be numbered among the labourers.

In the prosecution of the work we propose to ourselves, a considerable variety of labour will be necessary. We must present to our readers an outline, at least, of the history of the science, in Europe and America; and this will include some notice of the treatment it has received in the literary productions of the passing time; and from the schools of mental and moral science, and those who taught in them; as well as a sketch of the onward progress of phrenology, notwithstanding the fact, that "none of the *rulers* believed."

VOL. I.—1

In our progress, too, we shall be constrained, however reluctantly, to expose the culpable ignorance respecting the pretensions of phrenology, of some who have ventured to assail it; as also the disingenuousness, and moral obliquity, of such as have ~~designedly misrepresented~~ it. In this department of our work, we may, perhaps, by those concerned, be thought severe. But this is not surprising; moles and owls are *afflicted* by the *light of heaven*; and to "the strong man armed," it must be deeply mortifying, to be "stripped of that armour in which he trusted." But *truth* shall be our weapon, though we shall wield it kindly; but this, like Ithuriel's spear, *gently* applied to the squatting tempter at the ear of Eve, cannot but make those *start* indignantly, who, like him, are *detected* in their works of darkness.

Hitherto, in this country at least, the enemies of phrenology have had the game almost wholly in their own hands; they have been almost the only *enlighteners* (!) of the public mind. Once in a long time, indeed, some periodical work, of more than common independence or love of justice, has allowed the poor persecuted "Skull-science" to be heard by its advocates. But this has rarely happened: and when it has, great care has been taken that the journal, and even its editor, should not be understood to *favor* the German doctrine. And not unfrequently has it occurred, that even these pleas for phrenology, and arguments in its defence, have been mutilated and abridged, in the hands of the timid editor, to such an extent, that the strongest and most effective (*he would say "most offensive"*) portion of the piece has been left out. And to this the author has been constrained to submit, as the only condition upon which he could, at all, be heard.

The time, however, has now arrived, when this state of things need not, and ought not, to continue any longer. Sufficient light has gone abroad to convince very many reflecting persons of the truth of phrenology, and also of its importance: and if these will only lend, as they should, their aid in still more widely diffusing the knowledge already possessed, the friends of the science may soon be multiplied a hundred fold: for only light is needed, in order to its triumphs. To afford the friends of phrenology who are competent to discuss its merits, and exhibit its tendencies, a medium through which their thoughts may be exhibited, entirely unobscured, and unmutilated by deprivation of the vital parts, our journal is published.

We propose to ourselves another object, which we consider of no trifling importance; viz, a simple statement, and a lucid explanation, of what are truly the *elementary* principles of phrenology. In this department of labour, we are not aware that any journal similar to our own, either in this country or in Europe, has accomplished much. They have generally been *designed* (and the design has been avowed)

for the perusal, and even *study*, of those who were well versed in the elements of the science; and were calculated to lead them into its deep philosophy, and the application of that philosophy in various directions. It was natural that such a course, exclusively, should be pursued by the conductors of those journals; because they were published in communities widely different from our own. In monarchical countries, where society is clearly divided into *classes*, there is a virtual prohibition on those of the inferior grades, to enter on whatever those above them claim as belonging to the patrician order: and an educated aristocracy have, by universal consent, interdicted the whole field of philosophy and science to the *profanum vulgus*. It is one of the wonders of the age, even in Britain, that existence should be given to a society whose object it is, to provide "knowledge for the people:" and the knowledge which that society has, as yet, provided, is not of a character (or, at least, the people have not as yet received and digested it, if it be,) to render the works in question adapted to them. Accordingly, they are not prepared with a view to the wants of the community in general; nor even of those of the educated community, who are not familiar with *more than the elements* of the science they advocate and extend. Hence the Edinburgh Phrenological Journal, in reply to some complaints, that it was not, in part at least, devoted to elementary instruction in the science, says, "If we have been less attentive to readers commencing the study than they could have wished, we plead in excuse the great difficulty of prevailing on advanced phrenologists who are capable of writing articles of value, to teach, habitually, elementary principles which have become trite to themselves." The conductors of that very valuable work, however, were sensible of the necessity of furnishing a portion of elementary instruction to the uninitiated; and hence, add the following expression of their subsequent intention; bespeaking, nevertheless, the indulgence of those who were expected to constitute the generality of their readers, for a departure from the course which had previously been pursued. "It shall be our endeavour, in future, to remedy this defect. We entreat our advanced readers, at the same time, not to consider us as trifling with them, although they shall see ideas repeated, with which they have become, long since, familiar."¹

But the political institutions of this country place society on a totally different footing: knowledge here is every man's birth-right: and a science whose tendencies are to elevate its votaries to the greatest heights, or to initiate them into the deepest mysteries, is alike the property of *all* our citizens, who have the inclination and the ability

¹ Edinburgh Phrenological Journal, August, 1829.

to investigate and acquire it. Science is here the benefactress of every one; she invites all to approach her lights: and the aids prepared to facilitate that approach, must be so presented as to be adapted "to the million;" i. e., it must be, to a considerable extent, elementary; and, in one sense of the word, *popular*. These remarks apply, with reference to the science to whose advancement this journal is devoted. It is a science *for the people*; they are capable of understanding its principles, of applying them, in more than their great outlines, and of tracing them out, to their results and dependencies.

But, to enable them to do this, they require to be made acquainted with principles;—to be instructed in the elements of the science; to have those elements expounded and illustrated; and the modes and degrees of their combination, in actual cases, pointed out. And though it is true that there are several valuable elementary treatises on phrenology already before the public in this country, these do not supersede the necessity of devoting a portion of our work to this department. For most of these elementary treatises are too concise in their statement of principles, to be well understood by those who are enquiring on the subject; they are not sufficiently explained and illustrated; they are as unintelligible, nearly, as if they were the arbitrary alphabetic characters of a language, to the study of which the enquirer was about to devote himself, but with which he was, after learning *them*, almost entirely unacquainted. Nor is this surprising: for these treatises are outlines, usually, of larger works by the same authors. Such is the case, at least, with the elements of Spurzheim and Combe; especially the former, in whose case, it is not only a compend of the larger work, but a synopsis of the public lectures of the author. It was designed, in fact, for the initiated, as an abstract of the instructions they had received; or for such of the uninitiated as had subjected their minds to thorough discipline, and would con over an abstract consisting of mere elements, as an artist does his outline, with a strong purpose of filling it up in his future labours.

But the mass of our citizens belong to neither of these classes; and the works in question are not such as they require; or such as will inspire in them the disposition to give phrenology the attention it deserves. *Something* must be furnished to them which they can appreciate, without the loss of *much* time, or the expense of *much* labour; in order to convince them that more remains to be known, and greater benefits to be derived, from further attention and effort. Convince them that it is true, and useful, and there will be no great difficulty in persuading them to study it. Now, while bald elements and naked principles will never accomplish this, the same elements and principles, when explained, illustrated and applied, will be fraught with

interest, and embraced with avidity. To this, therefore, a portion of our attention will be given.

We shall, in another respect, allied to the preceding, endeavour to adapt our work to our own nation, and to the present state of its knowledge on phrenology. Though, from causes which we shall not now stop to specify, as large a portion of knowledge on this science is possessed by the American community, generally, as by the generality of the community in any country; (and hence, the United States contain as great a number of believers in it, as, perhaps, any country of an equal population on the globe,) yet the items of knowledge which *each individual* possesses—the facts, from which *he*, personally, believes it true, are very few;—perhaps they are confined to some cases in the circle of his own family or acquaintance, in which phrenology has been tested. The aggregate of such cases is, indeed, great beyond the conception of most persons; but the proportion of these known to most individuals, is very limited: their belief of the science is based on their knowledge of these cases only; and is, therefore, only of that temporary influence, which exhausts itself with the exclamation “Well, that is really remarkable;” or the general assent that “There *is something* in phrenology.” But if the same persons could acquaint themselves with *further facts*, they would be constrained to acknowledge that it is not merely remarkable, but *true*; that truth does not confine itself to the general principles, but pervades all the details of the science. Now, there is no people on earth more likely to augment the stock of their knowledge of these facts, than our own; if we only place within their reach the means of so doing. They enquire for *facts*, in every department of life, with an eagerness which is really a national characteristic:—for facts in phrenology, as well as for other facts. And shall they not receive them? Our response to this enquiry may be found in the presentation of our work to the public. Hundreds of cases, confirmatory and illustrative of phrenology, are in the possession of the conductors of this journal, the knowledge of which ought to be possessed by the community; and while it will be impracticable to present them all, together with such as are daily multiplying on their hands, some of the most striking will be, from time to time, presented in our pages; that, by means of the journal, the riches of this species of knowledge, in our possession, may become the property of the people.

It will be seen from the above remarks, that we attach considerable importance to *practical* phrenology; that is, to the application of the science widely and generally, and in cases other than those which, in the early stages of its progress, engaged the attention of the discoverers. The object of phrenologists is not, now, exactly the same

with that which Gall contemplated, for years after he commenced his observations. His object was to ascertain the correctness of a suspicion which he entertained, that certain faculties and dispositions of men were connected with, and proportionate to, the development of certain *parts* of the brain. The objects of his pursuit, therefore, were these two; viz. *extraordinary* mental manifestations; and *extraordinary* cerebral developments. If he met with either of these, he enquired whether the other existed in correspondence with it; and he thus enquired, in order to test the correctness of his opinion, or rather (as it was at first) his surmise. He naturally resorted to places where those were to be found in whom the mental manifestations had been extraordinary; viz. to prisons, and lunatic asylums: and next to places where there *might be* extraordinary manifestations, and also extraordinary *deficiencies* of manifestation; viz. to schools and colleges. Phrenology has been ignorantly reproached for this; as if, even supposing it true, it was useful only in enabling the adept in the science to determine that a man was likely to steal or kill, who had, by his own acts, previously given positive information on the subject. But the *enlightened* assailants either forget, or have never known, that visits to such institutions were originally visits for *discovery* of the science itself; and that, when made at present, they are made usually for the purpose of carrying conviction to the minds of those who are still skeptical, and whose conviction of the truth of our science might operate beneficially on the interests of the species: they are visits of benevolence to the abodes of the unhappy and the guilty.

If phrenology were confined, in its practical application, to cases which are thus extraordinary, it would be of comparatively little utility: of as little as would the laws of gravitation, if they prevailed only in the case of large masses of matter, and at great distances, as in the case of the heavenly bodies. These are the most *striking* and *impressive* cases of the operation of those laws; but by no means the *only* ones: they extend through all material nature; to atoms as well as worlds.

In like manner, phrenology, which is *seen* to be true in extraordinary individuals, *is* true in those who are not extraordinary: and as a knowledge of the laws of gravitation is necessary in order to calculate eclipses, and is also necessary in the ten thousand employments of common life; so phrenology, which renders legible and lucid characters apparently the most anomalous and eccentric, renders its more useful (though less striking) assistance, in correctly interpreting the more ordinary combinations of the elements of human character; and in indicating the directions in which they may, the most advantageously, be made to operate.

And such a practical application of phrenology was begun to be made, some years since, in Scotland, by Mr. George Combe. His articles in the "Edinburgh Phrenological Journal," on the choice of servants by their heads, in connection with his replies to his assailants, present enlightened and philosophical views of the importance of an application of the science in that direction. But we are advocates for the extension of the principle to all the departments of life; to all the voluntary connections into which men enter with each other. We would, if we had the power, multiply practical phrenologists a thousand fold; and if, in addition to *sound practical skill*, they should possess *enlarged philosophical minds*, we strongly suspect that they might, in myriads of cases, be consulted with as well grounded a confidence as is now reposed in a thoroughly educated physician; and with results not a whit less beneficial.

But, to prevent misunderstanding, we would observe that we are not the advocates of unprincipled sciolists, who traverse the country, through its length and breadth, as practical phrenologists, while, in fact, they know little or nothing on the subject. These persons have, principally, two objects in view; the excitement of the "wonder" of their dupes, and the gratification of their own "acquisitiveness." Of them we say, "Our souls, come not into their secret; unto their assembly, be not ye united." We do not, indeed, agree with some writers, in decrying *all* traveling phrenologists: for in so doing we should condemn Gall, and Spurzheim, and Combe. We cannot unite in the ridicule of all "itinerant phrenologists." If a man *be* a phrenologist, we will not condemn him because he itinerates. The first teachers of Christianity were "itinerants;" and the missionaries of the cross are such to this day: and shall we condemn them! A thoroughly instructed "itinerant phrenologist" is a benefactor to his race: he communicates valuable knowledge, and imparts, if requested, salutary counsel. It is the man who professes to teach a science he does not understand, and who does this merely to fleece a credulous community, and enrich himself by so doing,—it is *he* on whom our censure shall fall. From their own stores of knowledge, derived from extensive observations, their own depositories of facts, as has been already intimated, the conductors of the Journal will draw, as occasion may require; either to prove the practicability of the science, or to show its advantages: nor will they be in the least deterred from so doing, by fears of the ridicule of the incredulous. This country presents some facilities for the cultivation of practical phrenology, to which the old world is almost entirely a stranger. We find here a greater variety of character and of talents than in any other single nation upon earth; for our free political institutions render our land a

point of attraction to the men of all other lands. And, moreover, there are identified with this country three of the five varieties of the human race, all of whom are within the range of the "itinerant phrenologist's" observation: viz. "the Anglo-American, the Aboriginal American, and the African; besides an innumerable multitude of every other nation," and all those varieties which result from intermixture of blood. Here is, then, a singularly favourable field for observation; and possessing this advantage united with that of a suitable depository for our facts and observations, it would be unpardonable in the lovers, and friends, and advocates of a science built wholly on observation, if they should fail extensively to observe, and freely to record their observations.

Since issuing our prospectus, we have been made even more sensible than we then were, of the necessity which exists for such a work as we propose that our journal shall be; especially in that feature of it to which, as its conductors, we attach the highest importance: viz. its religious character. We have declared it to be our purpose, if possible, to disabuse conscientious religious men, relative to the aspect of phrenology on revealed religion, and to show that aspect to be friendly. This avowal has been the signal for sounding against our undertaking the notes of war, in certain quarters. Some of these paulo-post-futurc belligerents, utter only the signal for a skirmish; and with them we have, at present, no discussion. But in one or more quarters, we are threatened with a torpedo, by which we shall be "beaten, killed, taken and sunk" in a single moment. There is, indeed, *one* mode of escaping ruin; *one* means of appeasing the wrath of our adversaries;—by rescinding one sentence of our prospectus. If we will but do that, we may enjoy the *patronage* (and this could not but be pleasant to our approbateness) of some who will otherwise be our determined enemies. If we will only rescind that, they will give our humble journal the impulse and the protection of their name and influence; but if not, both shall be determinedly arrayed against us, and we must perish *of course*.

But to be serious on this matter: a gentleman whom, as a phrenologist, we have long known and highly respected; one whose phrenological reputation is not confined to this country, but is favourably known in Europe, has made a verbal declaration to the above effect. But we cannot think he claims to be an autocrat in this matter, and to dictate to the conductors of a public press terms upon which their work shall be conducted; and that, unless he is permitted to regulate this matter to his own mind, he will bring all his force to bear against them. If this be his meaning, he must excuse us here; we "call no man master upon earth:" and especially in the matter in which he would constitute

himself dictator to us:—our religion, or the expression of it. The offensive sentence, that, on the erasure of which from our prospectus, depends our weal or wo, is the following:—"The religious character of the work will be *decidedly evangelical*: for one prominent object in giving it existence is, to wrest phrenology out of the hands of those, who, in ignorance of its true nature and tendencies, suppose that they find in it an instrument by which to subvert the truths of revealed religion, and to loosen the bonds of human accountability and moral obligation." But what is there objectionable in this sentence? Is it objectionable that we propose to wrest phrenology out of the hands of ignorant pretenders to a knowledge of it? Surely, this will not be avowed: the gentleman is too sincere a lover of the science to object to this. We profess a desire to prevent phrenology from being perverted to the dangerous object of subverting the truths of revealed religion, and loosening the bonds of human accountability and moral obligation; and to do this, by making such exhibitions of it as shall prove it consistent with what we consider evangelical religion: and to this he objects. How can any reflecting man (and the gentleman in question *is* such a man,) fail to perceive that to assail our journal for the avowal of such a purpose, is virtually to declare that phrenology *does* tend to subvert the truths of revealed religion, and to loosen the bonds of human accountability and moral obligation; and that he intends to employ it for such purposes? That he does not *wish to be thus understood*, in desiring the removal of the offensive sentence, we are willing to believe; but that such is a fair interpretation of his objection to it, we must maintain. It will be matter of regret to us, if we must forego the advantage to our journal of the contributions of any sound and experienced phrenologist; and of still deeper regret, to find such a one engaged, heart and hand, against it; and so engaged, only *because it casts a friendly aspect on religion*: but we may not secure the friendship of any man, nor avoid his hostility, by the sacrifice or the suppression of *truth*. If war, *for such a cause*, must come, we say, in the language of Patrick Henry, "LET IT COME."

It has been said, in this connection, that phrenology is one thing, and religion another; and that they must be kept separate. We grant the premises, but beg permission to dissent from the conclusion. It is true that phrenology (and that science in general) is one thing, and that religion is another; but why must two things, distinct from each other, never be brought together? If one of two things is erroneously supposed to be hostile to the other, shall they never be so exhibited in connection, as to show the harmony which exists between them? Natural history is one subject, and religion is another; but when the enemies of religion have endeavoured to disprove divine revelation by

means of the discoveries of natural history, her friends have seized the same discoveries, and converted them into armour of defence, and even weapons of war: and who has ever attempted to fetter them? Paley has demonstrated the existence of God, from the evidences of design which appear in his works: and no one has ever censured that author, nor did any one threaten him with a determined opposition, for attempting to prove that there is a theology taught by animal structure, though these are two distinct subjects. Must a lecturer on chemistry be silenced, or a writer on the subject threatened with literary extinction, if he shall venture, in his lectures or works, to "look through nature, up to nature's God;" and this, just because some one, who is supposed to wield the club of Hercules, perceives that chemistry is one thing, and religion another? We consider phrenology, no less than chemistry and geology, to be a branch of natural history; and we shall feel ourselves at liberty, and shall avail ourselves of that liberty, to prove the author of human nature to be the author of the bible, by showing that He has adapted the revelation he has given to man to the nature of the being for whom he designed it. And in doing this, we are confident that we shall secure the encouragement and support of the wise and good; and to the approbation or opposition of others we are indifferent.

The misconception of our intention in the sentence above quoted from our prospectus, leads us to perceive the necessity of a little more explicitness of expression: for if one or two intelligent persons misunderstand us, others may do so likewise. When we say, then, that our journal shall be "decidedly evangelical" in its religious character, we do not intend, by any means, that it shall truckle and bow to all or to any of the errors of the *evangelical*, in the community; nor that it shall be, in any sense of the term, sectarian. Errors belong to men, not to religion; and if they find their way into what is called the religion of men, they are excrescences—*fungi*,—(intellectual or moral,) and not essential parts of religion itself. With these errors, our journal will have nothing to do but to correct them: and this it will do, not by picking them out in detail, but by the copious dissemination of truth which shall supplant them.

Still we say our journal shall be "evangelical;" it shall be in harmony with divine revelation: for we conceive evangelical truth to be taught in the bible, and a very important species of philosophical truth to be taught by phrenology: and we cannot conceive truths ever to be at variance: we consider *these* truths to be harmonious; and in proving them so, occasionally, we consider we shall be rendering our pledge to the public that our work shall be "evangelical." A very extended field lies open before us in this department; a field hitherto

almost wholly uncultivated, and one the importance and extent of which the illustrious Spurzheim began to perceive in the last few years of his life. That philosopher was unquestionably a believer in divine revelation, and the Christian religion; and those who know him best, both in this country and in Europe, will the most readily admit that his strongest reason for a belief in it, was, the harmony he perceived between its revelations and the truths of phrenology. Nor is he alone in this: others have perceived and exhibited this harmony in some small degree, among whom may be mentioned Dr. John Epps, of London, the first writer, we believe, who ventured to exhibit phrenology in connection with evangelical Christianity. George Combe, Esq., of Edinburgh, most readily admits his perception of this harmony; and, writing on the subject to a friend and correspondent in this country, says: "It gives me great pleasure, when I see a Christian divine exercising his talents in discovering harmonies, and not discords, between Christianity and science. I have intentionally abstained from this subject myself, because I write for the world. I rejoice, however, to see this subject discussed in a fair spirit by those who are qualified to do so: and as this subject" (the harmony of phrenology and revelation) "is attracting much attention here, at present, I have ordered three thousand copies of your chapter" (on this subject, appended to the "Constitution of Man," in Ticknor's edition) "to be printed in double columns, and to be sold at the lowest possible price, so as to be read by the labouring classes."¹

The Edinburgh Phrenological Journal, also, than which higher philosophical authority in phrenology would be in vain demanded, has contained articles as thoroughly evangelical as any we shall hope ever to present: one of which articles we have the pleasure of presenting in a subsequent page of the present number; and others will follow, as occasion may require. The thoroughly philosophical phrenologist, then, may rest assured that our journal shall give him no cause for complaint as to its evangelical character, but such as shall lie equally against a work which he already loves and reveres. It will not be a work *on religion*, but *on phrenology*: and that the religious bearings of phrenology are presented, occasionally, will not only not offend such a phrenologist, but he would be offended if they were not presented. For, as phrenology reveals to us the fact that man is essentially a *religious being*, a creature disposed and capacitated to worship, a thorough phrenologist would have this fact brought into its proper degree of prominence, in a work devoted to phrenology.

¹ The chapter on the Harmony between Phrenology and Revelation, referred to by Mr. Combe, is from the pen of an evangelical clergyman, now of this city.

We trust that this explanation of an ambiguity in one expression in our prospectus, will prevent divisions in the little phrenological camp; and that our journal will secure the cordial co-operation, and the frequent contributions, of well instructed and philosophical phrenologists in all parts of our country. Such contributions are confidently expected, and such are earnestly solicited. The aggregate of light which the phrenologists of this country possess, may be brought together by means of the journal; and instead of glimmering as tapers, each illuminating a very limited sphere, their united radiance may resemble the orb of day, and the world may be blessed by their light.

ARTICLE II.

An Examination of Phrenology; in two Lectures, delivered to the Students of the Columbian College, D. C., Feb. 1837. By THOS. SEWALL, Professor of Anatomy and Physiology. Washington City. 8vo. pp. 70.

Phrenology Vindicated, and Anti-Phrenology Unmasked. By CHAS. CALDWELL, M.D. New York. 12mo. pp. 156.

We are gratified that the publication of the latter of these works, a few weeks since, enables us to couple them, in a single notice, in our first number. They deserve to be noticed together, and they ought to be read together; at least, wherever the former is read, the latter should be. We say this, not because we think Dr. Sewall's work either an original or a powerful assault on phrenology; and no third or fourth-rate phrenologist could, probably, be found who would not look on it with utter contempt, as an attack on the science. But it was not intended for *them*, nor even for tyros in the study; for most, even of them, would be able to answer it *impromptu*. It was evidently designed for another class—for the ignorant and prejudiced; those who will gladly read any thing *against* phrenology, but nothing in its favour. Dr. Sewall's work is well adapted to suit such readers; it makes considerable pretensions to a knowledge of the science, while it shamefully misrepresents it; and its misrepresentations are made in just those places where it might not seem modest, in an unprofessional man, to call the author in question: namely, those connected with his own profession. On this account we are glad that he has met with a reviewer, in the person of Dr. Caldwell; though we presume *he* would quite as willingly have fallen into other hands.

The thoroughness and energy with which Dr. Caldwell has performed his task may be estimated by the following extracts from his exordium; and we assure those who may read the work, that they will find all Dr. C.'s promises *faithfully* performed. After announcing the title of Dr. Sewall's work, Dr. Caldwell says—

“Such is the production, so thickly studded with literary faults, and so deeply merged in moral delinquencies, which it is my purpose to make the subject of a critical examination. And should I, in the course of it, express myself in language so plain and strong as to be exceptionable to the author, I have no apology to offer for the offence. The production merits all the severity I shall exercise towards it. As far as my time and resources may avail, the publication I am examining shall be spoken of in strict accordance with its character. My language must, if practicable, be suited to my theme. Foul-looking objects cannot be painted in rainbow beauty; nor can things which merit reprobation and rebuke be correctly represented in suavity of tone and blandness of expression.”

We readily acknowledge the demerits of Dr. Sewall's book, as a work on Phrenology—a professed “Examination” of it; yet we cannot but wish one of two things, considering the severity of Dr. C.'s work—viz: either that it had not been Dr. Caldwell against whom Dr. Sewall took the field, or that the examination of these two lectures had been made by some other person. As the case stands, we fear that the indignation which appears in Dr. Caldwell, because of the injustice done to phrenology, will be considered as the personal resentment of a personal offence. This suspicion would have been obviated, had Dr. C.'s work possessed a little more of the “*suaviter in modo*,” and this needed not to have deprived it of any portion of what it eminently possesses—the “*fortiter in re*.”

We regret that Dr. Caldwell was not fully in possession of the history of the redoubtable lectures which he examines, for he would not have failed to make a good use of it. If his work shall pass to a second edition, we trust he will avail himself of the documents on the subject, preserved in the Edinburgh Phrenological Journal for December, 1828. In the mean time, it may not be improper to present the following compend of the facts.

When these lectures were first delivered, the Washington Phrenological Society appointed a committee to wait on, or correspond with Dr. Sewall, and to request their publication, in order that, as a society whose professed object was “the study of mind, particularly in reference to its connection with corporeal phenomena,” they might give a respectful attention to Dr. Sewall's observations in opposition to phrenology. In reply to the application of the committee, Dr. Sewall

wrote, declining to publish them, and stating that, as they were not written out at length, compliance was out of his power. He, however, added that it would gratify him "to have the presence of the society at the delivery of the lectures, the next college term."

The committee next proposed to Dr. Sewall, that, as the society they represented were desirous of hearing the lectures at an earlier day than that proposed by himself, he would oblige them by delivering the lectures at the Columbian College, before the Phrenological Society—either by invitation, or as a member of the society. To this application, made in writing, no written reply was returned; but, in a personal interview with one of the committee, Dr. S. expressed a desire to become a member of the Phrenological Society, and also his willingness to deliver before them his lectures. Accordingly Dr. Sewall was elected a member; and the committee who notified him of his election requested him to appoint a day for the delivery of his lectures. He at first requested two or three weeks' delay, on account of a press of professional duties; and when that time had more than elapsed, he was again written to, reminded of his promise, and requested to appoint his time. In his reply, he still further postponed the time of delivering them till autumn or winter. The society then held a meeting, to hear the report of their committee; and passed resolutions disapproving of the conduct of Professor Sewall, and declaring their conviction that it arose from an unwillingness to expose his arguments to those who had manifested a desire to investigate them.

Some circumstances connected with these lectures render it impossible not to suspect that the lecturer was apprehensive of the consequences, to his position, of subjecting them to the examination of competent judges. They were *isolated* lectures, and were originally delivered, *not* at his lecture-room, which was at the corner of F and Tenth streets, but at the Columbian College, at least two miles distant;—they were not delivered before the Medical Class—some of whom were not invited—but before the students of the college, and citizens, and strangers specially invited for that purpose;—they were *not* delivered during the professor's regular anatomical course, but long after it had been completed. The documents also state that Dr. Sewall, on that occasion, stood forth voluntarily as a champion, to remove, by his lectures, the impression produced by those of Dr. Caldwell, then recently delivered in Washington, in favour of phrenology; and also that "he *did* make his arrangements so as to have, as hearers, *those only who were unacquainted with the science against which he lectured.*"

¹ See Correspondence in the opening of Dr. S.'s work.

It would, however, be uncandid to omit to mention that on a subsequent occasion, (Feb. 1827,) Dr. Sewall gave a verbal intimation to the secretary of the Washington Phrenological Society, that he would deliver his lectures, *to his class*, on a particular day, and would be glad of the attendance of the members of the society. Among those present was Dr. Brereton, Surgeon of the U. S. Navy; and the following is an extract of a letter addressed by him to George Combe, Esq., of Edinburgh.

"On entering the room, it could not but be observed the immense display that was arranged upon a very long table; consisting of skulls that were divided at their sutures, others sawed through their caps, latitudinally, longitudinally, obliquely, perpendicularly, and indeed in every direction in which a saw or trephine could be made effective. It was, however, obvious to any phrenologist, that they were not from subjects who had enjoyed *health*; and I need not mention to you, on this point, the extraordinary thickness which composed the majority of them."

The mention, by Dr. Brereton, of the extraordinary thickness of some of Dr. S.'s skulls, and his testimony, as a professional man, that they were those of diseased subjects, reminds us to mention here the plates in the professor's printed lectures. Several of these are of the same remarkable character, but he gives no hint that they were diseased; and the delineation of them, in a work designed to disprove phrenology, implies the contrary, and that these were a sample of *skulls in general*. Dr. Sewall knows better than this—and so do we. He says, indeed, "The history of the individuals here delineated I *shall not relate*." But why not? Candour and honesty required that, if he possessed their history, he should have related it; and his language implies that he does possess it. This we happen to know; and we know, too, that he is so afraid that it will get abroad, that, to a personal friend and an assistant in the admeasurement of the skulls, *he refused, when requested, to confide their history*. It is too plain to be questioned, that Dr. S. knew that a detail of the history of the cases would militate against his theory, and that for this reason they were suppressed. The *thickest of these delineated skulls*, (that from the cabinet of Dr. Spurzheim,) he told his classes in Boston and Cambridge, Massachusetts, was that of a man who was *for twenty years a raging maniac*. Perhaps, had Dr. Sewall been aware that so much of the history of this series of skulls was abroad, *this one* would not have been honoured with a place in it; for as some, at least, of his readers are familiar with the principle that "the greater includes the less," they would be likely to infer (and, we opine, *correctly*) that

the whole series were skulls of maniacs, and consequently could not, at all, disprove the truth of phrenology.

For a *complete* examination and refutation of Dr. Sewall's work, we refer our readers to that of Dr. Caldwell; we shall ourselves only advert to a few points, either not touched, or slightly glanced at, by the latter gentleman.

Dr. Sewall's work is remarkable for its union of apparent knowledge of phrenology with obvious ignorance of it; and we were entirely at a loss to account for the former, until we met with Dr. C.'s work, in which the plagiarisms of Dr. Sewall, from the works of phrenologists, are detected in a multitude of cases, and credit given to the original authors: and Dr. Caldwell may himself certainly feel flattered to have had so illustrious a pupil as the Washington professor, though he may be less pleased that the latter did not acknowledge his indebtedness. Caldwell's "*Elements of Phrenology*" are quoted *without acknowledgment by Dr. Sewall, through at least eleven out of seventy pages, of which his work consists!*

So far, then, as this is concerned, there is considerable appearance of knowledge; but no sooner does Dr. S. attempt to walk alone, than he totters and falls. Of the true function of a primitive faculty he has no conception, beyond what he derives from the etymology of its name: thus, "combativeness" he considers to exhibit itself only in *fighting*, and "destructiveness" in *shedding blood*. How surprised will the doctor be to learn that, in his attack on phrenology and Dr. Caldwell, he has himself presented an instance of the activity of combativeness; and one which, in its probable consequences on himself, will remind those who read both writers of Don Quixote's memorable tilting match with the wind-mill.

Dr. Sewall presents us with one of the most surprising instances of either gross and palpable disingenuousness, or intellectual obtuseness, that we ever met with, in the following quotation from Mr. George Combe, and his own remarks on it. The quotation is as follows:—

"If we take *two heads*, in sound health, of similar age, in each of which several organs are in *similar proportions*, but the *one* of which is *large* and the *other small*; and if the *preponderance* of manifestation is not in favour of the first, then phrenology must be abandoned as destitute of foundation."

On the above quotation Dr. Sewall has the following remarks:

"If the relative size of the brain be intended, then it is necessary to know with what it is to be compared;—whether with the dimensions of the face, the size and length of the neck, the size of the

spinal marrow, the cerebral nerves, or with the volume of the whole body. Upon this point phrenologists have not been explicit."

Now is not this marvellous? Mr. Combe mentions *two heads*," "*one large* and the other small;" he speaks of "*a preponderance of power*" in one over the other; and yet Dr. Sewall could not discover, from this, that relative size of the brain was intended! He could not perceive that the comparison was made between two heads! Phrenologists are not explicit," as to whether the comparison is to be made between two heads, or between "one head and the dimensions of the face," when they distinctly specify that it should be made between *two heads*! "Two heads" may mean "one head, and the length and size of the neck;" for the expression is "not explicit!" "Two heads" may mean "one head, and the size of the spinal marrow;" for it is "*not explicit*!" It may mean, "one head and the cerebral nerves;" for it is "**NOT EXPLICIT!!**" It may mean one head, and the volume of the whole body which belongs to it; for it is **NOT EXPLICIT!!!** We should be gratified if Dr. Sewall would frame a sentence which *is* explicit, if that of Mr. Combe is not so. But we will leave Dr. Sewall in the hands of his reviewer, who is abundantly able (and *willing*) to do him "even-handed justice;" and pass on to notice the remaining portions of Dr. Caldwell's book. These consist of a short notice of the Chapter on Phrenology in Reese's "Humbugs of New York;" and "Thoughts on the Phrenology of Falsehood," a valedictory address to the medical graduates in Transylvania University, delivered March 15, 1837, by Dr. Caldwell himself.

Both these works, as indeed all that Dr. Caldwell writes, exhibit evidence of an organisation and temperament in the writer, distinguished both for activity and energy. With respect to the last mentioned of them, we consider it not particularly adapted for general circulation; though perhaps loudly called for at the time of its delivery, and in the region of country where the facts occurred to which it alludes. But readers in general will not feel an interest in it; and in a work entitled "Phrenology Vindicated, and Anti-Phrenology Unmasked," we own we do not see the propriety of inserting an address, which, though strictly phrenological in its character, is not either a "vindication" of that science, or an "unmasked" exhibition of any of its enemies, *as such*. We fear it will be understood to be a personal philippic, on an individual who had roused the indignation of the writer by some unworthy conduct; and not in any manner as a defence of phrenology. Of course, therefore, however just in the infliction of its censures, and how able soever as a piece of phrenological writing, it is not *in place*, as a vindication of phrenology, or a portrait of anti-phrenology.

But it is otherwise with the "Humbugs of New York." The chapter on Phrenology, in that trashy production, is an avowed attack on the science, and one which renders a vindication not grossly out of place. We say, "*not out of place*;" for we are really by no means sure that so ignorant, and malignant, and impotent an assault, as that of Dr. Reese, has any claim on the notice of a phrenologist. The only justification of a writer who should notice it is found in this, viz. that a writer *so* ignorant as Dr. R. of the subject on which he writes, *might imagine*, if not noticed, that he had actually inflicted an injury, and perhaps a mortal one, on phrenology. Of this satisfaction Dr. Caldwell has entirely deprived him. The chapter in question is clearly shown to be a tissue of ignorance, malevolence, and feebleness; and we envy not its author his reflections, as he perceives these attributes, in succession, proved to belong to his work. If Dr. Caldwell has not treated his opponent with courtesy, the reason may be found in the fact that courtesy is really not his due. Respectful and courteous discussion Dr. Caldwell does not decline, when held with candid and respectful opponents to phrenology. And of this he has given evidence, in his treatment of Dr. Warren, in the volume before us. He declares, too, in explicit terms, his willingness to discuss the subject of phrenology in such a spirit, with such opponents, in the following knightly challenge.

"Though no professed knight-errant in the cause, yet on *one condition* I will cheerfully break a lance with any writer whose name and standing entitle him to a meeting. And the condition, which is an honourable one, is as follows:—The champion must deport himself with knightly courtesy, bear TRUTH on his banner, and present in the tourney some new ground of challenge; I mean some new charge against the soundness and merits of the science. In that case he shall be met in a corresponding style of courtesy and respectfulness: not otherwise. To no charge or challenge stained with untruth, stale and trashy in its character, or dictated by a spirit of bigotry or fanaticism, invective or abuse, will an answer be returned. And of such unmanly and unchristian description is every imputation by which phrenology has been hitherto assailed. By neither justice nor truth, magnanimity nor decency, nor by the slightest discoverable wish to benefit science or promote the true interests of the human family, has even one of them been characterised. Nor has any of the assaults which phrenology has sustained committed a more profligate outrage on truth and manliness, morality and religion, than Dr. Reese's 'Humbug.'"

We close our notice of the work of Dr. Caldwell, by presenting his own apology for at all noticing so contemptible a foe to phrenology as the "Humbugs."

"I shall only add, that one of my motives for noticing the 'New York Humbugs' in this place is, that their rude and discourteous author may find himself associated, *in recompense*, with the author of the 'Two Lectures,' with whom he has associated himself in a *plot against science*. For thus associated the two writers are, in bestowing encomiums on each other's productions, and in that way endeavouring to extend their circulation and give weight to their matter. I have thought proper, therefore, to impale them both, on the two horns of the same dilemma, that as they have been platonically united in their lives and labours, they may not, in the fitness of their reward, be divided."

ARTICLE III.

▲ PHRENOLOGICAL ANALYSIS OF CONVERSION.

The present article we copy from the second number of the Edinburgh Phrenological Journal. It consists of notices of two works which, at the time the number was published, had recently issued from the English press: one in the form of a book, and the other in that of a communication to a periodical publication;—the *Christian Instructor*. The analysis which follows is from the former of these productions; "Biblical Fragments, by Mary Ann Schimmelpenninck, London. 1821." If the work, generally, be such as this specimen would indicate, we should take great pleasure in a further acquaintance with the intelligent, philosophical, and pious authoress. But we are not aware that her work has ever crossed the Atlantic. We regret also that to American readers the other work is inaccessible. If the "Christian Instructor" is not a work of such a kind as for its literary merit to secure for it preservation,—if it be any thing of the nature of our religious newspapers,—we fear that we may never be so fortunate as to obtain a sight of it, unless it may have been preserved by insertion in some work of a less ephemeral character. We the more deeply regret our inability to refer to the paper of Mr. Lyon, because of the correctness and importance of the principles upon which he rests his reasonings, and our belief that they do in fact contain the means of exhibiting the *philosophy of conversion*.—ED.

The objections to phrenology are gradually giving way to the efforts of its defenders, and the force of truth. Many which appeared formidable at a distance, have proved, on a near approach, to be unsub-

stantial vapour. Those of materialism and fatalism have, in this manner, vanished away, and are not likely to be revived. Another had occurred, which threw a doubt on the subject with many pious and excellent persons; namely, that the doctrines of phrenology were inconsistent with an important Scripture doctrine. Mr. Lyon has brought this objection to the test of a close examination, and endeavoured to demonstrate that it is entirely unfounded. We do not mean to give any analysis of his paper, and notice it only to give us an opportunity of mentioning that there are two principles admitted in all phrenological works, which, Mr. Lyon states, are perfectly sufficient to explain that change of character and conduct which takes place under the influence of religious truth, without either resorting to a *miracle*, or supposing any change in the original faculties. The two principles are—first, the different states of relative *activity* in the organs of the different faculties, which may occur at different periods of life; and secondly, the different direction which these faculties may receive, according as they are turned towards worldly or spiritual objects.

We may perhaps, at some future period, discuss this subject, which is of great extent and undeniable importance; but at present we must content ourselves with quoting a very interesting passage from the other work referred to, in which phrenology is not merely asserted and maintained by Mrs. S. to be not inconsistent with the doctrine, but used to explain, certainly in the most admirable and beautiful manner, many anomalies, of which previously no account could be given. It is not the least remarkable feature in this work, that, while phrenology has been suffering under all manner of opposition and obloquy, this lady refers to it as a science in which she seems to believe with a confidence as unwavering as that she reposes on the system of divine truth, which she adduces to illustrate it.

“The Bible,” says Mrs. Schimmelpenninck, “is the revelation of God, addressed emphatically to MAN. It must, then, as to its *substance*, contain all the truths of God; but as to its *mode* of setting them forth, it must be calculated for their intended recipient MAN. Now man is never happy, unless all his faculties are called into alternate activity. It is, therefore, obvious that the revelation of God must be made in such a mode as to address itself to all the human faculties, and to afford scope to all the human propensities. Every branch of the human intelligences” [we should say, “every intellectual faculty”] “must there find its appropriate object; and every class of human impulses must there find an object, a motive, and a sphere for full exertion and activity.

“For, were this not the case, there would always remain some unevangelised intellectual or moral faculties, which would be perpetually disturbing and distracting the councils of the mind; or some refractory, unchristianised propensities, which would be perpetually snapping the reins of her control, and starting aside from that course, which the mind could (in that case) possess no appropriate motives to urge them to maintain. In the first case, the man would resemble an equipage, the charioteers of which were in a perpetual contest as to which road to drive their steeds. In the second case, he would be in the same trouble as the driver who should have two or three unbroken

horses yoked in with an otherwise well-appointed team. Now, the human vehicle can never go on well, unless the moral and intellectual faculties (the drivers), and the inferior propensities (the steeds to be driven), are all in perfect accordance: that is, every faculty and every propensity has its own peculiar and distinctive object; consequently, each one has its own appropriate class of motives, of which any other faculty and propensity is unsusceptible. But every faculty and propensity have, like the limbs, their alternate necessity for exertion and activity, and for rest and repose. Now, no motive will influence it longer than its appropriate faculty or propensity is in activity. Hence every character must be in a perpetual state of alternation and inconsistency, as its various faculties and propensities rest or exert themselves; unless it be possible to find a round of motives and objects, which, though addressed to all the faculties, shall yet all bear on one and the same end, and thus unite their different means and resources in labouring for one common object. On having found, or not having found, such a stock of motives, so connected, depends all consistency or inconsistency of character. It is owing to this necessity of exertion and rest in all the faculties, and owing to not having found one common object for these motives to *bear upon*, that we so often behold the most astonishing extremes in the same character, and that we see in the same person the most astonishing and exalted talents often united with the most debasing profligacy: nay, we often observe the same thing in reading the biographies of persons who have afterwards settled into truly and exemplarily religious characters. There is often a period in the history of such persons, when the good leaven—the grace and word of God—has been received by some of the faculties, without having yet spread itself, and furnished their appropriate sphere of activity to *all* their faculties. During this period in which the leaven is *hid* in the meal, before it is thoroughly leavened, the character often exhibits the most monstrous contradictory examples of devotion and of sin; and those, who are inattentive to the workings of the human mind would often be tempted to imagine those hypocrites, whom a little patience would soon exhibit settled Christians. The case is, that the grace of God, or gospel truths, are only as yet apprehended by *some* [of the] faculties. The recipient, in his zeal, sets all the converted faculties to work together, and endeavours to still the activity of the rest, as he may. After a time, however, the evangelised faculties need rest; and the unevangelised ones, wearied of the durance in which they have been kept, start up without control, and plunge in headlong disorder: and thus arise the alternations of zeal and lukewarmness—of love and distaste for religion—to which new converts are subject, till all their faculties and propensities have discovered their true religious object and sphere. Hence it follows that no affection and no taste can be always and at all times influential, that does not address all the faculties and propensities. But revelation is intended to be always influential: it must then be addressed to all the faculties and propensities,¹ and furnish them all with full scope for

¹ That Revelation is so addressed, we shall show in future numbers.—Ed.

their activity; and this, in an eminent manner, the revelation of God, and that alone, does.

“Again, some faculties and propensities are both much more commonly met with, and much more early developed, than others. Now, it is remarkable that the mode in which the truths of God are revealed in Scripture, as well as its doctrines, are precisely adapted to all these multiplied wants. Every faculty and propensity finds, in scriptural truth, its highest object; but those [objects] are yet most abundantly provided [the faculties and propensities adapted to] which are most early and most commonly developed.

“God revealed in Christ, and set forth not only as Jehovah incarnate, but under the types of Husband, Father, Friend, and Brother, and Captain and Leader of his people, becomes an object within the grasp alike of every devotional and elevated feeling to which the mind can soar in the retirement of the closet, and of every endearing, social and affectionate feeling which goes forth with us in the intercourse of life. Our Veneration here turns from rank, from talent, and the debasing great things of earth, to receive its highest object in God himself. Our faith (‘marvellousness’) it establishes, not on the doubtful calculation of human probabilities, but on Him who is truth itself. Our conscience (Conscientiousness) is not left to waver in the uncertain projects of expediency of causes producing effects beyond the powers of man to calculate; but its fluctuations are at once fixed by the unerring rule of right [the will of God]. Human caution and circumspection (Cautiousness) are not the sport of vain terrors, but to learn to fear alone the Lord of Hosts himself; and He being the only fear and dread, all others vanish. Our determination (Firmness) is no longer the servant of idolatrous self-will, but is determined, like St. Paul, henceforth *to know nought else but Jesus Christ, and him crucified*; and *to live to him who died and rose for us*. Our veneration is henceforth superlatively fixed on that parent, who, *though the mother may forget the sucking child, will not forget his children*; and who, like a true and tender father, bids the bow of peace smile again in beauty, even from the frown of the darkest cloud. Our heart adheres (Adhesiveness) to that Brother, who wished to appease our heavenly Father’s wrath, even by the sacrifice of his own blood;—to that *Friend* who came to us in our need, [and] *who sticketh closer than a brother*. Our heart is united to that heavenly Bridegroom with whom the believer, being united, is one spirit. Our Benevolence henceforth no more vascillates between the good and the pleasure of its objects; it henceforth knows its own true good, and the true good of others. Its self-love and benevolence both receive accession and amalgamation by that one heart-affecting consideration, *Christ died for sinners*!—of which number they [others] are and I am. One blood has been shed, the ransom for all; one Spirit is poured out, the teacher of all; one God is the Father, who accepts all in one beloved.

“The revelation which informs us that *we are citizens of Mount Zion, the city of the living God*, and which unfolds the wondrous mystery of the cross; and the astonishing Christian scheme affords scope abundantly for the fullest exercises of the highest reflecting faculties. What [a] concatenation of cause and effect (Causality)

does it unfold! What a wondrous fund of comparison between things natural and things spiritual! What a mine of investigation does it discover. And every discovery of truth here brings with it an accession of love. All the resisting propensities of Destructiveness and Combateness, which formerly groveled on earth, are now used to destroy that evil self, which they before defended; and become the champions of the truth, instead of the instruments of hatred, error, and ill-will. The faculties of Calculation, Order, &c. &c., which formerly moved in the service of self, are no longer set to work by an ill understood covetousness, (Acquisitiveness,) but by benevolence; and a thousand well understood institutions of philanthropic economy succeed to the sordid accumulations of selfish gain. The same faculties of wandering (Locality), and perception (Individuality), and imitation, which, inspired by self, led the wandering gipsy from clime to clime, under a thousand characters of imposition, inspired by benevolence and veneration, send the indefatigable missionary from clime to clime, on errands of love; and in his journeyings from the Esquimaux to the fens of Surinam—from the barbarous Indian to the civilised Persian—enable him to become, like St. Paul, *all things to all men, that he may win some*. The same perceptive faculties of Form, of Colour, of Music (Tune), &c., which, inspired by human Ideality, so continually chain the lovers of the fine arts down to earth, become, by the parabolic style of writing, the very means of lifting the soul of the believer to heaven. Every earthly object, which the natural man desecrates, as the means of expressing and decorating human passions, the book of God consecrates, by rendering the vivid type of heavenly truths. To the Christian, all the earth reflects heaven. All which is visible is the type of that which is invisible; and temporal things touched by the alchemy of Scripture explanation, become at once holy and spiritual. And the perceptive faculties being the most early developed in children, so God has supplied the earliest age with this vast magazine of living spiritual types, and with a treasury of holy associations and instructions, which no believing parent will fail to apply knowing that feelings connected with sensible associations are ever strongest. And last, though not least, we add, that the parabolic style of Scripture is eminently calculated, not only to spiritualise the perceptive faculties, but the ideality of man; and, by thus doing, she converts into the most powerful auxiliaries of holiness, the most dangerous instruments of human passion. Ideality, while the slave of human perception and passion, is ever chaining man down to earth with gilded cords, or presenting one vain phantom after another to his ever renewed, but disappointed chase. But when Ideality is once inspired by the spirit of God, the case is altered: she then starts up from earth not a demon, but an angel in her native magnitude. She it is who gives wings to the soul, to bid her contemplation soar from earth to heaven. She it is whose faithful and vivid mirror reflects back the invisible realities and joys of heaven, to those yet groaning in misery on earth. How often has she gladdened the heart, and lighted up the eyes, of the wretch pining in a dungeon on earth with the bright (but no more bright than true) vision of heavenly joy. How often has she annihilated the pain of the martyr, by transporting

his mind from the rack on which he lay to the glory in which he should soon participate! How base is Ideality when she is the magic painter of human passion! How exalted, when the vivid painter enlisted in the service of divine truth! Then, indeed, does she resume the exalted post of giving permanence to spiritual joy, in defiance of temporal sorrow."

Let no one, after reading this fine passage, affect to think that phrenology is inconsistent with religion, or dare to assert that it threatens the smallest injury to the dearest interests of man.

ARTICLE IV.

PATHOLOGICAL FACT, CONFIRMATORY OF PHRENOLOGY.

The following communication was recently received by Mr. O. S. Fowler, of this city, from Dr. Miller, of Washington, D. C.

"Mr. Fowler:

"Dear sir—In your work on Phrenology, you notice a surgical case which was under my charge in the fall of 1835. My attention was attracted to your statement within a few days, and I take an early opportunity of sending you a brief sketch of it.

"The patient was a coloured boy named Posey, æt. sixteen years. I was called to see this boy, at four o'clock, P. M., on 10th October, 1835—found him labouring under all the symptoms of compression of the brain, produced by the kick of a horse. The point of the horse's shoe struck him under the left superciliary ridge, outer angle, fracturing the orbital plate, and forcing the spicula of bone upwards and outwards on the dura-mater, which was wounded by them (spicula) As soon as practicable, in the presence of my friends, the late Dr. Joseph Lovell and Dr. T. Sewall, (this case occurred in Washington, D. C.) I dilated the wound of the soft parts, and removed, without much difficulty, the pieces of bone that could be taken away with safety, or that were likely to be injurious. Though some of the symptoms were relieved by the operation, yet our patient gave no signs of returning consciousness. The next morning, about twelve or fifteen hours after the operation, I called, and was informed that Posey had remained comatose till within an hour or two before my arrival, when he suddenly waked up *singing*—called for water, which he drank, and then continued his songs. The attempt to make him more comfortable, give him medicine, bleed him, &c. &c., excited him very much; so much so, that he was almost unmanageable, and

it was by main force alone that he was prevented from getting out of the house. He was quieted by free depletion, &c. In this state of quietude, I was informed on my next visit, he remained till night, when he again commenced SINGING songs, and continued to do so nearly the whole night. As morning approached, his musical propensity ceased, and while I was with him he was calm and more rational than he had been since the injury. From this period he gradually improved; the wound healed kindly; a few more spicula of bone were removed, and his singing propensity returned only with the occasional nightly exacerbations. These became slighter every night, till, at the expiration of about one month from the accident, he entirely recovered.

"This boy (I was informed by his parents, very respectable people, and others who knew him well) was never known, before this accident, to sing or even attempt to *hum a tune*;—to use his mother's language, 'William, she knew, never was a songster.' And what is still more remarkable, he has never been known since his recovery to sing, or even attempt it. This statement was given by his mother.

"Very respectfully yours, &c.

"THOS. MILLER."

This fact furnishes an argument to prove that there exists a reciprocal connection between the pathological condition of certain portions of the *brain*, and the manifestation of certain of the mental faculties. The horse's shoe struck the skull covering the phrenological organs of *Order* and *Colour*, and drove a piece of bone "upwards and outwards;" that is, precisely in the direction of the organ of *Tune*. What effect should we expect this to have on the mind? At first, that the whole brain would be paralysed, and that insensibility would follow; that this should be succeeded by an *inflammation* of the wounded part; and as the fractured bones are driven in upon the organ of "*Tune*," a preternatural activity of that organ must, according to phrenology, be the consequence. Now, what is the *result* in point of *fact*? Just what phrenology decides that it must be: namely, the first sign of returning consciousness is an irresistible "propensity to *sing*." Again, the inflammation is greatest at night, and his propensity to sing is also then the most powerful: then he does nothing but *sing*, and that too after so severe a wound. Besides, his most intimate friends never discovered, before nor since this accident, any "singing" propensity in him. Now, why this inclination to "*sing*" under those peculiar circumstances, rather than any *other* manifestation of mind or feeling? Phrenology *alone* reveals the secret.

Opponents to phrenology, from the mere tyro in science to the

learned professor, talk much ABOUT facts, but after all do not give us THE facts. Dr. Sewall, in his "Examination of Phrenology," page 58, says, "In all the mutilations of the brain to which man has been subjected for two thousand years, it appears that the records of surgery do not furnish a single well authenticated case in which the loss of a particular faculty has happened, according to the organ on which the injury was inflicted, while the other faculties remain unimpaired." We cannot but give Dr. S. credit for ingenuity in the fortification of his position in the above passage. *Strictly* interpreted, perhaps his statement is true, but its truth does not invalidate phrenology in the least. Dr. S. has stated a case, such as perhaps *could not at all* occur; or might not, if even *possible* in the abstract, happen in ten thousand years. His case, as stated by him, a phrenologist sees to include a *complete extraction*, by *accidental* injury, of a *pair* of organs (one in each hemisphere of the brain) from the *peripheral surface*, down to the *medulla oblongata*; for nothing short of this is, strictly speaking, "the *destruction* of an organ." In like manner, the Dr.'s statement supposes an injury of an organ to be at the *same time*, in the *same degree*, at the *same points*, in *both* hemispheres of the brain, and all this by *accident*. We *presume* the records of surgery furnish no such facts. And whenever a friend or foe of phrenology shall satisfy us with the truth of *such a fact*, we too will pronounce phrenology *untrue*.

But let us return to the case before us. Here is an unequivocal fact—a fact which *Dr. S. himself saw*; and lest it should escape his notice, his attention was especially *called to it* by a phrenologist, (Dr. Lovell,) as confirmatory of phrenology. How will Dr. S. dispose of this case? Perhaps we may be allowed to "guess." He will say, probably, that in this instance, so far from the supposed faculty of Tune being *impaired*, it seems to have been *improved* by the injury, and therefore it has "not happened *according to the organ* on which the injury was inflicted." But Dr. S. has himself given us the key to this mysterious *improvement of a faculty by an injury of its organ*. He tells us, page 55, and very truly, that in cases of intermittent fever the mind possesses increased vigour and activity during the hot stage of the disease. Here, then, is an improvement of the intellectual faculties in general, by disease of the brain—*i. e.* by a temporary and periodical inflammation. But if inflammation from disease produces this effect on the faculties in general, when the organs of the faculties in general (*i. e.* the whole brain) are inflamed, why may not the inflammation of the organ of *one faculty* produce the same effect on the faculty of which it is the organ; even though the inflammation be the effect of injury, rather than disease? We think no satisfactory answer can be given to this question, except in the affirmative.

We have many facts like the one above, which will appear in succeeding numbers.

We apologise here, once for all, that our reason of so often referring to Dr. S. in particular, is not because his objections are so weighty, or have not been repeatedly answered, but because nearly all who oppose phrenology, either from a mere smattering knowledge of it, or through ignorance and prejudice, refer to Dr. S. for authority; he being a physician, a medical professor, and an opponent to phrenology. *Ergo* it cannot be true.

We solicit facts from phrenologists and anti-phrenologists, or from any enquiring "What is truth?" For we love truth, we seek truth, and we need light to aid us in our search for her; and if we may be so happy as to obtain it from even an opponent of our opinions, we cheerfully subscribe to the sentiment of the Roman poet—

Fas est, et ab hoste doceri."

EDITOR.

ARTICLE V.

PHRENOLOGY IN GERMANY.—NO. I.

The question is often asked, how happens it that phrenology should be almost universally rejected in Germany, the land of its birth? If this science be true, why is it that this land of scholars furnish none who are willing to admit its claims? Why is it that no books on phrenology have been published in the German language?

In answer to these queries, we would first remark, they imply what is not true. It is not true that no advocates of phrenology are found among the distinguished men of Germany, or that no books have been published in the German language; although it is readily acknowledged that the science has received less attention there than in other countries. But this fact is easily accounted for by referring to the history of its illustrious founders.

Dr. Gall began to make known the results of his observations, by private lectures, about 1796. He had then hardly commenced reducing his observations to a system. He continued these lectures, with some interruptions, for four or five years, when the Austrian government issued an order that they should cease—the doctrines being considered as dangerous to religion. In 1805, in company with Spurzheim, who had just completed his medical studies, he left

Vienna, and sought the privilege of expounding his doctrines elsewhere.

They passed through most of the large cities of Germany, spending a week or two in each, lecturing and collecting facts on their favourite science. Though they were kindly received during their travels, and kindly listened to by many of the scientific, yet by others they were fiercely opposed, denounced, and persecuted. Apparently disgusted with the injurious treatment received from their countrymen, they never published a word on the subject in their native language.

Hence Germany possessed, for twenty years, less information and fewer means of instruction on the subject than any other country in Europe, Spain and Russia excepted. Gall and Spurzheim, from Germany, proceeded to Paris. Here Gall made his home for life. His works on the Physiology of the Brain and the Science of Phrenology were published in the French language. In 1813, Dr. Spurzheim, from Paris, proceeded to England. Most, if not all, of his works were published in the English language. This will account, in a great measure, for the fact that the Germans were behind the English and French in receiving the new science. The founders of the science made no efforts, comparatively, to disseminate their doctrines there. They understood the proverb: "A prophet is not without honour, except in his own country."

But have they no phrenological literature in Germany? And are there no phrenologists among her distinguished scholars? It has been frequently asserted that, for the last fifteen years, no book on the subject has been published in the German language; and that no distinguished physiologist there is a believer in the science. It is not pretended that the science has received as much attention there as in England, and other countries which might be mentioned. From circumstances already alluded to, we should not expect it. But we simply enquire, what is the fact? Are the assertions which opponents of phrenology so frequently and loudly make correct?

A correspondent of the Edinburgh Phrenological Journal, in 1827, thus expresses himself:—"Though circumstances are unfavourable to phrenology in this country (Germany), yet more attention is beginning to be bestowed upon it. Dr. Otto's work (a celebrated physician of Copenhagen) has been favourably reviewed in 'Hecker's Annals,' 'Gerson's and Julius' Magazine,' and 'Hufeland's Bibliothek.' The celebrated Dr. Froriep, in his Journal (one of the best in Germany), has communicated several translations of phrenological papers published in England. In the excellent Psychological Journal of Dr. Nasse, phrenology is now again spoken of. Nay, the sagacious Dr. Amelung has lately, in a very acute paper on *Insanity*, adduced

opinions and views which he himself confesses, are founded on observations of the phrenologists. Farther; *Hufeland*, in Berlin, undoubtedly one of the first scientific medical men in Germany, and *Vogel*, in Rostock, a most ingenious author, have recently paid a just tribute to the science.

Hufeland¹ speaks thus:—It is with pleasure and interest that I have heard the worthy man (Dr. Gall) himself lecture upon his new doctrine, and I am perfectly convinced that he ought to be reckoned among the most remarkable phenomena of the eighteenth century, and his doctrines among the greatest and most important improvements of the natural sciences. It is necessary to see and hear himself, in order to acknowledge a man equally far from all charlatanism, falsehood, and transcendental enthusiasm! Endowed with a rare degree of talent for observation, of sagacity and philosophical judgment; grown up in the lap of nature, he has observed a vast number of phenomena in the whole field of organic beings, which before were not at all, or only superficially, known: he has united them with ingenuity, found their analogical relations, drawn conclusions from them, and determined truths, which are of the greatest value, just because they are drawn from experience and daily life. Nobody has been so decided an opponent of Dr. Gall's doctrine as I; *and now, after having fully satisfied myself of the profundity of his intellect, and the palpable truth of his science, I have been obliged to believe it.* Upon the whole, I agree entirely with Dr. Gall that the spiritual part of our nature acts by means of organs; that this material condition for the exercise of mind not only is necessary as to its grosser, but also as to its finer functions; that the brain is the organ of the mind; and that there is great probability for supposing, that, as the external senses have their peculiar organs in the brain, so must also the internal have theirs.”²

Vogel expresses himself in this manner:—“True it is that the most palpable facts prove Dr. Gall to be a most distinguished dissector of the brain, a sagacious observer of men and human actions, an ingenious philosopher, and a firm friend of truth. True it is that Gall, by a great quantity of experiments, instituted before the eyes of the highest authorities, has procured for his doctrine esteem and attention; and that this science, by every opportunity, deserves to be tried and applied.”

¹ See *Bischoff's Darstellung der Gall'shen Lehre*, p. 117.

² We know that it has been reported that *Hufeland* has since renounced the opinions here expressed, but the truth of such reports is not established by appropriate evidence. If true, it stands, as far as we are acquainted, a solitary instance.

A gentleman who conversed with Professor Blumenbach, at Göttingen, and attended a course of his lectures, informs us (Editors of *Edinburgh Phrenological Journal*, 1832) that that celebrated physiologist spoke of Dr. Gall in high terms of esteem and regard. Phrenology, he said, though he could not admit all the inferences of its advocates, was certainly not entirely destitute of foundation. Blumenbach himself attended a course of lectures given by Dr. Gall, with so much regularity, that, as he expressed it, "he never was absent a day." He kept constantly by him a copy of the *Elements of Phrenology* by Mr. Combe, of Edinburgh, to which he made frequent reference." (*Edinburgh Phren. Journ.* vol. vii. p. 574.)

Again; Dr. Blumröder, of Hertsbruck, in the sixth number of "*Friedreich's Anthropological Magazine*," (an excellent journal, with a very extensive circulation,) strongly urged his countrymen to bestow upon Gall's doctrine the attention which it deserves. The same has been done by Dr. Lichtenstadt, of Petersburg, (who has written so much on the cholera,) in "*Medicinisches Conversations Blatt*."

Froriep's Notizen, a paper which is read every where throughout Germany, has given translations of several phrenological articles from this *Journal* and the *Lancet*. Gall's great French work, of four volumes, has been translated into German; and we have heard that Dr. Andrew Combe's *Observations on Insanity* will have the same fortune. Indeed, it is high time for Germany to bestir herself in an attempt to wipe off the disgrace of having forced her illustrious sons, Gall and Spurzheim, to seek in foreign countries a soil in which their discoveries might take root and flourish!

These eminent philosophers have inflicted a severe but merited penalty on their countrymen for their treatment of phrenology: they have died without publishing *one word* in their native language. (*Edin. Phren. Journ.* vol. viii.)

The following is translated from a review of Dr. Herschfeld's German translation of Mr. Combe's *System of Phrenology*, in the *Medicinische Zeitung*, No. 10, 1834. The writer is Professor Ideler, physician to the great Hospital for the Insane at Berlin. "We certainly will not say that the phrenologists have succeeded in determining *every* individual faculty, or that they have entirely avoided mistakes; but the defects in their science will easily be remedied by its further progress, and in no degree affect its spirit. It already offers a treasure of well-founded reflections on the formation of individual characters, by predominating faculties of the mind, and on the means by which these are excited, directed, and restrained. Since no system of mental philosophy can be of practical utility, where individual peculiarities are neglected for the *general* considerations of the faculties of the

mind, it is beyond all doubt, that a doctrine which reduces the study of difference of character to scientific principles must be welcome to us. Combe's work gives a clear, well arranged, and compendious account of phrenology, and is therefore well adapted to direct the attention of psychologists on this subject."

A. B.

ARTICLE VI.

GEORGE COMBE, ESQ.

A letter received some days since by a gentleman in this city, from Edinburgh, states that Mr. Combe was then making preparations to sail for the United States in a few weeks. We rejoice that this distinguished scholar in science, literature, and philosophy, is about to visit our country. We will not speak his praises: his works, and the approbation of the public, are already a sufficient testimony. Previous to 1836, British booksellers had disposed of more than 43,000 copies of his works, besides a large number which could not be enumerated; and besides, too, many editions in the French, German, Swedish, and Danish versions, published in those several countries. We cannot state the number printed and sold in the United States, but we do know that the writings of scarcely any foreign author, for several years past, have been more popular, more extensively circulated, and, at the same time, met with more universal approbation. Mr. Combe thus states the manner he first became interested in phrenology.

"My first information concerning the system of Drs. Gall and Spurzheim was derived from No. 49 of the Edinburgh Review. Led away by the boldness of that piece of criticism, I regarded their doctrines as most contemptibly absurd, and their authors as the most disingenuous of men. In 1816, however, shortly after the publication of the Review, my friend Mr. Brownlee invited me to attend a private dissection of a recent brain, to be performed in his house by Dr. Spurzheim. Dr. S. exhibited the structure of the brain to all present, among whom were several gentlemen of the medical profession, and contrasted it with the bold averments of the reviewer. The result was a complete conviction in the minds of the observers, that the assertions of the reviewer were refuted by physical demonstration. The faith placed in the Review being thus shaken, I attended the next course of Dr. Spurzheim's lectures for the purpose of hearing from

himself a correct account of his doctrines. His lectures satisfied me that the system was widely different from the representations given of it by the reviewer, and that, if true, it would prove highly important; but the evidence was not conclusive. I therefore appealed to nature by observation, and at last arrived at complete conviction of the truth of phrenology."

Mr. Jeffrey, editor of the Edinburgh Review, (no mean authority,) thus compliments Mr. Combe:—"He seems to be decidedly next in rank to Spurzheim himself—has displayed powers of so high an order, that we have often been tempted to wish they were exercised upon some object of less equivocal value." To him, and other defeated opponents of phrenology, Mr. Combe thus modestly, but forcibly, replies:

"You greatly overrate the extent of my ability—for my strength lies in the goodness of my cause. I have *studied phrenology*, and read its doctrines directly in the page of nature. What I assert in point of fact, I have seen; and what I maintain in argument, I have found confirmed by experience. Those who have attacked the doctrines, on the other hand, have not studied them as science; they have not read the facts, on which they found their objections, in the book of nature; they have not tried how their arguments would harmonise with other established truths; nor have they ascertained to what results their principles would lead, if carried into practical effect. Full of confidence in themselves, and of contempt for their adversary, they have come to the combat without arms and without armour; and if, in some instances, they have reeled back from the encounter, their defeat must be ascribed solely to the inherent weakness of their cause; it deprived them of the advantages of their talents, while truth added to the strength of the party assailed."

Since the above matter was prepared, and many copies of this number were sent out, we take great pleasure in communicating the following information.

Mr. George Combe and lady arrived in New York, September 24th, on the Great Western, after a passage of sixteen days, having sailed from Bristol September 8th. A letter, just received from him by a gentleman in this city, states that he intends to deliver a course of sixteen Lectures in Boston, commencing about the 10th of October, and also in New York, commencing about the middle of December. He will be in Philadelphia to commence his lectures near the 10th of February. We wish him the most abundant success, and shall rejoice to communicate the same through the pages of this Journal.—[Ed.]

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No. 2.

ARTICLE I.

**PHRENOLOGY: ITS ORIGIN AND EARLY HISTORY, WITH A CONSIDERATION
OF SOME OF THE MORE COMMON OBJECTIONS TO IT.**

In our first number we stated our intention to present, at least, some outlines of the history of the discovery and progress of phrenology. We propose to do this, not because the facts are not already before the world, but because we have but too good reason to know that they are not generally *known*; and because we think, that to present them in our own pages will be a probable means of giving them a more extended circulation than they would otherwise secure. For it is a fact, which we cannot but deeply lament, that while phrenological works are to be found in the book-stores of all our cities and principal towns, they are by no means eagerly sought after, nor by any means extensively read; and a work of the nature of ours will, we think, in the present state of the public mind on the subject of phrenology, meet with *twenty* readers, where *one* will be found disposed to purchase, that he may *study* Gall, or Spurzheim, or Combe.

It will also, at the same time, tend to secure another result, by no means unimportant—that of convincing some, who have never enquired into the subject, that our science is truly inductive in its character, and hence that it merits examination by the reflecting and philosophical. *These* are the men who are to influence the *many*; and if, by the perusal of a few pages in a cheap periodical, they can be induced to make the requisite examination into the merits of phrenology, an important object in its favour will be secured. Such persons, when they examine the science, are almost sure to become converts to it; and the fact that *they* believe it, prepares the way for its reception by many more.

In the preparation of this article, we shall avail ourselves of the labours of the editor and the translator of Gall's works, and of an

article in the *Christian Review* of December last, making such additions from our own resources as may appear to be necessary.

"Prejudice," says the writer in the *Christian Review*, "is one of the most formidable opponents to the progress of truth. The light of truth can easily dispel the darkness of ignorance; but prejudice closes the eyes against its rays, and may effectually prevent illumination. It were well if prejudice were confined to the ignorant, in the ordinary sense of that word; but such is by no means the case. Errors, venerable by age, and propagated by powerful and cultivated intellects, whose very offices, in the halls of literature and science, depend for existence on their perpetuation, are not to be rooted out by the mere presence of truth. There is a pride of intellect and of learning which makes it difficult for men, eminent in their departments, to acknowledge that they have been mistaken, and have received and propagated error; and yet such an acknowledgment is sometimes imperiously demanded, by a due regard for the majesty of truth." But there are few persons possessing that moral greatness, which, in such a case, will say, "*Amicus Socrates; amicus Plato; sed magis amica Veritas.*" Mr. Locke, in a passage quoted by Mr. George Combe, and also by the writer in the *Christian Review*, thus states the difficulty of this conquest over prejudice: (Book iv. c. 20, § 11.)

"Who ever, by the most cogent arguments, will be prevailed upon to disrobe himself, at once, of all his old opinions and pretensions to knowledge and learning, which, with hard study, he hath all his life-time been labouring for; and turn himself out, stark naked, in quest of new notions? All the arguments that can be used will be as little able to prevail, as the wind was with the traveller to part with his cloak—which he held only the faster."

History every where testifies to the tenacity with which old opinions are retained, and the desperate obstinacy with which new ones are opposed; even where the old ones can be demonstrated to be false and absurd, and the new to be reasonable and true. How long was it before the opinions of Copernicus, and Galileo, and Newton, and Bacon, obtained universal currency in Europe and America? Nay, in Europe they are not now, all of them, universally current; for the inductive philosophy of Bacon is disregarded, and even ridiculed, in a country the most profoundly learned in the world—in Germany. Theories, in that land of literary giants, are the foundations on which reputations are reared, and by which emoluments are secured. To the above-mentioned illustrious names may be added those of Harvey and Jenner, whose splendid discoveries of the circulation of the blood, and of inoculation with vaccine virus, now bless the whole civilised world; but who, when they first made them known, were stigmatised, even by men of the medical profession, as visionaries and empirics

And may we not mention, in this connection, One infinitely greater than all these—whose system of morals and religion met at first with the most determined and sanguinary opposition? Christianity itself was, and still is, opposed; and if a system may be presumed to be untrue, because comparatively few persons embrace it, we must surrender our holy religion itself: for its genuine friends constitute but a very small fraction of the population of the globe.

If, then, it be still true, though it is daily becoming less so, that phrenology is violently and obstinately opposed, and if the believers in its truth are comparatively few, these evils have befallen it in good company—and *they* are not proofs that it is false. We do not propose, at present, to enter upon a detail of its triumphs over opposition, nor of the assaults which its enemies have made upon it; we shall satisfy ourselves here with a brief notice of the origin and progress of the science, to show that it is inductive in its nature, and then shall reply to some of the more common and specious objections against it.

Dr. Gall observed, even in his childhood, certain peculiarities of talent and disposition in his brothers and sisters, and in his companions and school-fellows; and, among others, that some had a remarkable facility in committing to memory such lessons as required to be *recited*. These persons, he observed, both when at school and when in the university, had full, prominent eyes. The uniformity with which this peculiarity of personal appearance accompanied the talent in question, led him to suspect that they were connected, as cause and effect, and were the result of great development of a certain portion of the brain. But he was slow to draw conclusions, and years elapsed before he allowed himself to consider this as ascertained. By a similar course of patient and extensive observation, details of which are found in his works, he discovered certain other “organs,” as they are called—instruments with which the mind acts, or through which it is affected. In pursuing this course, he had no theory to support; but his desire seems simply to have been to know TRUTH, and his enquiry to have been, “What is?”

When he had, by the multiplied observations of many years, and the concurrence of thousands of examinations and comparisons of cerebral development with mental manifestation, ascertained the existence of several of the organs of the brain, he delivered a course of private lectures in the city of Vienna, in the year 1796. This continued to be his practice, from time to time, till 1802, when the Austrian government suppressed them. His first public course of lectures was delivered in the city of Paris, in 1807. He had at that time been for some years associated with Dr. Spurzheim, who shares with him the honours of discovery in the science, and who assisted

him in the first public course. From the suppression of the lectures in Vienna to his association with Dr. Spurzheim, in 1804, he had continued laboriously observing nature, as she appears in cerebral conformation; and especially, had he improved the opportunity with which he was favoured, of observing cases of cerebral disease, as physician of an Insane hospital in that city. In 1805, the associated philosophers left Vienna, and visited many of the German, French, Prussian, and Danish cities, till the period of the joint course of public lectures above mentioned. Thus had two powerful minds, during three years, in prisons, hospitals, schools, &c., been carrying forward their observations, and noting the results; and, of course, came before the public under much more favourable circumstances, for the promulgation of their doctrines, than those in which Gall alone had been, in Vienna. But neither of these great men had broached or even formed a *theory*, which their observations were intended to test, or their lectures to support and disseminate. They were far, very far, from arbitrarily mapping out the skull, and looking out, in nature, for instances in which she might afford them a plausible support. Years, many years had elapsed, after the first observations were made, before any thing deserving the name of a system existed. Gall did not, and could not, foresee the result to which he was to be led; and, indeed, it is to his illustrious disciple and coadjutor that we owe the beautiful and attractive system of mental philosophy, with which phrenology presents us. *Facts* were the sole objects of the discoverers' enquiry; but "when the discovery of facts had advanced to a certain point, *relations* between them were perceived, which could not be previously recognised; and a system of mental philosophy arose, almost spontaneously, from what had previously been a heterogeneous assemblage of independent truths."—*Combe's Phrenology*.

But it is not enough that phrenology presents a system of human nature to us: indeed, *that* has been one of the objections to it, by those who knew not, or affected not to know, that it arose out of observations—many thousands of observations of nature; and, therefore, had nothing in common with mere hypotheses or theories. In view of the system presented by phrenology, there are many who enquire not, "Is it true?" but "Is it consistent?" This enquiry does not regard its consistency with itself, nor its consistency with other *ascertained* truths; but its consistency with preconceived opinions on the subjects of mind and morals, without a very strict enquiry whether *they* are founded in truth or not. Hence arises a long catalogue of objections, to some of which we shall now attempt a brief reply. A large part of the objections made against this science may be obviated, by distinctly stating its pretensions.

Phrenology, then, in its great fundamental principle, accords with the opinions of physiologists in general; viz.—that the brain is the organ of the mind. We almost despair of making this proposition plainer by exposition, and yet it is evidently sometimes misunderstood; and, hence, exposition seems to be requisite. We mean, then, by the proposition, not that the brain *is* the mind, but that it is the *organ* or *instrument* of the mind's operations. Hence, plainly, no charge of materialism can lie against it, more than against optics, which asserts that the eye is the instrument of vision; it is that by which the mind becomes mediately acquainted with various objects and phenomena: but it is not *the mind*.

This proposition also teaches that the brain *is* the organ of mind—i. e. in the *present state*—but pretends not to look beyond that state; it leaves the future state untouched, and presumes not to say that, in another world, the soul may not act without material organs. It considers the future state of the soul to be a subject which belongs to revelation, and not to philosophy, to teach.

Phrenology also teaches that the brain is not a unit, the *whole* of which is employed in *every* mental operation, but an aggregate of organs, which are, severally, the instruments of its operations, as those operations are themselves diversified; and that they may act singly, or in combination. This principle in phrenology is supported by analogy—for each function in the animal frame is performed by a distinct organ; and it has now become a principle with physiologists, even anterior to discovery, to predicate plurality of function, where plurality of instruments or apparatus is seen. For example, nerves are numerous, and so are their functions; and we never find that one of these performs the functions of another;—we do not *see* with the *auditory* nerve, nor *hear* with the *olfactory* nerve. Nay, more—the nerves of feeling and of motion, though enclosed in the same sheath, and undistinguishable in colour, texture, or any other sensible property, yet never perform the functions of each other. In like manner we never find that the lungs propel blood, nor the heart breathes, nor the liver digests, nor the stomach secretes bile. Is it not reasonable, then, that since the brain is the organ of the mind, if loving be a different act of the mind from reasoning, it should be performed by a different material instrument?—and that one part of the cerebral mass is its instrument in one case, and another in the other?

Another principle in phrenology is, that man is possessed of animal feelings, or “propensities”—of “intellectual faculties,” and of “moral sentiments;” and in this it agrees with universal observation and experience. It teaches also that the design of the Creator was, that the *moral sentiments* should have the supremacy, and that the animal

nature should be in subjection. Also, that the moral sentiments are *blind*, and require the light of the intellect, in order to their proper activity; while the *intellect itself is*, on moral and religious subjects, *blind*, and requires the light of revelation, that it may teach correctly. The harmony of this doctrine with the Scriptures, we need now take no time in proving; yet it is said phrenology is dangerous to religion! If religion has its origin in the Bible, and phrenology harmonises with the Bible, certainly religion has nothing to apprehend from phrenology.

But it is said it tends to Fatalism, and, of course, to the destruction of accountability. If, by fatalism, is meant that all which occurs depends only on blind necessity for its occurrence, and that there is no superintending intelligence over terrestrial events, we say, unhesitatingly, that such a doctrine is utterly abhorrent to phrenology. If, again, it is supposed that phrenology recognises a fatalism, which, because it admits a Creator, who governs the world by fixed and immutable laws, (i. e. the laws of Nature,) therefore, teaches that there is such a necessity attendant on human action, as that the agents have no control over themselves, and are therefore not fit objects of reward or punishment, we indignantly repel the insinuation. Phrenology admits that man is influenced by causes which he can neither prevent nor foresee. He cannot of himself assume life, nor choose his birth-place, sex, parentage, station in society, &c. &c. On these and numerous other points, Dr. Dwight has enlarged in his *System of Theology* (Sermon on Divine Sovereignty); but is he therefore a fatalist?—and is the theology, of which he was so long a distinguished teacher, fatalism? Phrenology teaches that the dispositions and talents of men are innate and various; and does not Christianity do the same? Has not one man “five talents, and another two, and another one?” Have not men “gifts differing according to the grace given to them?” Has not God “divided to every man, severally, as he will?” Shall Christianity, then, be branded as fatalism? If not, neither must phrenology; for it is in exact harmony with Christianity on this point.

Phrenology elevates man to the highest place of dignity among the inhabitants of the earth; how then can it advocate fatalism, as regards human actions, when it perceives, and even teaches, that it does not exist among the creatures which are below him? The brutes are, to a certain extent, free agents; and does phrenology degrade man beneath the brutes? On this point, take an example given by Spurzheim himself, in one of his lectures delivered in Boston. “A dog is in the streets of a crowded city, and sees his master on the other side of the way. His Adhesiveness impels him to cross over, and join him; but

a carriage is between them, and he waits till it has passed. Here Cautiousness is an antagonist principle to Adhesiveness: both are simultaneously active; each urges its plea, and the dog *chooses* to obey Cautiousness rather than Adhesiveness." Now, if a dog, (which is destitute of reflective faculties and moral feelings,) when solicited by a plurality of motives—and these conflicting ones—can, and actually does, evince a kind of free agency in choosing which he will obey, can it be questioned that man is much more a free agent, seeing he possesses these faculties and sentiments?

But the objector may reply, "His Cautiousness was, perhaps, the larger organ, and it therefore necessarily prevailed; just as, in the scale, a two-pound weight will preponderate over a one." We will, then, change the supposition a little. Suppose the *same dog*, and having, of course, the organs in the same relative proportion, to see his master attacked by robbers;—they are armed, and his master is not; or they are two or three to one;—Cautiousness would still impel him to preserve himself, but Adhesiveness would overpower its impulse, and he would rush to his master's rescue. Where is the *necessity* in this case?

The objections against phrenology are indeed very much more numerous than we have noticed, or than it would be proper, in this article, to introduce and examine. We have mentioned a few of what appear to us to be the most likely to alarm, needlessly, the fears of the religious part of the community, as to the bearing and tendency of the science. We have laboured to be brief, but hope we have yet been sufficiently diffuse to prevent obscurity.

ARTICLE II.

PHRENOLOGY IN GREAT BRITAIN.

Including Dr. Spurzheim's labours; notice of Phrenological Societies and books; testimonials of medical and other distinguished men, among whom are Archbishop Whately, Dr. Welsh, Hon. D. G. Hallyburton, P. M.; Prof. Hunter; Hon. Judge Crampton; Dr. J. Mackintosh, Surgeon to the Ordnance department, North Britain, &c.; Dr. John Elliotson, F. R. S., President of the Medical, Chirurgical, and of the London Phrenological Societies, Prof. of Medicine, &c. &c. in the University of London; Dr. James Johnson, Physician extraordinary to the King, Editor of the Medico-Chirurgical Review, &c. &c. &c.

Dr. Spurzheim first landed in England in 1814. The time of this first visit was not propitious. The nation was still smarting from the scars of war; many circumstances combined to prejudice it against

the lore of Germany. It was very sensitive and jealous upon the subject of quackery. Hence the obstacles against which Spurzheim would of course be obliged to struggle, in propagating his peculiar views, were considerably increased. He commenced by dissecting a brain at the rooms of the Medico-Chirurgical Society, in Lincoln's-Inn Fields. The novelty, as well as the truth of the demonstration that this viscous is composed of fibres, created no small surprise among the learned audience. This was the most judicious mode of entering upon the subject, since it placed it at once upon a respectable footing, by making an appeal to science. The effect in its favour, however, was not such as might have been expected. When a course of lectures was delivered, not more than forty auditors were present; nor did a second course attract a more numerous company.*

It is said that Dr. Abernethy "fully acknowledged the superiority of Dr. S.'s anatomical demonstrations over every previous method of dissecting the brain," and that he "directed the attention of his class to Dr. S.'s anatomical labours, as most important discoveries." And certain it is, that in his Surgery he speaks, in unequivocal terms of approbation, of the philosophical principles of Drs. Gall and Spurzheim, respecting the nature of man and animals.

From London Dr. S. proceeded to Bath, Bristol, Cork, and Dublin, where he was well received, and lectured with success.

In 1815, an article appeared in the Edinburgh Review, in which Gall and Spurzheim were most severely reviled and abused. Its object was the annihilation of phrenology; but this was not to be accomplished by general denunciations and opprobrious epithets. The article was too severe for its own purpose; and it is interesting to mark the tone of this journal at that period, and observe its subsequent changes. No language seemed too violent, no epithets too opprobrious, to express the distorted views and feelings of the writer. Such epithets as *thorough quackery—absurdity—unparalleled boldness and effrontery—gross ignorance—without truth, connection, or consistency—incoherent rhapsody—trash—despicable trumpery*—are the emphatic words, and constitute the point of many a rounded period. In fact, many of these are crowded into a single sentence. We quote the concluding paragraph, in which is condensed, as it were, the essence of the piece.

"The writings of Drs. Gall and Spurzheim *have not added one fact* to the stock of our knowledge respecting either the structure or

* This brief account of Dr. S.'s labours in Great Britain is compiled from the Biography of that distinguished man by Nahum Capen. With this intimation we omit the marks of quotation.

the functions of man; but consist of such a mixture of gross errors, extravagant absurdities, downright misstatements, and unmeaning quotations from Scripture, as can leave no doubt, we apprehend, in the minds of honest and intelligent men, as to the real ignorance, the real hypocrisy, and the real empiricism of the authors."

The appearance of this article confirmed the desire of Spurzheim to visit Scotland. With a letter of introduction he called on the writer, (who was himself a lecturer on anatomy,) and obtained liberty to dissect a brain in his presence. The place was his own lecture-room. "There, before a crowded audience, with the Edinburgh Review in one hand and a brain in the other, he opposed fact to assertion. The writer of the article still believed the Edinburgh Review, while the public believed the anatomist. And that day won over near five hundred witnesses to the fibrous structure of the brain, while it drew off a large portion of admiring pupils from the antagonist lecturer."

Having thus commenced his successful labours among the Scots, Dr. Spurzheim was accustomed to remark to them, "You are slow, but you are sure; I must remain some time with you, and then I will leave the fruit of my labours to ripen in your hands. This is the spot from which, as a centre, the doctrines of phrenology shall spread over Britain." These predictions proved true. Converts flocked in on all sides: the incredulous came, and were convinced.

After a residence of seven months of great activity and success in Edinburgh, Dr. S. returned to London in 1817. He then delivered another course of lectures; but the interest in the science had not much increased in his absence.

After a short stay he returned to Paris, where, having every facility for study, and valuable opportunities to teach his doctrines to students from every part of the world, he determined to pass the remainder of his life. He remained there till 1825. During this year the French government, in its consummate wisdom, permitted no lectures without its special sanction. Finding his field, by this measure, very much contracted, he determined to revisit England.

On arriving at London, he immediately commenced a course of lectures. Since his last visit (1815), the public press had materially changed its tone. It was now respectful and candid in its allusions, and, what was still more gratifying, public opinion no longer treated the subject with ridicule and neglect. The Medico-Chirurgical Review, the Lancet, and some other periodicals of high reputation, were not afraid to speak, in unequivocal terms of approbation, of the science of phrenology, and of the improved manner of Dr. S. in dissecting the brain.

During the years 1825-6, Dr. S. published in English his principal works on Phrenology, some of which have passed through several editions, and have been deservedly popular.

In 1826, he visited Cambridge, where he was "received with honours seldom bestowed before." "He was feasted in the college halls," said an eminent scholar of Cambridge, "every day he was here. Our anatomical, and, I believe, our medical professors are among those most favourably disposed to his science."

The four succeeding years, with the exception of a few months, during which he visited the continent, he spent lecturing in different parts of the kingdom. Some of the principal places honoured with his presence and his labours were London, Edinburgh, Bath, Bristol, Hull, Dublin, Glasgow, Manchester, Derby, Nottingham, Sheffield, Wakefield, Leeds, Belfast, and Liverpool. He was uniformly received with great respect, and listened to by highly intelligent audiences. In 1831 he left for France, whence he shortly after embarked for the United States.

From this brief account, it will be seen that no nation received so much direct influence from the founders of the science of phrenology as the English. Although both Gall and Spurzheim spent much time in Paris, (the former from 1808 till his death, in 1828—the latter about half the same number of years, at different times,) yet, from the distracted state of the nation, and the illiberal conduct of the government, they appear to have been much restricted in their influence. Circumstances were different in England. In addition to this consideration, the works of Spurzheim were published in the English language; thus a better foundation for the future progress of the science was laid in Great Britain than in any other country. Whether the hopes and expectations thus naturally excited have been realised, we leave for others to judge. The materials for such a judgment we shall now, as briefly as possible, consistently with the nature of the case, attempt to lay before our readers.

We begin by giving a brief summary of the statistics of phrenology, furnished by Mr. Hewitt C. Watson in a work which he has lately prepared for the public. Mr. Watson is now the editor of the Phrenological Journal, till the present year printed in Edinburgh, but now transferred to London. His design, in his book of "Statistics," is to give a view of the present state of phrenology. With a view to obtaining accurate information, he addressed printed circulars to gentlemen interested in the subject in different parts of the kingdom. In regard to many of his items, there is a degree of indefiniteness from the very nature of the case, and evidently only an approximation to the truth; yet it is generally thought that his estimates are too low.

That this is true of some of the more important, we have been told by an individual who has had the opportunity of definite and accurate information.

The following are Mr. Watson's

“AGGREGATE NUMBERS.

Phrenological Societies now in existence,	24*
Meetings of such Societies each year,	550
Members of Phrenological Societies,	900
Avowed Phrenologists,	5,000
Believers in Phrenology,	100,000
Phrenological works,	66
Do. do. including different editions,	95
Volumes presumed to have been sold,	64,000
The printed copies of Mr. Combe's five works alone,	41,415
Authors of Phrenological works,	24
Writers on Phrenology,	75
Phrenological casts, busts, &c.	15,000
Do. do. do. excluding duplicates,	5,000
Phrenological lectures, 1815—1836,	1,000

PECUNIARY VALUE, ETC.

Income of Phrenological Societies,	£400 0 0
Value of Phrenological works (single copies) to 1835,	21 0 0
Value of a copy of each edition,	25 0 0
Value of all the volumes sold,	18,462 10 0
Value of Mr. Combe's alone,	7,531 2 6
Paid for lectures, 1815—1836,	5,000 0 0

PROPORTION OF MEDICAL MEN.

Members of Phrenological Societies,	1 in 6
Authors and writers on Phrenology,	2 in 3
Lecturers, probably more than	2 in 3.*

In a note to this table the author adds: The present year (1836) has already produced, or promises, five societies, ten works, six editions.

* In an appendix the author adds five more. From other sources of information we learn that the number of Phrenological Societies in Great Britain is *upwards of thirty*. Although he says “*Societies now in existence*,” it is evident, from his remarks in coming to this estimate, that he is speaking of Great Britain only.

These estimates, we have already remarked, are said by competent judges to be too low. We have the personal testimony of one intimately acquainted with the book business in Great Britain, that previous to May 1st, 1836, upwards of 43,500 copies of Mr. Combe's works alone had *actually been sold*. These works were—1st, System of Phrenology, 2750 copies, (another large edition had just been published, which was selling off rapidly,); 2d, Elements of Phrenology, 4500 copies; 3d, Outlines of Phrenology, 5750 copies—new and large editions of the above two works had then just been published, and were rapidly selling; 4th, Constitution of Man, upwards of 29,000 copies; 5th, Lectures on Popular Education, 1000 copies.

In addition to these, 2000 copies of Macknish's Introduction to Phrenology, when first published, were sold in a single month. "Large editions of Dr. Spurzheim's works" (says Mr. Combe, in a note, p. 69 of his volume of Testimonials in favour of his being elected to the Edinburgh Logic chair) "have been sold in Britain, but I have not the means of knowing the exact number."

We are perfectly aware that some of these items have only a vague and indefinite bearing on the subject. For example, we place but little value on the conclusion of Mr. Watson, that there are 100,000 believers in phrenology in the United Kingdom. A majority of these have probably heard a single course of lectures, read the little book of Outlines with a marked bust before them, or supposed they have seen some remarkable confirmation of the science on their own head or that of a favourite child. And yet his aggregate numbers do conclusively show that much, *very much*, is said, thought, and done on the subject in the nation. There are other indications of public interest on this subject, which cannot be made the subject of arithmetical computation. We quote a paragraph from a writer in the Edinburgh Phrenological Journal (vol. 10, p. 407), with whom we have the honour of a personal acquaintance, and whom we believe familiar with the subject of which he speaks

... "Nothing in this money-getting age and nation can be a more convincing proof of the popularity of a subject or invention, than a general exposure to sale, in the greatest public thoroughfares, of the instrument for acquiring a knowledge of that subject or that invention. How far, then, will this observation be found to bear upon the subject in question? Not to mention the enormous and unprecedented sale of Mr. Combe's works on Phrenology, no one can walk along the streets of the Metropolis, and not be struck with the number of situations in which *phrenological busts and casts* are exposed for sale. Is there a bookseller, a modeller, a druggist, who does not conspicuously exhibit these in his shop window? It is truly remarkable, that while most other articles of sale are confined to some one or two lines of business, the instruments of phrenology are articles of universal sale, and of course

of very general purchase. . . . These are strong facts, and tell vastly more than a host of mere verbally expressed opinions."

The tone of the press ought not to pass unnoticed. This same writer remarks:—"To our certain knowledge, a phrenologist in London was recently *requested*, by a conductor of one of the most popular of metropolitan newspapers, to supply his paper with a series of letters on phrenology."

And again: (*Edin. Phren. Jour.*, vol. 10, p. 409.)

"In the middle classes of society, the familiarity with the language of the science is so great, that expressions of surprise or incredulity on the introduction of the subject are seldom heard. If they are occasionally uttered, it is, as before stated, with respect and temperance, and not with contempt or irony. The expression is frequently heard—'No one thinks of denying the truth of your science altogether.' We have been much surprised at the frequency of this and similar expressions. Unless the opposite party to the discussion be one in whom Self-esteem is largely developed, and the reflectives very moderate, or unless he be one of those already pointed out as interested parties, you may be sure of a free hearing and impartial discussion of your opinion."

. . . . "It was a matter of congratulation to observe, that, during the late meeting of the *British Association* at Bristol, the subject was very frequently noticed by some of the most eminent scientific savans present."—*Edin. Phren. Jour.*, vol. 10, p. 407.

But, after all, perhaps a more important point of enquiry is, what is the opinion of those whom we know to be competent judges, and who have taken time to investigate the subject? If the question, "what is truth?" were to be decided by vote, there is not probably an important truth, in either moral or physical science, which, at some period of the world, would not be rejected as false. On any question of science, and especially the one before us, the decision of one competent, candid mind, which has gone into the investigation, outweighs the declaration of a nation who take things upon trust, or of thousands who possess even equal ability, if they have never given a particular attention to the subject.

We enquire now, what is the decision of distinguished men in Great Britain in regard to phrenology? The following is the language of the Rev. Dr. Welsh, Professor of Church History in the University of Edinburgh—a man among the very first of his profession, and, as we have been told by one personally knowing to the circumstances of his reputation, highly popular as a scientific lecturer in his department.

"I have found the greatest benefit from the science as a minister of the gospel. I have been led to study the evidences of Christianity anew, in connection with phrenology, and I feel my confidence in the truth of our holy religion increased by this new examination. I have examined the

doctrines of our church also, one by one, in connection with the truths of our new science, and have found the most wonderful harmony subsisting between them. And in dealing with my people in the ordinary duties of my calling, the practical benefit I have derived from phrenology is inestimable."—*Edin. Phren. Jour.*, vol. 5, p. 110.

The following expressions of opinion in regard to phrenology are taken from the "Testimonials in behalf of George Combe as a candidate for the chair of Logic in the University of Edinburgh," and "Documents laid before the Right Honourable Lord Glenelg, by Sir George Mackenzie, Bart., relative to the convicts sent to New South Wales."

The design of the "Testimonials" was to show to the council, upon whom devolved the duty of electing to the vacant chair of Logic in the University of Edinburgh, the importance of phrenology to one who should attempt to fill that responsible station, and recommending George Combe as a person, from his acquaintance with that science, eminently worthy of their choice.

These "Testimonials," as they appear in the volume before us, were from about seventy individuals. Of these, forty-nine are from Great Britain, of whom about twenty-six are medical men, including some of the very first in the profession; the remainder are literary or scientific men, and some of them among the most distinguished in the nation.

The object of the "Documents" laid before Lord Glenelg, Secretary for the colonies, was to induce the government to make use of phrenology in classifying the criminals sent to New South Wales. Great atrocities had recently been committed by the convicts. According to Sir George Mackenzie's plan, the more desperate, as pointed out by phrenology, were to be kept at home, and such barbarities prevented for the future. The "Documents" were furnished by about ninety individuals: they are all favourable to the plan of Mackenzie, and, with few exceptions, express the decided belief that a skilful phrenologist can easily, from an examination of the head, point out those convicts of a more desperate character, whose transportation and subsequent management in New South Wales is attended with the greatest danger. A part of the names are common to both classes of documents. Both lists comprise about one hundred and thirty different individuals: about one hundred of these are names of British subjects. A few express themselves with reserve, as having given but little attention to the study of phrenology; but by far the greater portion, especially the medical men, give it as their decided belief that phrenology furnishes the only true *foundation of mental science*, and a *correct physiology of the brain*.

The following is the language of Dr. Whately, Lord Archbishop of Dublin, who, by his works on Logic and Rhetoric, has established a right to be regarded as the highest British authority on the philosophy of the human mind. The letter is addressed to George Combe.

"I have no hesitation in repeating what I have often said before, that I have derived both entertainment and instruction from the perusal of your works. In some points I differ from you, and in several others I remain in doubt; but much that you have said I consider as highly valuable. The anatomical and physiological portion of phrenology—what I believe you call *Organology*—demands more attention than I have had leisure to bestow, to enable a cautious enquirer to make up his mind upon it. But I am convinced that, even if all connection of the brain with the mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, and especially yours, would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient, than Locke, Stewart, and other writers of their schools.

"That the religious and moral objections against the phrenological theory are utterly futile, I have from the first been fully convinced.

"That clever article in the *Edinburgh Review*," (in No. 88, by Lord Jeffrey,) "to which you replied, I consider you as having completely and decisively refuted. Your answer did not indeed establish your theory, nor appeared to have such a design; but in repelling those particular objections against it, you were triumphant."—*Testimonials*, &c. p. 5.

From the Hon. D. G. Hallyburton, M. P. for Forfarshire, to the Lord Provost of the city of Edinburgh:

..... "I need not, I am persuaded, state to your lordship, that those enquiring and competent judges who have dispassionately, and with the sole love of truth, investigated the subject, agree almost to a man in maintaining that phrenology, as a true science, rests upon evidence that is irrefragable, and next to demonstrative; and that the time is not far off when all philosophy of mind, which shall not rest upon it as a basis, will be put aside as very incomplete, and in so far fallacious."—*Testimonials*, &c. p. 49.

From William Hunter, Esq. A. M., late Professor of Logic, &c. in the Andersonian University of Glasgow:

"I am convinced that phrenology is the true science of the mind. Every other system is defective in enumerating, classifying, and tracing the relation of the faculties. I consider this science indispensably necessary in teaching any branch of education properly. I find it eminently useful in giving instructions in ancient and modern history; in Greek and Latin, in connection with our vernacular tongue; in Logic and Rhetoric, with the analysis of argumentative works on the most dissimilar subjects; and it is signally effective in exciting and directing the faculties of the mind, without having recourse to corporal punishment, or even a peevish or resentful expression."—*Testimonials*, &c. p. 51.

From the following testimony, we may learn the importance of phrenology in education, from one who knows and has experienced

its advantages. A. J. D. Dorsey, Esq., Master of the English department in the High School of Glasgow, says—"As education, properly considered, aims at the proper development and regulation of *man's nature*; as it is, therefore, absolutely essential to a teacher's success that he should have a *guide* to the knowledge of *that nature*; and as phrenology appears to me not only the plainest but the most satisfactory *guide* yet discovered—it is my decided opinion that he who teaches and *trains* on phrenological principles will experience a constantly increasing attachment to his profession—will invariably secure the affectionate esteem of his pupils, and will, as a necessary consequence, succeed in giving them a thorough *education*, moral, intellectual, and physical. I write this, not in a theorising spirit, but from several years' extensive experience. . . . In History, the use of phrenology is truly valuable. In fact, till I knew something of this beautiful system of mental philosophy, I never taught history properly, or, I may add, *any thing else*."

From the Hon. Judge Crampton, formerly Fellow and Professor of Law in Trinity College, Dublin:

"I can have no hesitation in stating my conviction, that, in the present advanced state of mental philosophy, an adequate knowledge of phrenology will be found a most useful, I had almost said a necessary, qualification for a professor of logic and metaphysics;" though but imperfectly acquainted with phrenology, yet "sufficiently so to be persuaded that *it* is amongst the most important of the acquisitions made to the stock of modern knowledge, and upon *it* must be based every sound system of mental philosophy."—*Testimonials*, &c. p. 63.

Dr. John Mackintosh, Surgeon to the Ordnance Department in North Britain, Lecturer on the Principles and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, Member of the Medico-Chirurgical and Natural History Societies of Edinburgh, of Montreal, Heidelberg, and Brussels, makes the following statement:—"The more closely I study nature, in health and disease, the more firm are my convictions of the soundness of the phrenological doctrines. I regard phrenology as the true basis of the science of mind."

Dr. Richard S. Evanson, M. R. I. A., Professor of the Practice of Physic in the Royal College of Surgeons, Ireland, gives the following opinion:—"In phrenology we find united the best exposition of the moral sentiments, and the most approved metaphysical doctrines heretofore taught, while it surpasses all former systems in practical utility and accordance with facts; being that *alone* which is adequate to explain the phenomena of mind."

We might extend, almost indefinitely, these quotations from the one hundred and fifty pages of "*Testimonials*" before us, from men

the most distinguished in the learned professions and elevated stations in society. The concurrent testimony of all who profess to have examined the subject is, that phrenology furnishes the *only sound basis for a correct system of mental philosophy*, and in most cases their language is nearly as direct and explicit as that we have quoted above. We will now give the language of a few individuals who certify that "phrenology contains a true exposition of the physiology of the brain."

From Dr. William Weir, Lecturer on the Practice of Medicine at the Portland Street Medical School, Glasgow, formerly surgeon to the Royal Infirmary, and one of the editors of the Glasgow Medical Journal:

.... "Being myself firmly convinced, after many years' study of the subject, and numerous observations, that phrenology is the true philosophy of the mind, I have taught it, in my lectures delivered to medical students, as the correct physiology of the brain; and I consider it impossible to give a proper view of the functions of the brain on any other but phrenological principles."—*Testimonials*, p. 37.

From Dr. John Elliotson, F. R. S., President of the Royal Medical and Chirurgical, and of the London Phrenological Societies; Professor of the Principles and Practice of Medicine and of Clinical Medicine, and Dean of Faculty in the University of London, &c. &c.

Dr. E. remarks, "That metaphysics or mental philosophy have formed a favourite study with him from his youth, and that he has carefully read a large number of the best writers on the subject; but that he feels convinced of the phrenological, being the only sound view of the mind, and of phrenology being as true, as founded in fact, as the science of Astronomy and Chemistry. Twenty years have elapsed since his attention was first directed to it, and not a day during the whole period has passed without some portion being devoted to its consideration. His opinions have been published in his notes to a translation of Blumenbach's Physiology, which has gone through many editions, as well as in papers which have appeared in periodicals. He always taught it in his lectures upon insanity, when he had the chair of the Practice of Medicine in St. Thomas Hospital; and notwithstanding this was stated, he understands, to the University of London when he offered himself for the chair of the Practice of Medicine in that institution, he was unanimously elected, and has not only discussed the subject of insanity there ever since upon phrenological principles, as the only ones by which a person can have any knowledge of insanity, but has premised a statement and defence of phrenology on arriving at that part of his course. . . . Those who have studied it know . . . that phrenology unfolds the only satisfactory account of the mind, human and brute; that it contributes to establish the surest foundation for legislation, education, and morals, and presents a large department of nature in the noblest, grandest, and the only satisfactory point of view; and that those who reject or neglect phrenology are lamentably ignorant of much which they fancy they know, and deprive themselves not only of much intellectual delight but of much practical utility."—*Testimonials*, p. 47.

From Dr. James Johnson, M. D., Physician Extraordinary to the King, Editor of the *Medico-Chirurgical Review*, &c. &c.

"I have long been convinced that the science of *Mind* can only be understood and taught, properly, by those who have deeply studied the structure and functions of its *material instrument*—the *brain*. I am convinced that, in this world, *mind* can be manifested *only* through the medium of *matter*, and that the metaphysician who studies mind, independent of its organ, works in the dark, and with only half his requisite tools."—*Testimonials*, &c. p. 67.

We need not inform the reader that Drs. Elliotson and Johnson rank among the very first in their profession.

We will trouble the reader with but one brief quotation more. It is from Sir Wm. C. Ellis, M. D., Physician to the Lunatic Asylum for the County of Middlesex.

.... "Until I became acquainted with phrenology, I had no solid basis upon which I could ground any treatment for the cure of the disease of insanity. That residing amidst six hundred lunatics, no day passes in which the truth of phrenology is not exemplified."

We could quote other opinions equally explicit, showing the value of phrenology to those who are engaged in mitigating the evils of that dreadful malady, *Insanity*. But we forbear. A celebrated doctor of divinity remarked, on returning from Europe, that phrenology was on the decline in England. It had now ceased almost entirely to attract attention from distinguished literary or scientific men. He probably had the same evidence that the science of chemistry, the principles of Copernicus and Newton, were on the decline, as phrenology. He doubtless heard as much of the latter as of the former. Although phrenologists have been called an impudent class of persons, they are now becoming more polite. They refrain from introducing their science as a topic of conversation, where it would not be cordially received. The individual to whom allusion is here made would come to a different conclusion, could he read the expressed opinions of nearly one hundred and thirty distinguished literary and scientific men from various parts of the empire. The truth is, the advocates of phrenology in Great Britain never embraced a greater number of distinguished men than at the present moment.

We will only add, in bringing this article, already too long, to a close, that the *Medico-Chirurgical Review* and the *Lancet*—two leading medical publications—are decidedly phrenological. The *Edinburgh Phrenological Journal*, a quarterly publication, as well sustained as any periodical in Britain, has reached its 57th number. It is now transferred to London, and is regarded as one of the most valuable publications of the day.

ARTICLE III.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF THE CELEBRATED
INDIAN CHIEF AND WARRIOR, BLACK HAWK; WITH CUTS.

Phrenological Developments of Black Hawk.

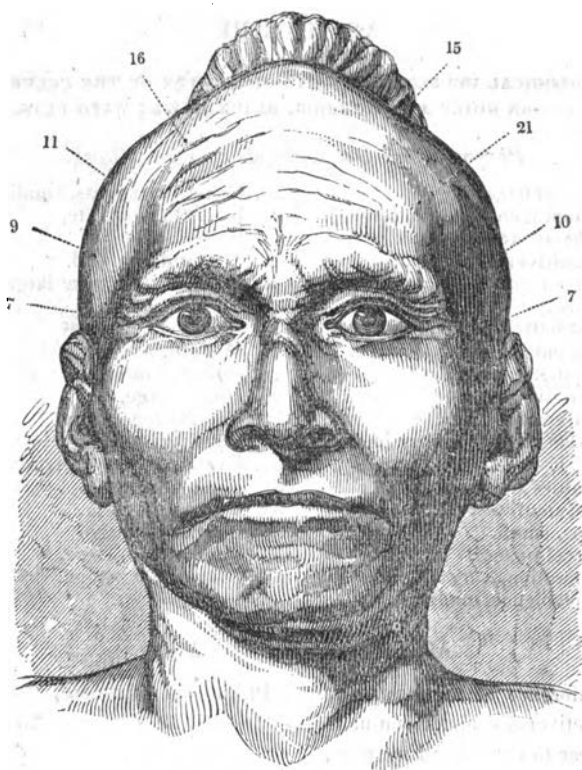
1. Amativeness, large.*	20. Constructiveness, small.
2. Philoprogenitiveness, large.+	21. Ideality, moderate.
3. Adhesiveness, large.	22. Imitation, small.
4. Inhabitiveness, large.	23. Mirthfulness, full.
5. Concentrativeness, large.	24. Individuality, very large.+
6. Combativeness, very large.	25. Form, very large.+
7. Destructiveness, very large.	26. Size, very large.+
8. Alimentativeness, average.	27. Weight, large.
9. Acquisitiveness, large.	28. Colour, large.
10. Secretiveness, very large.	29. Order, large.
11. Cautiousness, full.+	30. Calculation, large.
12. Approbativeness, very large.	31. Locality, very large.+
13. Self-Esteem, very large.+	32. Eventuality, very large.
14. Firmness, very large.	33. Time, uncertain.
15. Conscientiousness, moderate.	34. Tune, uncertain.
16. Hope, small.	35. Language, large.
17. Marvellousness, large.	36. Comparison, large.+
18. Veneration, very large.+	37. Causality, average.
19. Benevolence, moderate.	

Measurements from his Bust.†

Circumference of the head, around Philoprogenitiveness, Secretiveness, and Eventuality,	23 inches.
From ear to ear, over Firmness,	14½
“ “ over Veneration,	14½
From the meatus auditoris to Firmness,	6½
“ “ “ Veneration,	6½
“ “ “ Benevolence,	6½
“ “ “ Comparison,	6½
“ “ “ Individuality,	5½
“ “ “ Philoprogenitiveness,	5½
“ “ “ Self-Esteem,	6½
From Destructiveness to Destructiveness,	6½

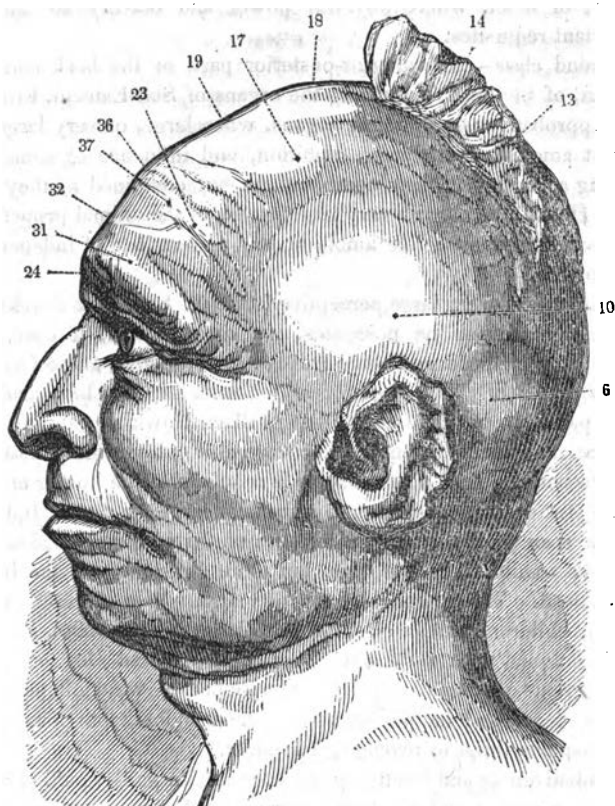
* We shall, in all cases in this Journal, use a scale of 7—this being most convenient—making 4 an average; full, large, and very large, above par; moderate, small; and very small, below par. + = more, — less.

† These measurements are taken with callipers from the Bust of Black Hawk, which was taken in Plaster of Paris from the living head and face, by the Messrs. Fowler, in 1837, at New York. As his head was mostly shaved, they are probably as perfect and accurate, by making allowance of about half an inch for integuments, as though measured directly on the skull itself.



From Secretiveness to Secretiveness,	6 $\frac{1}{2}$ inches.
From Combativeness to Combativeness,	5 $\frac{1}{2}$
From Cautiousness to Cautiousness,	5 $\frac{1}{2}$
From Ideality to Ideality,	5

Having given the measurements of the head of Black Hawk, and the relative size of his organs, we will now deduce the phrenological analysis of his character, and then present the coincidence between what phrenology describes his character to be, and what his life, thus far, shows that it really is. His head is large, giving much more than an ordinary amount of intellect and feeling, and indicative also of weight of character and extent of influence. His temperament is bilious-nervous, combining great strength with great mental and physical activity, and power of endurance; which, in even common, and especially in favourable circumstances, would call into full exercise all the powers of his mind and body. The great size of Combativeness,



and the domestic organs, is indicated by the immense breadth of the head, behind the ears, rather than by posterior length. The phrenologist, on a careful inspection, will select the three following *clusters* of organs, as constituting the leading traits in Black Hawk's character; and all our readers will see for themselves these organs, or portions of the head, strikingly exhibited in the cuts.

First, the organs located in the *side* head, around the ears. These, being very large, give to this portion of the head a full, spherical, bulging appearance, as seen in both cuts. It embraces the organs of Combativeness, Destructiveness, Secretiveness, Cautiousness, and Acquisitiveness. These organs, when large, or very large, always give great energy and force of character, and, in a savage state, would give cruelty, cunning, and revenge; would make an Indian the bold and desperate warrior, and tend to raise such a one to be a

leader, or chief, where physical power and bravery are the most important requisites.

Second class—the superior-posterior part, or the back and upper portion, of the head, embracing the organs of Self-Esteem, Firmness, and Approbativeness. These organs, when large, or very large, give a great amount of character, ambition, and influence of some kind, varying according to their combination; but combined as they are in Black Hawk's head, with very large organs of the animal propensities, they would give a *warlike* ambition, and a great love of independence and power.

Third class—very large perceptive faculties. So large a development of these organs as he possesses, we have seldom, if ever, seen. These, in a civilised and educated community, give a knowledge of the properties of things, a fondness for scientific and historical facts, and a practical, business talent; but in Black Hawk's case they would give tact and management in executing, also extraordinary powers of observation, and such a memory as is requisite to the hunter and warrior. His domestic organs are unusually large for a male Indian, as may be seen by the length and breadth of the posterior portion of his head, as exhibited in the cuts, but more strikingly on the bust, or living head. These would give a very strong love of home, family, friends, children, wife, and, with very large Self-Esteem, *his* tribe; and, combined with very large Combativeness and Destructiveness, would create the most unyielding resistance to ward off all attacks on their peace and happiness, and the most indomitable perseverance and insatiable thirst to revenge all assaults.

Combativeness and Destructiveness, "very large," would give great propelling power and physical courage, and almost any amount of resistance and severity when necessary. Secretiveness "very large," and Cautiousness "full," would give cunning, and induce a resort to stratagems and artful schemes; would also give much forethought and care, with scarcely any dread of danger. Self-Esteem, Approbativeness, Firmness, and Veneration, all "very large," would give real dignity, self-respect and self-command, love of character, at times much pride, at others vanity, decision, fixedness of will and purpose, great religious adoration, and a respectful deference to men whom he recognised as having qualities similar to his own. Self-Esteem and Approbativeness "very large," combined with strong domestic feelings, would lead him to place the highest value on the happiness, good opinion, and character of *his* family, *his* friends, *his* tribe, and the red men generally; but would prevent him from doing any thing mean, low, or disreputable, either to them or himself. Veneration "very large," Marvellousness "large," Benevolence and Conscien-

tionousness "moderate," *unenlightened*, would give much superstition, the highest adoration of the Great Spirit, a resort to supernatural aid, great reliance upon the declarations of his prophet, and acquiescence in the will of the Great Spirit, indefinite ideas of abstract right and justice,* little disinterestedness; and there being a predominance of Destructiveness over Benevolence, he would take revenge and kill his enemies, unrestrained by the least sympathy or distress arising from subsequent reflections. Mirthfulness and Cautiousness "full," and Hope "small," would render him generally grave and sedate, and at times gloomy and low-spirited, and again fond of hilarity and sport. Locality, Eventuality, Individuality, Form, and Size, "very large," and Comparison and Language "large," would constitute the leading traits in his intellectual character. These would give him a superior talent of observation, and great memory of facts, places, physical properties, and outlines of things; would render him an expert marksman, and give excellent powers to recognise distant objects. Comparison and Language "large," and Eventuality "very large," would give considerable fluency of speech, great discrimination, and fondness of expressing his ideas by comparisons and similes; great love of hearing, and skill in narrating, facts, anecdotes, stories, &c. &c. Causality, "moderate," is too feeble to originate very comprehensive plans, and successfully adapt means to ends.†

In conclusion, the brain of Black Hawk is so balanced as could scarcely fail to render him distinguished, amid the circumstances and influences which exist in a savage state. The above delineation of character is given from exact measurements, and on strictly phrenological principles, without any particular reference to its counterpart. Any experienced phrenologist would have sketched the same, or a very similar character, from the above data, without any knowledge whatever of the real character; and every reader must see the coincidence between the developments in the cuts, and the corresponding inferences.

We will now select quotations from the life of Black Hawk, dictated by himself, interpreted by A. Leclair, U. S. Interpreter for the Sacs and Foxes, edited by J. B. Patterson, of Block Island, Illinois; a book bearing the strongest internal and external evidence of its authenticity: and also from a large work, titled "Book of the Indians

* Such an individual's standard of *right* will be based principally on the selfish sentiments; and, consequently, whatever harmonises with his ideas of honour and self-interest, *that* he will conceive to be right and just.

† The deficiency of this organ in the Indian head, generally, is one of the principal causes why they have not been able to cope more successfully in battle with the whites, or destroy their enemies by other means.

of North America," by S. G. Drake, published in Boston. We shall let the old chief speak for himself, and intersperse the quotations with explanations and remarks, showing the beautiful and almost perfect harmony between his real and his phrenological character.

The following corresponds with his large domestic organs:

"I then (having just completed an expedition against the whites, and held an Indian council) started to see my wife and children. I found them well, and growing finely. This is the only wife I ever had, or ever will have. She is a good woman, and teaches my boys to be brave. (Combactiveness also appears here.) Here I would have gladly rested myself, but I could not; I had promised to avenge (Destructiveness) the death of my adopted son. I passed on, and distinctly saw two little boys (whites) concealing themselves! I thought of my own children (Philoprogenitiveness), and passed on. Soon after the death of my eldest son, my youngest daughter, an interesting and affectionate child, died also. This was a hard stroke, because I loved my children (Philoprogenitiveness). In my distress I left the noise of my village, built a lodge in my corn-field; gave every thing I had away, retaining only a buffalo robe; resolved on blacking my face, and fasting for two years, for the loss of my two children—drinking only of water in the middle of the day, and eating sparingly of boiled corn at sunset. I fulfilled (Firmness) my promise, hoping the Great Spirit (Veneration) would have pity on me."

The male Indians are generally deficient in the organ of Philoprogenitiveness; and though we have seen some hundreds, seldom, if ever, have we seen the organ so large as in Black Hawk—and the manifestation in character is equally strong.*

"What pleasure it is to an old warrior to see his son (Philoprogenitiveness) come forward and relate his exploits (Destructiveness); it makes him feel young again." "I would rather have laid my bones with those of my forefathers (Veneration), than remove for any consideration; yet, if a friendly offer had been made, I would, for the sake of *my women and children*, have removed peaceably."

Amativeness, Adhesiveness, and Philoprogenitiveness, prompted the last sentence.

His "very large" Self-Esteem and Approbativeness, restrained by "very large" Veneration, created that love of fame—that high sense of honour—that nobleness of soul—that native magnanimity and greatness which always characterised him, and which are rarely found to such a degree in even civilised and refined society. His life shows that he despised every thing like meanness and littleness—was on all occasions the *man*, and possessed the *natural* elements which would adorn the most elevated stations. Had those elements been enlightened by education and Christianity, and controlled by the intellectual

* In future numbers of the Journal we shall present many interesting facts and illustrations, showing the beautiful harmony between the peculiarities of the Indian character and their phrenology.

and moral, instead of being debased by the animal, part, they would have presented a far brighter, nobler, and more exalted portrait.

"I was proud (Self-Esteem) to have an opportunity to prove to him (his father) that I was not an unworthy-son, and that I had courage and bravery (Combateness). Standing by my father's side, I saw him kill his antagonist, and tear the scalp from his head. Fired with valour and ambition (Combateness and Approbateness), I rushed furiously upon another—smote him to the earth with my tomahawk—run my lance through his body—took off his scalp, and returned in triumph to my father. This was the first man I ever had killed."

And this, too, when only a boy of fifteen years old; yet, even some time before, he had wounded an enemy, and was therefore "*a brave*." He continues:—"After a few moons had passed, having acquired considerable fame as a brave, I led a party of *seven*, and *attacked one hundred* Osages; killed one man, ordered a retreat, and came off without losing a man."

What a vivid description this of "very large" Approbateness, Self-Esteem, Firmness, Combateness, Destructiveness, and Secretiveness, in a lad about sixteen. Had these organs, or even one of them, been below average size, they never would have manifested such qualities in character. The remarkable development of these organs (see cuts) will warrant us in presenting a few more illustrations. Black Hawk, alluding to the above exploit, says—"This excursion gained for me great applause (Approbateness), and enabled me soon to raise a war party, of one hundred and eighty, to go against the Osages. Finding, to their (Black Hawk's party) sorrow, the Osages had fled before their arrival, they returned."

In his "nineteenth year," we find him again leading to battle two hundred efficient warriors against the Osages, "*determined to conquer or die*." In this engagement he says—"I killed in personal conflict five men and one squaw, and took the scalps of all I struck except one." Soon after this we find him again in the field with his father:

"And seeing him fall, I took command (Self-Esteem), and fought desperately till the enemy retreated, killing three men (out of twenty), and wounding several. Soon after this I took a small party, and went against the enemy, but could find only *six* men! Their forces being so weak, I thought it cowardly ("very large" Self-Esteem) to kill them." "Determined on the final extermination of the Osages, we started early next morning, and before sun-down fell upon forty lodges, and killed all their inhabitants except *two squaws*. During this attack, I (Self-Esteem) killed *seven men and two boys*." "The loss of my father by the Cherokees made me anxious to avenge his death (Destructiveness and Veneration), by the annihilation of all their race. Finding but a small party of *five*, great as was my hatred of this people, I could not kill so small a party." (Very large Self-Esteem.)

"I led a large party against the Chippeways, Kaskaskias, and Osages. During this long and arduous campaign, I had seven regular engage-

ments and a number of skirmishes. I killed *thirteen* of their bravest warriors with *my own* (Self-Esteem) hand."

The British, at the battle of Niagara, had taken many prisoners, and the Indians were killing them. Says Black Hawk—"I immediately put a stop to it, as I never thought it brave, but cowardly, to kill an unarmed and helpless enemy." He did this, not because the scene distressed his Benevolence, but it wounded his high sense of honour—his Self-Esteem.

A boat being aground in the Mississippi, says Black Hawk, "I approached it cautiously (Cautiousness and Secretiveness), and fired upon it. I prepared my bow and arrows to *throw fire into the sail*, and, after two or three attempts, succeeded in setting it on fire."

Again he says—"I explained to them (his tribe) the manner the British and Americans fought. Instead of stealing (Cautiousness and Secretiveness) upon each other, *and taking every advantage to kill the enemy and save their own people*, as we do, &c. &c. Those chiefs will do well to paddle a canoe, but not to *steer it*." (Mirthfulness and Comparison.)

The following is a striking illustration of mortified Self-Esteem and Approbateness. Having been taken prisoner, and carried to Fort Jefferson, he said—

"I felt the humiliation of my situation. A little while before, I had been the leader of my braves—now I was a prisoner of war, but I had surrendered myself. We were now confined to the barracks, and forced to wear the *ball and chain*. This was extremely mortifying, and altogether useless. If I had taken him prisoner, I would not have wounded his feelings by such treatment, knowing that a brave chief would prefer *death to dishonour*."

His Veneration is remarkably large, as is also his Marvellousness, Firmness, Self-Esteem: these, with moderate Benevolence and Conscientiousness, render the crown of his head *conical*, and actually led some persons, seeing Black Hawk in Philadelphia, to say that his head resembled a "pyramid." (See the cuts.)

The following quotations will strikingly illustrate his religious organs. On the death of his father, he said—"I now fell heir to the medicine bag of my forefathers, (which had been handed down from time immemorial, and was considered the 'soul of their nation,') and blacked my face, fasted and prayed for five years." (Firmness.)

Again: "I approached the spot from which the smoke proceeded, and saw a mat stretched, and an old man sitting upon it in sorrow. I knew that he had come there to be *alone*, to humble himself before the Great Spirit, that he might take pity on him."

Veneration, and particularly Marvellousness, dictated the two following quotations:

"During my slumbers the Great Spirit told me to go down the bluff to a creek—that I would there find a hollow tree cut down—to look into the top of it, and there I would see a large *snake*; to observe the direction he was looking, and I would see the enemy close by, and unarmed. I took one of my *braves*, and went down to the bluff. Here I found a tree that had been cut down; I looked into the top, and saw a large snake, with his head raised, looking across the creek. I raised myself cautiously, and discovered two war chiefs, walking arm in arm, without guns."

"A good spirit had care of it (Block Island), who lived in a cave in the rocks immediately under the place where the fort now stands, and has often been seen by our people. He was white, with large wings like a swan's, only ten times larger. We were particular not to make a noise in that part of the island, for fear of disturbing him; but the noise of the fort has since driven him away, and no doubt a *bad spirit* has taken his place."

"If the Great and Good Spirit wished us to believe and do as the whites, he could easily change our opinions. We are nothing compared with his power, and we feel and know it. We thank the Great Spirit for all the benefits he confers upon us. For myself, I never take a drink of water from a spring, without being mindful of his goodness."

Such devout adoration and unwavering confidence—such humble acknowledgments and sincere thankfulness, as expressed in the last paragraph—might well grace the Christian's language, who worships Jehovah, the only true God of Heaven and Earth.

On entering upon another warlike expedition, he said, "The prospect before us is a bad one (Hope 'weak'). I fasted, and called upon the Great Spirit to direct my steps to the right path. I was in great sorrow." And after a victorious battle he says, "I lighted my pipe, and sat down to thank the Great Spirit." He closes his narrative thus: "I am now done. A few more moons, and I must follow my fathers to the shades. May the Great Spirit keep our people and the whites always in peace."

Notwithstanding his whole life abounds with the manifestations of Veneration and Marvellousness, yet there is scarcely a single exhibition of Benevolence and Conscientiousness. (See, in the cuts, the striking difference in the developments of Veneration and Benevolence.) The leading functions of Conscientiousness are to give a feeling of penitence, a spirit of forgiveness, a sense of guilt and right. But we cannot find a single instance of the three former in his whole character. True, he occasionally talked about "right and wrong," and once spoke as follows:

"We can only judge of what is right and wrong by our standard of right and wrong, which differs widely from that of the whites. They *may do bad* all their lives, and then, if they are sorry for it, when they die, *all is well*. But with us it is different: we must continue throughout our lives to do what we *conceive* to be good."

Conscientiousness moderate might have dictated the above; but,

from the whole tenour of his life, it is evident that he had no definite ideas of the fundamental principles of right and justice. (See note, p. 55.) And as for Benevolence, how could any being possess or cultivate much of it, while constantly dealing in blood and carnage—exercising the most deadly hatred and revenge? The following is the only instance in his whole life that at all resembles sympathy, and this might have been dictated by strong social feelings, Destructiveness being appeased. “We met the man, supposed to have been killed, coming up the road, staggering like a drunken man, all covered with blood. *This was the most terrible sight I had ever seen.* I told my comrades *to kill him*, to put him out of misery—I could not look at him.”

The many speeches of Black Hawk before the Indians and the whites, as well as interviews with them, plainly evince strong intellectual faculties, especially Comparison, Eventuality, and Individuality. Addressing Colonel Eustis at Fort Monroe, he said, “Brother, your houses are as numerous as the leaves (Comparison) upon the trees, and your young warriors like the sands (Comparison) upon the shore of the big lake which rolls before us.” But he was deficient in Causality; he could not trace out far the relations between cause and effect, and skilfully adapt means to ends on a large scale. Alluding to his defeat, when at the head of several tribes, and with fair prospects of committing far greater depredations on the whites, he said, “*There was bad management somewhere, or the difficulty that has taken place would have been avoided.*”

The following extract from a speech to his tribe shows very great Eventuality and Individuality, in narrating fact upon fact: “The white people had already entered our village, burnt our lodges, destroyed our fences, ploughed up our corn, beat our people, brought whiskey into our country, made our people drunk, and then taken from them their horses, guns, traps,” &c.

That his organ of Language is large, is proved from the *copia verborum* in his frequent speeches, and from the fact that he conversed fluently in several Indian dialects, and on this account was once taken to be the chief of another tribe.

The fact that he was so great a hunter, so distinguished a chief, so great an observer, and could remember and relate almost every thing he saw, is proof of large Form, Size, Locality, Individuality, and Eventuality. The following sentence is a grand specimen of mingled Self-Esteem and Veneration, from a conquered Indian chief, in his first words to the president (Jackson) of the United States at Washington, 1833: “*I am a man, and you are another.*”

We were much pleased with the following extract from the pen

of the editor of the U. S. Literary Gazette, Philadelphia: "We found time yesterday to visit Black Hawk and the Indian chiefs at the Congress Hall Hotel. We went into their chamber, and found most of them sitting, or lying on their beds. Black Hawk was sitting in a chair, and apparently depressed in spirits. He is about sixty-five, of middling size, with a head that would excite the envy of a phrenologist—one of the finest that Heaven ever let fall on the shoulders of an Indian."

We conclude this article by quoting a part of Black Hawk's speech at "Prairie du Chien," after he was taken prisoner. In this we have a summary of his character, and many striking traits of the Indian chief and conquered warrior.

"You have taken me prisoner with all my warriors. . . . When I saw that I could not beat you by Indian fighting, I determined to rush on you, and fight you face to face. I fought hard—but your guns were well aimed; the bullets flew like birds in the air, and whizzed by our ears like the wind through the trees in the winter. My warriors fell around me: it began to look dismal. I saw my evil day at hand. The sun rose dim on us in the morning, and at night it sunk in a dark cloud, and looked like a ball of fire. That was the last sun that shone on *Black Hawk*. His heart is dead, and no longer beats quick in his bosom. He is now a prisoner to the white men; they will do with him as they wish. But he can stand torture, and is not afraid of death. He is no coward—*Black Hawk* is an Indian.

"He has done nothing for which an Indian ought to be ashamed. He has fought for his countrymen, the squaws, and papooses, against white men, who came year after year to cheat them and take away their lands. He is satisfied; he will go to the world of spirits contented; he has done his duty; his father will meet him there, and commend him. Black Hawk is a true Indian, and disdains to cry like a woman. He feels for his wife, his children, and friends; but he does not care for himself. . . . Farewell, my nation! *Black Hawk* tried to save you, and avenge your wrongs. He drank the blood of some of the whites. He has been taken prisoner, and his plans are stopped; he can do no more. He is near his end; his sun is setting, and he will rise no more. Farewell to *Black Hawk*!"*

ARTICLE IV.

THE RECEPTION OF THE AMERICAN PHRENOLOGICAL JOURNAL.

Our first number has now been several weeks before the public, and we are gratified to learn that it has met with a reception flattering beyond what we had ventured to hope for. Unlike the Phrenological Journal of Edinburgh, which, on its first appearance, was a mark for the archers on all hands, there has not been launched against our

* Since the above was in type, we learn that Black Hawk died on the 3d of October, at his camp on the river Des Moines. So "Farewell to Black Hawk."

Journal, as a phrenological work, a single shaft of ridicule, nor a single bolt of hostility. This fact proves much in favour of the progress of knowledge, as to the pretences of phrenology, and its innocence of the charges which ignorance at first preferred against it. Materialism, and Fatalism, and Infidelity, no longer pass before the eyes of the imagination, on the mere mention of the word "phrenology." Medical men generally, and the conductors of medical journals in particular, are now almost universally favourable to the science. Philosophical teachers of our youth, also, begin to understand the important bearings of phrenology on the chosen business of their lives, and are ready to avail themselves of its aid in discharging their duties. Intelligent religionists, and especially clergymen, are now ready, many of them at least, to admit that there *is* some, and *may be* much truth in phrenology; and that it looks with a *friendly*, and *not a hostile*, aspect on the truths of the Christian religion;—and not a few among the gentlemen of the legal profession perceive the important bearings of this science on cases of criminal jurisprudence. These are results of the continued publication of the Edinburgh Phrenological Journal, and the frequent issue from the presses, both of Europe and America, of sound phrenological works; together with the untiring efforts of well instructed phrenologists, in both hemispheres, to diffuse widely the knowledge they possessed. Previous to the commencement of our undertaking, we were firmly persuaded that a publication like our Journal would meet with considerable encouragement; and since the appearance of our first number, we are confirmed in our belief.

We have not, indeed, been so happy as to give *entire* and *universal* satisfaction; but this was scarcely to be expected. Our science has taught us that persons differently organised do, and will, take different views of the same subject; it is not surprising, therefore, that our article extracted from the Edinburgh Journal, in our first number, should, by *one* religious paper, be objected to. We consider phrenology to cast a friendly eye towards religion—*Christianity, evangelical Christianity*; but yet it may not (and we have never said that it did) favour the *peculiar* religious views of any individual, or of any Christian denomination, as such. We are not even prepared to maintain that it recognises the *peculiarities* of our own. But neither do we expect that it should: phrenology is in perfect harmony with all the *essential* and *fundamental* truths of the Christian religion, but, as might be expected, passes over those minor points on which true Christians are divided into Episcopalians, Presbyterians, Methodists, Baptists, &c. &c. On the subject of "Conversion," therefore, we must not expect phrenology to reply to all the enquiries in Bishop

Wilson's celebrated Hexameter:—"Quis? Quid? Ubi? Quibus auxiliis? Cui? Quomodo? Quando?" Nor is it an objection against the agreement of phrenology with revealed religion, and particularly Christianity, that it fails to do so.

Another objector to our Journal (and we have met with only two or three, among *scores* of notices with which it has been honoured) censures us for the introduction of "a subject which is not phrenology;" and predicts that we cannot stand, in consequence. But what is the subject which is to be fatal to our undertaking? Is it Education? Physiology? Anatomy? Moral and Intellectual Philosophy? The medical treatment of the Insane? Criminal law, in its operation on certain Monomaniacs? No one of these *is* phrenology; and, according to this *editor* [?], no one of them ought to be discussed in a journal devoted to phrenology. And yet Spurzheim, and the Combes, and others, unquestionable phrenologists, have discussed them all in this connection. No—it is the *religious* character of our Journal which is objected to: there are certain "cant phrases" in our first number—i. e. gentle reader, "*religious expressions*"*—which render our style "puerile" to the fastidious ears of our critic. We cry his mercy, that we should have omitted to submit our first number in MS. to *his revision*; but really Buffalo is almost too distant from home, for this to be practicable. And then, coming from "Philadelphia," we fear it would hardly have been received with "brotherly love;" for our city seems to be in ill odour with him.

We are much gratified in presenting the following expression of opinion from George Combe, Esq., in a letter to a contributor of our Journal in this city:

"I have read the first number of the American Phrenological Journal with great interest. It gives me great pleasure to see so much talent, zeal, and knowledge devoted to the cause. You have also a just appreciation of its importance, which is a grand element in successful effort for its support. I regret to see that any friend of the cause is unfavourable to your Journal, because you announce it as evangelical. Far from having any objections to your advocating the harmony between Phrenology and evangelical Christianity, or looking coldly on your work on this account, I commend you for it, and wish you every success, because you pursue a course which appears to your mind to be that of truth, and which, if proved to be the right path, would draw over many excellent minds to our cause."

It might seem rash in us, should we speak with *much* confidence of our success at so early a day; yet we must be allowed to say that

* We have heard of a certain preacher, who said "That the word 'Christ' was a monosyllable of so many consonants, and so harsh a sound, that he would not *pass* his hearers, or *deform* his manuscript, by the introduction of it in his discourses."

we are very considerably encouraged in our work. Our subscription list is rapidly increasing with the names of *voluntary, unsolicited subscribers*, from various parts of the Union. Sound phrenologists, enlightened men, and devout ones also, in various professions, have led us to expect their assistance and co-operation. The amount of such aid will assuredly increase; and, encouraged by the prospect, we shall advance, with unfaltering step, in the course laid down by us in our prospectus.—ED.

We have received from S. Colman, publisher of phrenological books in New York, a work titled "Practical Phrenology, by Silas Jones," who was formerly a member of the legal profession in Massachusetts, but is now the superintendent of the Blind Asylum, New York. This work shall be duly noticed in a future number.

We have also received a "Discourse on the importance of a general diffusion of a knowledge of Anatomy, Physiology, and Hygiene, delivered at the Auburn Female Seminary, by Dr. F. H. Hamilton." We hail with no ordinary pleasure every laudable effort to impress upon the minds of all, and particularly the young, the importance of a knowledge of the organisation of the human system. Till this is generally understood, we do not expect to see much improvement in the physical condition, and, we might almost add, of the moral and intellectual character, of mankind. We know not, however, why our youth should be taught the anatomy of every part of the human body, and the physiology of every other part except the brain. But perhaps Dr. H. had some very *special reason* for withholding from his fair auditors the key that unlocks "the dome of thought, and palace of the soul," and reveals the hidden springs of action; or perhaps he really believes phrenology to be a "hum-bug," a "baseless" pretension, only fit to impose upon the credulity of such men as Broussais, Andral, Johnson, Vimont, and Cloquet—*unscientific anatomists*—and of not a few of the most distinguished medical men in our own country. We can assure Dr. H. that he did himself no honour by his disrespectful notice of phrenology, and that he will gather no laurels, even in his own profession, by denouncing phrenology as "utterly baseless," and its advocates as *unscientific men*.

We have before us several interesting letters, and should be glad to notice each, had we room. Says a physician in Mississippi, (forwarding the names of several subscribers,) "No science ever extended so rapidly as phrenology in this section of the United States: no man who has given any attention to the subject pretends to doubt its truth."

The communication of "C. C.," "claiming a place in this number," we should have inserted, could we have done it consistently, without deferring or abridging articles prepared expressly for this number; but his letter shall appear in our next.

Mr. Combe commenced his lectures in Boston, October 10th, and we learn that the number of his audience has already doubled, since his first lecture.

THE
AMERICAN PHRENOLOGICAL JOURNAL
AND
MISCELLANY.

Vol. I.

Philadelphia, December 1, 1838.

No. 3.

ARTICLE I.

APPLICATION OF PHRENOLOGY TO CRITICISM, AND THE ANALYSIS OF
CHARACTER, IN A LETTER TO THE EDITOR.

MR. EDITOR,—

Among the great variety of departments to which phrenology is capable of application, though some may be more truly *important*, none, as it seems to me, is more *interesting* than that of CRITICISM. To my own mind, there is no article in the whole series of the Edinburgh Phrenological Journal, of more deep and absorbing interest, than those composing a series, in the earlier numbers of that work, on the application of phrenology to the anatomy of certain imaginary characters drawn by the great masters among English authors, in both prose and poetry—viz. Shakspeare's and Scott's portraits of Macbeth, and Iago, and Quentin Durward, &c.

The second and third numbers of the Edinburgh Phrenological Journal contain, each, an article on the character of Iago, which I have repeatedly perused with great delight: the former being a phrenological analysis of the character, derived from the careful study of it by one phrenologist, together with the synthesis, by another phrenologist, of the elements thus furnished to his hands—he being ignorant of the fact that he was operating on *such* materials, and supposing he had been furnished with the elements of a *real*, and even of a *living*, character; and the latter being an exhibit of the considerations by which the second phrenologist had been governed, in deducing the portrait of the character from the elements furnished to him in the analysis. This is accompanied by such extracts from the writings of the poet as were necessary to prove the correctness of the picture which the phrenologist had drawn. The pleasure I derived from the perusal of these articles suggested to my mind the idea of still further testing the science with the same character; and I accordingly made

the experiment, of which I now communicate to you the result: and if you deem it of sufficient importance to merit a place in your Journal, I shall be gratified by its insertion.

I took the analysis of the character as given in the Edinburgh Journal, and designated the degrees of development of the several organs, by the mode adopted in the case of Black Hawk, in the second number of your Journal *

Of this analysis I took two copies, and sent them to two excellent practical phrenologists, neither of whom knew that the other was furnished with a copy; and requested them to express, with entire freedom, their opinion of the character of the individual thus organised, and promised that I would stand between them and all disagreeable consequences. I informed them that they might consider the person of middle age, with only a moderate degree of education—a soldier by profession, of the rank of ensign—with a head of *average* size, but not much, if any, more; and of an active temperament. In these particulars I followed the enumeration of *circumstances* given to the Edinburgh phrenologist, as will appear by reference to the Journal as above; and it was necessary to do so, in order to a correct decision as to the power of phrenology, under different meridians, and at different periods, and in different hands, to produce similar synthetic results, from the combination of the same elementary principles, in the same proportions. And if it be found, on comparison of the characters given of the individual by two phrenologists of America, that they correspond with one given in Edinburgh twenty years ago, it will as legitimately follow that phrenology is a true science, as that chemistry is a true science, if the nature of a compound from certain elements, in certain proportions, is the same in Europe and in America, twenty years ago and at the present time.

The analysis of the character furnished to my friends was the following:

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|----------------------------|--------------------------|
| 1. Amativeness, 6. | 9. Acquisitiveness, 7. + |
| 2. Philoprogenitiveness, 4 | 10. Secretiveness, 7. |
| 3. Concentrativeness, 5. | 11. Self-Esteem, 6. |
| 4. Inhabitiveness, 5. | 12. Approbativeness, 4. |
| 5. Adhesiveness, 2. | 13. Cautiousness, 7. |
| 6. Combativeness, 5. | 14. Benevolence, 2. |
| 7. Destructiveness, 7. | 15. Veneration, 6. — |
| 8. Constructiveness, 4. | 16. Hope, 4. |

* The scale we adopted for the Journal was seven, according to which the above developments are given; viz. 7 = very large, 6 = large, 5 = full, 4 = average, 3 = moderate, 2 = small, 1 = very small.—Ea.

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|---------------------------|------------------------|
| 17. Ideality, 4. | 27. Order, 5. |
| 18. Conscientiousness, 2. | 28. Time, 5. |
| 19. Firmness, 6. | 29. Number, 5. |
| 20. Individuality, 4. | 30. Tune, 5. |
| 21. Eventuality, 6. | 31. Marvellousness, 4. |
| 22. Form, 4. | 32. Mirthfulness, 5. |
| 23. Size, 5. | 33. Language, 6. |
| 24. Weight, 5. | 34. Comparison, 6. |
| 25. Colour, 5. | 35. Causality, 7. |
| 26. Locality, 5. | |

It ought to be observed here, that the above analysis, though following as closely as possible that furnished to the phrenologist in Edinburgh, is yet not *identical* with it—inasmuch as the science has made some advances within twenty years; and some organs which, twenty years since, were only *conjectured*, are now considered as *ascertained*; and some which were then not known to have an existence, separate from those in immediate proximity with them, are now well known to be distinct organs, and to have their own proper functions. This is the case with Inhabitiveness, Eventuality, and Marvellousness, in immediate juxta-position with Concentrativeness, Individuality, and Hope, respectively. At the time the experiment was made in Edinburgh, the functions now known to belong to Eventuality were ascribed to Individuality; and, accordingly, Iago's remarkable memory of *occurrences* was attributed to "Individuality large" (or 6). I supplied the above three organs in my analysis, and altered the measure of Individuality in accordance with my own judgment of what should be its development; and gave to the supplied organ, Eventuality, the measure of development given, in the Edinburgh analysis, to Individuality (viz. 6, or large).

That I may occupy as little of your valuable space as possible in a single number, consistently with the object I hold in view, I will not request the insertion of more, from the Edinburgh Journal, at present, than the following sketch of the character, from the analysis put into the hand of the phrenologist who drew it. I shall then present the portrait of the same character, from the same analysis, (with the modifications just mentioned,) by one of my friends; and, in some future number of your Journal, I will present that of my other friend, and call the attention of your readers to a comparison of the character, as the poet has drawn it, with all these sketches, and to the evidence thereby furnished of the truth and importance of the science.

"I can hardly imagine a case, where a firm belief in the truths of

phrenology would be productive of more beneficial consequences than in the present; for this is, without exception, the most unfavourable development I ever saw. Phrenology is eminently *practical*, and the present sketch is attempted not so much with a view to the illustration of the science, as from a real desire that it may be useful to the individual who is the subject of it, by laying open to him the hidden springs of his actions and conduct. He must, therefore, be prepared to hear the TRUTH, and with 'all plainness of speech.'

"*Selfishness* will here reign with a predominating sway. Totally indifferent to the rights and feelings of others, he will pursue his own selfish ends and gratifications, without once being turned aside by the calls of benevolence, justice, or friendship: he never gave a penny in charity in his life. He would 'pass by on the other side,' and witness, with indifference, a case of distress or outrage—adding, perhaps, with a growl or a curse, 'Why did they not take better care, and be d—d to them.' He will utterly despise and condemn those who act from noble and disinterested motives. It will indeed be extremely difficult for him to conceive that this is possible, and hence he will be prone to regard them as hypocrites; but, if satisfied that this is not the case, he will assuredly turn round and esteem them fools and blockheads. He is not one of those who will seek reputation at the cannon's mouth,—not he. The thought and the feeling will ever recur *cui bono*? And such as do so will be added to the aforesaid catalogue of *fools*. In action, (for I understand he is a military man,) he would tremble at every joint before the battle commenced; and though by no means a coward, he would take especial care not to run unnecessarily into danger. But wo! to the hapless victim whom his sword should strike to the ground!—his cries and his tears for mercy would be heard and witnessed in vain; he would be transfixed with multiplied wounds, and expire without exciting one emotion of pity. He would take intense delight in witnessing the destruction of his foes: every rank and battalion, swept by the cannon would be viewed by him with ecstasy. And though capable of perceiving and appreciating the advantages and excellence of skilful manoeuvres, these would give him comparatively little pleasure, if they did not lead the enemy into a situation where they might be destroyed and cut to pieces—and, if by the artillery, so much the better.

"He will be remarkably distinguished by a talent for humour, or, I should rather say, satire, which will be characterised by its being biting, severe and sarcastic. He will spare neither friend nor foe; but I am wrong—he never had a real friend in his life. He can veil himself and his doings in the most impenetrable secrecy; no human being will ever be able to extract from him that which he has determined to conceal. He will be proud and revengeful, and will never forgive or forget an injury. He will be prone to amours, and an adept at seduction. It is in this latter mode that he will most delight to gratify his passions.

"He has no taste for poetry. He will wonder at the folly of mankind for taking delight in such trash, and marvel exceedingly that men are to be found who would give two guineas for a copy of the *Lady of the Lake*. His anticipations of the future will never be delightful, but always full of apprehension. He cannot be happy.

"This is a melancholy picture, and, as I am totally unacquainted with the individual who has sat for it, I have drawn it, not in anger but in sorrow. There are scarcely any redeeming points. He will not, however, be deficient in respect for his parents, and he will be decidedly loyal; and yet, alas! even in this excellent feeling, Self-love will display itself. It is his own company, his own regiment, his own king, and his own coun-

try, as such, that will render them the objects of his respect and regard, and will lead him to treat other nations, particularly the French, with sovereign contempt. The French! Why, the very name of that, to him, detested race, will excite all that bitterness, hatred, and contempt, which the vehement, unrestrained, and combined activity of *Self-Esteem*, *Combativeness*, and *Destructiveness*, can produce. And the manifestations of these will be powerfully aided by *Language*, *Wit*, and *Secretiveness*. Altogether, they will generate a rancour and an abuse, which, if the head had been somewhat larger, would have been as uncontrollable as they would have been tremendous.

"He will not be indifferent to music; but he will take no delight in that which is of a gay, cheerful, soft, or melting kind. Martial music, the national airs of God save the King, Rule Britannia, &c., will be felt and appreciated.

"He will be an attentive observer of every thing that is passing around him. He will have an excellent memory for facts and occurrences, but he will have great difficulty in recollecting faces and persons.

"I am not certain how the very ample development of the reflective powers will manifest themselves in such a combination of the sentiments. They will however discover themselves; and I infer that he will be acute, penetrating, and even profound.

"The large endowment of Cautiousness and of the Intellect are invaluable in such a character. Indeed, but for these, he must long since have committed crimes which the justice of his country would have avenged. But let him be on his guard—these may not always be sufficient to restrain him from evil. And let him not despond; if he shall seek after virtue, and strive to maintain a virtuous conduct, great indeed will be his praise. I would in that case place his attainments beside and on a level with those of the greatest and best of mankind. Let him cultivate his faculty of *Veneration*, and direct it to its noblest ends; he may ultimately obtain strength from on high to cheer him in his arduous course."

The following is the sketch of the same character by one of my friends:

PHRENOLOGICAL OPINION OF ———.

I find some difficulty in complying with your request to send a written opinion (and for publication, too) of the person whose developments you have sent to me. My reasons are the following:—I have only the developments furnished to me, and the "circumstances;" and these not noted from *my own* observation, but from yours; and though I do not lack confidence in your skill and correctness, yet I feel unwilling, in some degree, that an opinion should be published, *as mine*, of a person on whom I have not had an opportunity of making *personal* observations. Not having had the pleasure of seeing and examining the man for myself, I shall be governed solely by the numbers given me, taking it for granted that they are correct. There is another reason, also, for my reluctance in this case—viz: that the developments bear, on their very face, the indication of a *bad* character, and on such it is very unpleasant to me to dwell.

My opinion of this person is *very* unfavourable; the organs are more wretchedly developed than in any head or chart that ever came under my notice. The character is decidedly under the influence of the Propensities, but possesses an Intellect capable of considerable cultivation. Yet Amativeness, Destructiveness, Secretiveness, Cautiousness, Acquisitiveness, Self-Esteem, Firmness, Eventuality, Language, and the reflective faculties, being all *large*, or *very large*, and the two moral faculties most important in directing these (viz: Benevolence and Conscientiousness) being *small*, I should infer that the man was, or is, under the influence of the selfish feelings, directed by the Intellect. Moreover, the moral feelings or sentiments, in general, are weak; so that, I conclude, not only that he is under the *controlling influence* of the selfish feelings, but also that those feelings are *perverted*—that he would regard *his own* desires as more important than every thing else, and would sacrifice principle, the happiness, and even the life of others, to gain his point. Amativeness is large, and consequently the sexual tendency will be strong in him; but aside from sexual love, he is incapable of strong attachments, and never befriends others. Amativeness being large, and Adhesiveness, Conscientiousness, and Benevolence, being *small*, he will be licentious, coarse, vulgar, void of true attachment—disposed to gratify his sensual desires at the expense of principle and of humanity. Secretiveness being *very large*, he may *feign* attachment, so long as his interest or his ambitious schemes can be promoted thereby; but he will sacrifice his best friends, if interest and friendship clash. (But he has few real friends, and makes confidants of none.) His Combaticiveness being *full*, he will be irritable, and will contend for his opinions and rights; but it is insufficient to render him truly courageous. On the contrary, he is at once cowardly and blood-thirsty. His large Cautiousness makes him afraid of beginning a mortal contest; but he is cruel, desperate, sanguinary, ferocious, and exterminating, when engaged—yet he had rather give a traitorous stab, than *face a foe*. As a soldier, though he might pretend to bravery, he would be more distinguished for cunning, art, and management, than for boldness; he should delight in ambushes and night attacks. His very large Secretiveness will render him cunning, intriguing, hypocritical, designing; and with Cautiousness very large, he will be wary, subtle, specious. He can read men, penetrate their plans, and conceal his own, which are deeply laid, and far reaching, and original—for his Causality is large; and he can readily reason from cause to effect. Yet, from the poor development of the moral sentiments, he will be a poor reasoner upon moral subjects and principles of justice. Acquisitiveness and Secretiveness, both *very large*, and Conscientiousness

small, he will desire and will possess himself of money or property dishonestly; he is thievish; and having large Causality, he will *lay plans* to gratify Acquisitiveness, and will be at no loss for means to carry his plans into effect—for his inventive powers are great. And having Adhesiveness, Conscientiousness, and Benevolence, all *small*, with Firmness *large*, if circumstances favoured, (of which his large Causality and Eventuality would enable him to judge correctly,) no crime would be too great for him to commit, in order to gratify his avaricious feelings; and yet, if he did transgress law, he would have some *very cunning* plan by which to escape detection and punishment; and would, probably, have no accomplice, lest he should be betrayed. His general developments are so bad, as to indicate the disposition to commit crimes of the most brutal character, and yet his particular developments are such as to render detection next to impossible. Secretiveness *very large*, with *large* Causality and Language, enables him to avert suspicion from himself, and fix it on others; while he can reason so speciously and subtly, that it is nearly impossible to ascertain the real truth; and his moral sense is so weak, and his Self-Esteem so strong, that he even prides himself on outwitting justice, and yet perpetrating crimes: but he *may* outwit himself, from excess of Cautiousness. Amidst all his iniquity, he never *feels* guilty, and never manifests sorrow or remorse: if he ever feels sorry, it is because he has *not* shed blood, rather than because he has. Indeed, I should judge that one of the strongest motives which induced him to be a soldier was, a better opportunity of gratifying Destructiveness in bloodshed, without being liable to punishment. He is a finished dissembler; and if he ever appear polite, it is affected; if benevolent, it is to gain some selfish end; if honest, it is to gain credit; but if he manifests his *real* feelings, they are surliness and self-will. His Veneration, being full or large, might have some influence in producing deference and respect to unquestionable superiors, but would not probably operate in producing religious emotion, being the only sentiment which is well developed; and even his deference and respect would, probably, be only feigned. His large Self-Esteem makes him set a high value upon every thing which is *his own*, and particularly his services; and considers rank, and titles, and dignities *his due*, on their account. Self-Esteem and Firmness *large*, with *small* Conscientiousness and Benevolence, will render him haughty, overbearing, dictatorial, violent in his measures; and with Destructiveness *large*, he will be deaf to the cries of distress, unless something was to be gained, or some scheme promoted, by attending to them.

Yours truly,

L. N. F.

ARTICLE II.

QUESTIONS WHICH ARE CONSIDERED AS SETTLED BY PHRENOLOGY

The matter in this article is in part collected from the third volume of the Edinburgh Phrenological Journal, and other standard works on the science. Many of these questions have been subjects of great controversy and much useless speculation. Phrenologists regard them as settled by the discoveries of their science, and even persons opposed or indifferent to the science admit that it has thrown much light, not only on these questions, but on a multitude of others, kindred in nature and relations to them. From these general statements we may perceive the great advantages that Phrenology is destined to confer on mankind.

1. That the brain is exclusively the organ of the mind.
2. That the mind possesses a number of distinct or primitive faculties, each of which is dependent on a particular material organ for its manifestation; the power of manifestation being, *ceteris paribus*, in proportion to the size of the organ.
3. That these faculties and organs are divided into three great classes—propensities, sentiments, and intellect.
These are the three leading discoveries of phrenology, and on them are based nearly all its principles.
4. That *faculties*, and not *ideas*, are innate.
5. That conception, attention, perception, memory, and imagination, are not primitive faculties of the mind, but only modes of activity of all or any of the intellectual faculties.
6. That there is an infinite variety among individuals in their respective endowment of the primitive faculties. Hence the differences among men, to a considerable extent, are original and innate.
7. That these original differences descend, by the laws of propagation, from parents to children.
8. That, upon this principle, chiefly depends the great diversity in national and individual character.
9. That the distinctive character of the sexes depends chiefly on the difference in the size, quality, and developments of the brain.
10. That man is *naturally*, from the constitution of his nature, a *progressive being*. Hence we may infer that society cannot retrograde, or remain stationary, but must advance in improvement.
11. That the supposed anomalies and apparent contradictions in the divine government arise principally from the independent action of the *organic*, *physical*, *mental*, and *moral* laws; and that obedience

to one law cannot atone for the ignorance and neglect of another, or remove the penalty attached to the violation of the same.

12. That man possesses a natural sentiment leading him to the worship of a God.

13. That man has an *innate* moral sense. The existence of this faculty disproves the theories of virtue given by Hume, Hobbes, Manderville, Paley, &c. &c.

14. That we may determine, *a priori*, the education most suitable to be given to, and the professions best adapted for, different individuals.

15. That insanity is, in every case, a bodily, and not a mental malady. Hence, the cause of partial insanity is the diseased state of one or more organs, while the others may be in a state of perfect sanity.

16. That the causes of partial or total idiocy arise from a deficiency of size, or a defect in organisation, in some or all of the organs of the brain.

17. That phrenology affords the only satisfactory solution to the phenomena of dreaming—profound sleep being the repose of all the organs, and dreaming the activity of only some of the organs.

18. That the only true *theory of virtue* is based on the phrenological faculties, *Benevolence*, *Veneration*, and *Conscientiousness*; former theories having been founded chiefly on propriety, expediency, prudence or benevolence.

19. That man, physically, mentally, and morally, is wonderfully adapted to his external duties and relations.

20. That every organ has received a *fixed, definite constitution*, with corresponding relations to external objects. Hence, in proportion as man understands and obeys these relations, in the same proportion he secures his own highest happiness, and approximates to the great end of his being.

We might multiply these questions, but must now leave them for future investigation. If the truth of any science can be predicated, or established, by the number, consistency, and completeness of the solutions to all the facts and phenomena appropriately belonging to it, *that science is Phrenology*.

ARTICLE III.

PHRENOLOGY IN FRANCE: INCLUDING A BRIEF HISTORY OF THE SCIENCE, AND THE OPINIONS OF ANDRAL, BROUSSAIS, BOUILLARD, CLOQUET, AND VIMONT, ALL PROFESSORS IN THE MEDICAL FACULTY OF PARIS.

A distinguished scientific gentleman, on returning from a recent tour in Europe, was asked if phrenology received much attention in France? "Oh," he replied, "phrenology has had its day; it is pretty much gone by in Paris; very little is now said upon the subject there." Expressions like these are frequently thrown out by those who reject phrenology, and strive to induce others to join them in their unbelief. Such remarks are reiterated again and again, by various classes of persons, so that a general impression exists in many places that phrenology is really on the *decline*. We are often amused in hearing the opinions of certain persons, and reading occasional notices in different publications, on this subject. They either manifest great ignorance of the true progress and present state of the science, or are prejudiced against it, and perhaps are willing to agree in opinion with the *majority*, right or wrong.

Others will acknowledge there is some truth in phrenology, but deny that it has any reasonable claims to be called a *science*. They say that there has not yet been sufficient observations made, and facts collected, from which general principles can be deduced and considered as established. But we would enquire, how many facts must be collected—how many observations must be made, and what must be the amount of evidence necessary to establish truth? And who are to be the judges? What must be their number and qualifications? Must the testimony of every man, who does or does not make any pretensions to knowledge, be obtained, before any set of discoveries or principles can be called a *science*? What is the fact in the history of astronomy, geology, and all the natural sciences? Was not the *term* science appropriated to them severally, and their principles considered as proved and established, long before the great mass of people believed in their truth, or even had heard of their existence? We verily believe, that, could all the evidence in support of phrenology be collected, and spread out before any candid and reflecting mind, it would be irresistible. But as much of this evidence cannot be properly presented, or duly appreciated, until the *way is prepared* for it, we wish to spread before our readers the evidence of *testimony*, and let them know who are the advocates of phrenology, and what is their character and standing in society; and, according to all rules of logic,

the evidence of testimony must be admitted as *true*, unless the *veracity* of the witnesses is impeached, or their competency to judge can justly be called in question. We wish also to disabuse the minds of those who really believe, or feignedly pretend, that "phrenology has had its day," and is now on the decline. In our last we presented the "state of phrenology in Great Britain, with the opinions of many distinguished men, &c. &c." In this article we propose to pursue a similar course in relation to France, and show to our readers that the doctrines of Gall and Spurzheim are not destitute of supporters among the philosophers of the French school. Paris is the great seat of medical science throughout the world, and the opinions of its distinguished savans should have no small weight, especially *physicians* who have thoroughly investigated the claims of phrenology.

Gall and Spurzheim arrived in Paris, 1807. Their new doctrines attracted much attention. In their first course of lectures they were listened to with great attention and interest, by all classes of people. The next year they presented a memoir to the French Institute, on the Anatomy of the Brain. A committee were appointed, with the celebrated Cuvier at their head, to make a report in relation to their discoveries. They appeared, at first, favourably disposed towards the claims of the German doctors; but when the matter came to the ears of the first consul, Bonaparte, he reprimanded the Institute severely, that they should submit to be taught chemistry by an Englishman, (Sir Humphrey Davy,) and anatomy by German quacks. They quickly took the hint, and Cuvier, it is said, made out his report so as to conceal the real merits of the discoveries of Gall and Spurzheim, though in private conversation he frequently expressed the highest respect for the new science. Napoleon always regarded the system of Gall with contempt, and never gave its author the least mark of attention. Though Napoleon gloried in his efforts to extend science and knowledge generally, yet he was most bitterly opposed to the introduction of any *foreign* discovery, and also to any change or improvement, even in his own nation, which *he himself* did not originate and control. Such was the unsettled state of France, and its relations to other countries, as well as the supreme influence of Napoleon over the French government and its most distinguished men, that for many years phrenology made but little advances. Gall spent over twenty years in Paris, and published nearly all his works in the French language; but as they were very expensive, and designed for close *study*, rather than for easy *reading*, their circulation was limited and their influence remote. On account of the restrictions of government, Gall could deliver no public lectures during nearly half that time, and all the advocates of phrenology were compelled to study

and propagate the science *privately* and as *individuals*. But the seeds of phrenology were gradually sown in good soil, and its fruits were soon destined to appear. A phrenological society was formed in Paris, in January, 1831, containing among its members men of the highest respectability in medicine, philosophy, and law, with some members of both chambers of the legislature. At the time of the formation, the society consisted of one hundred and ten members, of whom sixty-one were physicians. Among its members are found *Andral*, Professor in the Faculty of Medicine of Paris; *Blondeau*, Dean of the Faculty of Law of Paris; *Broussais*, Professor in the Faculty of Medicine, and chief physician of Val-de-Grace; *Cadet*, Mayor of the fourth Arrondissement; *Cloquet* (Jules), Professor of the Faculty of Medicine of Paris, and Surgeon to the Hospital of St. Louis; *David*, Sculptor, and member of the Institute; *Falret*, Physician to the Salpêtrière; *Ferrus*, Physician to the Bicêtre; *Focillon*, Physician to the Invalids; *Julien*, Editor of the "Revue Encyclopedique;" *Lacoste*, King's counsel; *Lenoble*, head of the department of Public Instruction; *Lucas*, Inspector-General of the Houses of Detention in France; *Moreau*, Inspector of the Prisons in Paris; *Pinel*, Physician; *Poncelet*, Professor in the Faculty of Law at Paris; *Rostan*, Physician to the Salpêtrière; *Sanson*, Surgeon to the Hotel Dieu; &c. &c. &c.

This society has now existed almost eight years, constantly increasing in numbers, talent, and interest. It meets monthly as a society, and holds annually a general public meeting, on the 22d of August. The two leading objects of this meeting are, to commemorate the death of Gall, and to present a full report of the yearly proceedings of the society. It also publishes a monthly Phrenological Journal, which is conducted with much ability and interest.

The following is an extract from a letter, under date of November, 1833, to the editor of the Edinburgh Phrenological Journal, from a gentleman in Paris, respecting the state of phrenology at that time.

"In compliance with your request, I have committed to writing the result of my observations on the state of phrenology in Paris, during my visit to this capital. I was present at the first meeting of the society for the season, at which the annual election of office bearers took place. I was particularly struck with the circumstance, that all, or nearly all, of the office bearers are medical men. The president for this year is M. Andral, and among his colleagues are Drs. Broussais, Bouillard, Appert, Fossati, &c. &c. This simple fact is the best answer to those who hold the opinion, too prevalent, that anatomists are necessarily anti-phrenologists.

..... "The most pleasing intelligence which I have to communicate is, that the French government are seriously thinking of establishing a chair of phrenology. Should this be done, phrenology, all over the world,

will receive an impulse, of which the effects will be most important. As it is, the science has made a start in France, and this country seems now resolved to make up for the neglect with which the labours of Gall and Spurzheim were treated during their lives. As to works on phrenology, the splendid work of Dr. Vimont is now completed, as far as regards the plates. It is impossible to admire too much the accuracy of the representation of the objects depicted. This work will, in future, be that chiefly referred to for the anatomical facts on which the phrenology of man and animals is founded."

We will here present the manner of Dr. Vimont's conversion to the truth of phrenology, as given by Mr. Watson in his "Statistics of Phrenology."

"This celebrated anatomist commenced his labours for the purpose of refuting Gall and Spurzheim. After immense exertions, he was obliged to declare himself a phrenologist, through force of the very facts he had collected in the expectation of subverting the science. It is stated that he had two thousand facts, more than twelve hundred skulls sawn open, wax casts of fifty brains, and three hundred designs drawn out with the utmost accuracy. Dr. Vimont worked indefatigably during six years, and expended upwards of twelve thousand francs in procuring the specimens. When phrenologists exert themselves thus—when they multiply their evidences to such an extent—what are we to think of the candour of an opponent, who says that phrenologists have no facts in support of their doctrines!"

The following notice of the Paris Phrenological Society, at its fourth annual meeting, 1834, is taken from the *Lancet* published in London.

"M. Andral, the most distinguished pathologist of the age, is president of the Paris Phrenological Society. He has given the subject of phrenology a patient examination, and declares that '*the relation which exists between the configuration of the cranium and the different propensities of man, is the result of evidences which amount almost to certainty.*' It is also gratifying to learn that the French government takes an interest in the science. The king has recently expressed his opinion that the application of its principles to criminal legislation '*would render a great service to mankind.*'"

In 1836, Dr. M. Broussais, Professor of General Pathology in the Faculty of Medicine, delivered a course of lectures on phrenology in the University of Paris. Two thousand persons were estimated to attend many of these lectures. Such was the press to attend them, that the professor lecturing immediately previous, finding himself so much interrupted by persons crowding into his lecture, to be ready for Broussais, ordered the doors to be bolted till the time of lecture. In the first lecture of the course, said Broussais, "I can assure you, gentlemen, that I have not taken up the defence of phrenology without long reflection—without being supported by numerous observations in evidence of its truth. I first collected a large body of facts, and

became a partisan of the doctrine *only* when the evidence I possessed became *irresistible*."

During the same year, the subject of phrenology came before the "Royal Academy of Medicine at Paris," and the discussion upon it occupied four sittings. It was conducted with great ability on both sides. The leading advocates of phrenology were Broussais, Bouillard, Adelon, Amiussatt, Ferrus, &c. &c. Said Broussais, "I affirm and repeat, in the name of my colleagues, that we study phrenology with the completest independence: we are as fully convinced of the reality of its fundamental principles, as of our own existence, because this is to us an observation of every day and every instant." "In vain," said Bouillard, "did Cuvier and Napoleon oppose the doctrine of Gall. It has triumphed over their resistance, and, by a revenge worthy of itself, it makes use of the heads of these two great men to support its own principles."

M. Adelon, one of the most scientific members of the Academy, and among the most learned men in France, advocated phrenology.

"As phrenology," says he, "aims to penetrate into the depths of mental philosophy, it encounters difficulties, we must acknowledge, numerous, great, and perhaps insurmountable. But as it professes to have been built, and still advances, on the results of cautious, minute, and repeated observations, it does not become the man of science to reject or despise its labours. It is rash and unphilosophical in any man to manifest his contempt of phrenology, until he has minutely and most attentively studied the subject."

Testimony like this bespeaks a liberal mind and enlarged comprehensive views. Such a man we truly respect, though he may differ in opinion from us. We must pass over many particulars in this discussion before the Royal Academy of Medicine at Paris. The result of the discussion was what might reasonably be expected. "M. de Mussy was appointed to sum up the arguments on both sides, and, in conclusion, gave an opinion that the system ought not at present to be adopted. The Academy, concurring in this opinion, deferred its decision till the system was established upon more solid bases."

We are not surprised at this decision. We wonder, in view of the past history of phrenology, and other circumstances, that it should have been admitted and discussed before such a body. Only a few years previous, the whole subject was regarded by many as a system of "*real hypocrisy*" and "*quackery*," and no epithets were too opprobrious to apply to its advocates. Now the claims of phrenology were gravely discussed before one of the most scientific and learned societies in Europe; and though its members did not see fit to *adopt* it,

ye, on the other hand, they did not *reject* it. We may consistently say, that there was in the decision as much of victory as of defeat to phrenology. Such is the influence of prejudice and preconceived opinions over the mind, and such too is the nature of the evidence on which phrenology is based, that we could not have expected a more favourable decision from a *majority* of the members of such a body.

To test the truth of phrenology, sufficiently to produce full conviction, requires a long course of observation and study.

However, the general effect of this discussion before the Royal Academy has been decidedly favourable to phrenology. Never has its progress been more rapid, during any two previous years, than it has since 1836. It already numbers among its advocates many of the most able and scientific men in France. That Drs. Andral, Broussais, Cloquet, and Vimont, rank among the first in their profession in Paris, and also among the best authors of works on Anatomy and Physiology, rests on higher authority than any mere assertions of ours. We shall continue the subject of this article in some future number.

ARTICLE IV.

COMMUNICATION FROM "MEDICUS" ON THE IMPORTANCE OF A GENERAL DIFFUSION OF A KNOWLEDGE OF ANATOMY AND PHYSIOLOGY.—NO. 1.

Mr. Editor:

I have received and perused with much interest the first two numbers of your Journal. Being a firm believer in phrenology, I hail with great pleasure an American periodical, designed to prove, defend, and propagate the principles of this science. As phrenology teaches that the mind depends entirely upon matter for all its manifestations, it occurred to me that a series of articles upon human anatomy and physiology might be appropriate to your Journal, and not devoid of interest to its readers.

While strenuous efforts have been made to diffuse generally through society a knowledge of many of the sciences, that of anatomy and physiology has been confined almost entirely to those engaged in practising the healing art. The importance of a profound knowledge of this subject, to the medical practitioner, must be apparent to every reflecting mind. As darkness is the absence of light, so is empiricism the want of a thorough knowledge of the human organisation.

Since the study of the human economy has so long been considered

the prerogative of the disciple of Esculapius,—since *he* alone has been permitted to pass the threshold, and survey the internal structure of that wonderful fabric, the temple of the immortal mind,—some may question the expediency of extending this privilege to all. But when we examine the nature of this subject, and its relations to man, all objections vanish, and give place to the strongest possible reasons why a knowledge of anatomy and physiology is important to every human being.

Man is created a rational and intelligent being. His Maker has committed to him the care of his own body: on himself depends, in a great measure, his happiness or misery. As a free agent, he becomes the author of nearly all his pains and woes; indeed, they are merely the penalties attached to certain fixed and established laws. Now, if man is fated to transgress these laws, it would be useless for him to understand them; but if he is a free agent, capable of obeying or violating them, certainly he should, by all means, know them. Can it be expected that he will be guided by certain principles, of which he is utterly ignorant? As soon might we expect to see the American savage steering safely his bark canoe amidst storms on the broad and trackless ocean, according to the rules of navigation, of which he never heard, or even conceived the remotest idea.

But what is the consequence of ignorance or neglect of these laws? Disease, in all its Protean forms, exultingly answers, behold the trophies of the mighty conquests which I have achieved. Whenever grim-visaged death has demanded new victims, my devoted captives have furnished the supply.

Neither pen nor language can portray the sad waste of human life, in consequence of violated law. Who has not heard the bitter expressions of deep-felt anguish of some fond mother, returning from the last resting-place of a once sprightly and lovely daughter? Who has not seen the manly sternness of a father melting into grief and sorrow, as he beheld the last traces of his own reflected image fade away in the pallid countenance of his dying son? And must such painful scenes transpire, to crush in death the fair promises of youth, and blight the long-cherished hopes of affectionate parents?

But premature death is not the only sad consequence. Innumerable pains, and woes afflict mankind, which render life almost insupportable, and man, in his efforts to gain relief, ignorant of his organisation, becomes the dupe of unprincipled charlatans, who, like so many harpies, pollute the very fountains of life, by the disguised odour of their foul nostrums. To remove these loathsome pests of society, the complex nature of the human system must be generally understood. This is the only remedy. Scientific and regularly educated

physicians cannot do it by enacting laws, or adopting any rules, however judicious, so long as ignorant persons shall be found to employ them.

Education—physical, mental, and moral—is materially affected by the nature and condition of the human body. The fact, that there is so general dissatisfaction with the present systems of education, and a restless spirit of enquiry for something better adapted to the nature and wants of man, is proof that the whole subject of education is yet in a very imperfect state. These errors can be seen in their real magnitude only by persons thoroughly acquainted with the human constitution; and no other means whatever can rectify the existing defects in education, except a knowledge of anatomy and physiology.

The body is not simply an object susceptible of pain and disease, but the habitation of the immortal mind—nay, more than a mere tenement, an *instrument*, through which alone the spiritual part of man can act and manifest itself in the present world. The great and astonishing achievements which the mind is capable of accomplishing, depend upon the perfection of this organisation. If man will ascend to that proud eminence which Heaven has placed within his reach, his mental powers must not be impeded by an imperfect instrument. In vain can the mind put forth all its native energies, and produce effects worthy of its high destiny, while using a defective, diseased, and badly organised body. As well might the chemist attempt to reveal the hidden laws of nature, in brilliant and successful experiments, by a rude and imperfect apparatus, in an ill-constructed laboratory.

We need not stop here to prove this position, or cite instances in confirmation of its truth. The annals of history present many melancholy facts on this point.

The body was designed to *aid*, and not *trammel*, the mind in its operations. And no system of education, which does not recognise this fact, can be complete. Parents should recollect this truth, and, in training up their tender offspring, study the designs of nature. It is a lamentable fact, that the authority of nature is made to yield to the capricious whims of “dame fashion.” It is not done, however, with impunity. Nature, indignant at the insult, inflicts merited chastisement on the presumptuous invader of her rights.

The fact, that many of the ills and woes of mankind are *inherited*, deserves notice; and no apology will be deemed necessary for the utmost candour and plainness on this point. The disregard and ignorance of the laws of human organisation, manifested in the transmission of disease to posterity, deserve the severest censure. While parents will spare neither labour and toil of body, nor care and anxiety

of mind, to accumulate and bequeath princely fortunes to their children, they little think, perchance, of the germs of disease entailed upon them. Let parents pave the path of their offspring with glittering gold, and strew it with flowers of every hue and fragrance; but what avails all that to the unfortunate heir of disease, racked with pain at every step, as he drags out a miserable existence, and sinks into a premature grave. May the day not be far distant, when a sound and vigorous constitution shall be esteemed the richest legacy that ancestors can bequeath to their posterity.

But, aside from all the direct practical bearings which a knowledge of anatomy and physiology has on the welfare of mankind, they constitute the most interesting subjects of study among the natural sciences. The human body is an object of the deepest interest. Why penetrate the bowels of the earth, to behold and admire specimens of nature, and study her laws?—why soar away to the remotest bounds of space, in search of exhibitions of the wisdom, power, and goodness of the Deity?—when God has concentrated, in the mechanism and adaptation of the human system, the profound wisdom and matchless skill so richly displayed in all his other works. Who can contemplate for a moment that wonderful organ, the heart, put in motion by the finger of the Almighty, and ceasing not, day and night, to perform its important functions for three score years and ten, without being struck with wonder and admiration? The lungs exhibit a piece of mechanism that alone should put to blush every advocate of chaos. How beautiful their structure! how wisely adapted to their office! How interesting to see an infinite number of little streams of dark blood, coursing their way along the surface of ten thousand minute cells, suddenly changed into a soft crimson fluid, and, like so many faithful messengers, prepared to bear new supplies to every part of the system!

We know of no subject, in the whole range of science, of so much practical importance, and so well adapted to strengthen, expand, and elevate the mind, and at the same time so fruitful in the beauties and perfections of nature, as that of the human economy.

There are other reasons for urging the importance of a general diffusion of knowledge on this subject, which cannot consistently be specified in this communication.

With a desire of affording interest and instruction to your readers, I propose to prepare a series of articles, which shall give a brief description of the more important parts of anatomy and physiology, and also show the dependence of mind, in all its operations, upon the nature and condition of the body.

Being fully sensible of the difficulty in adapting language to popular

reading, especially in treating subjects so complex in their nature, and so completely interwoven with technical phrases and foreign words, I therefore bespeak the charity of the reader, when he hears from me (by the editor's permission) in a future communication.

MEDICUS.

ARTICLE V.

LETTER FROM A CORRESPONDENT, CONCERNING THE RELIGIOUS CHARACTER OF THE JOURNAL.

The subjoined communication has been received from a gentleman whom we highly respect, though he may differ in opinion from us on certain points. In our Introductory Statement, we said that a phrenologist of this country, favourably known in Europe, had made certain animadversions on an expression in our prospectus; and as there are *several* phrenologists of this country thus known in Europe, no one but the writer of the following letter could have known to which of them we referred. However, we have no hesitation in saying that our reference *was* to this gentleman; we merely mean that *he*, and not *we*, have made this known. In passing, we shall not *ourselves* controvert his positions, but shall satisfy ourselves with little more than presenting, in the form of *notes*, the opinions of Dr. Spurzheim on some of the topics discussed. Our readers will thus see that, though we are so unfortunate as not to agree in opinion with this correspondent, nor with the editor of the New York Whig—who, we learn, first called his attention to that sentence in our prospectus—we have the sanction of a higher phrenological authority.

For the American Phrenological Journal and Miscellany.

True; I did say that the following clause, contained in the prospectus of this Journal, ought to be *essentially changed*, or entirely *expunged*. Nor, considering it as a specimen of English composition, am I inclined to relinquish or modify my opinion. The reason of my dislike is plain, and I think substantial. To say the least, the sentence is *obscure* and *equivocal*, while it relates to a very important topic, and ought therefore to be as perspicuous as well selected words, and a judicious and scholar-like arrangement of them, could make it. Stronger still; it is much more susceptible of a groundless and injurious construction, than of the reverse. Let me quote it, however, that the educated reader may judge for himself.

"The religious character of the work (this Journal) will be *decidedly evangelical*; for one prominent object in giving it existence is, to wrest phrenology out of the *hands of those* who, in ignorance of its true nature and tendencies, suppose that they find in it an instrument by which to subvert the truths of revealed religion, and to loosen the bonds of human accountability and moral obligation."

Believing this clause to be its own best interpreter, my analysis of it shall be brief, and my animadversions on it few.

I would only ask, who, by the fairest and most direct construction of the sentence, are those individuals from whose "hands phrenology is here threatened to be wrested," on account of their perverted and mischievous application of it? It cannot be from its *disbelievers, opposers, and denouncers*; because, with no shadow of propriety, can it be said to be *in* their hands. Nor has it ever been in them; it is a matter utterly alien and apart from them: it is in the hands *exclusively* of its *believers, advocates, and propagators*. From them alone, therefore, can it be wrested; and from them it ought to be wrested, in case of their abusing it, and making it an instrument of irreligion and mischief. But with no such evil-doers has it been my fortune to come into contact, though my intercourse with phrenologists has not been the most limited; nor do I believe that such characters exist in our country. True; charges to that effect against certain individuals have been preferred; but by whom? By the foes of phrenology alone, who have employed such charges to injure the science, by exciting against it the prejudices, and arraying the opposition, of those who call themselves the "religious community." Cases of the kind, moreover, have been very few; and when enquiry has been made into them, and justice done to the accused, the charges have proved groundless.

In a word, I objected to the extracted passage, because it implies against those in the United States who have been the earliest and staunchest friends of phrenology, and who have borne the labour and heat of the day, and the most unsparing state of the conflict, in its defence;—against such men, I say, it prefers imputations as ungenerous and harsh as they are unfounded and prejudicial. And from whom have those imputations emanated? From individuals who have come into action at the *eleventh hour*, when the real champions of the science were proudly reposing under the laurels they had won. Under the explanation, however, given by the editor, though I deem it a forced one, the clause referred to is much less objectionable, and shall awaken in me no unkind feelings towards the Journal.

Still, however, to one word employed in the "Prospectus" and the "Introductory Statement" of the Journal, I am compelled to object;

because it is out of place, and calculated to make an impression which truth does not sanction. It is the word "*evangelical*."

That term belongs alone to the *Christian religion*, and, as employed in the present instance, seems to imply, and actually does imply, that phrenology conforms *exclusively* to Christianity, and testifies* in its favour, *in its formal and distinctive character*, to the *rejection and condemnation* of every other form of religion. Is this the case? Assuredly it is not.

The great and distinctive characteristic of Christianity is the *atone-ment*—and to that phrenology makes no allusion. A knowledge of that is derived from revelation alone—not from the constitution of the human mind, whether *animal, intellectual, or moral*. If that high and inestimable benefaction to man be revealed to him, by his own nature, wherefore was the most glorious mission at the command of Heaven despatched to make it known to him? Such insinuations are wrong and injurious, for two reasons. They are wholly unnecessary—neither religion nor phrenology standing in need of them; and they are groundless, and prejudicial to the entire concern. They would make it appear that both phrenology and Christianity need *artificial* and extraneous props for their support; whereas such props do them serious mischief,† by falsely representing them as too feeble to be sustained by their own evidence.

No; phrenology, I repeat, has no more direct and immediate concern with *formal Christianity*, than it has with Judaism, Mahometanism,‡ or Paganism itself; nor is there aught in this assertion justly offensive to either the devoutest Christian or the most conscientious phrenologist. It cannot be offensive, because it is true; and truth can never justly offend the lovers of truth.

Phrenology shows that, from the constitution of his mind, man is a

* "The phrenologist, in particular, has a right to enquire into religion. Phrenology embraces the whole of the innate dispositions. Now, as there are innate religious feelings, the phrenologist is enabled to examine their essence and operations." "Pure Christianity is the revealed religion which surpasses all others in every kind of perfection, and that stands the scrutiny of reason." "The phrenologist has the right to examine whether Christianity is adapted to the innate dispositions of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim's Natural Laws of Man*, pp. 131, 149.

† "Christianity and phrenology, when well understood, will give *mutual assistance* to each other."—*Natural Laws*, p. 149.

‡ "A truly divine revelation cannot interdict the use of reason." "The Christian religion permits reasoning." "Christianity recurs to reason." (Heb. 3, 4.) "All good Mussulmen believe firmly that their prophet put the moon into the sleeve of his coat." "Reason, therefore, unmasks Mahomet."—*Natural Laws* pp. 142, 144, 150.

religious being, but not that he is *necessarily* a *Christian*. It shows that he is formed to *venerate* or pay homage—to *believe* in the existence and agency of high and invisible beings—to *hope*, and to be *just*—doing to others as he would that they should do to him. These are the great and essential elements of religion, and, in his fundamental organisation, man possesses the ground-work of each of them. But he may and does possess them without being a Christian. In many Mahometans, Hindostanese, Fire-worshippers, and others, they exist in degrees that would be far from discrediting Christians themselves. Indeed, by far the greatest religious enthusiasts on earth are found at present, not in christendom, but in countries subject to other and different forms of worship. Witness the thousands of human beings annually crushed, in self-sacrifice, under the car-wheels of Juggernaut, and the self-sacrifice of the Hindoo widow; neither of which has any parallel, or even semblance, in its intensity of devotion, in the Christian world.

I well know that sentiments, the opposite of the foregoing, have been boldly avowed and industriously propagated. It is not long since, in one of his harangues in the city of New Orleans, and I believe also elsewhere, a peripatetic head-reader declared his ability to discover a man's religious tenets, by the developments of his head!—that he could thus distinguish an episcopalian from a catholic, a baptist from a methodist, and a presbyterian from the whole! Such like false and shameless pretences are among my reasons for so often speaking disrespectfully of travelling phrenologists.

Let me not, in the foregoing remarks, be misunderstood. To draw a comparison between the merits of the Christian religion and of the other forms of religion referred to, or to speak of either or all of the latter as approaching the purity, value, and perfection of the former, makes no part of the design of this article. Far from it: my meaning is, that phrenology recognises and countenances no one given *form* of religion more than another. To call its doctrines "*evangelical*," therefore, is an error; and all errors are of bad effect. It bespeaks, I say, a weakness and need of fictitious support in phrenology, which do not exist. That science must stand alone, on its own merits, else it cannot* stand at all, and does not deserve to stand. And the Christian religion must continue to do the same, as it has already done for near two thousand years.

I know a man of no common intellectual rank and attainment, who, having strenuously opposed phrenology for many years, found at

* "Christianity and phrenology give mutual assistance to each other." *Ut supra*.

ength that the increasing current in favour of the science could be stemmed no longer. Hence he chose to become a proselyte—but for no *common* reason. That he might at once assume a new ground of conversion, and at the same time enhance his standing with the religious community, he proclaimed the cause of his proselytism to be, that he had discovered the foundation of phrenology in the New Testament!! Comment here would be superfluous: acts so disgraceful* are unworthy of it.

To conclude: I feel persuaded that the friends of phrenology and the friends of Christianity will best promote the interests of each branch of knowledge, by maintaining between them that strong line of demarcation which the Author of both has established. If we say, in the course of a certain ceremony, "What God has joined together, let no man put asunder;" so should we, on the present occasion, reversing the sentiment, say: what the Creator has made *different*, let no mortal recklessly and presumptuously affect to *identify*! And, in most respects, phrenology and Christianity are as different from each other as geography and mathematics.

Strictly speaking, phrenology, being but a branch of natural history, has in it no more of either *morality*† or *religion*, than anatomy or conchology. It but exhibits the foundation and philosophy of both. Let it be thus considered, and it is the most sublime and delightful of human sciences. Attempt to amalgamate it with Christianity,‡ or any other given form of *revealed* religion, and it becomes *quackery*.§

Yet is it one of the richest sources of natural religion, which is nothing but the perfection of the attributes and government of God, deduced from the wisdom, beneficence, and perfection of his works, and the sentiments of man which should accompany their contemplation. No one, therefore, can study and correctly understand phreno-

* Spurzheim's *whole section* on the "Christian religion," in the "Natural Laws," takes the same position; and "C. C." is the first who discovered him to have "disgraced" himself by so doing. If the gentleman referred to, or we, are thus disgraced, it is in excellent company.—Ed.

† "The faculties proper to man constitute his moral nature. The principal faculties peculiar to man are Reverence, Marvellousness, Ideality, Causality, and, in a certain degree, Benevolence, Justice, and Hope." (Natural Laws, pp. 70, 71.) Until we read the above sentence of "C. C.," we really supposed these to be recognised by phrenology; and, even now, we prefer Spurzheim to "C. C." as our teacher!—Ed.

‡ "True religion is central truth, and all knowledge, in my opinion, should be gathered round it."—*Natural Laws, Preface, p. 6.*

§ Spurzheim has done this, and so has Combe;—according to our correspondent therefore, SPURZHEIM AND COMBE ARE QUACK PHRENOLOGISTS!—Ed.

logy, without being improved by it in his morals, as well as in his intellect. Hence its value in itself, and its claim to the *patronage* of the wise and the good: and that it will hereafter receive, *universally*, as certainly as it is sanctioned already by the decision of TRUTH, and the approbation of God, when he looked on it as a part of creation, and pronounced it VERY GOOD!

C. C.

Though our correspondent appears, in some degree, satisfied with the explanation given in our first number, yet he objects to the term "evangelical." But we have not been rightly understood by "C. C.," nor by his prompter, the editor of the Whig, in the application of that word. We used that term in its *general* signification, and not according to any *local* or *technical* meaning attached to it. It was not our intention to confine the signification of this word to the "Atonement," nor to "formal Christianity," as our correspondent evidently supposes we did. Still less did we intend, by this term, that our Journal should be devoted to the proof that "man is necessarily a Christian." We employed it in another and very different sense, and in one not at all at variance with his statement of what phrenology teaches relative to the nature of man. When we stated that our Journal should be "evangelical" in its religious character, all we intended was, that it should be in harmony with divine revelation; that, in presenting at times the moral and religious bearings of phrenology, we should show that they harmonised with all the essential truths of revealed religion, as far as they have any connection with the constitution of the human mind. But to be more explicit, we intend that, in its progress, our Journal shall show that "man's moral nature was intended by his Maker to exercise the control over him; that revelation addresses the individual powers and faculties, which phrenology has ascertained to belong to human nature;—that both phrenology and revelation suppose man to be designed by his Creator to believe truths, which yet he is unable to comprehend;—that he is capable of believing them, and guilty if he disbelieve them, and righteously punished if this disbelief be persevered in;—that phrenology and revelation agree in declaring the actual condition of man to be that of subjection to his animal nature;—that both require a change which is really radical;—that both recognise a moral conflict in the breast of even a good man, between antagonist principles;—that both acknowledge a diversity of endowment, and consequent responsibility;—that both demand of man the exercise of candour, and charity in judging others," &c. &c.

That this is *sound phrenology* we have sufficient evidence, in the fact that Mr. George Combe has endorsed it, by printing separately a

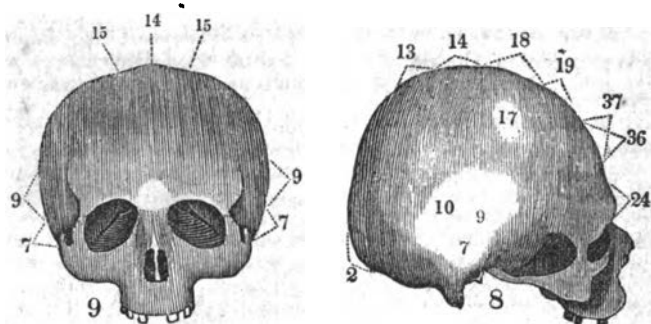
large edition of a little work appended to his *Constitution of Man*, (Ticknor's edition, Boston, 1836,) of which the above is a synopsis, and which was written "by a gentleman whose phrenological character is not confined to this country, but is favourably known in Europe."

As we said in our Introductory Statement, the "Edinburgh Phrenological Journal"—than which higher philosophical authority in phrenology would be in vain demanded—has contained articles as thoroughly evangelical as any we shall hope ever to present. The thoroughly philosophical phrenologist, then, may rest assured that our Journal shall give him no cause for complaint, but such as shall lie equally against a work which he already loves and reveres." Those from whom it is the object of this Journal to wrest phrenology, are, we admit, sciolists in the science—but persons not less dangerous on that account: such as consider, and even teach, that phrenology favours materialism, fatalism, &c., or that it is favourable to only such a modification of Christianity as rejects all the truths of revelation from belief, which are not within the grasp of man's feeble intellect; and who, while they admit the importance of Christianity as a *system*, virtually deny it as a *principle*. That there are such in our country, we know, and "C. C." knows it also; but phrenology, rightly understood, is at variance with them. We are not so sanguine as our correspondent, relative to the nearness of the period when phrenology shall universally triumph: the "eleventh hour" of the day of labour has not yet arrived; and we advise those who "are proudly reposing on their laurels," to assume the helmet and gird on the armour: victory is *sure*, but is not *gained*.—ED.

ARTICLE VI.

CHARACTER OF LE BLANC, THE MURDERER OF JUDGE SAYRE AND FAMILY, OF MORRISTOWN, N. J.; WITH CUTS.

The annexed cuts present a front and side view of the skull of Antonio Le Blanc, who murdered Judge Sayre, his wife and servant, in May, 1833, at Morristown, N. J. His likeness is before us, certified to be correct by the sheriff of the county, and a cast in plaster, which we know was taken from his *real* skull. These cuts exhibit the *true* and *correct* outlines of his head. We shall make a few general statements respecting his phrenological developments, and then present such facts as cannot fail to interest every reader.



The head of Le Blanc was rather above the average size. The posterior lobe of the brain was large, and the middle lobe, in which are situated the organs of Destructiveness (7), Secretiveness (10), and Acquisitiveness (9), is very large, (his head measures six inches in diameter between these organs); at Acquisitiveness, in particular, a distinct swell is presented. The anterior lobe, or that of intellect, is small in proportion to the hind and middle lobes, yet the lower region (24) embracing the perceptive faculties is fairly developed. The coronal region is generally deficient, though Veneration (18) and Marvellousness (17) are both large. But his Benevolence (19) and Conscientiousness (15) are small; so that with strong animal feelings, and *unenlightened* intellect, his moral sentiments would have exercised no controlling, or scarce any restraining, influence over his character. Firmness (14) and Self-Esteem (13) are both prodigious, and, combined with the animal feelings, as they are in Le Blanc's case, would render him, when excited, obstinate, sullen, and self-willed in his own way; and, with comparatively weak Approbativeness, regardless of public opinion, and reckless of consequences. Self-Esteem (13), combined with very large Acquisitiveness (9), would render him supremely selfish, and desirous of gain, principally to gratify his propensities. Though his Secretiveness was very large, rendering him naturally artful and cunning, yet being deficient in reasoning intellect, he could originate no well-laid plans, and successfully carry them out, without being detected. The *disposition* was there, but the *ability* to plan and execute was wanting. Our readers will see, by the cuts, how retreating is the upper portion of his forehead, representing a great deficiency of the reasoning faculties, Causality (36) and Comparison (37), as well as Benevolence (19). Without analysing any farther Le Blanc's character, we will now introduce the following facts. Dr. A. C. Dayton, in May, 1837, submitted the skull of Le Blanc to the examination of three practical phrenologists in the city of New York, under the following circumstances:

"It was first shown to Messrs. Fowler and Brevoort, 155 Clinton Hall, and they gave the following written description of the character, without the least knowledge of the individual, as the testimony of witnesses who were present will show.

"1st. A male. 2d. A thief, and would murder for money; very adroit, cunning, evasive, deceptive, sly, mysterious, selfish; with intellect enough to manage adroitly; seductive, if not licentious; comparatively destitute of moral principle, and yet, perhaps, made great pretensions to religion; unsocial; a friend to no one; quarrelsome; possessed of a violent temper, especially when he thought himself imposed upon, and under the dominion of the animal and selfish passions. A snake in the grass; would take vengeance in the dark. Careful, cautious, wary, haughty; resent an insult very quickly; hypocritical, and very superstitious.

FOWLER & BREVOORT."

"The above is a written description of the skull of Antonio Le Blanc, the murderer of Judge Sayre and family, in the village of Morristown, N. J. The skull was submitted by me to O. S. Fowler & Brevoort, with a request that they would make a statement of character. They gave the above without the least intimation or any possible means of information with reference to the individual: they could have known nothing about it beforehand, and their statement was made without the least equivocation or hesitation.

"The character of the person is notorious; and, from the acquaintance I had with it, I can testify, and am confident that every person who had an opportunity to know the man will agree with me, that it corresponds even to the minutia with his most striking peculiarities. A greater master of vice and depravity—a more artful and treacherous and violent wretch—cannot well be imagined. In his confession, he expressed great regret that the young ladies, the daughters of Mr. S., were not at home, that he might murder them also, for he wanted their gold watches.

A. C. DAYTON, M. D."

"We, the undersigned, were present when the above skull was submitted to Fowler and Brevoort for examination, and testify that the examiners made out, signed, and handed over to Dr. Dayton, the accompanying description of character, before any intimation was given them as to the name, history, or character of Le Blanc.

ISAAC N. WALTER,
J. J. HARVEY."

This same skull was then handed to Mr. L. N. Fowler, occupying an office at 286 Broadway, who, without the slightest knowledge or suspicion of the subject, or previous examination, and in the presence of Dr. Dayton, Rev. Isaac N. Walter, J. J. Harvey, and John Cranch, gave the following description:

"The temperament of this man was bilious nervous. He had a strong constitution, with great energy; warm, active passions and violent feelings. The occipital is larger than the frontal region, giving the predominance of passion and of the lower feelings, not having sufficient intellect and moral feeling to control the propensities. The largest organs in his head are *Secretiveness*, *Acquisitiveness*, *Destructiveness*, and *Combattiveness*, and *Self-Esteem*, which would have inclined him to cunning, duplicity, selfishness, with an unconquerable desire to accumulate, possess, destroy, domineer, and rule. His *Secretiveness* and *Acquisitiveness*

are the largest the writer ever saw; it is decidedly the worst head he ever saw. He would have been dictatorial, arbitrary, and regardless of public opinion. Approbativeness being moderate, and Self-Esteem large, he would have been regardless of others, and selfish and depraved in the highest degree. There would have been no crime too heinous for him to commit, when irritated or jealous. Benevolence, when compared with the passions, is moderate; so that he would have had but little real humanity. His religious organs are active, especially Marvellousness and Veneration; yet not sufficiently strong to have had a controlling influence on the mind. Having very large Secretiveness, with very strong passions, he would have been likely to make religion a cloak for his crimes. His attachments and social feelings are strong; yet his selfish emotions, and particularly his love of gain, is much stronger: so that he would readily sacrifice friends for selfish enjoyment. He must have been a great intriguer, and well calculated to plot and screen his intentions from observation. He was naturally suspicious, and always on the alert as to the movements of others. Having Imitation and Secretiveness marked, would readily have accommodated himself to others, and could easily have passed for whom and for what he chose. He had good mechanical talent, and judgment. He was very observing, and had good practical talents; yet he had not a strong mind. He was shrewd, and knew how to avail himself of circumstances; yet he had more tact than judgment.

L. N. FOWLER."

We have presented these two examinations, *verbatim*, as they were then given in writing, and afterwards published in several papers. There is a striking correspondence between them, though they are expressed in different language. The latter is more minute, and states reasons for the various inferences; but all our readers will see that there is almost a perfect agreement, not only in the *general*, but in the *particular* results. And that the examiners possessed no knowledge whatever of the *real* character of the subject, and that there could have been no possible collusion between them, is *certain*, from the evidence already stated. The examiners and witnesses are also ready to testify, at any time, to the truth of these statements. That these two delineations are *correct* and *true*, will appear from the following account, in addition to the testimony of Dr. Dayton. We might here dwell on the *kind* and *degree* of such evidence in support of phrenology, and show that it is as positive and demonstrative as that of any other science, but our present limits forbid. Let the *FACTS* speak for themselves. We have before us the *authentic* account of the crime, trial, confession, and execution of Le Blanc. Some of our readers will doubtless remember the particulars of this murder. It excited a thrill of horror through the length and breadth of the land. There has probably never been, in the United States, a murder so cool, so unfeeling, so inhuman, so unprovoked, and so atrocious in all its circumstances, as this. Said Judge Ford, after hearing all the evidence and pleas in the case, in his charge to the jury—"You have before

you the evidence of three most direful murders, marked with such atrocity as surpasses all others in the annals of the country. You see a private dwelling deliberately ransacked through every one of its apartments; its secretaries, bureaux, drawers, trunks, chests, and handboxes, after every individual of the dwelling had been cut off in the night, save one, and he the person accused in perpetrating these bloody deeds."

We might sum up in our own language the particulars of the trial, or quote from the published accounts at the time, or copy the evidence of the witnesses in the case from the records of the court, but we prefer to let the criminal speak in his dying confession. And we shall not cull a sentence here and there, to match the portrait already drawn, but will present nearly his whole confession, so that no person can reasonably accuse us of garbling, or of any unfairness. We have italicised some words and sentences in the confession, which correspond identically in *meaning*, if not with the precise *language* of the examinations. We have also enclosed within parentheses the abbreviated names of some organs, where their manifestations were very striking.

"I was born at Chateau Salin (Meurthe), in the N. E. department of France, on the 20th March, 1802, of reputable parents, who are still living. I never was *fond of study*, nor could my parents prevail on me to employ the advantages which were offered me. My delight and sole aim was *mischiefs*, (Destruct. and Secret.) and the principal part of my time was occupied in *playing truant* and *teazing* (Destruct. and Secret.) our neighbours. My father frequently corrected me for my faults, but they were as soon forgotten, and I returned to my follies again.

"Nothing of serious consequence occurred to me in my youth, although I was continually *engaged in broils*, (Destruct. and Combat.) as *I was very passionate*, (do.) and would on every convenient occasion *give an insult*, (do.) but *never take one*. (Self-Esteem added.) In the autumn of 1826, I found that my situation was disagreeable to myself and friends; I was determined to leave my native place. I accordingly started for Germany, and, after rambling about several weeks, I came to the house of Mrs. — Smicht, a widow woman, residing at Bistroff (Moselle), on the borders of Germany. I engaged to work for her, and for several months we agreed very well. She was kind and affectionate to me, as well as her three daughters, Christine, Marette, and Marie. After I had lived with the family upwards of a year, I paid particular attention to the youngest daughter, Marie. She received my addresses kindly, and, after much solicitation, she consented to be mine. The consent of her mother could not be obtained, for she said that she was afraid we never could live happily together, as I was *passionate* and *ill-tempered*, (Destruct. and Combat.) and Marie was quite the contrary. I endeavoured for a long time to gain her mother's consent, by the *most implicit obedience* to her commands, and the *most humiliating conduct towards the family*. A certificate of my good conduct from my old friends in France was demanded; but this, through several excuses on my part, was never obtained, for I well knew I could not get it. I was determined to make

Marie my wife; and as her pure soul was wrapped in me, and she the favourite of the family, I *changed* my course of life, and became a *different person*, (Imitat. and Secret.); I *commanded*, (Self-Esteem added,) instead of obeying, and my *passion* carried me so far as to chastise and greatly abuse the whole family, from the mother to Marie herself! My *passion* and *rage* became *unbounded*—having been pent up for such an unusual length of time—and burst forth with ten-fold vigour. I had a friend by the name of Bouse, living a neighbour, who probably instigated me to commit these rash acts, and I believe his object was to supplant me in the affections of Marie. This course of life continued until about the first of March, of the present year, when, after lingering about the neighbourhood for a long time, I found that I could not obtain my wishes without *bloodshed*, (Destruct. and deficient Benevolence,) for Marie would never disobey her mother, and I had forfeited the confidence of the remainder of the family. I was determined to go to America. I *stole* (Secret.) an interview with Marie, and told her my determination, which was to go to New York, and thence to some place near there to get into business;—that when I was properly settled I would write to her, and she pledged herself to follow me. The last interview we had was at Morhange, where we were pledged to each other. I there said to her that *something within* (Marvel.) told me we should never meet again in this world; but she endeavoured to quiet my fears, and we faithfully promised before God never to marry another so long as either was living. I left them, to the great joy of this worthy family and the whole neighbourhood, with the exception of Marie, and started for my native place, where I remained but sufficient time to obtain the certificate of my birth, and from thence to Paris, where I remained three days. I then went to Havre, where I found a vessel which was to sail the next day for New York. Having but little more money than to pay my passage and purchase sea-stores, I felt very unpleasant at leaving my native country, and in company with entire strangers. The good counsel of my *aged* (Veneration) and worthy parents would frequently recur to my mind during the voyage, and as often would I regret the pranks I had played upon the youth of my own age during the services in the church, or going or returning from there. But for ten years had I neglected to bow the knee to my Maker, which I *sullenly* (Firmness) was obliged to do whilst under my parent's roof. I contemned all his pious instructions, and laughed at his bigotry, as I termed it, as soon as he was out of sight. But as I was bound for the new world, these thoughts were soon forgotten.

"I arrived at New York on the 26th of April, and there found some persons who directed me to the house of Mr. Feusier, who keeps a French boarding-house in Fulton street. The third day after I had been there, Mr. Sayre came into Mr. Feusier's house, and enquired for some one to go into the country and work on a farm, as I learned from Mr. Feusier. I told him that I would go; and it was agreed that I should go on trial for two weeks, when we were to make a bargain for a year.

"I had not lived with Mr. Sayre more than a week, before I saw that I was considered more as a *menial servant* (very large Self-Esteem) than a common hired man. As soon as my work was done for the day, I had something to do about the house—such as feed the hogs, take care of the horses, cut wood and bring it in, carry water, and the like—and was under the *servitude* of the *servants* around the house. I was further convinced of this, when my lodging was exchanged for one of very inferior quality. I plainly saw, that, as I was a stranger and a foreigner, unacquainted with the customs and manners of the country, I should be

made a miserable beast of burthen if I suffered it, to whom no pay would be returned but my food. From these considerations engendered the *first idea of murder and plunder*. (Destruct. and Acquisit.) I had longed to be in possession of sufficient money to either send for my betrothed Marie, or go to her. I saw that Mr. Sayre paid out and received considerable; and believing, from my treatment, I should never be able to earn enough by my labour, these murderous thoughts often came into my mind. I then began to *pray to God* (Veneration) to prevent me from committing so great a sin. Every time I thought of it I began to pray, but I found that God had left me: I had not confessed for ten years.

“These ideas were continually recurring to me whilst I was at my daily labour, and my treatment determined me. I had formed my plans, but I waited several days for their daughter Mary to return, that I might *murder* her also, as she had a *gold watch* (Acquisit.) which I wanted. Finding that she did not return, and that daily I became the more degraded in my own eyes; after their hired man had gone away, on Saturday afternoon, I asked Mr. Sayre for five dollars, as I wanted a bat and some other articles. He gave me a five-franc piece. This I considered an insult—for I had worked hard for him, and was willing to do the same justice to him a year to come. I had made my preparations by cleaning the stable properly, and feeding the gray mare more than I did the horse. I then went to town, and got some cider and segars at a grocery store, and then went to a tavern, at which I had been once before, and took a glass of brandy and a segar: this was done to pass away the time until the people had gone to bed. I went home a little after ten o'clock, and remained around the barn some time, and then went into the kitchen, where I found Mr. Sayre shaving. I *pretended to be frightened*, (Imitat. and Secret.) and told him by words and signs that something was wrong at the stable. I ran out and stood inside the stable door for some time with a spade in my hands, waiting for him to come. At length I saw him coming with a candle in his hand, and as he came in the stable I *struck him down with the back of the spade, on the left side of the head, which killed him without a struggle*. I gave him another blow on the forehead, to make sure work of it, and then dug a hole in the heap of manure, dragged him into it, and covered him up. As soon as he fell, I threw the candle on the plank near by, to prevent any light shining out and exposing me. I then went into the kitchen, and *decayed* Mrs. Sayre out in the same way. She came out in a hurry, but without any light; and as soon as she got past the shed, I *struck her with the same weapon with which I had killed her husband*. It being dark, the blow glanced—she screamed; I gave her another, but with like effect; she screamed again and again, clinging hold of me, and begging for her life; and it was not until I gave her several blows, that I brought her to the ground. I got tired of striking her with the spade, and then I kicked her on the head with my heavy shod boots. She died a terrible death, and I see her every time I close my eyes to sleep. When I found she was dead, I covered her up in the same heap of manure, and rolled the plaster over the blood which had run from her head whilst I was murdering her. I then went into the kitchen with a club in my hand, took a light, went softly up stairs to the garret, where Phebe, the coloured woman, was sleeping, and with a *single blow she passed into an eternal sleep*. The blood spouted into my face, and on my vest and hands. She did not stir after I first struck her. I then took the chisels which I had seen the carpenter put into the corn-stalks, and opened all the drawers and trunks in the house. My object was only money. (Acquisitiveness controlling the other faculties.) The silver money found in the

belt around me belonged to Mr. S., as also the change the sheriff took from my pocket, except a few shillings left from the five-franc piece which Mr. S. gave me. I would not take the paper money, as I did not know the value of it, and I was *afraid it would lead to my detection*; nor would I take the silver spoons, &c. *for the same reason.*"*

[At the request of George Combe, Esq., whose flattering notice of our Journal was given in the second number, we present a more extended extract from the letter containing it—with a view to a correct and full understanding of the position he intended to take, in relation to the religious bearings of our science. We cordially approve of the purpose of this gentleman, (and elsewhere expressed,) echoed in the following extract—to "write for THE WORLD." His letter is dated Boston, Oct. 19, 1838.—ED.]

"I have read the first number of the American Phrenological Journal with great interest. It gives me great pleasure to see so much talent, zeal, and knowledge devoted to the cause. You have also a just appreciation of its importance, which is a grand element in successful effort for its support. I regret to see that any friend of the cause is unfavourable to your Journal, because you announce it as evangelical. Far from having any objections to your advocating the harmony between Phrenology and evangelical Christianity, or looking coldly on your work on this account, I commend you for it, and wish you every success, because you pursue a course which appears to your mind to be that of truth, and which, if proved to be the right path, would draw over many excellent minds to our cause. But, for my own part, I have confined myself to announcing my entire belief in the harmony between the great *practical* doctrines of Christianity, admitted by all sects, and phrenology, without delivering any opinion concerning its accordance or discordance with the particular doctrinal views, on which alone Christians differ. I have two reasons for pursuing this course: First—Phrenology is not necessarily connected with any particular opinions of Christian faith, and I am anxious to teach it to all sects. I hope to teach truths which will tend to unite all sects more and more. Secondly—I really do not feel myself competent to the task of writing, with success, on the harmony or discord between our science and particular forms of Christian doctrine, as I have not that extensive theological knowledge which I consider indispensable to do the subject justice.

"All these things considered, I would wish that no statement might be made relative to my opinions on the subject, different from what I have now expressed. If you have any wish to publish this expression of my sentiments, you are welcome to do so."

* The whole narrative of the murder, and the circumstances attending it; the plans laid for escape, and the means used to effect the same; his management after detection, in so accounting for the facts in the case, as to evade the evidence against him at the time he was taken prisoner, as well as before and during the trial;—all show a great want of *reasoning intellect*. Still he was artful, crafty, sly, and deceptive; and was *conscious*, too, of possessing such qualities in *feeling*. The coincidence between his phrenological developments and his *real* character, in this respect, is striking, and furnishes additional proof in support of phrenology.

THE
AMERICAN PHRENOLOGICAL JOURNAL
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Vol. I.

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No. 4.

ARTICLE I.

PHILOSOPHICAL ANALYSIS OF CAUTIOUSNESS.

MR. EDITOR,—

Perhaps I owe you an apology, and through you the public, for communicating an article to your Journal on so trite a phrenological subject as that of the organ of cautiousness. Its location is conspicuous, well known, and firmly established; and its function is supposed to be well understood. Still, it is believed to be just one of those subjects which, though well known in mass, is imperfectly defined in outline. It is sometimes taken for all which goes to make up *caution* of character, thereby embracing not only its own function, but much of comparison, causality, secretiveness, and, in short, that whole happy balance of organisation which enables one to arrive at truth, and the safe course of conduct, as it were, by "first intuition." Others, again, impute to it the feeling which we term fear, which, as I apprehend, springs more from marvellousness than from any thing else. Its sort of sentinel position among the other organs, bordering, as it does, upon the propensities of the lower and higher sentiments, and lending its neighbouring aid to all that is selfish, sublime, ambitious, or honest in the human feelings, renders it a difficult faculty to analyse. Some would almost exalt it to a sentiment; others, again, brand it as a low, dastardly, craven feeling, unworthy the man of spirit or honour. Some say it has a neighbour in front whose function is such as to deprive it of half its own territory and oversight, and have christened it "watchfulness." Others have assigned to a portion of this organ, the location of another organ whose function recognises the compound emotion called the sublime. This being the state of things, I feel disposed to run the lines over, and endeavour to establish its true functional boundaries, and to show the relative position of its kindred faculties. How stands the matter, then?

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We are indeed surrounded by dangers, difficulties, and temptations innumerable. Our blessed Saviour taught us how to utter the language of cautiousness, when he taught us to pray "lead us not into temptation, but deliver us from evil." In life we are in the midst of death. Our ignorance of the laws of health, our innumerable temptations to violate those laws when known, the unforeseen changes in the elements and in our own systems, all render us liable to wounds, bruises, disease, and death. In business, and in our intercourse with the world, we have to guard against the effect of changes in the times, competition, misfortunes of others, the accidents of fire, and the arts of intentional deception and dishonesty. We have characters *cautiously* to form, and reputations carefully to protect. We must sometimes believe, and sometimes disbelieve; and may be temporally saved by the latter, and eternally rewarded for the former.

What faculty has charge over this department? It is not destructiveness. This feeling acts but a second and subordinate part, and, as it were, at job work when wanted. Its language would be—demolish, destroy, annihilate. Is it combativeness? No. This is only useful under peculiar circumstances, and works only under a master. It would oppose, contend, bluster, give battle, and overcome, but would spare life and give fair play. What is the office of secretiveness? That sly fellow suggests disguise, deception, false colours, and expedients. This is not a commanding part, nor one of constant exercise. What, then, is the feeling which is always, as it were, needed on duty, and calling others to its aid at pleasure? What but cautiousness? It seems to take pleasure in exciting the intellectual faculties to discover and provide for our safety under all conditions and circumstances. The line of action it points out, is, to learn and obey the laws of health, and in all things provide for our safety: avoid unnecessary hazard and danger, and to that end ponder well our ways. It is, to man, a sort of pilot feeling, taking command on dangerous coasts—coasts along the voyage of life. All the other feelings *there* acknowledge its sway. To destructiveness it suggests "not too fast;" and to combativeness, he cries, look out for wounds. To acquisitiveness, make not haste to be rich. To faith, be not deceived—do not magnify—"put not too much red in the brush." To ideality and order, be not too particular. To self-esteem, and love of approbation, remember the fate of Alexander and Napoleon. It lays out an immense work for intellect, requiring of it long, deep, comprehensive, and minute investigation. It takes counsel of that just neighbour, conscientiousness, and asks to go where truth directs, regarding honesty as the best policy.

By this view of the function of the feeling of cautiousness, we see

in it a perfect harmony among the other feelings. I do not say that it *always* acts so conspicuous a part. The organ is usually one of the largest, and its position is one indicative of its leading importance. It does not rank with the sentiments, it is true, for there is no emotion connected with its exercise. It seems more designed for use than pleasure—for correctness than ornament. It does not always cause pain either. When excited to a certain extent, like other feelings, its exercise produces pleasure. Many boyish sports derive much of their zest from the agreeable exercise of cautiousness, combined with other feelings. When it is not excited by outward circumstances, it sometimes becomes morbidly active, and renders persons miserable. Hence persons are generally acknowledged to be most happy when *reasonably loaded with care*. We often take pleasure in providing against danger. When going out in the cold, we put on suitable clothing, and feel a satisfaction in the act.

Here I would repeat that I would not be understood to say that this feeling is always thus a leader. Each feeling has its *season* of control when other feelings are either inactive or obedient. When any other feeling takes the lead, cautiousness acts a second part, or perhaps not at all. We sometimes sail with no pilot on board, or when he is asleep in his berth. By the way, I have here touched upon a view of the faculties which, I apprehend, is rather new, and which I may hereafter elucidate in reference to other feelings. The primary and secondary action of organs under different states of excitement would, if explained, show why man was this thing to-day, that to-morrow, and something else the next day. But I proceed to notice several views of this subject, which originally led to the writing of this article : 1st. Then I would suggest that cautiousness has a pleasurable action, as truly as has benevolence or adhesiveness. It was rather analysed from its abuse, just as were the organs of acquisitiveness and destructiveness—the one being denominated theft, and the other murder.

I now come to notice the specific character of the emotion termed fear. All the feelings may be either agreeably or disagreeably excited by their objects. As, for instance, disrespect and degradation affect self-esteem unpleasantly ; slander and calumny pain approbateness ; cruelty pains benevolence, &c. All the selfish part of our nature is alive to any thing calculated to injure us. And injuries often assume a complicated form, affecting disagreeably several feelings simultaneously. At such times marvellousness becomes exceedingly active, increasing the magnitude of the offending causes, and giving a feeling of the certainty of their existence. Cautiousness is not inactive in all this, but is excited by every circumstance calculated to give injury to any or all the feelings. Its part, however, must be considered as a

helping one, and exciting us to devise ways and means of a safe issue out of our troubles. Now, I apprehend that what we term *fear* is a feeling made up—

1st. Of the painful exercise of one or more of the feelings as principal ingredients.

2d. The sympathetic action of other feelings affected but in a secondary manner.

3d. Of marvellousness giving an exaggerated and apparently certain character to the exciting causes.

An individual of predominating cautiousness and marvellousness would magnify greatly every thing painful to the feelings, especially if of dangerous consequence, and would be habitually in the exercise of cautiousness. If courage be small, then the person would be more of a coward than any thing else. We see by this that cautiousness is not fear, though it may be one of its ingredients; and its action is manifested least while the emotions of fear are strongest. *Persons are most overcome with fear in new and untried situations, and where the danger is mysterious and of uncertain extent.* The reason for this I apprehend to be that marvellousness then acts in the most wild and extravagant manner. In the dusk of evening and in a lone place it is easy to imagine the presence or approach of a robber, from the rustle of a leaf, or the outline of an unoffending stone or stump. He that is unused to the raging of fire, is, at the burning of a building, so occupied by his own feelings, that he flies here and there to little purpose, while the experienced fireman, in the collected and cautious exercise of his faculties, soon extinguishes the flames. The new recruit, when first marching on the battle field, is petrified with fear. Why? Because every feeling but love of glory is painfully excited, and his marvellousness makes him believe that death is certain. The experienced veteran is no less cautious; but he has learned to check his idle fears.

Dr. Gall was of opinion that the emotion of fear had no connection with the feeling of cautiousness. He assigned fear to the disagreeable affection of combativeness. If he had said that it had no special or leading connection with cautiousness, I think he would have been correct. The only connection is that of simultaneousness of action—cautiousness being often very little active. But to suppose fear to be a disagreeable affection of combativeness alone, is certainly much too limited a view of the feeling. I am not prepared to deny that combativeness, when disagreeably affected, may contribute something to the feeling of fear; but I think it much less likely to do so than most of the other feelings, for when excited by combativeness, we feel equal to almost any danger. Then marvellousness usually magnifies our own powers, and diminishes those of the opposing enemy.

Dr. Spurzheim was of opinion that fear is a modified affection of cautiousness; that is, a feeling of a peculiar kind, and not a feeling of mere degree. He supposed that the common and circumspective action of cautiousness results from mere uncertain but apprehended danger; but that the emotion of fear arises from the actual presence of known danger, or where the evil has begun to happen. He would have distinguished them thus—cautiousness when active would prevent one from leaving a horse in a street untied; and the horse having been frightened and broken away, the same feeling modified would be manifested in *fear*, in pursuit of the horse. But it appears to me that the state of feeling after the accident is not only very different in degree, but more complicated and intense. At one moment, he imagines the carriage dashed in pieces; at another, that he has run over and destroyed a woman, or child, or one aged and infirm. At the same time cautiousness would be active in the pursuit, and exciting him to devise and execute means to retake the animal.

George Combe, Esq., the third great light in the science—and now in this country—differs, if I mistake not, but slightly from the above view of Dr. Spurzheim. He thinks fear is simply a higher degree of the feeling of cautiousness. He would say, that cautiousness would dictate—fasten your horse, for he *may* run; and if, notwithstanding, he should break away and take flight, the same feeling doubly excited would say, pursue after him and secure him, if possible. This view is, I have no doubt, correct as far as it goes. But, in the first instance, cautiousness, cool and collected, is the only active impulse. In the second, though doubled in intensity, it is but one of several feelings, and much less conspicuous than marvellousness, or perhaps several other feelings. The above views of mine I would submit with great deference to the opinion of those whose powers of analysis and comprehension are greater than my own, having no object but to arrive at truth. The writer's views are not new to himself. He prepared an article on the subject, for publication, in 1833. At that time he made many observations upon organisations, which seemed to confirm him in his views. He noticed that many persons most troubled with idle and groundless fears had small cautiousness. He also noticed all those troubled with fears to have large marvellousness, and to be of an excitable temperament, and frequently of weak nerves. Females, especially delicate and sickly females, are apt to be troubled with fears. Further observation has but confirmed all the above views. These views, too, correspond with common language on the subject. People easily frightened are said to have *no nerve*; that is, little strength of nerve. Poets and writers generally use the word fear appropriate for the above analysis.

Thus Collins:—

“First fear his hand, its skill to try,
Amid the chords bewilder’d laid,
And *back recoi’d*—he knew not why—
Even at the sound himself had made.”

Persons are said to tremble in fear. But we often speak of a slow, steady, firm, *cautious* step. But I have already extended this article beyond my original intention. S. J.

ARTICLE II

INTERESTING PHRENOLOGICAL FACT FROM A CORRESPONDENT.

MR. EDITOR,—

Supposing that all facts which serve to illustrate phrenology, or the principles of human nature, come within the range of your investigation, I send you the following. You are at liberty to make what use of it you may think proper.

On stepping into the stage a short time since, to ride a few miles, as my eyes almost instinctively glanced round upon the company, I observed on the forehead of a gentleman sitting opposite, a depression amounting almost to deformity in the situation where phrenologists locate the organ of *colour*. Having given some attention to phrenology, I supposed, if the science were true, the gentleman must be deficient in the power of distinguishing difference of colours. I was anxious to ascertain what was the fact. Knowing him to be a man of liberal education, I turned the conversation upon philosophical subjects, and by degrees approached the one in question. Among other remarks, I asked, “Why is it that green is more pleasant to the eye than the other colours?” In almost the first observation he made, he exclaimed, “I don’t know how it is, but I believe females have a much greater power of distinguishing colours than males. As for myself, I can hardly distinguish one colour from another. A short time since, while travelling at the south, my wife directed my attention to what she called a beautiful scarlet coloured bird. I looked, but could only see a dark brown. And I have often found myself in the same predicament respecting colours in purchasing articles from the store. Sometimes, having selected what I supposed a suitable colour, I have found it entirely different from what was wanted.” After these and other remarks to show, as he thought, the difference of the sexes in regard to the point in question, I said I had supposed he was unable accurately to distinguish the difference between colours, from

the appearance of his forehead, and his remarks had proved my conclusion true. "Ah," said he, "I perceive you are a believer in that mystical science—phrenology. I don't believe there is any truth in it." I remarked, "From the little attention I had given to the subject, I could not but believe the science had some foundation in nature, and what had just occurred was a strong additional reason for the correctness of my conclusion." "Ah," said he, "I am very sorry if I have afforded any support to phrenology: I don't believe there is any truth in it." Making some brief remarks on the unreasonableness of such a state of mind, and finding myself at the end of my ride, I bade him good-bye, having been both amused and instructed by this incident of our short acquaintance.

Such an incident is worthy of consideration in two or three respects. First, it illustrates the truth of phrenology in regard to the location of a particular organ. It is from extreme cases of prominence or deficiency that the nature and situation of organs is determined. If all human heads had been evenly developed, phrenology would never have been discovered. And every individual needs to observe such extreme cases as the one alluded to in order to have the fullest proof in support of the science.

Again, we see how phrenology may be made a source of both amusement and instruction to the traveller. Although he has no right to pass the limits of politeness, (and no one capable of doing full justice to the science will ever do so,) yet how interesting will he often find it to study the character of his companions, and thus beguile the otherwise tedious hours.

We see further in what attitude many place themselves in regard to phrenology. They are determined not to believe it true. What a want of candour was exhibited by the individual above alluded to! How entirely incapable is a man in such a state of mind of forming a correct opinion respecting any subject whatever! But such men, however *sorry* they may be, generally afford the most striking proofs of the truth of phrenology. They most effectually advance the science by their opposition. If they would do the most injury in their power, they should at least keep their heads shielded from the view of others. But one of the most unequivocal indications of a sound philosophical mind is to say nothing upon a subject upon which one knows nothing; at least, to refrain from giving a decided opinion till he knows something of the evidence relating to the point in question. Every one is not, of course, bound to investigate the evidence of the truth of phrenology; but every one *is bound*, if he would regard the principles of candour and consistency, to express no opinion further than his investigations have extended.

There is one other point of consideration to which I have only time merely to allude, hoping that some of your correspondents will be induced by my remarks to take up the subject and do it justice. The individual whose case forms the basis of this communication, inferred, from the fact that he could not distinguish colours, that men in general were deficient in the same respect; or, since his wife possessed this power in a greater degree than himself, he inferred that such a distinction uniformly existed between the sexes. And how many there are who form their estimate of human nature by their own powers and dispositions! And into what lamentable blunders and ridiculous mistakes men are sometimes led from such a rule of judgment! I hope some of your correspondents will show the importance of phrenology in correcting false criterions for estimating human nature and human conduct. Yours, &c.

ARTICLE III.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF TARDY* THE PIRATE—WITH CUTS.

Phrenological Developments of Tardy.

- | | |
|---------------------------------|------------------------------|
| 1. Amativeness, very large. | 20. Constructiveness, large. |
| 2. Philoprogenitiveness, full. | 21. Ideality, average. |
| 3. Adhesiveness, moderate. | 22. Imitation, full. |
| 4. Inhabitiveness, full. | 23. Mirthfulness, large. |
| 5. Concentrativeness, moderate. | 24. Individuality, large. |
| 6. Combativeness, very large. | 25. Form, large. |
| 7. Destructiveness, very large. | 26. Size, very large. |
| 8. Alimentiveness, large. | 27. Weight, large. |
| 9. Acquisitiveness, very large. | 28. Colour, full. |
| 10. Secretiveness, very large. | 29. Order, large. |
| 11. Cautiousness, full. | 30. Calculation, large. |
| 12. Approbateness, average. | 31. Locality, large. |
| 13. Self-esteem, very large. | 32. Eventuality, full. |
| 14. Firmness, very large. | 33. Time, uncertain. |
| 15. Conscientiousness, small. | 34. Tune, uncertain. |
| 16. Hope, moderate. | 35. Language, very large. |
| 17. Marvellousness, large. | 36. Comparison, large. |
| 18. Veneration, small. | 37. Causality, average. |
| 19. Benevolence, average. | |

* The particulars concerning the character of Tardy and his accomplices, were prepared by a committee of the Washington Phrenological Society, in the year 1827, and published in the nineteenth number of the Edinburgh Phrenological Journal. As the fact is decidedly *American*, and *Tardy* was so well known in some of our principal cities and states, the matter cannot fail to interest the readers of this Journal. This article in the Edinburgh Journal occupies twenty-six pages. By selecting the more important parts, particularly those referring to Tardy, and condensing the remainder, we are able to present the substance of the article in a much smaller compass.

Measurement* of the Cranium.

Circumference of the head around Philoprogenitiveness,	22.5 inches.
Secretiveness, and Eventuality, - - - - -	
From Occip. Spine to Individuality, - - - - -	7.2 "
" " to Ear, - - - - -	4.5 "
From Ear to Individuality, - - - - -	4.3 "
" " to Firmness, - - - - -	5.3 "
From Destructiveness to Destructiveness, - - - - -	6.2 "
" Cautiousness to Cautiousness, - - - - -	5.2 "
" Ideality to Ideality, - - - - -	5 "

The annexed cuts present correct views of the outlines of Tardy's head. They were drawn by a skilful artist from a cast now before us, which was taken from the real skull. Dr. J. Everett, surgeon of the U. S. army, being stationed in the year 1827 at fortress Monroe, obtained the skull of Tardy soon after his death, and presented it to the Washington Phrenological Society. This cast was taken from the skull under the direction of a committee of that society.

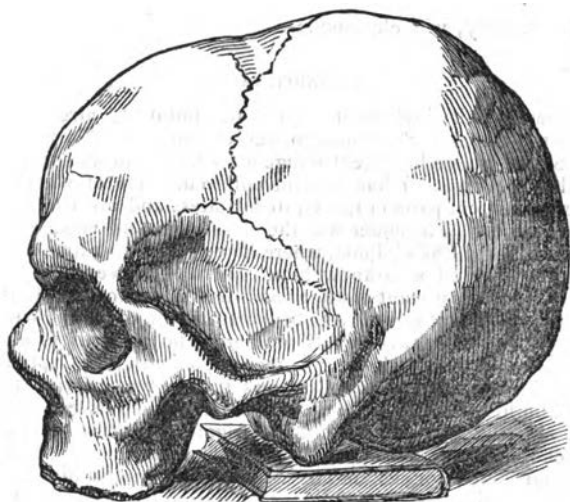
We shall not enter into a minute analysis of his phrenological character, but simply present some general remarks to show the striking coincidences between his *phrenological* and his *real* character.

The head is large, considerably above the average size. The great mass of the brain is located in the lower and posterior portions of the head. The anterior lobe, the seat of the intellectual faculties, is small in proportion to the other lobes, and the coronal portion is very deficient. The great breadth of the head, as indicated by the swelling appearance in the cuts above the ears, shows the immense development of the selfish organs. All our readers will perceive, by referring to the cuts, how broad is the head—how flat the upper portion—how retreating the forehead, and that by far the greater amount of brain is located in the lower and back part of the head. The selfish propensities are very strongly developed—the moral sentiments are generally deficient, and the intellectual faculties are only fairly developed. According to the principles of phrenology, then, what will be the character of such a man, especially if he is placed in circumstances which appeal chiefly to the *animal feelings*? What faculties, or class of faculties, will predominate in his character? Surely, it will not be the moral sentiments, for they are, as a class, very deficient; neither will it be the intellect, for that is only fairly developed; and, since the moral sentiments, on account of their deficiency, will exercise scarcely any influence over the intellect, consequently, both the *moral* and

* The developments (see preceding page) and measurements are given in the Edinburgh Phrenological Journal. We have, by the aid of a cast before us, so altered the phraseology there employed, as to adapt the relative size of the developments to our scale, from one to seven. The measurements remain the same.



intellectual nature of the man will be in subjection to the *animal*. What faculties, then, of the *feelings* will predominate? viz. Combative-ness, Destructiveness, Acquisitiveness, Secretiveness, Self-esteem, and Firmness—these will constitute the leading elements in his character. There will be scarcely any traces of morality or religion manifested in his character, and intellect will be used principally to gratify the *selfish feelings*. From the large size of the head, and the “very large” developments of Combative-ness and Destructiveness, giving efficiency and force of character, and “very large” Self-esteem, giving self-confidence and love of power, we infer, that he would gain considerable influence among his associates—would be disposed to take the lead—lay plans, and direct others in executing them—but would be always careful to stand at the helm *himself*. Combative-ness, self-esteem, and firmness, all “very large,” would render him very persevering in all his plans, and confident in his own resources, and unyielding in case of opposition. Destructiveness and Secretiveness “very large,” would render him cruel and vindictive, artful and cunning, in the highest degree. Secretiveness and Self-esteem, “very large,” combined with Imitation “full,” would enable him to assume different characters, and make things appear to the best advantage for effecting his purposes. He would have little *real* disinterestedness, though at times he might manifest some generosity, yet even then his motives would be *selfish*. He would have few conscientious scruples, and little regard to the principles of morality, and the duties enjoined by religion. Self-esteem, “very large,” would create some self-



respect and regard to character while he was in prosperous circumstances; but, when the reverses of fortune should overtake him, the lower animal feelings would gradually gain the ascendancy, and, finally, a complete control; he then would become reckless of consequences, and regardless of public opinion. No plan would be too bold and daring for him to devise; no crime too dark and atrocious to perpetrate. Acquisitiveness, "very large," would render him quite avaricious; but, combined with Self-esteem, "very large," both would dispose him to make money on a large scale; and, his moral sentiments being very deficient, he would be inclined to get money, without regard to the means or consequences, so far as others were concerned. Those organs which give attachment to family, children, friends, and society generally, are, as a class, only moderately developed. Consequently, he would form few attachments and acquaintances, from pure love, and the enjoyment of the domestic feelings. True, he might be quite social, *apparently* friendly, and rally around him many associates, but it would all be for *selfish ends*. All that is purely *social* and *friendly*—all that is *noble* and *elevated*—all that is *moral* and *benevolent* in man's nature, would be controlled by supreme selfishness in Tardy's character. We can scarcely deduce, from his developments, a single redeeming trait. Such phrenological data compel us to draw a picture as dark as the task is unpleasant. We will omit any farther analysis. Our readers, if disposed, can make the application from the data already given, to the following facts in the history of Tardy, which were collected and reported by a committee of the Washington Phren-

ological Society, of which committee J. A. Brereton, M. D., surgeon in the U. S. navy, was chairman:—

ALEXANDER TARDY,

The master spirit, which instigated the following atrocities, was a native of the island of St. Domingo, and accompanied his father to the United States, where he sought refuge after the revolution of that island. The father of Alexander had several children, some of whom are still residing in different parts of the United States, and are useful and respectable citizens. Alexander was the eldest son, and engaged in mercantile business in Philadelphia, where he was for a long time respectable and respected by all who knew him. He was, however, of a restless disposition, and from want of attention failed in business. This occurrence gave a different direction to his pursuits; for, disgusted with Philadelphia, which had witnessed his prosperity, he resolved to abandon it and go to sea; and through the influence of some friends, Captain Smith, who was in command of the Congress frigate, was prevailed upon to appoint him his steward. How long he served in this capacity is not known. In 1813, he accompanied the frigate to Portsmouth, where he was discharged. It was supposed that he had poisoned Captain Smith, but without foundation, as the physician who attended him in his last illness has declared that he died of a pulmonary complaint. From Portsmouth, Tardy went to Boston, where he remained in the service of a German dentist, from whom he received some instruction in his art. Tardy, however, had acquired a taste for dissipation, and to furnish the means of gratifying his inclinations he had recourse to his neighbours' pockets. Being detected in stealing the pocket-book of a Captain Balch at Colonel Wilde's stage-office in Boston, he was rewarded by three years' confinement in the state-prison. When released from his imprisonment, he seemed to be possessed with the most invincible hatred against the Americans; and revenge was the glowing passion of his soul, which absorbed every other: even avarice was made subservient to this first and most cherished passion; and he afterwards executed many a deed of the darkest villany from no other assignable motive than revenge. From Boston he found his way to New York, where he took passage in a schooner commanded by Captain Latham, for Charleston, and, after poisoning the passengers, had the audacity to charge the cook, who was a black man, and had always previous to that period sustained a good character, with the commission of the crime. Upon this charge the cook was tried, convicted, and executed at Charleston, although he declared that he was innocent until the last. Tardy remained at Charleston, where he had sufficient address to obtain employment; but his irregularities soon alienated the friends he had made, and, having contracted debts, which he was unable and unwilling to pay, he thought it prudent to decamp, and took passage for Boston. There, however, he was soon recognised, and chose to retreat. He took passage in the packet schooner *Regulator*, commanded by Captain P. Norton, for Philadelphia, under the name of Dr. Tardy. Here he again resorted to poison. One evening after supper every one in the cabin was taken sick except Tardy, who acted as physician, and declared, that, from the symptoms, he was convinced that they had taken poison. The passengers, who regarded the presence of Tardy as extremely fortunate, freely took the medicines which he administered, and all of them recovered except a German passenger, who died, and was committed to the deep. On the following morning Tardy detected arsenic among the sugar, which he had abstained

from using during the voyage, and suggested his suspicions of the steward, (a black man.)

A strict examination into all the circumstances was had at Philadelphia, where, from the testimony of the captain and the consignees, in relation to the good character of the steward, his guilt was doubted, and he was permitted to remain at liberty. Tardy, however, persisted in declaring him guilty, and evinced such anxiety to have him convicted, that he became suspected. These suspicions were augmented by his demanding the property of the German passenger, under pretence of a verbal promise from him to that effect, in consideration of his services as physician during his last illness. The consignees refused peremptorily to give up the property to Tardy, and set a spy over him, who ascertained that he stayed but one night at the City Hotel, and then removed to an obscure residence. There he planned another piracy, to be executed on board one of the Richmond packets; but, having been betrayed by one of his expected accomplices, he was charged with having poisoned the passengers of the *Regulator*, and was condemned to seven years' hard labour in the Walnut Street prison. There he was found very intractable, and boasted frequently of having committed more murders than any convict in the penitentiary, and threatened amply to revenge himself when released. After his discharge, he took passage in the brig *Francis* for Savannah; but, being recognised as he was about to embark, he and his baggage were put ashore without much ceremony. Afterwards Tardy found his way to Charleston, where he made an attempt to run off with a pilot-boat, but was detected, brought back, and notwithstanding the Mayor of Charleston was apprised of his character and former crimes, Tardy found means to escape and make his way to Havana. Tardy was a man of small stature, rather delicately formed, his complexion was dark, and his countenance, which at first seemed destitute of expression, became animated when engaged in conversation, and he seemed to possess extraordinary command over the muscles of the face. He never laughed, though a smile was occasionally playing about his lips. He usually spoke in a low tone of voice, and articulated with great distinctness. He represented himself as fifty-seven years of age, had grey hair, and after his death it was discovered that he wore a set of artificial teeth. He possessed the most unbounded confidence in his resources, and viewed mankind with the utmost contempt; his address is said to have been consummate, and he frequently boasted of his knowledge of human nature, and his power to sway the mind, and mould it to his purposes.

This gifted villain spoke several languages, and never hesitated for a moment to perpetrate a crime, even where there was danger of being detected. In his creed he seemed to have proscribed all mankind, and was never more in his element than when committing the most revolting crimes. Perjury, poison, and poniards, were instruments always at hand, and he wielded all with equal dexterity. Prompt to execute whatever a vicious fancy suggested as practicable, he never stopped long to consider of the means; whatever was certain of producing the desired effect was chosen in preference, even though attended with the greatest danger to himself. That he displayed considerable tact in selecting his accomplices, is evinced by the horrid transactions in the *Crawford*; and he maintained his ascendancy over them by his fertility in devising expedients to accomplish his atrocities, and his total disregard of danger in carrying them into execution.

Tardy, in his deportment, was harsh, uncouth, and awkward; this was the more remarkable from his being a Frenchman: he was quarrelsome—often wrangling with his equals, but more particularly with his inferiors, to whom he was overbearing and extremely severe.

We will now present a brief history of Tardy's visit to Havana, and the agency he had in committing the murders on board the brig Crawford. Tardy arrived in Havana in the month of January, 1827. He followed the business of a dentist, though he met with little encouragement in that profession. He spent most of his time at coffee-houses, low shops, and places of games, amusements, &c. The influence of such places and the company that visit them, is calculated to call into exercise principally the lower *animal feelings*. Still, Tardy had other objects in view, besides the *immediate gratification* of such feelings. Among the persons who resorted to those places,

"Tardy had observed one, whose manners seemed superior to those with whom he associated, but whose reckless conduct proved him a man of desperate fortunes. This man, as Tardy ascertained upon inquiry, had come to Havana some years previous, and had been engaged in mercantile business, which his irregular habits had soon compelled him to abandon; that thereupon he had gone to another part of the island, whence he had returned from time to time provided with money, which no one knew how he had acquired; but, from his conversation, it was supposed that he had been engaged in desperate enterprises, and it was generally believed that he had herded with some of the numerous gangs of pirates which frequent the bays and inlets that every where indent the coast of the island. This was precisely such a man as Tardy wanted, and, as there exists a sort of freemasonry among kindred spirits, Felix soon became the inseparable companion of Tardy, and, in the frequent conferences which they had, the plan was laid, which they subsequently carried into execution. Tardy recounted so much of his own history, as he thought sufficient to inspire his companion with confidence in the success of the plan which he proposed, and told him that the Americans, against whom he had conceived the bitterest hatred on account of some fancied injuries, and the imprisonment he had suffered in the United States for his crimes, could easily be surprised, and that an American vessel might be taken possession of by poisoning the crew, as he had done on former occasions: that it would be necessary to procure one or two trusty fellows, on whose courage and skill in the use of the poniard they could rely in case of need."

Felix obtained, as an associate, one by the name of Pepe, "who had early distinguished himself by deeds of daring courage, and was well known among the bravos." The plan of Tardy was, that they should take passage on board some vessel, and, after getting out at sea, kill the officers, take command and possess themselves of the vessel and its cargo; then make great profits by engaging in the slave trade, piracy, or by some other means. Being unsuccessful in finding a suitable vessel at Havana, they went to Matanzas, where Tardy began to carry his plans into execution. The brig Crawford was selected as being most suitable for his purposes. This vessel was built at Troy, Massachusetts—had sailed, April 1827, from Providence, Rhode Island, to Matanzas, and was bound from that port to New York. Tardy, by his age, manners, intelligence, and profession as a doctor, easily secured the confidence of its master, Capt. Bright-

man, who unfortunately happened to be indisposed at that time, and thought he might need the services of a physician on board. Tardy, Felix, and Pepe accordingly took passage as cabin passengers, and a Spaniard by the name of Courro, as Tardy's servant. The Crawford sailed from Matanzas on the 28th of May, manned by the following persons, viz. Henry Brightman, captain, Edmund Dobson, mate, Joseph Dolliver, Oliver Potter, Asa Bicknell, Nathaniel P. Deane, seamen, and Stephen Gibbs, a coloured person, who was the cook, and one or two more whose names are not mentioned. Mr. Norman Robinson, who owned part of the cargo, sailed also in the same vessel.

We will now quote the testimony of Mr. Dobson, the mate, concerning the murders committed on board the vessel. He gave this testimony, as a witness in court, before Chief Justice Marshall, at Richmond, Virginia, 16th July, 1827, and it was reported at the time by a member of the bar.

On the morning of the 31st of May, the wind being light, and the weather fair, the witness sat down to breakfast on deck with Tardy and the other cabin passengers. Captain Brightman was indisposed and confined to his berth. During breakfast Tardy acted as master of ceremonies, and helped the witness to bacon, fried eggs, and a bowl of chocolate; in handing the latter to the witness a portion of it was spilt, which Tardy, with officious politeness, insisted on replenishing, and was permitted to do, the act at the time being regarded as a civility, and exciting no suspicion. After breakfast, witness descended into the cabin for the purpose of taking some repose, as the sickness of the captain had compelled him to spend the preceding night on deck. He had hardly reclined on his bed for this purpose, when he was attacked with a violent headach, throbbing about the temples, and sickness of stomach.—Unable to account for this sudden indisposition, he sent for Tardy, who, having felt his pulse, and inquired into the symptoms of the disease, declared that he had bile on the stomach, and recommended an emetic.

At 12 o'clock, the same evening, when it was his duty to take charge of the watch on deck, he was called up; but the night being calm, and the vessel making but little way through the water, he did not think it necessary to turn out. Dolliver, who had at this time taken the helm, was directed to wake him should a breeze spring up, or any thing occur which would make it necessary to change the course of the vessel; and thereupon, having adjusted his mattress on the starboard side of the quarter-deck, between the hen-coop and a water-cask, he fell asleep. His sleep had continued, as he supposed, about an hour and a half, when he was waked by dreadful shrieks proceeding from various parts of the vessel. Apprehensive that they had been attacked by pirates, as they were yet in the Gulf, he inquired what was the matter, started up and ran forward. At the fore-castle he saw a man standing, who held a knife in his hand, which was raised; as he approached, the man assumed the attitude of striking, and on turning to avoid the blow, he received a stab in the left shoulder. This man was Pepe. Hastening across the deck, he saw a man, whom he supposed to be the captain, leaning against the side; he called to him, but received no answer. Approaching the main rigging, he beheld Potter supporting himself by the railing, with his hands before his stomach, moaning piteously. As he recognised the witness, he inquired if they could get nothing to defend themselves with. Witness

seized a handspike, which was taken possession of by Potter. The then ascended the main shrouds, whither Dolliver had already retreated; and as the witness was going aloft, the blood of his fellow-sufferers, which descended in a shower upon his head, inspired him with such horror that he was almost incapable of advancing. On reaching the cross-trees, Potter fainted, and would have fallen had it not been prevented by the exertions of himself and Dolliver, who was also badly wounded, and declared, when called upon to assist Potter, that he was hardly able to support himself. In the mean time, Potter, reclining on the breast of the witness, recovered, and declared that he must die, as his intestines protruded through the wound; seemed much affected, and spoke of his mother and sisters, whose fate, when deprived of his support, he deplored.

While remaining at the mast-head, witness heard something thrown into the water, and supposed at the time that two dead bodies were thrown overboard. Witness also heard the voices of two men swimming in the water, and recognised them to be Nathan and Mr. Robinson. Nathan approached the vessel, and entreated that a barrel, a plank, oar, or something might be thrown out to support him, as he was ready to sink. His entreaties, which were addressed to the Spaniards in broken Spanish, were unheeded or answered with threats. Mr. Robinson, who had kept further off from the vessel than Nathan, now swam to the side, and addressed himself to the men aboard. As he spoke in Spanish, witness could not understand what he said; but, from hearing the term barrel frequently repeated, he supposes that the import of his conversation was similar to that which he had previously heard from Nathan. At one time the Spaniards seemed willing to grant his request; but when he approached, they seized the greins, (an instrument resembling a harpoon), and stood prepared to strike him. As the night was calm, the sky clear, and the stars shone with great brilliancy, the witness was able to distinguish conspicuous objects on deck, and especially the Spaniards, who were calling to each other, and were in constant motion. In the mean time the vessel was carried gently along by the Gulf-stream, and the voices of Nathan and Robinson, which became fainter and fainter, died away. Tardy then called out in a loud voice. "Mr. Dobson, where are you?" Witness replied, "In the main top." Tardy again asked, "Are you wounded?" and being answered "Yes," requested him to come down. Witness refused; but, upon repeated assurances from Tardy, that if he came down his life should be spared, he descended, notwithstanding the remonstrances of his companions, who implored him as he valued his life to remain where he was. When he reached deck, he was immediately surrounded by three Spaniards, and some time afterwards Tardy approached him. Tardy wished to know who was at the maintop, and having been told that Dolliver and Potter were there, they were called, and requested to come down separately. At first they refused; but finally, upon repeated assurances from Tardy that no harm should befall them, Dolliver came down; but hardly had his foot touched deck before he was stabbed by Courro, and pushed overboard by Pepe. On falling into the water, Dolliver still retained life, and addressing himself to Potter, told him to die where he was, and not to come down, for if he did he would certainly be killed. He then addressed himself to the Spaniards, and called them barbarous and blood-thirsty wretches, equally destitute of courage and humanity. His voice was soon silenced by the waves. Shortly afterwards Potter fell from the rigging, and as he struck the ocean in a heavy manner, and no struggle was heard, witness supposed that he had either fainted or was dead. By this time day began

to dawn, and he saw Pepe and Courro come on deck with two muskets, which they loaded in sight of the witness, who believed that it was their intention to shoot the cook, who had fled to the foretopmast, where he had concealed himself in the sail. He saw them advance to the fore-castle, and call up some one from below, whom he recognised to be Asa Bicknell. This poor fellow seemed wounded, and writhing with agony, a bandage surrounded his body, and he was either ordered to throw, or threw himself voluntarily overboard, and in the act of falling was shot at by Courro, whether with or without effect he cannot tell; but when in the water Pepe discharged his piece at him, and, from the shriek which followed, he supposes that it took effect.

Each Spaniard was armed with a long sharp-pointed knife, confined to the side by the handkerchief. Their hands and clothes were besmeared with blood, and their appearance hideous. One of them descended into the cabin with a rope, and, having fastened it to something, Pepe drew it on deck. It was a dead body, and by the bend of one of the legs, he recognised it as the body of the Irish carpenter, who had broken his leg, which, from having been improperly set, was crooked. The body was thrown overboard, and then the cook was called. After repeated assurances of safety, he came down, and was ordered to go to work and cook breakfast. The Spaniards having thus completed the work of destruction, set up loud cries of exultation, and, intoxicated with their success, walked about the deck, which, as well as the sails and rigging, was every where died with blood.

Thus were the lives of seven or eight persons taken in the most shocking manner, and that, too, chiefly through the direct or indirect agency of one individual. Tardy now assumed the command of the vessel, and Felix acted as mate. Mr. Dobson wished them to sail to Savannah, Ga., or Charleston, S. C.; but Tardy objected, fully aware that his *real* character was too well known in those cities to escape detection. It was then proposed to sail for Norfolk, Va.; and accordingly, on the 12th of June, they came to anchor at Old Point Comfort. Their object was to make some repairs, lay in for provisions, ship new hands, and escape without being detected. But Mr. Dobson, getting the advantage of Tardy in the use of the small boat, came on shore, and immediately disclosed the whole affair. When Tardy saw the murders were exposed, and he was likely to be taken prisoner, "*he cut his own throat from ear to ear.*" Such was the end of Tardy. Felix, Pepe, and Courro were soon afterwards tried, condemned, and executed at Richmond, Va.

ARTICLE IV.

"ASSOCIATION OF IDEAS," ANALYSED, ON PHRENOLOGICAL PRINCIPLES.

It has been observed in the operations of the mind, that an idea, once entertained, will when recalled bring in its train other ideas with which it was originally connected. This has been called the Associa-

tion of Ideas, and, by many metaphysicians, has been considered a primitive faculty of the mind. But Brown has exploded this opinion, and has traced it to his principle of suggestion. Whether a faculty or not, every one is sensible that this phenomenon is exhibited in the operations of his own mind; and the objection is found not only in the mouths of the unpretending, but also of those who have drank deep in the pools of metaphysical mysticism, that it is incompatible with the doctrine of a plurality of faculties. It is the object of this article to show that it is not only compatible with phrenology, but entirely inexplicable upon any other system.

The reader must be supposed to be acquainted with the first principles of the science; i. e. that our knowledge of external objects and their qualities are felt or perceived by the perceptive organs—that there must be a distinct organ for every separate property or class of ideas, and that our knowledge is of course limited by our faculties. Thus, we acquire an idea of an existence external to ourselves by Individuality, and it requires no long-spun argument to disprove the hypothesis of Bentley. By other faculties we acquire the idea of Form, Weight, Colour, Number, Tune, et cetera. Eventuality is the faculty which takes notice of events, states of being, &c., and is principally concerned in the association of ideas. It takes notice not only of what is passing without, but also of what is transpiring within. The fact that we at a certain time experienced an emotion is an event; the emotion is felt by its particular faculty, but the circumstance of our having felt it is an event which Eventuality perceives, together with any other events that may have coexisted. It performs the same functions with regard to all other mental operations. In a chain of events, a great number of faculties may be called into action. In observing the march of an army, we may observe its *order*—our faculty of *tune* may be excited by the music—the faculty of *colour* may be gratified with the splendour of its uniform—we may have selected out *individual* officers whose beauty of *form* we may have admired. These ideas are all formed by the particular faculty, but the events of the passage of the army and of the action of these faculties are observed by Eventuality. This faculty may be said to give us the feeling of Identity, or the consciousness that these faculties all belong to the same individual. We will now suppose we wish to recall our ideas of this army. If the circumstances are not all present to the mind, Eventuality observes the situation in which the individual is now placed, or puts itself into the attitude of observing itself. It then traces events back until it finds itself in the situation in which it was when the army passed; or if the event is recent, and still fresh in the mind, such a process may not be necessary. The recollection

is perfectly distinct of the passing of the army; and if all the other circumstances had been observed by the same faculty, the recollection of them would be equally distinct. But, although Eventuality may remember that the army was uniformed, it may not recollect the *colour*; it may remember that it had music, but it cannot recall the notes; it may remember that the figure of the general was noticed, but the *form* is not now present to the mind; or one of these ideas may be recalled, and not another. This is sufficient to prove the plurality of these faculties, and their different degrees of strength.

It may now be urged that we have only accounted for the "Association" of Events, and that the connection of ideas exist between those of the most opposite nature, and which of course must be excited in different organs. This may be shown to be perfectly compatible with phrenological and physiological principles. The smell of a substance which had, at some previous time, when introduced into the stomach, produced nausea, will excite the same feeling; irritating the nostrils will throw the whole respiratory system into violent action, as in sneezing. So the presence of an image of some external existence which has once impressed our perceptive organs, will call into exercise all those powers by which its properties were perceived. The nearer we can bring Eventuality into its original state, or the more accurately we can remember the events, the more likely shall we be to recall the impressions made upon the other faculties. If it can excite Individuality to recall some particular object, this may excite some one of the faculties which take notice of its qualities, and which are more intimately associated with it. To illustrate our meaning, we will suppose that Eventuality distinctly recollects the passing of the army, and the event that the mind at the time noticed the colour of the uniform, and now wishes to recall it. Individuality is excited to recall some object, and it recollects the commanding officer. Here an image is presented to the mind, and the lesser perceptive faculties are called upon to clothe it with properties. Perhaps the previous impressions were so feeble, that not a solitary idea of his *size* or *form* can be recalled. But the memory of all will be taxed, Eventuality and Individuality assisting. Eventuality may remember that the mind was struck with a want of harmony in the colours of his dress; and this may call up in the organ of *colour* the original impression of a red coat and black inexpressibles. The organ of colouring, once upon the right track, may with ease recall all the other impressions made upon it. The memory of the object calls into action the memory of those organs which were originally excited by it. This is a different operation from event suggesting event; it is one organ affording the proper stimulus to excite another. Eventuality stimulates Individuality;

this the lesser perceptive faculties; and when an idea is excited in one of these, it suggests its kindred ideas. As for instance, if by a process of this kind the individual can excite the organ of *tune* to recall a single strain of the music, the remainder will follow by the law of suggestion or association existing between the ideas of the same faculty.

The influence of one organ upon another may perhaps be more clearly illustrated to those who have not been in the habit of reflecting on the different nature of our ideas, by considering this operation as manifested between the *intellectual* and *affective* organs, when thought is associated with feelings, and feelings with thought. In this case different faculties and different organs must be admitted. The *affective* faculties are called into activity by impressions made upon the perceptive organs through the medium of the *senses*. They possess sensation, but not perception or memory. An object of distress will stimulate Benevolence, and produce the feeling of pity. The object is perceived by the *perceptive* faculties, but the feeling is experienced by its appropriate organ. This organ being unendowed with perception or memory, the emotion cannot be recalled by a direct act of the will; but the memory of the object will recall the same feeling on the same principle by which it was first excited. The reader will perceive that this differs from mere suggestion, in which one thought suggests another, but that it is thought exciting feeling. The appropriate stimulus is presented to the organ, and the more vivid the recollection of the object of pity, the stronger will be the emotion. If the cause of distress has been removed, we may go over the whole scene in imagination, without calling the feeling into action. One event may suggest another; Eventuality may remember all the circumstances of the suffering of our emotions, but the mind is now undisturbed. Eventuality is alone active. Thought does not suggest feeling, but excites the faculty to action by presenting the proper stimulus. It is by this power of presenting or withholding the various subjects which stimulate the feelings to action, that our passions are subject to the will.

We may now be able to account for the phenomena of association. The passage of the army, besides employing all the perceptive powers, might have awakened various emotions. We may have glowed with youthful ardour for the combat; visions of glory and ambition may have flitted before us; our sympathies may have been excited by having some dear friend in those ranks; or we may have felt indignant that those arms were to be employed against our country. The fact of our having had these feelings is as much an event as the passing of the army, or the fact that we observed at the time that it had martial

music. One of these events would, at a future time, be associated with the other by the principle of suggestion existing between the ideas of the same faculty; but the notes of the music will pass through the imagination only by the faculty of Tune being excited to memory by the *event* being present to the mind, as those emotions may be recalled or not from the same cause. The association may be as a dream, of which we may recall the sequence of events, but without any distinct idea of the actors; or it may seem like a panorama passing before us—every thing like life—music beating, colours flying, officers riding from one end of the column to the other, and our own feelings rising and swelling with the animation of the scene. In the first case *Eventuality* is alone active, event suggesting event; in the other, all the faculties are equally active, as in the original scene of which it is the transcript.

The influence of the faculties are mutual. A military band may play in our presence the same tune to which the army marched. This is an event of which *Eventuality* takes notice, which would suggest other events of a similar nature, and may be thus instrumental in bringing the army all before us, partly by the law of suggestion, and partly by the influence which one faculty exerts upon another. So if we experience a peculiar emotion, *Eventuality* observes it, and this thought suggests the thought of our having experienced the emotion at some previous time, and this brings to mind all the circumstances or events which attended the first emotion.

If this is a correct description of the phenomena of association, it is evident that it is inexplicable only upon the supposition of a plurality of faculties. But I would caution the reader, that even if this explanation should not prove satisfactory, it should not affect his belief in the principles of phrenology. This article should be considered only as a specimen of phrenological speculation, by one whose opinion is no authority. It is common to judge of this science by the deductions which are drawn from it. But these may be all false, and the principles still true. Phrenology is established upon a more firm foundation; its principles have been derived from observation, and speculations, however ingenious, are not considered as proofs. The writer cannot refer to authority for all the ideas here advanced, although they may not be new to those more intimately acquainted with the periodical literature of the day. To Dr. Chalmers he is indebted for the connection between thought and feeling. Whether new or old, he believes they are legitimate conclusions from phrenological principles. If any one can draw those which will be more satisfactory, he will cheerfully abandon his own.

R. P.

ARTICLE V.

LECTURES OF MR. GEORGE COMBE, IN BOSTON AND NEW YORK, WITH
A BRIEF HISTORY OF PHRENOLOGY, AND ITS PRESENT STATE IN THE
FORMER PLACE.

According to our promise in the last Number of the Journal, we propose to devote several pages in this Number to the lectures of Mr. Combe, recently delivered in Boston and New York. We think it due to Mr. Combe—to the science and its advocates. We wish the public generally to know the character of these lectures, and the manner of their reception. We are confident, too, that the account will be interesting, if not instructive, to our readers. There is another important reason why the particulars on this subject should be collected, and recorded in this Journal. They will thus be preserved from oblivion, and can be quoted or referred to hereafter, should it be necessary. There are many facts, either growing out of these lectures, or connected with an account of them, which will form important items in the history of the science in this country. These facts will also serve to confirm the truth of phrenology by additional evidence, as well as show the present state of the science, and the impressions produced by these lectures. We shall endeavour to present as correct and minute an account as circumstances will permit, though we must call to our aid principally the services of others.

The following brief history of phrenology, and its present state in Boston, together with the reception of Mr. Combe and his lectures in that city, have been furnished us by a gentleman, upon the accuracy of whose statements, and correctness of judgment, we think our readers may with confidence rely:—

MR. EDITOR,—

If you think your readers would be interested in the following sketch of the progress and present state of phrenology in Boston, and the manner in which Mr. Combe was received in the so called “literary metropolis” of the United States, you are at liberty to insert it in the Phrenological Journal.

Very little was said or done respecting phrenology, in Boston, previous to the visit of Dr. Spurzheim, in 1832. In fact, I believe but two societies had at that time been formed in the United States—one at Washington and one at Philadelphia. Dr. Caldwell, of Kentucky, was the first individual who had, to any considerable extent, attempted to lecture on the subject this side the Atlantic. Phrenology was then a new subject in the United States; and, so far as it had

become known, it was very imperfectly understood. Most of our knowledge on the subject had come to us through the channel of foreign Reviews, which had generally expressed themselves in terms of the most bitter hostility to the new sciences; so that most of those who had heard of phrenology, regarded the very name of the science merely as another name for *quackery* and *delusion*. "Its friends were regarded as fanciful theorists; and the conductors of periodicals, from the four and sixpenny print to the dignified Review, considered all articles in its favour inadmissible, and never made allusions to its pretensions, without a sneer or a joke of foreign fabrication."*

Such being the state of the public mind, it was fortunate for the science that Dr. Spurzheim resolved to visit America. Nothing but the influence of such a mind and such a reputation as he possessed, it seemed, could correct the prejudices and false impressions which appeared to be so deeply rooted among us.

The object of Dr. Spurzheim in visiting this country was twofold—1st. To study the genius and character of our nation; and, 2dly. To propagate the doctrines of phrenology. He sailed from Havre on the 20th of June, and landed at New York on the 4th of August, 1832. He arrived at Boston August 20th, "and, on the 17th of September, commenced a course of eighteen lectures on his favourite science, at the Athenæum Hall, and soon after another course at the University, Cambridge. These lectures occupied six evenings in the week. He delivered, besides, in the afternoon of every other day, a course of five lectures before the medical faculty, and other professional gentlemen of Boston, on the anatomy of the brain. His lectures, both at Boston and the University, excited great interest. They attracted alike the fashionable and the learned, the gay and the grave, the aged and the young, the sceptic and the Christian. Our most eminent as well as most humble citizens were early at the Hall to secure eligible seats; and they were alike profoundly silent and attentive to the eloquence and philosophy of the lecturer. Whether conviction or doubt followed his words in the minds of his hearers, all uniformly yielded to thoughts and feelings of admiration."*

Such was the reception of Dr. Spurzheim as he commenced his labours in Boston.

His lectures in the city were generally one hour and a half in length, and, at the University, two hours. And he often remained at the close of his exercises, to answer such questions as his auditors might feel disposed to ask. His time was in constant demand. Almost every hour in the day was literally occupied in receiving or making

* Memoir of Spurzheim, by Mr. Capoen.

calls, and visiting the public institutions in the city. It is not strange that even his robust constitution should sink under such an amount of labour. He soon perceived that he had taken too much upon himself at once; but he was reluctant to disappoint the public in reference to the engagements which he had made. He had determined, after completing his first course, to take time for rest, or, at least, lessen the amount of his labours. But in these calculations he was disappointed. At the close of the last lecture but one of the course, he returned to his lodgings never more to leave them. His fever had now become firmly seated upon him. He lingered for about two weeks, and died on the 10th of November.

Such were the labours of Dr. Spurzheim in Boston. Yet, short as they were, they gave an impulse to the science, the influence of which has not yet ceased to operate.

On the 31st of December following, a society was formed, which soon embraced on its list of members about one hundred and twenty names. Of these, about twenty-five were from the profession of medicine, ten or twelve from that of law, nine were clergymen; the others were among the most respectable of the classes—teachers, merchants, and mechanics.

It has been the practice of the society to hold its meetings once in two weeks. Since its formation some changes have taken place. Some have left, &c., others have joined. At the commencement of 1835, the number of members was greater than at the formation of the society. I have not the means at hand, of knowing the precise number at present. Yet I have no reason to think it has been diminished. The operations of the society have been characterised by regularity and efficiency. As much so, at least, as could be expected from men engaged in the active duties of their professions. On looking over a retrospective account of their proceedings for a single year, I have been surprised at the number of interesting written documents presented. I say *interesting*, judging from the nature of the subjects, and the quality of those which I have heard myself.

Among the presidents of the society, I find the names of Dr. Barber, formerly teacher of elocution in Harvard University, Rev. John Pierpont, William B. Fowle, teacher of the Monitorial School, S. G. Howe, M. D., superintendent of the Asylum for the Blind.

The society have a valuable collection of casts, busts, &c. amounting to nearly five hundred, with a small library.

Although less has been said of late, in Boston, with reference to the society or phrenology in general, than at first, yet the number of intelligent thorough-going phrenologists have been constantly increasing. I am personally acquainted with medical gentlemen, of high

standing in their profession, who, although they are not at present personally connected with the society, are still pursuing their phrenological investigations with zeal and success. A gentleman upon whose judgment I have the best reason for relying, recently remarked to me that full one-half of the medical profession in Boston, whether we regard number or talent, are decidedly favourable to phrenology, and some of the first of the profession are its open and firmest advocates.

Thus much for the general state of the science, when Mr. Combe arrived here. His object in coming to this country, was nearly the same as that of Spurzheim. He commenced his lectures on the 10th of October. His course consisted of sixteen lectures. His audience at first numbered about two hundred and fifty. This number may appear small for such a city as Boston, which is regarded as the very fountain head of the science in the United States. Several circumstances combined to produce this result. The first evenings of his lectures were peculiarly unpleasant. Mr. Buckingham, a very popular lecturer, had commenced his course a week or two previous to the arrival of Mr. Combe. Other courses of lectures were also being delivered at the same time. In addition to this, phrenology having been so long before the public, had become divested of its novelty, so that few, besides those who had become deeply interested in the science, were disposed to attend. If the audience *was* small, it was very select.

All, whom I have heard speak on the subject, concur in judging it to be the most intelligent miscellaneous audience they have seen assembled on any occasion. The number regularly increased till the close, when it amounted to more than five hundred. Very seldom has so large a proportion of a miscellaneous audience consisted of individuals from the learned professions.

Mr. Combe was regarded as one of the most interesting lecturers who have of late appeared before a Boston assembly. His practice was to commence at seven o'clock precisely, at eight to have a recess of four or five minutes, when he commenced again and continued till nine, and frequently till fifteen or twenty minutes after. Yet notwithstanding this unusual length of his lectures, he was listened to with unabated interest till the close. I have never witnessed such indications of continued interest for so long a time in any audience. In this opinion I *know* I am not mistaking by judging others by myself. You will not understand me as regarding Mr. Combe, a perfect lecturer. He is doubtless surpassed in some respects by very many. Yet few, it is believed, exhibit a greater combination of excellencies as a lecturer to a popular audience.

He exhibits great simplicity, earnestness, and directness of expres-

sion. So extensive have been his travels, and minute and accurate his observations, that he has at command a vast resource of facts and anecdotes for illustration. It is his clearness of illustration, more than any other quality, perhaps, that conduces to keep alive the interest of his audience. Every thing seems to bear directly upon the point in question. Few public speakers are more successful in making themselves *understood*. And yet, perhaps, this clearness, this adaptedness is to be attributed in some measure to the nature of the subject. No one who understands phrenology, and has a moderate ability of expressing his thoughts, can speak of the principles of the science, without interesting the candid philosophical mind. The appearance of the audience indicated in the most unequivocal manner, that he was illustrating what they had *seen* and *felt*. They were *conscious* that the principles of which he spoke had some relation to *them*.

Even those who had been entire disbelievers, and had ridiculed phrenology, on being induced to attend even a single lecture, would acknowledge that "some how or other, he does understand human nature." And those who accidentally went in after the course had commenced, generally attended the remaining lectures to the close. There were many such cases. One gentleman in particular, who had often in conversation with me, ridiculed the subject as the *merest humbug*, was induced to attend out of curiosity. He confessed himself deeply interested both with the matter and manner of the lecturer. He "could understand Mr. C." and he "contrasted him with *other* lecturers, who were either so high among the clouds, or so deep in the mud, that one half of the time he could not make out what was the point to which they were aiming." For the remainder of the course he attended as often as other engagements would permit, and has never since been heard to speak of the science, but in terms of respect. I had intended to speak more particularly of some of his most interesting lectures, but in thinking of this subject I know not where to begin.

I will merely give an outline of a beautiful explanation of one curious phenomenon in human nature. The different manner in which different individuals interpret the Bible, and make *prominent* different truths and principles of the sacred volume. He compared the reader of the Bible to a man standing on some eminence, with an extensive landscape spread out before him. The individual would be interested according to his most prominent faculties. With *prominent Acquisitiveness*, he would think most of the vast stores of wealth embodied in the villages, manufactories, and lands before him. With *predominant Ideality*, he would be absorbed in the beauty of the scene. Add *Reverence* and *Benevolence*, his mind would rise to the great Author of

all, and he would delight in contemplating that goodness which had made such beautiful provision for the enjoyment of man. So would it be in reading the volume of revelation. One with large Marvelousness, would dwell with peculiar delight on those passages which speak of the existence and influence of Spiritual beings. With this faculty deficient, such passages would make little or no impression upon his mind. With large Destructiveness and Conscientiousness, he would be more deeply interested in the exhibitions of God's justice and threatening denunciations against sin; and were he a preacher, the terrors of future punishment would have a prominent place in his discourses. With large Benevolence and small Destructiveness, he would be most deeply interested in the mercy and grace exhibited and promised in the Gospel, and would dwell with peculiar delight on the Bible doctrine of Divine benevolence. With large Philoprogenitiveness, he would make those passages prominent which speak of God as sustaining the parental relations to the children of men. I do not pretend to give the words of Mr. C., nor am I sure that I have even presented the particular illustrations which he employed. Perhaps I do him injustice in attempting to quote from memory. I only aim to give the sentiment.

Mr. Combe is remarkable for the courtesy, and candour, and liberality with which he speaks of what is peculiar to the American people. He is always ready to make allowances for his own liability to err in observation and forming his opinion, and alludes to what he does not approve with a delicacy which saves him from giving offence. This modesty and candour cannot fail to secure to him the friendly regard of all who hear him, and will add much to his influence while he remains in this country.

It may not be out of place to add a word in regard to the religious bearings of the lectures of Mr. Combe. He studiously avoided speaking directly *for* or *against* the principles of any particular sect or denomination. I was surprised to hear so few expressions or principles to which any denomination could object—particularly with regard to whatever related to my own particular views. I had received the impression, both from his writings and his personal friends, that he was far from adopting some of the most important principles of religious belief, usually termed in New England, Orthodox. And I was anticipating much that I could not approve. Nor would I say there *was* nothing unfavourable to what are called evangelical sentiments. I could mention *principles expressed*, which I regard both as untenable *phrenologically speaking*, and, if legitimately carried out, subversive of important truths, and fundamental religious doctrines. But I would speak with diffidence, when I attempt to criticise the *master*

himself. I was surprised in hearing so little which even the most illiberal could condemn as conflicting with the principles of sound philosophy, or the strictest evangelical sentiments. And, generally, it was, only when he seemed to leave the ground of the phrenologist, and tread upon that which belongs more peculiarly to the theologian, that any exception could be taken, even by the most *hypercritical*. But he seldom went beyond the strictest limits of his science. His object was to teach phrenology, and leave theologians to weave its principles in the best way they could, into systems of religious doctrines. And no one can help commending the liberality and candour with which he proceeds. His modest, liberal, and candid remarks, published in the last number of your Journal, in regard to the relation of phrenology and religion, and the ground he intended himself to take, do honour both to his head and his heart. No sincere lover of truth who hears him, will fail to bid him God-speed. I am confident, judging from what I have heard of his lectures, evangelical truth will be promoted by his labours. The general cause of morals and education, cannot but receive a powerful impulse. I am happy to be able to state that some of the leading men, now engaged in elevating the standard of education in Massachusetts, attended his lectures, and appeared fully to appreciate their importance. His remarks on the treatment of criminals, too, were received with great applause by his audience, and their influence will be felt in our halls of legislation. There were a few cases in which Mr. C. appeared a little careless or loose in the use of language. For example, he spoke of the intellectual *organs* as being the organs of the *will*. And when that region of the brain should be deficient, the individual would be deficient in the *power of will*. But on what principles of philosophy or phrenology, can the organs of intellect be termed organs of will, more than those of the affective faculties? Perhaps I did not understand him. I would merely add, in closing this letter, that the *approbation* and *admiration* of the audience increased as the lectures proceeded. This was indicated not only by a more numerous and punctual attendance, and expressions of interest in the countenance, but frequently by *hands* and *feet*. This objectionable manner of showing approbation became more and more frequent as the lectures drew to a close. And as he left the room for the last time, it was long, and loud, and reiterated. The audience remaining a few moments, adopted a series of resolutions, highly commendatory of Mr. C. and his lectures.

On the following evening a social entertainment was given Mr. C. at the Tremont House, when a plate was presented as a testimonial of the deep interest with which his friends regarded him and his labours. Over one hundred ladies and gentlemen were present. The remarks

of Mr. Pickering, the distinguished linguist, and Dr. Howe, the superintendent of the Blind Asylum, in presenting the resolutions and the plate, did honour to themselves and the occasion; and Mr. C. in reply, fully sustained the reputation he had acquired in his lectures. Happy sentiments were offered, and brief speeches made, which rendered it altogether an interesting occasion. Sobriety, and joy, and merriment, were appropriately blended. They withdrew at an early hour, bidding their distinguished guest *farewell*.

From another correspondent we learn, that the Hon. Abbott Lawrence was chairman of the meeting above referred to, after Mr. Combe's last lecture, and Nahum Capen, Esq. acted as secretary. And that among the gentlemen present at the entertainment at the Tremont House, were John Pickering, LL. D., Hon. Horace Mann, Rev. John Pierpont, Josiah Quincy, Jr., Luther S. Cushing, Charles G. Loring, Geo. Daracott and Nahum Capen, Esqrs., Drs. S. G. Howe, Winslow Lewis, and J. F. Flagg. We are happy to record the names of such men among the number of those who thus complimented Mr. Combe. Many, if not all, of these same gentlemen, had the honour of a personal acquaintance with Spurzheim, and were among the first to pay their last respects to the earthly remains of that illustrious man. Since the death of Spurzheim, all acknowledge that his mantle has fallen upon the person of Mr. George Combe. And we rejoice, not only for the sake of science, and the cause of truth, but also for our national honour, at home and abroad, that Mr. C. should have received such marked hospitality and respectful attention from the enlightened and liberal minded citizens of Boston. We are confident that the friends of phrenology generally, who have not the privilege of hearing Mr. C.'s lectures, nor the pleasure of a personal acquaintance, and cannot therefore express their respect in *acts*, will yet participate in *feeling* at least, in the tokens of regard shown to him by others more highly favoured. We select the three following quotations in reference to Mr. Combe and his lectures, from the "Boston Medical and Surgical Journal." The first date is—

Boston, Oct. 17. Phrenological Lectures.—Mr. George Combe is now in this city, and those who entertain any respect for the science which he most eloquently advocates, could not listen to higher authority. Since the death of Dr. Spurzheim, Mr. Combe has been regarded as the strongest champion in Europe, of the cause to which that celebrated man devoted his whole life. Those, especially, interested in legal medicine, would derive profit from Mr. Combe's lectures. If he falls below the estimate we have formed of his powers, from the representations of his foreign admirers, we shall be quite free to make strictures according to our convenience.

Oct. 24. Mr. Combe's Lectures.—After having closely followed this gentleman in his lucid demonstrations, we confess ourselves not only

very much gratified, but profitably instructed. His manner is not boisterous or imperative, but strictly plain, and those who listen to him are constrained to acknowledge that he is a philosopher of no ordinary powers. Physicians will reap as much benefit from these lectures, if not more, than any other class of hearers, because he clears up points that have always been obscure in diseases of the brain. On insanity, particularly, the facts advanced in proof of the positions laid down, are too important to be disregarded by those who profess to relieve the worst of maladies to which humanity is predisposed. Without going into details, it is sufficient to say, unhesitatingly, that the study of legal medicine and mental philosophy, without a knowledge of the principles of phrenology, illustrated by one as thoroughly conversant with both as Mr. Combe, cannot be studied to advantage, or understood in all their length, breadth, and bearings.

Nov. 14. Mr. Combe's Lectures on Phrenology.—With a few interruptions, we have bestowed a thorough attention upon the lectures of this distinguished philosopher, since their commencement in Boston. We feel no half-way sentiments upon the matter, nor are we disposed to suppress what we unflinchingly acknowledge to be true, viz. that he is a profound man, who gains upon the understanding from day to day, by the simple presentations of truth. He must be regarded as an able, nay, an unrivalled teacher of a system which can alone explain the phenomena of mind. Call it phrenology, or discard the name if it calls up unpleasant associations; but it is as certain as the foundations of the everlasting hills, that the doctrines embraced by phrenology are predicated upon facts, a knowledge of which is necessary to unfold the web of thought and show the relationship we bear to each other, and the duties and responsibilities each one owes to society and to humanity. Wherever Mr. Combe may visit in our country, for the honour of our national character, if no other consideration were involved, we hope he will be appreciated for his devotion to the cause of human culture and social happiness, every where inculcated in his voluminous writings.

Mr. Combe commenced his lectures in New York, on November 19th. We have many interesting facts respecting the state of phrenology, and the reception of Mr. C. and his lectures in that city. But our present limits prevent us from going into details, though we shall recur to this subject in some future number. We will present an extract from a letter, dated New York, December 8th, to the Editor of this Journal. As this letter was written by a *phrenologist* to a *phrenologist*, we trust our readers will excuse the use of phrenological language. When this science is generally understood, and appreciated, the use of such language in giving descriptions of character, to communicate to friends or transmit to posterity, will be invaluable.

"For the last three weeks I have had the pleasure of attending Mr. G. Combe's most interesting lectures. You have not seen him, I believe, and it may be gratifying a reasonable curiosity to give you a short description of him, and of his lectures thus far. In person he is rather tall, spare, and feeble in constitution. He is not very erect, but it is a stooping, more indicative of a feeble physical organisation, than of small self-esteem. His coronal region is nearly bald, and his

locks are silvery white. His intellectual region is finely developed, yet more remarkable for its excellent balance than its great size. His Cautiousness, Firmness, and Conscientiousness, are very conspicuous in his organisation, and in his natural language and character. His head runs upward and backward, quite large in the region of Self-esteem, Approbativeness, Inhabitiveness, Concentrativeness, and Philoprogenitiveness. The lower class of propensities seem very small, and he manifests in all things the cool, cautious, considerate, mild, steady, decided, and highly disciplined and chastely finished mind. Whatever he begins, he unfolds, step by step, with great order and simplicity of arrangement, and he never leaves it, while a new view remains to be taken, or an objection to be removed. He is thoroughly Scotch in his character and organisation, and as he remarked in his first lecture, the accent of his country has become too deeply rooted in his organisation to be eradicated—yet not so deeply as to produce any other effect than, to us, an agreeable distinctiveness, novelty, and peculiarity of manner. He makes no pretensions to fine elocution or oratory. His lectures are simply in the style of chastened, respectful, earnest conversation. A ludicrous anecdote occurred in reference to this. He employed a gentleman to prepare placards of his lectures, to be put up about the city, advertising his “course of lectures upon phrenology, and its application to *education, legislation, &c.*” But his placard was printed *elocution, legislation, &c.* “This,” said he, in his first lecture, “seemed not only very unfortunate for me, but considering my striking deficiency in *elocution*, it must appear to you highly ludicrous, I therefore beg you to read *education* instead of *elocution*.”

The fulness of interesting details with which his lectures abound, renders it necessary for him to give what may fairly be regarded as two lectures, each occupying an hour on the same evening. This is not in the slightest degree tedious, for at the end of the first hour, he has a recess of five minutes, during which the audience rise, move about, and converse on any thing they please, thereby giving rest and relaxation to the faculties which may have begun to grow weary. This device, he said, was adopted with the happiest effects, and in accordance with the phrenological doctrine of a plurality of mental organs, and their alternate exercise and rest.

Before his lectures commenced, I thought that, on account of his extended course of sixteen lectures; the time they would consume, and the price of tickets, (\$5 for the course,) which some would consider a heavy demand—all taken together—he would feel the mortification of meeting a small audience. But I was very happily disappointed. Clinton Hall was well filled. And his numbers have continued remarkably uniform ever since. He is resolved not to repeat his course in

any one place, so that your good citizens must take the *first* and only opportunity, if they would hear phrenology expounded from the lips of its most distinguished advocate.

During his lectures at your place, he will undoubtedly visit the public institutions for which your city is so distinguished. This he has done in other places. Last Tuesday he visited the New York Institution for the Blind and the Lunatic Asylum. I accompanied him to both. At the former he readily discovered several striking proofs of the truth of the science. There were many in whom he pointed out the organ of Colour as very deficient. He contrasted two of the inmates, one remarkable for the size and power of the organ of Number, and the other as deficient in the organ and the powers. While the former could perform long and complicated arithmetical operations mentally, the other was unable to make the least progress in the science of numbers.

Mr. Combe is becoming quite an object of attention among the most intelligent, as well as fashionable part of the city. Small and very select parties are being made for him, and he is much thronged by calls. I think he will succeed in placing phrenology on its proper footing in this place. I should not omit to mention, that I see not a few good heads at his lectures, belonging to the more intelligent and inquiring mechanics of the city, and to whom the inducement must be strong, or they would not put their hands so deeply in their pockets. We may not give Mr. C. a public dinner, and present him with a vase, as did our Boston neighbours, but we hope to do that which will please him better; we give him from first to last full houses, and serious and respectful attention. His audience comprises great numbers of medical and legal gentlemen, several of the clergy, and also not a few of the merchants, whose habits of business are averse to scientific investigation, and who usually give to their families or to public amusements their leisure hours."

Mr. Combe commences his lectures in Philadelphia, on Friday evening, January 4th. They will be continued on the evenings of Monday, Wednesday, and Friday, until they are closed. It is hoped, that in Philadelphia, a city distinguished for the number, talent, and learning of its professional men, as well as for its scientific associations and medical institutions, Mr. Combe will find large and attentive audiences.

"Howard," and "Medicus," are received, and will appear in the next number. Several letters and papers, containing interesting facts and information, have also been received, and will be duly noticed hereafter.

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ARTICLE I.

MR. GEORGE COMBE ON THE SIZE OF SIR WALTER SCOTT'S BRAIN.

MR. EDITOR,—

The following paper was recently received from a relative of mine, at present in Edinburgh, and was procured for the purpose of insertion in your journal. The friend referred to, was present when Mr. Combe made the examination of which the result is here presented; and in reply to a request for permission to send to me the developments for insertion in the American Phrenological Journal, Mr. Combe very politely sent the paper, accompanied by a note, giving permission to my friend to make any use of it which might be wished. Some additional interest will probably now be given to any thing from the pen of this gentleman, from the fact of his having become personally known to the American public as a lecturer on the science, which he has long and successfully studied; and of which he is now certainly the most philosophical advocate living. This interest will be still further increased, at least to those who have attended Mr. Combe's lectures, by their recollection that in the latter half of his second lecture he was somewhat extended in the remarks he made on the head of Sir Walter Scott, as strikingly exemplifying the great principle of our science, "That, other things being equal, size is a measure of power."

The paper bears internal evidence of being designed for publication; and I have ascertained, by enquiry of Mr. Combe, that it was designed for the London (late Edinburgh) Phrenological Journal. In the January number of that journal it will appear; and if you insert it, its appearance in both journals will be nearly simultaneous: as yet it has never appeared in print. On receiving the article, I waited on Mr. Combe to solicit his permission to forward it to you, and that

permission was most promptly and politely afforded; you will therefore, I feel assured, very gladly afford it a place.

Lockhart's *Life of Sir Walter Scott* has an extensive circulation in this country; and of course the note which gave occasion to the existence of Mr. Combe's article is, to the same extent, affording to the enemies of phrenology a plausible pretext for opposing it. On this account, it is important that the antidote should accompany the disease;—in other words, that Mr. Combe's article should be preserved on your pages; because it is not possible that one in a thousand, in this country, who read Lockhart's work, should obtain a sight of the *London Phrenological Journal*; while yours, I trust, will be at least as generally read here, as the work of Scott's biographer. It may, operate beneficially, also, in another way:—the exposure made by Mr. Combe, of the unfairness, or ignorance, or prejudice, of a medical practitioner, when making a professional report of a professional examination, will long remain, *in terrorem*, over those medical men who remain hostile to phrenology, if they shall ever have the opportunity, and feel the inclination, to walk in the footsteps of Mr. Clarkson; it will render them morally certain that they will be made, in such a case, to participate in his unenviable notoriety, as a partial, contracted, and unphilosophical reporter of a professional operation

I remain, sir, very truly yours,

ERWAN.

For the American Phrenological Journal.

In the seventh volume of Mr. Lockhart's *Life of Sir Walter Scott*, page 394, there is a foot note to the following effect:—

Abbotsford, September 23, 1832. This forenoon, in presence of Dr. Adolphus Ross, from Edinburgh, and my father, I proceeded to examine the head of Sir Walter Scott.

On removing the upper part of the cranium, the vessels on the surface of the brain appeared slightly turgid; and on cutting into the brain, the cineritious substance was found of a darker hue than natural, and a greater than usual quantity of serum in the ventricles. Excepting these appearances, the right hemisphere seemed in a healthy state; but in the left, in the choroid plexus, three distinct, though small, hydatids were found; and on reaching the corpus striatum, it was discovered diseased, a considerable portion of it being in a state of ramollissement. The blood vessels were in a healthy state. The brain was not large.

(Signed) J. B. CLARKSON.

On reading this report, the feeling in the mind of every reflecting person must be that of astonishment at the extreme paucity and vagueness of its details; and, as an almost necessary consequence, a suspicion of unintentional, but not less real, partiality on the part of

the reporters. Taking into consideration the general interest which exists on the subject of phrenology, and the eagerness with which important facts, favourable or adverse to its pretensions, are examined and canvassed, it is perhaps not going too far to affirm, that nine out of every ten readers will peruse the above report chiefly with reference to its bearing on phrenology; and will rise from the perusal biassed for or against its truth, according to the opinion which they form of its accuracy or conclusiveness. Knowing, indeed, the extreme desire which exists among the opponents of phrenology to find out adverse facts in the organisation of men of remarkable mental powers, and aware of the hostility to the science entertained by Sir Walter Scott during life, we cannot resist the conviction that the reporters themselves proceeded to the examination of his brain, with the clear perception of the importance which would be attached to it, as a matter of phrenological evidence; and, consequently, that in limiting themselves to the darkness visible of the above statement, they shrunk from the duty they owed to science, and from the example set before them in the cases of other men, the equals and superiors of Sir Walter Scott. When Byron, Cuvier, or Dupuytren, died, we were not left to the vague opinion of any man that their brains were small or large, but their condition was minutely described, and we were furnished with an account of their respective weights in pounds, ounces, and drachms, from which every one could deduce his own conclusions. But when we contrast this mode of proceeding with Mr. Clarkson's meagre opinion that Sir Walter's brain was "not large," we feel at once the lamentable want of precision, which entirely destroys the value of his testimony. If he had measured or weighed it, with reference to any fixed standard, he would have stood on unassailable ground; but apt as men are to vary in their estimates of things of which they form merely a rough guess, we can attach no definite meaning to Mr. Clarkson's assurance. He obviously could not say that Sir Walter's was a *small* brain; and yet such is the meaning which every anti-phrenologist attaches to his statement—a meaning at variance with fact, and which he was bound to have obviated by a stricter examination, and the use of more precise expressions. It may be, that he and the friends of Sir Walter felt a delicacy in allowing Sir Walter's brain to become a subject of philosophical or popular discussion, and, therefore, wished to withhold all details. If so, I admit at once that they had a right to consult their own feelings in the matter, and to withhold all information, if they pleased. But the same motives did not warrant them in giving forth a document calculated to mislead the public from its inherent vagueness, and, therefore, equally injurious to the truth, as

if purposely designed for its obstruction. In fact, the course they have followed is the only one by which controversy could be excited; for had the necessary details been given, there would have been no room for difference of opinion. Whereas Mr. Clarkson's statement, that the brain was "not large," having been adopted by anti-phrenologists as implying that it was *small*, and there being ample evidence that it was "not small," discussion becomes unavoidable, till the apparent discrepancy be removed.

The extraordinary meagreness of Mr. Clarkson's report is further shown in its utter disregard of another question, which has interested physiologists for some years back, viz. the influence of the size and depth of the cerebral convolutions on the mental power. Strong grounds have been assigned for believing that large and deep convolutions are favourable to vigour of mind. Never was a better opportunity than that afforded by Sir Walter Scott's death, of obtaining clear evidence in proof or disproof of this allegation; and yet not a syllable occurs in the report on the subject.

If the three medical practitioners whose names are connected with the report, were not actuated by hostility to phrenology in their examination, they have displayed a lamentable disregard of the interests equally of physiological and phrenological science; for a more meagre description of the brain of one of the most distinguished men of his age, has not recently been presented to the public. The phrenologists constantly call for evidence, and when they are permitted, they furnish it. It is the opponents who conceal or omit; and yet if they had any confidence in the grounds of their own rejection of the science, they would accumulate evidence with greater zeal than they display in suppressing it.

As the subject is interesting, I beg leave to present you with the best evidence which, according to my information, now exists regarding the size and development of Sir Walter Scott's head.

In January, 1831, Mr. Lawrence Macdonald, sculptor, now settled in Rome, lived for several days at Abbotsford, and modeled a bust of Sir Walter Scott. Mr. Macdonald was then a practical phrenologist. He knew that no bust, authentic in the measurements of Sir Walter's head, existed; and he bestowed every possible attention to render his work a true representation of nature. He assured me that he measured the size of the head in different directions with callipers, and preserved the dimensions in the clay; while he modeled every portion of the surface with the utmost care, so as to exhibit the outlines and proportions as exactly as his talents could accomplish. Sir Walter sat four hours at a time to him, dictating a romance all the while to his amanuensis, Mr. Laidlaw. Sir Walter's vigour, both

bodily and mental, had by that time declined; and his features had lost part of their mental expression. The bust bears evidence, in the features, of this decay of power; but there is no reason to believe that the disease had, at that time, existed so long as to cause any diminution of the skull. This bust, therefore, forms the best record which now exists of the dimensions and relative proportions of the different parts of Sir Walter Scott's head; and as it is in my possession, I present you with the following measurements, and note of the size of the organs. It will be seen that the head was really large.

The hair, as represented in the marble bust, is short, and, in the crown, thin. If, therefore, we deduct two eighths of an inch from the following measurements, they will probably approach very closely to those which would have been afforded by the head itself.

From Individuality to the Occipital Spine, . . .	8 $\frac{1}{2}$ inches.
“ Destructiveness to Destructiveness, . . .	6 $\frac{3}{4}$ “
“ Cautiousness to Cautiousness, . . .	5 $\frac{1}{2}$ “
“ Comparison to Concentrativeness, . . .	7 $\frac{3}{4}$ “
“ Secretiveness to Secretiveness . . .	6 $\frac{1}{2}$ “

The following measurements are made where there is no hair:—

From Ideality to Ideality,	4 $\frac{1}{2}$ inches.
“ Constructiveness to Constructiveness, . . .	5 “

In the following measurements, the hair may be estimated as equal to one eighth of an inch, which should be deducted:—

From the hole in the ear to Firmness, . . .	6 $\frac{1}{2}$ inches.
“ “ “ Benevolence, . . .	6 $\frac{1}{2}$ “
“ “ “ Individuality, . . .	5 $\frac{3}{4}$ “
“ “ “ Occipital Spine, . . .	4 $\frac{1}{2}$ “

From the lower margin of Individuality to the centre of Benevolence, 4 $\frac{1}{2}$ inches.

From the lower margin of Individuality to the centre of Veneration, 5 $\frac{1}{2}$ inches.

The anterior lobe is very large in the lower region. It is large in the middle line. In the upper region it is less. The coronal region is large. It is rather short from before backwards, but very high above Causality. Veneration and Hope are the predominating organs. The coronal region rises to an unusual height. The base of the brain, particularly in the posterior lobe, is large.

The relative proportions of the organs, as they appear on the bust, may be thus estimated :—

- | | |
|--|--|
| 1. Amativeness, large. | 17. Hope, large. |
| 2. Philoprogenitiveness, large. | 18. Wonder, very large. |
| 3. Concentrativeness, moderate. | 19. Ideality, full. |
| 4. Adhesiveness, rather large. | 20. Wit, full. |
| 5. Combativeness, large. | 21. Imitation, very large. |
| 6. Destructiveness, rather large. | 22. Individuality, rather large. |
| 7. Secretiveness, large. | 23. Form, large. |
| 8. Acquisitiveness, full. It is difficult to estimate this organ, from the way the hair is disposed over it. | 24. Size, moderate. |
| 9. Constructiveness, full. | 25. Weight, large. |
| 10. Self-esteem, large. | 26. Colouring, rather large. |
| 11. Love of Approbation, large. | 27. Locality, very large. |
| 12. Cautiousness, rather full. The back part of this organ is deficient.* | 28. Number, moderate. It is difficult to ascertain this organ in a bust. |
| 13. Benevolence, very large. | 29. Order, full. |
| 14. Veneration, very large. | 30. Eventuality, very large. |
| 15. Firmness, very large. | 31. Time, large. |
| 16. Conscientiousness, full. | 32. Tune, full. |
| | 33. Language, rather large. |
| | 34. Comparison, very large. |
| | 35. Causality, full. |

I have seen a cast purporting to be one of Sir Walter Scott's head, and which is said to have been taken in Paris ; but it is widely at variance with Mr. Macdonald's bust, and also with my recollection of Sir Walter's head ; which I have seen at least a thousand times, and closely observed. It was the highest head, from the ear to Veneration, that I ever beheld ; and in the lower region of the anterior lobe, as well as in Benevolence, Imitation, and Wonder, it had few equals. The only evidence which could be appealed to in support of the assertion of its being small, is the fact, that he wore a small hat. But the hat affords a measure of the *circumference of part of the head*, and not of the height or whole magnitude of the head, and therefore does not afford a measure of the size of the head that can be relied upon for scientific purposes. In Sir Walter's head, the upper and lateral portions of the forehead were only full, Cautiousness was rather full, and Concentrativeness only moderately developed ; which organs, collectively, determine the dimensions of the circumference of the hat ; while the forehead and coronal region towered high into its artificial cavity, without rendering any enlargement in that quarter necessary.

* In a number of observations which I have made, I have seen the anterior portion of Cautiousness large and the posterior portion small, and in other instances, the posterior was large and the anterior small. From these facts, I think it probable that two organs are included in the space now allotted to Cautiousness.

While, therefore, I controvert the statement that Sir Walter's brain was "not large," and maintain that, in the propensities, in the lower region of the anterior lobe, in the middle of the anterior lobe, and in the coronal region, it was actually large, I do not subscribe to the opinion that Sir Walter Scott stood in the highest rank of intellectual, and much less of general, mental greatness. In exact correspondence with those regions of the brain which were large, he manifested vigorous observing and descriptive powers; with a vast insight into human feeling and action. But, also, in correspondence with those parts of the brain which were not largely developed, he was deficient in philosophic penetration and comprehensiveness. He has not struck out, or even adopted and embodied, any great principle calculated to excite his race to moral and intellectual improvement; and his poetry wants the splendid elevation of that of Shakspeare, Milton, and Byron. In short, he was an extraordinary man in an extensive, but still in a limited and secondary sphere; and this is all that truth permits us to say of his genius.

It will be observed, that the whole of the perceptive organs, except that of Size, are well developed. I have stated reasons (*System of Phrenology*, page 366, third edition) for believing that this organ takes cognisance of Distance, and gives a talent for Perspective. Sir Walter mentions that he had an eye for scenery, and tried to draw, but somehow or other failed in his attempts. The large development of the knowing organs probably gave him the acute perception of external objects, which he calls an eye for scenery, while his deficiency in Size was probably the cause of his failure in drawing; a low degree of that organ being attended by feebleness in the power of representing perspective.

I am, &c.

GEORGE COMBE.

ARTICLE II.

CASES OF SPECTRAL ILLUSION CONFIRMATORY OF PHRENOLOGY.

MR. EDITOR,—

As one of the objects of your Journal is to record important facts in support of phrenological science, I will state to you a case within my own knowledge, which you may deem of interest. It is the case of spectral illusion, occurring frequently, for five or six years past, to a person totally blind. Cases of spectral illusion have been frequently recorded; and the most full and satisfactory explanations which can

be given of them, are made by Dr. Macnish, in his work on the "Philosophy of Sleep." Most of the cases, there and elsewhere recorded, are those which have happened to seeing persons. But Dr. M. has related a single case of a blind person of his acquaintance being troubled with them; but so few circumstances are recorded, that it is but little satisfactory. Another and leading case, on account of its tendency to prove the existence and locality of several perceptive organs, is the case of a Miss S. L., communicated by Mr. Simpson to the *Edinburgh Phrenological Journal*, Vol. II.* But I will not detain the reader longer before I present the facts of this case.

At the New York Institution for the Blind, (of which the writer has had the superintendence for some time past,) is a coloured girl, as pupil. She has been at the institution for nearly four years.

I will here remark, that she is a highly respectable, and intelligent girl; of unquestionable veracity, and a member of a Baptist church. Her present age is about twenty-six years. She was formerly a slave, and was brought up at Schenectady, N. Y., in a highly respectable family, who still think very much of her, and contribute in part to her support.

She first became blind about nine years since, and remained in this condition for eighteen months, when she recovered her sight in one eye. About three years after that, she again became totally blind, and has remained so ever since. Physicians pronounce her case to be that of amaurosis; and so total is her blindness, that she is in perpetual night, without the perception of the least light.

Until within a year of her first blindness, she had always enjoyed good health; but during this period, she had great pain in her head constantly, until she became wholly blind, when the pain became much less severe, and less constant.

About five years since, an eruptive humour appeared on her right arm. It was at first a small sore near the shoulder; it has since spread all over the arm, and the skin has become dry and rough.† She has pain in her head frequently. It begins near the place of the anterior fontanel in children, and extends forward and down to the superciliary ridge. About two years and a half since, she commenced having epileptic fits. Her appetite is very capricious, and her habits of taking food are quite irregular; and she is frequently very constipated; so that, among all these diseases and irregularities, she is seldom well.

* The reader will find the cases related by Dr. Macnish and Mr. Simpson, at the close of this article, with some explanations of the same.—Ed.

† She says the physicians term it bastard salt rheum.

To show more distinctly the phrenological bearing of her case, it is proper to remark, that her head is not large, but is rather high, long, and thin. Her head is broad over the region of Ideality, Marvellousness, Imitation, and Benevolence; giving to the upper region of the forehead and temples, the appearance of width and elevation.

Her reflective organs are rather large, and the perceptive are full, without being prominent. The whole cast of the head is one frequent among Anglo-Americans of the better informed classes, but such as the writer has seldom met with among coloured persons. Her mind answers well to her organisation. She is shrewd, thoughtful, and sagacious; converses with correctness and ease, and, among more than twenty female pupils, she maintains a leading influence.

About four years since, she had an operation performed on her eyes; since which, *she has never seen the least light*. At this time, she began to experience the spectral illusions, which I am about to describe. She never is troubled with them except when unwell, and when she has the pains in her head, and over her eyes, above mentioned. The first time of her experiencing these illusions, she seemed to be visited by persons, going and coming constantly. They appeared to be of different sizes—from a very large and unnatural size, down to smaller than any children. [Were not Individuality, Form, and Size, active; the latter particularly so?] They appeared to be dressed; to come and go at different periods; and to walk or march with regularity. [Eventuality and Time must have been active.] Their dresses appeared to be of white, red, green, blue, yellow, pink, and, in short, of all the colours which she ever saw, and more bright than natural. At these times, she had pain in the middle of the superciliary ridge, pointing, with her finger, directly on the spot designated by phrenologists as the location of the organ of Colour. I asked her if she knew what organ was supposed to be located there, and she said no. [Here is clear evidence of the activity and location of this organ; and that the organ was *spontaneously* active, as it could not be stimulated in the least by outward objects. Ideality, which is large, may have had some influence in giving the images so gay an appearance.] When her head is very much distressed, her spectral visitors appeared very ugly. When making the above statement, she did not speak of a particular remembered time. The times have been so frequent, that it is difficult to designate particular ones. Where, substantially, the same general appearances have happened, once or twice a week for several years, it is difficult to take any one time, and describe all the illusions of that time. Of late, however, she says she has been frequently troubled with very strange figures; and brute animals have appeared

with terrible glaring eyes, such as she had never seen before. Formerly, she says, she did not know the meaning of her being thus visited; and she used to be frightened by the appearance of her visitors. When they came into the room, she would get up and shut the door, driving them out before her; but back they would come, in spite of her, through the keyhole and cracks. She remarked, that of late they appear frequently in great confusion, and come in falling, reeling, and tumbling about. [Does not this indicate that Weight, Order, and Number, are affected?]

I enquired if the figures ever appeared to talk; and she answered in the negative. She said that when the figures first appear, the room seems light, but she sees no real persons in the room. After a while, it becomes rather dark, but not so much so as to prevent her seeing the figures. When the pain gradually diminishes, the figures seem to dissolve into a thin mist, and millions of little specks appear before the eyes for a day or more, and then they wholly disappear.

Some may think I have been too minute and circumstantial. But the whole value of the case, as I apprehend, depends on accuracy and particularity.

Several features of this case strongly resemble the case mentioned by Dr. Macnish, to which I have already alluded, and which I will now relate. He says, "A respected elderly gentleman, a patient of my own, (*who was afflicted with loss of sight, accompanied by violent headaches, and severe dyspeptic symptoms,*) used to have the image of a black cat presented before him, as distinctly as he could have seen it before he became blind. He was troubled with various other spectral appearances, besides being subject to illusions of sound equally remarkable; for he had often the consciousness of hearing music, so strongly impressed upon him, that it was with difficulty his friends could convince him it was purely ideal." S. J.

The case stated by our correspondent above, accords most strikingly, in some particulars, with the one related by Mr. Simpson, to which he has already alluded. We presume similar cases have frequently occurred, though, for various reasons, they have not been made known, or at least recorded.

Robert Macnish, LL. D., has recorded many curious facts in his work on the "Philosophy of Sleep;" and has explained, on phrenological principles, in a most interesting and satisfactory manner, numerous phenomena, connected with sleep, dreaming, somnambulism, spectral illusions, &c. We do not see how any satisfactory explanation can be given to such phenomena, except upon phrenological principles. And that our readers may better understand the

facts communicated by "S. J." and similar cases, we make the following quotations from the fifteenth chapter of the work of Dr Macnish, mentioned above:—

Of the various faculties with which man is endowed, those which bring him into communication with the material world constitute an important class. The organs of these faculties—termed perceptive—are situated in the middle and lower parts of the forehead. Their function is to perceive and remember the existence, phenomena, qualities, and relations, of external objects. *Individuality* takes cognisance of the existence of material bodies; *Eventuality*, of their motions or actions; *Form*, of their shape; *Size*, of their magnitude and proportions; *Weight*, of the resistance which they offer to a moving or restraining power; *Colour*, of their colours; and *Locality*, of their relative position. *Time* and *Number* perceive and remember duration and numbers; *Language* takes cognisance of artificial signs of feeling and thought; *Order* delights in regularity and arrangement. In ordinary circumstances, the mode of action in these organs is this: If any object—a horse, for example—be placed before us, the rays of light reflected from its surface to our eye, form a picture of the animal upon the retina or back part of that organ. This picture gives rise to what, for want of more precise language, is called an impression, which is conveyed by the optic nerve to the cerebral organs already mentioned; and by them, in reality, the horse is perceived. The eye and the optic nerve, it will be observed, do no more than transmit the impression from without, so as to produce that state of the internal organs which is accompanied by what is termed perception or *sensation*. When the horse is withdrawn, the impression still remains, to a certain extent, in the brain; and though the animal is not actually perceived, we still remember its appearance, and can almost imagine that it is before us. This faint semi-perception is called an *idea*, and differs from sensation only in being less vivid. The brain is more highly excited when it perceives a sensation, than when an idea only is present; because, in the former case, there is applied, through the medium of these senses, a stimulus from without, which, in the latter case, is not present. If, however, the brain be brought by *internal* causes to a degree of excitement, which, in general, is the result only of external impressions, ideas not less vivid than sensations ensue; and the individual has the same consciousness as if an impression were transmitted from an actual object through the senses. In other words, the brain, in a certain state, perceives external bodies; and any cause which includes that state, gives rise to a like perception, independently of the usual cause—the presence of external bodies themselves. The chief of these internal causes is inflammation of the brain; and when the organs of the perceptive faculties are so excited—put into a state similar to that which follows actual impressions from without—the result is a series of false images or sounds, which are often so vivid as to be mistaken for realities. During sleep, the perceptive organs seem to be peculiarly susceptible of such excitement. In dreaming, for instance, the external world is inwardly represented to our minds with all the force of reality; we speak and hear, as if we were in communication with actual existences. Spectral illusions are phenomena strictly analogous; indeed, they are literally nothing else than involuntary waking dreams.

Mr. Simpson, in the second volume of the *Phrenological Journal*, has published a case of spectral illusion, which, for singularity and interest

equals any thing of the same kind which has hitherto been recorded. The subject of it was a young lady under twenty years of age, of good family, well educated, free from any superstitious fears, in perfect bodily health, and of sound mind. She was early subject to occasional attacks of such illusions; and the first she remembered, was that of a carpet, which descended in the air before her, then vanished away. After an interval of some years, she began to see human figures in her room, as she lay wide awake in bed. These figures were *whitish*, or rather *gray*, and *transparent* like *cobweb*, and generally above the size of life. At this time, she had acute headaches, very singularly confined to one small spot of the head. On being asked to indicate the spot, she touched, with her forefinger and thumb, each side of the root of the nose, the commencement of the eyebrows, and the spot immediately over the top of the nose, the ascertained seats of *Form*, *Size*, and *Individuality*. On being asked if the pain was confined to these spots, she answered that some time afterwards it extended to the right and left, along the eyebrows, and a little above them, and completely round the eyes, which felt as if they would burst from their sockets. On this taking place, the visions vanished. The organs of *Weight*, *Colour*, *Order*, *Number*, and *Locality*, were affected, and the phantasmata assumed a change corresponding to the intimated condition of these parts. "The whitish or cobweb spectres assumed the natural colour of objects, but they continued often to present themselves, though not always, above the *size* of life. White or gray ghosts, says Mr. Simpson, result from excited *Form*, with quiescent *Colour*, the transparent cobweb effect being colourless. Pale spectres, and shadowy, yet coloured forms, are the effect of partially excited *Colour*. Tall ghosts and dwarf goblins, are the illusions of over-excited *Size*." Bright spots, like stars on a back ground, filled the room in the dark, and even in daylight; and sudden, and sometimes gradual, illumination of the room, during the night, took place, so that the furniture in it became visible. Innumerable balls of fire seemed one day to pour like a torrent out of one of the rooms of the house down the staircase. On one occasion, the pain between the eyes, and along the lower ridge of the brow, struck her suddenly with great violence, when, *instantly*, the room filled with stars and bright spots. On attempting, on that occasion, to go to bed, she said she was conscious of an *inability to balance herself, as if she had been tipsy*, and she fell, having made repeated efforts to seize the bed-post; which, in the most unaccountable manner, eluded her grasp *by shifting its place*, and also by presenting her with *a number of bed-posts, instead of one*. If the organ of *Weight*, situated between *Size* and *Colour*, be the organ of the instinct to preserve, and power of preserving equilibrium, it must be the necessary consequence of the derangement of that organ to upset the balance of the person. Over-excited *Number* we should expect to produce multiplication of objects; and the first experience she had of this illusion, was the multiplication of the bed-posts, and subsequently of any inanimate object she looked at.

For nearly two years, Miss S. L. was free from her frontal headaches, and—mark the coincidence—untroubled by visions, or any other illusive perceptions. Some months ago, however, all her distressing symptoms returned in great aggravation, when she was conscious of a want of health. The pain was more acute than before, along the frontal bone, and round and in the eye-balls; and all the organs there situated, recommenced their game of illusion. Single figures of absent and deceased friends were terribly real to her, both in the day and in the night, sometimes cobweb, but generally coloured. She sometimes saw friends in

the street, who proved phantoms when she approached to speak to them; and instances occurred, where, from not having thus satisfied herself of the illusion, she affirmed to such friends that she had seen them in certain places, at certain times, when they proved to her the clearest *alibi*. The *confusion* of her spectral forms now distressed her. (*Order* affected.) The oppression and perplexity were intolerable, when figures presented themselves before her in inextricable disorder, and still more when they changed from whole figures to parts of figures—faces and half faces, and limbs—sometimes of inordinate size and dreadful deformity. One instance of illusive *Disorder*, which she mentioned, is curious; and has the farther effect of exhibiting (what cannot be put in terms except those of) the derangement of the just perception of gravitation or equilibrium (*Weight*). One night, as she sat in her bed-room, and was about to go to bed, a *stream* of spectres, person's faces, limbs, in the most shocking confusion, seemed to her to pour into her room from the window, in the manner of a cascade. Although the cascade continued, apparently, in rapid descending motion, there was no accumulation of figures in the room, the supply unaccountably vanishing after having formed the cascade. *Colossal* figures are her frequent visitors (*Size*).

In the fifth volume of the *Phrenological Journal*, page 319, a case is mentioned, where the patient was tortured with horrid faces glaring at her, and approaching close to her, in every possible aggravation of horror. "She was making a tedious recovery in child-bed, when the symptoms troubled her. Besides the forms, which were of natural colour, she was perplexed by their variation in size, from colossal to minute. She saw, also, entire human figures, but they were always as pins, or even pin-heads, and were in great confusion and numbers." She described the pain which *accompanied* her illusions, viz. acute pain in the upper part or root of the nose, the seat of the organ of *Form*, and all along the eyebrows; which takes in *Individuality, Form, Size, Weight, Colour, Order, and Number*.

In the same volume, page 430, Mr. Levison relates, that on asking an individual who saw apparitions, whether or not he felt pain at any part of his head, he answered, "that every time before he experienced this peculiar power of seeing figures, he invariably felt pain between his eyes, and, in short, all over the eyebrows." It does not appear, however, that pain is universally felt in such cases in the lower part of the forehead. Dr. A. Combe informs me that, so far as he has observed, the pain, when it does exist, is more frequently in the exciting organ—generally *Wonder*.

In addition to the occasional cause of excitement of the perceptive organs above alluded to, there is another, the existence of which is proved by numerous facts, though its mode of action is somewhat obscure. I allude to a large development of the organ of *Wonder*. Individuals with such a development are both strongly inclined to believe in the supernaturality of ghosts, and peculiarly liable to be visited by them. This organ is large in the head of Earl Grey, and he is said to be haunted by the apparition of a bloody head.

Dr. Gall mentions, that in the head of Dr. Jung Stilling, who saw visions, the organ of *Wonder* was very largely developed. A gentleman, who moves in the best society in Paris, once asked Gall to examine his head. The doctor's first remark was, "You sometimes see visions, and believe in apparitions." The gentleman started from his chair in astonishment, and said that he *had* frequent visions; but never, till that moment, had he spoken on the subject to any human being, through fear of being set down as absurdly credulous.

ARTICLE III.

LETTER* ADDRESSED TO THE REV. THOMAS CHALMERS, D. D., OF
SCOTLAND.

Upper Canada, 16th November, 1838.

Reverend Sir,—

In the Preface to your Bridgewater Treatise, published in 1833, I find the following words:—"But we have not had the advantage of any previous expounder for the anatomy of the mind, or the physiology of the mind."

Could you, reverend sir, have been then in utter ignorance of all that was done and published by phrenologists in Great Britain since 1814, when Dr. Spurzheim first visited and lectured in the British Islands? This appears to me hardly possible. And if you had heard of such a theory or science, and of the names of even a few of the eminent men who had adopted it as true, I respectfully ask of you, if you think yourself blameless in looking down upon phrenology, and its advocates, as too contemptible for the consideration of a superior mind, such as yours unquestionably is? If you do, then I, an uneducated or self-educated man, venture to assure you, that, if you will but study phrenology with an honest, humble, and prayerful mind, you will find it to be that very "expounder for the anatomy of the mind, and the physiology of the mind," the want of which you then seemed so much to feel.

Then, again, in part ii. chap. 2, and paragraph 6, in the same treatise, I find the following words:—"But in the assiduous prosecution of its labours, it (the inductive philosophy) worked its way to a far nobler and more magnificent harmony at the last—to the real system of the universe, MORE EXCELLENT THAN ALL THE SCHEMES OF HUMAN CONCEPTION—not in the solidity of its evidence alone, but as an object of tasteful contemplation."

From my early youth, my mind has been religiously disposed, and that disposition was affectionately cultivated by my humble, uneducated, but most worthy parents. My thoughts were almost constantly employed in endeavouring to find out by what service, above all others, (if any such could be found out by me,) I could best answer the purposes for which the Deity, as I supposed, must have created

* We received the above letter, by mail, from a correspondent, and take pleasure in complying with his request, in presenting it to the public, through the Phrenological Journal.—ED.

me. For I imagined that there must be some duty more excellent than any other, and therefore more acceptable to the Almighty.

After long and earnest contemplation, I decided that doing good to my neighbour, *doing good to my neighbour*, DOING GOOD TO MY NEIGHBOUR, was that concentration of duty which was the most high and holy for man to perform here below. And from that day to the present hour, have I endeavoured to act up to this conviction—with what effect is known to Him only to whom all men's deeds are known.

Now, believing that hardly any man, in modern times, has done more good to the human family than, by God's permission, you have done, I earnestly and affectionately call upon you to study phrenology; because I have no doubt whatever of its truth, and of its vast importance to the human family hereafter. The malignant passions of the great mass of mankind, in Europe and America, are continually growing in strength, and are now most threatening. And unless the higher clergy, the nobility, the rich, and the influential, every where speedily devote themselves, and their fortunes, to benevolent purposes, to the right teaching of the rising generation, the fearful prospect before them will become darker and darker, until the storm bursts over them, and another course of crime and destruction be run, until arrested by the usual and only remedy in such circumstances, a military despotism. Speedily, therefore, let them be aroused into active, energetic action,—really benevolent and truly Christian action—as the only means of appeasing those passions—of abating them, and ultimately replacing them by humane, benevolent, and Christian dispositions.

Let them call phrenology to their aid in all they do, and they will find their power to improve the human mind increased far beyond what all other means, other than Christianity, have heretofore done for our race. Then they will find phrenology far “more excellent” than even Newton's great discoveries, or than all the other “schemes of human conception,” heretofore promulgated to the world.

If this be true, and it is susceptible of proof or refutation, is there not an awful responsibility now laid upon you, reverend sir, and upon all teachers, particularly the clerical teachers, in regard to this great question? And not upon you and them only, but upon every other man who possesses influence, riches, or talent, which he can employ in performing a share of this high and holy duty.

Let the humane, the gentle, the generous, the good men every where—those who desire to cultivate on earth peace and good will to one another—who desire to root out from the heart of man MALEVOLENCE, and plant therein BENEVOLENCE—let them, one and all, speedily apply themselves to this truly God-like labour; and may the Divine Spirit strengthen them, and their children, and their children's

children, until, by due culture, vice be banished from the heart of man, and virtue alone be made to flourish therein.

HOWARD.

Howard respectfully requests of the editors of newspapers in both hemispheres, who may see this letter, to give it one insertion.

ARTICLE IV.

UTILITY OF PHRENOLOGY.

The question is often asked—What possible utility can there be in phrenology, admitting it to be true? And, in regard to few questions, is it more difficult to give an answer satisfactory to the mind of every enquirer. Not, however, because the science is of doubtful utility; but because the ideas of utility are so various in the different classes of the community. What one regards as highly useful, another considers of no importance. What one regards as worthy of days and nights of toil, fatigue, and self-denial, excites no desire of attainment in the mind of another. The avaricious man considers that *alone* as useful which contributes to material wealth; the scholar is apt to place too high an importance on what serves to promote his own favourite pursuits; while the votaries of pleasure regard as useful, whatever serves their sensual gratifications. And even the minister of the gospel, perhaps, contracting his views, may only value that which has a direct relation to the principles of his profession. But too few, alas! appear to take those comprehensive and benevolent views which make every thing useful that seems to render men better and happier in time and eternity. Yet it is upon these broad principles we shall proceed in discussing the subject. That is useful which makes men wiser and better, and qualifies them to fulfil the great end of their existence. With this definition of the word *utility*, it will not be difficult to answer the question—"Of what use is phrenology, admitting it to be true?" But we shall divest it of its latter clause, "admitting it to be true." Not, however, that we suppose that all whose eyes may chance to fall upon these remarks, or even all who have heard lectures, and read upon the subject, will yield their assent to the truth of the science. It is with phrenology, as with every other difficult subject. Many are not able to understand its principles, or appreciate the evidence on which they rest.

There is another class so much under the influence of prejudice in favour of previous opinions, and so accustomed to think their own ideas always to be correct, that when once committed, they never change. Such will not believe the science true. There is still another class, so constituted that they readily yield their assent to a new and plausible theory with little or no investigation, especially when it appears under the sanction of a distinguished name, and has become somewhat popular. Such easily believe in phrenology. They are what Dr. Spurzheim denominated "*sheep phrenologists*." And we regret that to this class belong so many of the professed believers in the science at the present day. For there are few, comparatively, who have the abilities, the leisure, and the inclinations, to take up the science, and, like philosophers, examine its principles to the foundation; and who have the candour and independence to yield their assent when, and *only* when, the understanding is convinced by appropriate evidence.

Perhaps these last remarks imply too much disparagement to a large class of our fellow beings. For we regard that unsuspecting reverential state of mind which sometimes yields assent on too little evidence, and is disposed to take many things on trust, as by far to be preferred to that captious, cavilling, sceptical spirit, which is so much under the influence of prejudice, as seldom to be convinced contrary to a previous opinion. Still we would not imply that the ranks of phrenologists do not embrace nearly or quite their full share of credulity, cavilling, scepticism, and unbelief. We once thought that a full understanding of the principles of phrenology would ensure a correct understanding of the principles of legislation, education, human happiness, morals, religion, &c. &c. And we still believe that, excepting inspiration, the science does afford the most important help, in these respects, which has yet been placed within the reach of man. An acquaintance with its principles not only aids in regulating our thoughts and feelings, but our actions too, both in relation to God, and our fellow men. But phrenologists do not always avail themselves of the light and helps which their science affords, in regulating and restraining their faculties. Self-esteem will be overbearing. Small Conscientiousness will not properly restrain predominant propensities, and ensure candour, on all occasions. Small Marvellousness and Veneration will give a disposition to reject evidence, and be sceptical. And he forgets that a small intellectual development, even in the head of a phrenologist, cannot always with accuracy perceive and understand the qualities and relations of principles and things. The remark is true, which has often been made to show that there is no utility in phrenology. "A

knowledge of the science will not give the power of adding to the quantity of brain an individual possesses." But this is not the place for these topics. We intend to give them that consideration which their importance demands, before we close the discussion on which we have already entered. We only remark, in passing, that if phrenology set forth the true principles of human nature, all manifestations of human conduct, when properly observed, must advance the interests of the science. And the real phrenologist is far more delighted than vexed with opposition, as he calmly views the indubitable proofs of his system on the cranium of a bitter antagonist. We would say, then, to those who reject or oppose the doctrines of Gall and Spurzheim, the only favour we have to ask is, "When you have done with your skulls, have the goodness to bequeath them to the phrenologists."

In this discussion, we shall endeavour to illustrate the utility of phrenology, in relation to the following particulars: viz.—Considered *simply as truth*;—*as having an important bearing on the science of mental philosophy*;—*as illustrating the correct principles of moral and intellectual education*;—*as explaining the nature of insanity, and furnishing the most successful method of treating the victims of that dreadful malady*;—*as explaining many physico-mental phenomena, which are utterly inexplicable by any other system*;—*as furnishing an outward index to the moral and intellectual character of man*;—*as furnishing important principles on the subject of criminal legislation*.

Such is a general classification of the more prominent topics connected with the subject before us. There may be others which do not strictly come under either of the above divisions, but which may require distinct attention.

In our remarks upon these topics, we shall not attempt to maintain that every thing before said upon the same subject is false, or of no value. We are not among those who regard phrenology (as some are accused of doing) as embracing all the truth in the world. Nor do we maintain that even our best treatises on the subject contain no error. While we fully subscribe to the saying of a distinguished man, who, when asked if he believed there was any truth in phrenology, replied, "Yes, there is truth in it, and truth out of it," we believe there is error in it, as well as error out of it, as it now appears before the world. Yet such are our views in regard to the general correctness of its principles, that we are prepared to say, we believe that—

Phrenology is useful, because it is true.

With the premises we have laid down, this proposition requires not proof but illustration. As we have said, we take for granted its

truth. It is therefore useful. There is no truth connected with the operations of nature's laws, whether in mind or matter, the knowledge of which is useless. From the simplest proposition comprehended by the infant mind, up to the sublimest disclosures of the volume of nature and revelation, every thing is useful, as it helps to shadow forth the wisdom and goodness of God. It is the reception of truth that enlarges and expands the powers of the mind. What would be the condition of that mind which should be kept from the thought and investigation of truth? And what is it but truth—the investigation of its principles—that will expand the powers of the soul, and constitute its chief employment throughout eternity?

How inconsistent, then, to imagine that any department of God's immutable truth—especially a department which embraces more of the moral and intellectual nature of man than any other—can be useless! In speaking of the different ideas of *utility*, we mentioned no class who particularly estimated the value of *truth*. Amidst all the utilitarianism in the world, how much is it to be lamented that so few are found, who place a particular value upon *truth*—*that* which constitutes the laws of matter and mind, and serves to lead the soul through “nature up to nature's God!”

There are some truths which may be considered, in a measure, as merely speculative, which are not employed directly in the practical concerns of life; yet they are by no means unimportant. Take, for example, astronomy; how does a knowledge of this sublime science assist the husbandman to till his lands, the tradesman to sell his wares, or the statesman to guide the helm of government? Were the heat and light of the sun more delightful to man after he had learned the size and distance of that great luminary? Is the sunshine of spring more pleasant to the husbandman, or the genial showers of summer more fruitful to his fields, because he knows the principles of those laws which cause the change of the seasons, or that philosophy which explains the mysteries of rain? And yet these truths are important and valuable to the interests of man; and those who have spent their lives in these abstruse investigations, are justly entitled to the praise and gratitude of their fellow men.

We only add, let not prejudice dare to draw a line between the great truths of God, and condemn a part as useless and unworthy of attention, since the Creator of all intended, that all the knowledge of his works, which he has placed within the reach of man, should serve to promote both his temporal and eternal interests.

But phrenology does not belong to that class of truths which are merely speculative. It has an immense practical bearing on all the interests of man. This brings us to our second proposition:

Phrenology is useful, because it forms the most correct basis of a system of mental philosophy.

(To be continued.)

ARTICLE V.

An Address, delivered at the Anniversary Celebration of the birth of Spurzheim and of the Organisation of the Boston Phrenological Society, January 1, 1838. By ELISHA BARTLETT, M. D.

We have perused this Address with great pleasure. Seldom have we found contained within the same compass so many important phrenological principles, and at the same time so well arranged and presented. As very few of our readers have probably seen this address, we shall present copious extracts from it, accompanied with some brief remarks. It was delivered by invitation of the Boston Phrenological Society. This society was formed soon after the death of Spurzheim, in Boston, and holds an anniversary meeting every year—partly to commemorate its origin and the birth of that distinguished man. Such was the occasion on which this address was delivered.

Dr. Bartlett resides in Lowell, Mass., and sustains a high rank in his profession. He has been mayor of the city of Lowell, and is well known in that vicinity as a warm friend and able advocate of science and education; and is, at the present time, a professor in the medical institutions at Hanover, N. H., and at Pittsfield, Mass. We hope the time is not far distant, when all the professors in our institutions, whether medical, literary, or scientific, will thoroughly investigate the claims of phrenology, and impartially canvass its merits. When this is done, then will the correct physiology of the brain, and the true science of mind, be understood, and taught in our institutions of learning.

Dr. B. opens his address, by stating that all true knowledge is of slow and progressive growth, and that this is emphatically true of all science which is the result of observation and experiment. Numerous facts must be collected, before the process of generalisation can commence. Such has been the history of all the natural sciences. It constitutes an important era in the history of any science, when sufficient facts have been collected, from which general principles can be deduced and established. Such an era is the more important, too,

when these principles must necessarily change or materially affect theories long supposed to be true, and considered as established by the learned and philosophical world.

Dr. B., after alluding to the more important epochs in the sciences of botany, physiology, chemistry, &c. &c., states that the *science of the human mind* is now passing through such an epoch in its history.

It must be obvious enough, I think, to any one who has at all looked into the subject, that the *science of the human mind* constitutes no exception to the remarks already made in relation to the slow growth of most of the other sciences. Certain, at any rate, is it, that hitherto, till within a very short period, it has been surrounded by the same thick obscurity and vagueness which have enveloped the other sciences previous to the discovery of their true laws—to the establishment of their fundamental principles. Almost the whole history of metaphysics is a record of absurdities, and inconsistencies, and contradictions. The very name has become, almost by common consent, only another term for intellectual harlequinism and jugglery. Never has the human mind been guilty of playing more fantastic tricks, than when attempting, by misdirected and impotent efforts, to unriddle the mystery of its own constitution. It is certainly unnecessary for me, whether speaking to phrenologists or to anti-phrenologists, to insist upon this particular point, or to spend any time in the supererogatory labour of endeavouring either to prove or to illustrate the almost universal unsatisfactoriness, emptiness, and unprofitableness, of those subtle fancies—those shadowy and spectral visions of the human understanding, which have been dignified with the title of metaphysics—which have arrogated to themselves the high distinctions of philosophy.

Whether the phrenological era holds a like place in the history of the science of mind, which the Baconian era holds in the history of the art of observation and induction, or the Newtonian in that of the sciences of mathematics and astronomy, is yet an unsettled and disputed matter. A large majority, indeed, of the scientific and learned world wholly deny the claims of phrenology to the character of a science. They treat it for the most part with contempt; or, at best, they regard it but as one among the many delusions of the age. There is a question, then. Are they, its contemners and opposers, right; or are we so, its disciples and advocates? Is phrenology true, or is it false? Is it a sky-rocket only, shooting up, with a transient and artificial glare, some few hundred feet in the atmosphere of the earth? or is it, indeed, a new star, kindled and set for ever in the depths of the firmament?

It will be the object of this address to exhibit some of the reasons which we have for believing that phrenology does constitute a great era, analogous to those of which I have spoken;—that it is, what it claims to be, the true science of the human mind;—that its laws are the laws of the human mind;—that it has interpreted truly that revelation of God written in the constitution of man's spiritual nature.

The truth of phrenology is based on the principles of induction. It appeals to the evidence of observation and experiment. It can be overthrown, or proved false, *only* by controverting the facts which have been collected and tested by such evidence. All reasoning and speculation against it, based upon gratuitous and assumed premises,

or every resort to misrepresentation and ridicule, will be utterly ineffectual. Such opposition may retard the progress of truth, but can no more prevent its final triumph, than man, with his puny arm, can blot out the orb of day, by obscuring a few solitary rays. Truth is unchangeable, and will triumph over all opposition.

Dr. B. regarding phrenology as true, proceeds to point out some of its "leading tendencies and results, both practical and philosophical," showing that the science of the mind, like every other science, will be productive of great good. Several pages are devoted to the influence of phrenological principles upon human happiness. Phrenology *alone* reveals the real elements of human nature in *their true light*. It shows that the same elements in *kind*, though varying in *degree*, enter into the constitution of every human being. It points out the number, nature, and relations, of all the faculties of man, whether animal, intellectual, or moral. Every faculty sustains definite relations to certain external objects or beings, and is susceptible of pleasure or pain. And according as these relations are understood and obeyed, will man's happiness be affected.

But since most of these relations exist between man and his fellow-beings, individual and general happiness is indissolubly connected. Consequently, in proportion as the former is augmented or diminished, in the same degree will the latter be affected. The fact, that every person recognises in another the same faculties—partaking of the same nature, and governed by the same laws, in their susceptibility of happiness or misery—creates a *sympathy of feeling and a community of interests*. No matter whether the individual be high or low, rich or poor, such a view of human nature will beget feelings of *true humanity*, and tend to embrace all mankind in the common bonds of one great *brotherhood*.

Phrenology furnishes a criterion for estimating character according to its *real worth*. It strips human nature of those artificial supports and factitious circumstances which have an almost omnipotent influence in society. Fortune, rank, and personal attractions or accomplishments, have too generally been the only standard for estimating character and happiness. These are all good in their place, and should be duly appreciated; but there are higher and more valuable possessions and acquisitions. The proper cultivation, exercise, and direction, of all our faculties, will affect our individual happiness more, and should be more praiseworthy in the estimation of others, than the mere possession of either wealth, honour, or fame. We believe that *real intellectual and moral worth* is the only correct standard for estimating character, which the Creator has designed and established in the very nature of things.

We make the following quotations from Dr. Bartlett's address. Our readers will perceive that they involve important principles, which would bear enlarging upon to almost any extent, but our present limits will not permit any comments upon them. However, these same principles will be discussed and presented in the future pages of this Journal.

"Phrenology cannot be true—it is not what it pretends to be, the veritable science of the human mind—unless it sheds new light on the subject of education. If it enables us to understand, better than he have hitherto done, the *constitution* of the mind, it ought also to assist us in the *management* and *training* of the mind. The high merit of having done this, no one, I believe, acquainted with the history and character of phrenology, will deny. It has done this in many ways. For my present purpose, however, it will be sufficient to mention one or two only. Phrenology first fully unfolded and established this great and elementary principle of education, that each and every power of the mind—intellectual, moral, and instinctive—can be strengthened and developed only by its own activity; and that this activity can be excited only by placing the power in relation to its appropriate objects or phenomena. It took this truth, as it did other truths relating to the mind, out of the domain of vague generalities—of common sense sagacity—and gave it to the absoluteness, and certainty, and simplicity of a demonstrable *law*. And it is the primal law of education—its very seminal principle. Disregarded has it always been, in all systems of education; disregarded it still is, for the most part, both in theory and in practice. The higher powers of the mind, for instance, such as Reverence, Conscientiousness, and Benevolence, have been generally appealed to, through the exclusive medium of the knowing faculties; and how universally unanswered has been the appeal! Men have asked of the mind, bread, and it has given them a stone; and why should it not, since the boon was not rightly asked? I know very well, that, within a short period, many persons, not professed disciples of phrenology, have begun to see this truth, and to vindicate, ably and zealously, its immense practical importance. None the less true is it, also, that for whatever of genuine insight these persons have obtained of this fundamental doctrine, are they more or less indebted to the principles and developments of phrenology."

"Another truth, which I claim to have been first authoritatively asserted and demonstrated by phrenology, as a law of the mental constitution, is this;—that every separate power and capacity of the human mind can be developed and strengthened only by developing and exciting its own peculiar, individual activity; and that, therefore, the education of each and every faculty is dependent wholly upon those means and influences which increase, or diminish, or control this activity and strength. That power of the mind which takes cognisance of the relations of numbers, can be educated only through its own instrumentality; it can acquire skill and faculty in calculating these relations, only by calculating them; and just in proportion to the amount of its original vigour, and of its educated activity, will be its strength and capabilities. This is strictly true of every intellectual power, and it is as true of the animal instincts as it is of the knowing faculties. The love of children is made strong and fervent by loving children. Hate becomes a burning and ferocious passion only by hating. And, furthermore, as strictly true as this is of the intellect and the instincts, is it of all the higher sentiments. Hope can be nourished only by its own

ambrosial food—the bright colours, the ever-blossoming flowers, the fairy enchantments of the future. Conscientiousness—that deep-seated sentiment of right and wrong—that stern monitor within us—can be crowned with the supremacy which it was designed to possess, only by our being just. Ideality—that versatile power—constituting, as it may be said to do, the wings of the spirit, can acquire strength and freedom only by soaring aloft into a pure and celestial atmosphere, and by visiting, in the heavens and on the earth, those scenes of beauty, and sublimity, and order—those manifestations of the perfect, the excellent, and the fair—which have been created for its gratification. Benevolence can be quickened into a divine and soothing sentiment only by our being compassionate and humane.”

“There is another great elementary truth, bearing directly upon the subject of education, which, like the one already spoken of, was first clearly demonstrated, as a natural law of man’s spiritual being, by phrenology. I mean that of the absolute rule and superiority, which the Author of the mind has conferred on the religious and disinterested sentiments, over all the other powers. Phrenology has not merely pointed out the only effective method of educating these sentiments, but it has vindicated for them their inalienable supremacy. Far be it from me, I say again, as I have said in another connection, to arrogate for phrenology the merit of having discovered, or of having first promulgated, the truth of which I now speak. No one, I trust, will suppose me guilty of such ignorance, or of such presumption. Always has it been taught, by the wise and the good, every where, and throughout all time, eloquently in their precepts, and more eloquently still in their happy and beneficent lives, and in their deaths of serenity and triumphant hope. It is the declaration of prophets and apostles—it is the song of the seraphim—it is the great lesson of Christ—it is the voice of God. Nevertheless, it is true, that to phrenology belongs the high distinction of having placed this doctrine on the high basis of demonstration—of having fixed it, immutably, in the very organisation of humanity, one of its central and everlasting laws.

“This truth, like the other of which I have spoken, is almost universally disregarded. In all systems of education, the intellectual powers are almost exclusively considered: a very subordinate place is assigned to the higher sentiments; and herein consists one of the most melancholy and disastrous errors of these systems. Almost the whole surface of the civilised world is spread over with schoolhouses for the nurture of the infant intellect; and universities are built, and professorships are endowed, to aid in its maturer training. I do not complain that this has been done, but that the other has been left undone. One of the highest ends, even of intellectual culture, is almost entirely overlooked and neglected—that of promoting the development, and regulating the action of the moral and religious feelings, and of ministering, directly or indirectly, to their good.

“It is not my purpose, in this address, to attempt any thing farther than to state some of the general tendencies and results of the phrenological doctrines, accompanied with such illustrations as may be necessary to render them intelligible. I cannot, of course, go very full into the details of their practical operation. I wish, however, here, to be indulged in a few remarks of this latter character. Free and liberal governments have thought it their safety as well as their duty, to provide for, and encourage, general education. The axiom is, that popular intelligence is the only sure support and safe guardian of popular government. All political institutions, resting, to any considerable

extent, on the popular or democratic principle, recognise this relation; they profess to rely upon it for their stability, and efficiency for good. What I wish to say is this:—If the education on which popular government is to rest, be the education of the intellect merely, then it leans on a broken reed. How is it here, at home, in this federal republic? Will intellectual culture alone, perfect and universal as it can be made, secure to us the permanency and the purity of our institutions? Will it keep inviolate the spirit of rational liberty, which pervades and consecrates the written charter of our rights? Will it hold, unbroken, the links of that chain which binds these states together? Will it prove a sufficient security for national peace, prosperity, and happiness? Can we confide to it the keeping of our hearth-stones and our altars? Will it guard us in the business of the day? Will it be round about us—a tutelary presence—in the watches of the night? No! never, never, never! Unless the sense of right and wrong, between man and man, be ripened to a hardier growth amongst us than it has ever yet attained—unless the true and great relation, which every man sustains to all other men, be better understood, and felt more warmly than it ever yet has been—unless reverence and love for whatever is exalted above us in genuine excellence and glory be more cherished than it now is—unless, in short, the moral, social, and religious sentiments are made to receive that regular, systematic, and general culture, which is now bestowed, almost entirely, upon the intellect;—then, as surely as there is certainty in science, or truth in revelation, shall we come short of our true greatness; nay, more—then is there, for our institutions, no safety in the present, and no security in the future. What are these institutions? Have they, in themselves, any principle of preservation or of perpetuity? What is this written charter, which we are taught so much to prize and venerate? Is it any thing but ink and parchment? Nothing. You may raise the naked intellect of this whole nation to its highest attainable point, and you only prepare and accumulate the elements in whose fiery collision this charter shall be consumed like tow. You may surround it with a whole cohort of gallant champions, whose hearts shall be as large, and whose arms shall be as strong, as those of your own great defender of its integrity and its worth—all in vain.”

“Phrenology, by demonstrating the primary faculties of the mind and their relations, first rendered intelligible the infinite variety of thought and action in *individuals*. Extending the same principles from the *individual* to the *race*—from the one person, thinking and acting to-day, to the many hundreds or millions of like persons, thinking and acting at any time, and all times, in the past—it solves the riddle of history—it interprets the great events of time. Beautifully unfolding itself in the process of this interpretation, shall we find, every where, *Law*. Chance disappears, and we see that, throughout all that multitudinous thought and action of humanity, constituting its history—in all its fightings, from the first fratricide down to the battle of Waterloo—in all its arts—in all its literature—in its religion—in its laws—in its politics—in its love, and in its hate—in its wisdom, and in its perversity—in its migrations, in its conquests, in its discoveries—in the mutations of empires, as truly as in the phases of individual life—is there nothing fortuitous, nothing accidental, nothing anomalous. We have only to apply to all this the true principles of human nature, as they are now expounded by phrenology, and its obscurity is dissipated—its apparent contradictions are reconciled—the seemingly inextricable confusion in which its elements are mingled is cleared up. As the sea—alike in its vast aggregate, and its every atom—alike in its rest and in its wrath—

is still subject to the laws of gravity and motion, so is the great *tide*—as it has been called—of human affairs—in its ebb, and in its flow—in its agitation, and its repose—obedient ever to the few and simple *laws* which God has impressed upon it.”

“Among the other errors which phrenology will one day, I trust, be instrumental in removing, is that of excluding religious instruction from our public schools. Speculative theology has been confounded with religious feeling and duty; and, under a government like our own, where there is perfect freedom of belief, and where there is no established religion—it would be better to say no established form of theology—the introduction of religious culture into public seminaries of education is thought to be impracticable. It is supposed to be incompatible with the equality of right, and liberty of conscience in matters of faith, so much vaunted amongst us. I think the true science of mind shows this to be all wrong. There are many systems of theology—those of Christian theology are nearly as numerous as are the saints in the Catholic’s calendar—but there is only one religion. Whatever be the form which this angel spirit may assume—whatever be the drapery which it wears—still is it the same celestial visitant, fitting the soul of man alike for the performance of its duties on the earth, and for the fruition of its hope in heaven—its strength, its solace, and its ornament. And this religion ought to be made a matter of universal and efficient culture. Could the religious and moral powers—could Benevolence, Conscientiousness, Marvellousness, Hope, Veneration, and Ideality—be only so far systematically and generally educated, as is the intellect of this nation, an advancement would be made in public order, happiness, and prosperity, such as the wildest dreamers about human perfectibility have hardly imagined.”

“The adaptation of the powers of the human mind, and, also, of the organisation and functions of the human body, to the physical constitution of things—to the residence of man on the earth—is no new subject either of study or of admiration. It constitutes, as you well know, one of the fairest and richest fields of natural theology; and has long furnished manifold and significant evidence of the being and agency of an almighty and benevolent God. All these varied and beautiful relationships and adaptations have been rendered, by the clear and new light which phrenology has shed upon the faculties of the mind, more manifest and more wonderful than they had ever before appeared. I pass by this theme with reluctance. Many voices are calling out to us to stop—many hands beckon to us to pause and to ponder it. Colquhoun holds to our eyes her prism, and asks us to look; Tune touches her harp-strings, and invites us to listen. The connection which the Creator has seen fit to establish, during the present state of our existence, between the mental and physical constitution of man—imparting, as this connection does, to bodily labour the dignity of moral action—and making, as this connection so manifestly does, obedience to the physiological laws a moral duty;—the relation between the knowing and reasoning powers, on the one hand, and the properties and laws of the entire universe of matter, on the other—accurately adapted, as this relation is, to excite and develop the perceptive and reflective faculties—demonstrating, as it does, the constantly and illimitably progressive character of science and knowledge;—the delightful correspondence which exists between all our social faculties, on the one hand, and our social relations and the discipline of life on the other, transforming evil into good, endowing it with a blessed and beneficent ministry;—between Ideality and all forms and expressions in nature and in art, in spirit and in matter, of

the beautiful;—between Marvellousness and all that wonder and mystery of man's being and environment, which science, instead of dissipating and clearing up, only deepens and increases;—between Veneration and whatever is exalted above us—its worthiest and truest object being none else than God himself;—between that supremacy of the moral and religious sentiments, which the Father of our spirits has instituted, and the continual advancement in all happiness and well-being of humanity—thus rendering this advancement not probable, but certain—the necessary and inevitable result of man's constitution:—all these, and many other like considerations, are crowding upon us. They are all pertinent to our argument. They have all received new elucidation, new value, and new interest from phrenology, and they thus tend, in their turn, to establish and confirm its truth."

ARTICLE VI.

CASE OF MONO-MANIA.

MR. EDITOR,—

As your journal claims to be a repository of phrenological facts, allow me to present for publication in it, the following striking "fact, confirmatory and illustrative of the truth" of this science.

In March last, I visited the Philadelphia Almshouse, in company with Mr. Keyser, one of the guardians of that institution, and Mr. Sampson, of London, with several other gentlemen, all curious to witness a test of the truth of phrenology. After having been shown the plan, management, and operations, of that noble institution, which cannot but commend itself to the intellect and taste, as well as to the humanity of the observer, we commenced an application of the principles of phrenology to its inmates. Among others, we visited the cell of one who was suffering under a dreadful attack of mono-mania. They were compelled to apply to her the strait jacket, and confine her within the walls of her cell. It was in this situation that we saw her. As she knew Mr. Keyser, who regularly visited the institution, and that it was his business to attend to the requests and wants of its inmates, soon after we entered the room, she cried out at the top of her voice, "*Mr. Keyser, put a dozen Spanish leeches over each ear; put a dozen Spanish leeches over each ear.*" "What is the matter with your ears?" said Mr. K. "Oh, my head, my head," was her reply. "What part of your head is it that pains you?" said I. "Is it this part?" putting my hand upon the top of her head. "No, not there; it is between my ears," said the raging, distressed maniac. "*Put a dozen Spanish leeches over each ear; put a dozen Spanish leeches over*

each ear." I placed my fingers upon the organ of Destructiveness, which was very large, and felt excessive heat there, and *there only*; and pointed out the fact to those present. As I pressed my hand snugly upon the organ, she cried out, "Oh, take care, you hurt me." Hoping to get relief thereby, she allowed me to examine her head; and whenever my fingers touched the organ of Destructiveness, she would cry out, "There it is—take care, you hurt me, you hurt me:" but when the other parts of her head were touched, she uniformly answered, "Not there, not there." She called for some water. It was brought to her by a coloured girl, towards whom she showed every demonstration of rage and revenge. Her hands being confined, she tried to spit in her face, and heaped upon her, and also upon the superintendent of the Lunatic Asylum, every opprobrious epithet which her demoniacal fury could invent. Both before and after we entered her cell, she hallooed, or rather yelled, with her utmost strength of voice; and it was the fierce yell of maddened destructiveness, freighted with the bitterest curses, the most vindictive threats, and every manifestation of violence and hatred.

The principal point worthy of attention in this fact, is the following coincidence, viz.—first, we find excessive heat externally, and excruciating pain internally, in the precise spot where is located the phrenological organ of Destructiveness; and that *this pain and heat occur in no other part of the head*. Secondly, the feeling or faculty of Destructiveness was the subject of morbid excitement, and this constituted the *sole* cause of her derangement. The *physical organ* of Destructiveness was doubtless highly inflamed; and its *faculty* was the only one thus preternaturally excited. The coincidence needs no comment. The fact is of that class which leaves no chance for evasion; and no person can consistently explain away the inference, viz. that a relation does exist between that portion of the *brain* affected in this case, and the *faculty*, which was *simultaneously and sympathetically* affected.

O. S. FOWLER.

P. S. This communication has been shown to Mr. Keyser, who testifies to the accuracy and correctness of the facts, as they are stated above. Since making the above statement, Mr. Sampson, also, has kindly handed me the following memorandum of the same fact, copied *verbatim* from his note book, as he recorded it, with others, on the evening (March 16) of his return from the Almshouse:—

"From part of the long passage, screams of the most violent kind were incessantly uttered; they proceeded from the room of a woman who was now under the restraint of a strait waistcoat, and

who, according to an account which was given by one of the attendants, was in such a state of furious excitement, that she tore every thing to pieces, even her food, the moment she could lay hands upon it. She was alone, fastened to the chair in which she was placed, with foaming lips, and uttering the wildest yells of frantic and impotent rage. Upon our entering, she began to pour forth her complaints, her words changing at intervals into discordant outcries. Upon an examination of her head by Mr. Fowler, to which, after having been kindly spoken to, she submitted, the organ of Destructiveness was found to be exceedingly large, and in such a state of feverish action, that its increased temperature was distinctly perceptible. Upon being asked what was the matter with her, she exclaimed, 'that her head pained her—that she wanted a dozen Spanish leeches over each ear—that she heard something continually buzzing in her ears, and that she would bear it no longer,' and then she went again into a fit of rage, stamping and swearing, and calling upon God. At first, while Mr. Fowler was examining her head, she remained tolerably quiet; but when he placed his hand upon the organ of Destructiveness, she started as suddenly as if he had touched an open wound, exclaiming at the same moment, 'There—there—that's the place; *you hurt me as you touch me!*' "

Southern Medical and Surgical Journal. Edited by MILTON ANTHONY, M. D. Augusta, Ga.

We have received the December number of this Journal. Our acknowledgments are due to the editor, for his favourable notice of the Phrenological Journal, and the entire insertion of our prospectus. We regret, however, that he has not yet found sufficient evidence to convince him of the truth of phrenology, and its just claims to be called a science. But we most heartily commend the liberal and candid views, expressed in the following extract:—

... "Still we are pleased with the avowed objects of the work [Phrenological Journal] before us, and shall be pleased to see truth on this subject, as well as on others, placed beyond the reach of controversy. We have no prejudice against phrenology or its enlightened and prudent advocates, or partiality for its opposers, which we wish to sustain. If, therefore, there be truth in its compatibility with anatomical facts, in its harmony with '*the truths of revelation*,' &c., we shall be pleased to see these facts demonstrated."

We are confident, that, when any person has taken this ground respecting phrenology, and is disposed to investigate thoroughly all the facts and evidences in its support, he will scarcely fail of being convinced of its truth and importance. A mind entirely unbiased and truly philosophical, must, from its very nature, yield assent to the evidence of truth. If, therefore, phrenology be true, and its evidences are properly pre-

sented, they will necessarily produce conviction in such a mind. And such, we believe, has invariably been the case in the whole history of phrenology.

We again endorse a sentiment contained in our prospectus, but more fully expressed in the following extract from the Southern Medical and Surgical Journal:—

“We really trust that, as the pages of the only American Phrenological Journal are fairly open to all respectful objections and enquiries, and to the publication of facts which militate against the truth of the science of phrenology, its pages may become the means of removing all the obscuring rubbish, and revealing the truths of nature in this department of science, whether they be for or against phrenology.”

“For the sake of truth, we hope sincerely that the editor (of the Phrenological Journal) will not suffer its beauty and richness to be obscured by untempered zeal; for this is only necessary to help a *bad* cause, by leading the attention off from the contemplation of the error; and when brought into operation in favour of a cause, stands as *prima facie* evidence of its want of truth. Truth has an intrinsic worth and power too great for it not to prevail; and against which, though beaten on and overwhelmed by successive tides of error, will withstand every assault; and which, though consumed like a phoenix, will, like this prototype, rise renewed from the ruins of the conflagration, and ultimately maintain its glorious majesty. If, then, phrenology be indeed founded on the rock of truth, it needs no unhallowed aid of this kind for its support. It does not need that its competitors be dragged down from their first elevation; but will rise to more glory by its greater exaltation above them.”

We most cordially respond to every sentence and word in the last quotation above, from the same Journal. While we hope to do *justice* to the advocates of phrenology, we trust we shall never be guilty of treating *disrespectfully* its opponents. Had the latter always discussed the merits of phrenology *understandingly*, and treated its advocates *honourably*, there would never have been any occasion to resort to “violent abuse or untempered zeal” for its support. But whatever errors may have been committed thus far on either side, we do believe there is that “intrinsic worth and power” in the truth of phrenology, which, by its own merits, “will prevail,” and “withstand every assault.” As we have previously stated, and again repeat, “all honest and respectful objections to phrenology shall be heard and treated by us with kindness. But the captious and cavillers will ensure to themselves our silent contempt; and the ignorant pretender, who seeks to overthrow a science which he will not be at the pains to investigate, may expect a merited rebuke.”

Dr. Barber in Scotland.

We learn from the Glasgow Courier, of Nov. 3d, 1838, that Dr Barber, formerly Professor of Elocution in Harvard University, Cambridge, Mass., and well known as a popular lecturer on Phrenology, in various parts of the United States, was then about to commence a course of lectures on his favourite science in Glasgow. The same paper contains an interesting account of his visit to the Glasgow Bridewell. Dr. B. was very successful in his delineations of character. The two following facts, selected from the account, which it appears was drawn up by Dr. Weir, will serve as specimens of Dr. B.'s phrenological skill, and also tend to confirm the truth of phrenology.

"A boy, apparently about 16 years of age; fine, open countenance, but with a somewhat wild, eccentric stare: forehead full—large blue eyes—temperament sanguine, nervous—very little educated, and that little obtained in Bridewell. Mr. Barber said, 'here are pretty good intellectual powers; moral region, however, is shallow; Conscientiousness and Firmness very deficient; perceptive organs good, particularly Language, which is rather large: Combativeness and Destructiveness little above moderate, but Acquisitiveness and Secretiveness large. This boy is probably a great thief. He will be of rather an obliging disposition—his temper mild—certainly not violent. He will learn easily, and still improve through good moral example. Has probably been often confined for theft. This is not a lad who would be likely to commit murder, or do any violent action.' Mr. Brebner, the governor of Bridewell said: 'This boy is clever and obliging, gives us no trouble, learns any thing very easily, is a good steady worker, and has been six times confined here for theft. I am very doubtful if he will ever give up his thieving propensities.'"

"A woman, apparently between 20 and 30 years of age; 'temperament lymphatic; countenance dull and heavy-looking; intellectual region poorly developed; moral region, average; small Philoprogenitiveness; large Destructiveness, and very large Approbativeness.' After a few minutes' examination of this case, Mr. Barber said, 'I wish to ask a question about this woman. From the small size of Philoprogenitiveness, and the large Destructiveness, if she should ever have an illegitimate child, I should not be surprised if she were to murder it; at least she might be tempted by circumstances to do so.' The woman had been tried at Glasgow, and condemned to be executed for throwing her child into the Paisley canal. The sentence was afterwards commuted into imprisonment. It is not necessary to say that Mr. Barber could not possibly have had the least idea of such a case being in Bridewell. Indeed, he had just arrived in Glasgow, and his visit to the prison was entirely accidental and unpremeditated."

We received a letter, dated New York, 21st December, 1838, from Mr. George Combe, objecting to the statement made in our third number, page 88, that he had "endorsed" certain views relative to man's moral nature as sound phrenology, by reprinting a large edition of a little work appended to his *Constitution of Man* (Ticknor's edition, Boston, 1836). We beg to state, that all that was intended by us in using the word "endorsed," was that the chapter reprinted by Mr. Combe contained, in his estimation, sound *phrenology*, otherwise he would not have sanctioned its publication and circulation, to give currency to the science among religious persons. It was not intended, either directly or indirectly, by implication, to convey the idea that Mr. Combe endorsed also its religious sentiments. Mr. Combe, in his letter to us, states that he desires to have his name connected with phrenology alone, and not with particular religious doctrines, as he considers it at once the privilege and the duty of each religious persuasion first to ascertain whether phrenology itself be true, and after having done so, to apply it to their own tenets. Mr. Combe's name does not appear on the chapter republished by his desire, so that it rests on its own merits alone, which have commended it to the British public.

Phrenology in Buffalo, N. Y.—The Buffalo Whig and Journal of Jan. 2d, 1839, contains an interesting account of the increasing interest in the science of phrenology in that city, particularly as connected with the lectures of Mr. J. S. Grimes. We have heard before, from various sources, favourable reports of the lectures of this gentleman in behalf of

phrenology; and we should be happy to hear further particulars upon this subject, either from him, or from some friend of the science in that vicinity. The following extract is from the Buffalo Journal of Jan. 2d:—

"Phrenology.—The growing interest which our community manifests in this science—the science of the human mind—is truly gratifying, to all who justly appreciate the great importance of a rational and accurately based mental philosophy: but while we congratulate each other upon the important fact, we should do great injustice to omit mentioning the efforts of the individual to whose exertions we are mainly indebted. We allude to Mr. Grimes, the phrenologist, who has for more than a year past made his residence in this city, and whose efforts and constant application for the advancement and perfection of phrenology, we believe have seldom been equalled, by previous devotees. He is a phrenologist, both by *profession* and *practice*, and he certainly embraces within his labours, the *philosophy* of his science to an extent far greater than any other phrenologist with whom we have met."

Syracuse, N. Y.—A flourishing Phrenological Society has been formed in this village, and its members have recently ordered 20 copies of the Phrenological Journal. May success attend their inquiries for truth, and should they meet with any interesting facts in their investigations in our new science, we hope they will report them for the pages of the Journal.

As a fact, showing the general and increasing interest in the science of phrenology, we find on the list of subscribers to this Journal, the names of persons, who have voluntarily forwarded their subscriptions, from twenty-five states in the Union, besides several from Texas and the Canadas.

Mr. Combe is now delivering a regular course of sixteen lectures on phrenology in this city. We are happy to state, that his audiences thus far have been unusually large. His lectures are delivered in the new hall connected with the Philadelphia Museum. It is estimated that from five to seven hundred persons attend these lectures. We think it safe to say, that the average number will considerably exceed five hundred. The character of his audiences is very intellectual, being composed of the most respectable classes in the city. Large numbers of the medical profession, including several professors in the medical institutions, are among his regular hearers. The reception of Mr. Combe's lectures thus far, and their prospective influence in establishing the truth of phrenology and propagating its principles, in this country, is quite encouraging.

We have taken copious notes of Mr. Combe's lectures, and shall present an abstract of some of the most interesting, in future numbers of this Journal. We have been particular to obtain a minute and correct account of nearly all the facts stated by him, and our readers will be favoured with most of these in due time.

We acknowledge with much pleasure the reception of several letters from different gentlemen, highly approving the character of the Phrenological Journal; and, at the same time, pledging their co-operation in furnishing contributions to its pages, and in making efforts to extend its circulation.

We would here state, that if any editors, who have published our prospectus, or given (what may be an equivalent) an editorial notice of the work, do not receive our Journal regularly; or if any numbers have been omitted, we wish they would remind us of the same, by forwarding a copy of their paper, and the mistake shall be immediately corrected.

THE AMERICAN PHRENOLOGICAL JOURNAL

AND MISCELLANY.

Vol. I.

Philadelphia, March 1, 1839.

No. 6.

ARTICLE I.

UTILITY OF PHRENOLOGY.

Phrenology is useful, because it forms the most correct basis of a system of mental philosophy.

The truth of no remark is more universally admitted, than that a knowledge of the human mind is at the foundation of human improvement. Every writer on mental philosophy has prefaced his work with a dissertation on the importance of his favourite science. Nor have such claims ever been disputed. Yet what has been done answering in any considerable degree to these high pretensions? Where is the volume, of the hundreds that have been written on the subject, from Aristotle down to the days of Dugald Stewart, which has had any important influence on the happiness of man? Men have distracted their minds with the subtle theories of the Nominalists, the Realists, the Verbalists, the Formalists, the Thomists, the Occamists, the Theosophists, &c.; but what practical knowledge have they carried from their distracting speculations into the affairs of life? or what speculative truths which tend to ennoble and purify the mind?*

But the tenor of these remarks perhaps implies a sentiment too unfavourable to the old philosophy. We are far from regarding all

* These views are not confined to phrenologists, says a distinguished writer in the Christian Spectator (1834, p. 6-13). "It is now twenty years since we were put to study Locke at one of our colleges. Locke is certainly one of the clearest—the most practical—the least dreamy of all the metaphysical race; and it is astonishing how little we have had occasion to apply any one principle taught in his copious pages. Whenever any remark has come in our way, it has never emanated from the essentials of his system. *Mixed modes, association of ideas, identity and diversity*, are sounds which have long since died upon our ears."

that those treatises contain as false, or even useless. No one supposes that even the speculations of astronomers, previous to the days of Copernicus, were altogether erroneous. Even the scanty records made by the Babylonians are not considered as of no value by our modern star-gazers. Little, comparatively, was known of the science of chemistry previous to the last century; and yet who regards as unimportant the experiments and investigations of the alchemist? In addition to discoveries of real value, they did what must be done in reference to every science—they explored the regions of error; so that succeeding philosophers knew that another direction must be taken to discover more successfully the paths of truth. It is somewhat so with the science before us. And it has been asserted, that as the theories of Copernicus and Newton affected the science of astronomy—as the discoveries of Davy, and others of his day, affected the science of chemistry—in nearly as great a degree have the discoveries of phrenologists affected the science of the human mind. Whether there are any good grounds for the support of such an assertion, we shall aim to exhibit the materials for judging, before we leave the subject.

As we have before said, we do not regard as erroneous or useless all that has been written by the old school philosophers. We have a high reverence for Locke, and Stewart, and Brown. They were men of powerful minds, and they often describe mental phenomena with eloquence and correctness; and, in fact, they say very little which can be objected to as really erroneous. Yet, as it appears to us, there are vital defects in their systems—defects, too, which are in a great measure supplied by phrenology. One great defect of their systems arises from the fact, that *they leave almost entirely out of view the connection of the mind with the brain.*

It is true that this connection was admitted by many philosophers previous to the days of Gall and Spurzheim. It is likewise true, that metaphysical writers of the old school allude to such a connection as *possibly existing*. Yet nothing is more evident, than that it has very little influence in modifying their speculations.

The importance of this omission will be evident, when we consider that it is *indisputably settled*, that one of the greatest causes of difference and variety of mental manifestations among men depends on qualities and circumstances connected with the brain. Three causes may be assigned for the differences in the exhibitions of mind among men:—an original difference in the structure of the immaterial spirit itself;—an original difference in the material instrument by which this spirit manifests itself;—and different influences to which both mind and instrument are subjected after existence is commenced.

Of the first we say nothing, because we know nothing. We only remark, that there is a strong probability that such a difference exists, and no probability against it. Why should not minds be made to differ in their immaterial essence, as well as "one star to differ from another star in glory?" We believe that such a difference does exist; yet to deny it would be more favourable to our argument.

Of the third source of difference we need simply remark, although we look upon education and habit as exerting a transforming influence in modifying the faculties of man—although it may be regarded as of more practical importance than either of the other two—yet it is not the only source of difference. No education could make all men Newtons or Washingtons.

But there is, beyond a doubt, a difference in the material instrument of the mind. Of this fact the phrenologist is so fully convinced, that he keeps it in view in all his investigations; while the old school metaphysicians seldom or never permit it to have an influence in modifying their systems. It is true they will sometimes descant, for a score or two of pages, on the probable existence of some subtle nervous fluid as the medium of sensation or volition; yet they never appear *fully to admit and feel* that the brain is the instrument of thought and feeling.

The defect in systems arising from this defect in premises is somewhat analogous to what would result in a system of natural philosophy, from leaving out of the account all mention of the imperious agents—cold, heat, light, electricity, and magnetism. Are we called to specify particulars? We mention difference in mental activity, power, and susceptibility of emotions, as left untouched and unexplained; but which phrenology does explain, (as really as any natural phenomena is explained by man,) by referring them to difference of structure or quality of the brain. Other specifications might be made.

Other important defects in the systems of old school metaphysicians arise from the fact, that *they make their own individual consciousness the chief and almost only source of information.*

Says Dr. Brown, "In every situation in which man can be placed, as long as his intellectual faculties are unimpaired, it is impossible that he should be deprived of carrying on this intellectual study. . . . No costly apparatus is requisite—no tedious waiting for seasons and observations. He has but to look within himself to find the elements which he has to put together, or the compounds which he has to analyse, and the instruments that are to perform the analysis or composition."* Nor does he ever appear to go beyond "*himself*" for

* Brown's Phil. Hedge's ed. vol. i. p. 5.

information. His own consciousness furnishes all the materials of his investigations. It is true he speaks of the various faculties as common to the whole race; yet nothing is more evident than that his own consciousness is the standard. We do not deny the importance of consciousness as a guide to a correct analysis of the mind; we would give it all the importance ever claimed for it. We can have no idea of a mental power without it; and many phrenologists have not assigned it its proper place as a source of information. Yet if there are other helps, they should not be neglected.

Dr. Reid (although he alludes to "the language of mankind" and "human actions" as "sources of information") says, in answering the enquiry, From what source must the knowledge of mind and its faculties be drawn?—"The chief and proper source of this branch of knowledge is accurate reflections upon the operations of our own minds."^{*}

Dugald Stewart's language is still more explicit and conclusive. "I have attempted to show that the legitimate province of this department of philosophy extends no farther than to conclusions resting on the solid basis of observation and experiment; and I have accordingly, in my own enquiries, aimed at nothing more than to ascertain in the first place the laws of our constitution, *as far as they can be discovered by attention to the subject of our consciousness*; and afterwards to apply these laws as principles for the *synthetical* explanation of the non-complicated phenomena of the understanding."[†] Again: "The whole of a philosopher's life; indeed, if he spend it to any purpose, is one continued series of experiments *on his own faculties and powers*."[‡] . . . "My leading object is to ascertain the principles of our nature, in so far as they can be discovered, by attention to the subjects of our own consciousness."[§] It is true Mr. Stewart alludes to "*human life as exhibiting to our observation a boundless variety both of intellectual and moral phenomena, by a diligent study of which we may ascertain almost every point* we could wish to investigate, if we had the experiment at our command." He speaks of "*savage society*, and all the different modes of civilisation—the different callings and professions—the varying phases of characters from infancy to old age;—above all, the records of thought preserved in the volumes of our libraries."^{||} But he likewise speaks of the "slender stock of

^{*} Reid's Works, N. Y. ed. 1822, vol. i. p. 372.

[†] Preliminary Dissertation, p. 2.

[‡] Prel. Diss. p. 35. These quotations are from first Am. ed. Stewart's *Phil. Essays*. Philad. 1811.

[§] Elements of Philos. of Human Mind, note, p. 15. Bost. ed. 1821.

^{||} Prel. Diss. p. 37.

experiments made directly and intentionally on the minds of our fellow-creatures."* He says, "As to the minds of *others*, it is undoubtedly but seldom that we have the means of subjecting them to premeditated and formal experiments."†

These quotations, from three of the most distinguished writers of the old school, exhibit, it is thought, the fundamental principle of their investigations; and Locke is evidently guided by the same principle. They all regard their own consciousness as the chief—as almost the only—source of information, and they have doubtless accomplished all we could reasonably expect. Nor are their labours to be despised. We shall now enumerate some of the more important defects of their systems, arising from this defect in the manner of conducting their enquiries.

First, they do not recognise all the primitive faculties of the mind.

In speaking of the utility of phrenology, a few days since, to one disposed to ridicule the new science, we mentioned this defect in the old systems of philosophy. "Ah! then," he exclaimed, "you maintain that phrenologists have discovered *new faculties* of the mind—faculties which have not been known to exist before?" The form and manner of the question evidently implied a mistaken idea of the subject; and to answer it with either the monosyllable *yes* or *no*, would be manifestly erroneous. But the truth of the proposition will best be illustrated by a reference to the science of chemistry.

Two thousand years ago, philosophers made the material world to consist of the four elements, *earth, air, fire, and water*. In this classification they embraced every form of matter contained in the more minute classification of modern times. They had doubtless *seen every element* of matter. Yet it can be said with propriety, that modern chemists have discovered elements unknown to men of former days. They have arrived at a more minute analysis. Whether a farther analysis of any now called simple elements of matter be possible, is entirely another question. However this may be, the progress they have made has been considered of the greatest importance in the advancement of modern science. It is somewhat so with the subject before us. Phrenologists, by a new principle of investigation, have discovered primitive elementary faculties of mind, the existence and functions of which were not known to preceding philosophers; and not only this, but they determine *what are* and *are not* primitive faculties in the former systems. A brief appeal to facts must support these propositions.

As some of the more important emotions and desires are not

* Prel. Diss. p. 37.

† Prel. Diss. p. 36.

included in their treatises, we mention *the tendency to destroy—to conceal—to construct—to venerate*—which depend on the cerebral organs, Destructiveness, Secretiveness, Constructiveness, and Veneration. Other important faculties might be mentioned, of which we find only an indistinct recognition, in connection with some topic to which, philosophically considered, they bear perhaps not the most distant relation. And in regard to other important tendencies and emotions, their existence is a subject of dispute, and “their principles of investigation afford no satisfactory means of settling the differences of opinion: for example, Mr. Stewart denies that the love of property is a primitive faculty of the mind, and ascribes avarice to association.” Dr. Brown makes the same denial, though he accounts for the emotion in a somewhat different way. “He and Reid admit a benevolent affection, while Hobbes and others deny it. He and Brown admit a native sentiment of justice, while Mandeville, Hume, and Paley, reject it; and Sir James Mackintosh considers conscience as a compound result of many affections. While philosophers refer only to their own consciousness, they cannot settle these disputes satisfactorily; because some men are conscious, and others are not conscious, of the emotions.”* They are much in the situation of different individuals who should attempt to describe the mineral called *granite*. Each has but a single specimen. The one with a specimen of what is called *common granite*, says it is a compound of the three ingredients, *quartz*, *feldspar*, and *mica*, in nearly equal proportions. The one with sienitic granite before him, says it is a compound of four simple minerals; he finds hornblende in addition to what were mentioned by the others. A third, with a different variety of sienitic, asserts with the first that granite is compounded of only three simple minerals; but he finds *hornblende* instead of *mica* for the third ingredient. With him the component parts are *quartz*, *feldspar*, and *hornblende*. Now each may be, in the main, correct; and yet probably, confining himself to those ingredients which are most prominent, he has not observed those which exist in a smaller proportion. So in some measure with the metaphysician who trusts alone to his own consciousness. He describes the more prominent of his powers and feelings, while the less prominent are only incidentally recognised, and others still are denied an existence.

“By the phrenological method of observation,” continues Mr. Combe, “these difficulties are greatly diminished. Each student is informed that he has the strongest consciousness of those inclinations and emotions, the organs of which are largest in his own brain. If

* Mr. Combe, in Phren. Journal, vol. x. p. 322.

he be very deficient in the organ of Conscientiousness, he is warned that his own consciousness is not a trustworthy index of the existence and strength of the feeling in other men. If he possess that organ large, he is acquainted with the emotion, and is capable of observing the presence or absence of its manifestation in other men. By comparing the size of a certain part of the brain with the vigour of this emotion, he may obtain demonstrative evidence of its existence. Cases of imperfect manifestation, if found in connection with a deficiency in the organ, will become additional proofs of its existence, instead of operating as facts negative of its reality."

These remarks of Mr. Combe explain the true cause of so much difference among the old metaphysicians, and clearly show the superiority of the phrenological method of investigating and analysing the human mind. The phrenologist does not discard consciousness in his investigations. He values it as much as Reid or Stewart, and knows far better than they how to avail himself of its assistance. But, in addition to this, he has other helps scarcely less important. For the sake of illustration, we describe the method of Dr. Gall's investigation in a single case. "Wishing to discover the primitive propensities of the human nature by means of observation, he collected in his house a number of individuals of the lower classes of society, following different occupations—coach drivers, servants, &c. After acquiring their confidence, and disposing them to sincerity by giving them wine and money, he drew them into conversation about each other's qualities, good and bad, and particularly about the striking characteristics and qualities of each. In the portraits which they drew of each other, they paid particular attention to those who every where provoked quarrels and disputes; they also distinguished individuals of a pacific disposition, and spoke of them with contempt, calling them poltroons. Dr. Gall became curious to discover whether the heads of the *bravoes* whom they described differed in any respect from those of the pacific individuals. He ranged them on opposite sides, and found that those who delighted in quarrels had that part of the head immediately behind, and a little above the ear, much larger than the others."* He followed up the hint suggested by this experiment; so that thousands of observations, by himself and Spurzheim, established the fact, that physical courage depends on a primary faculty of the mind, and is strong or weak, according to the development of a particular portion of the brain. This fact is now considered, by all who have tested it by observation, as well established as any fact in physical science. Similar statements might be made respect-

* Combe's Phrenology, p. 146.

being most of the primitive faculties. Gall and Spurzheim gave up their lives to these investigations. For nearly thirty years they traveled from city to city, and from country to country, visiting prisons and asylums, and making their observations upon all classes and characters of men. Leaving our readers to draw conclusions, we hasten to observe another important defect in the old systems of mental philosophy, consisting in classification of faculties of the mind.

To show the truth of this proposition, and the superiority of the phrenological system, we quote the classification of Stewart entire. His first general division is into—1, *intellectual*; 2, *active powers*. The *intellectual powers* are:—1. Consciousness. 2. External Perception. 3. Attention. 4. Conception. 5. Abstraction. 6. Association. 7. Memory. 8. Imagination. 9. Judgment and Reasoning. The *active powers* are:—1. Appetites. 2. Desires. 3. Affections. 4. Self-love. 5. Moral Faculty.

I. *The Appetites* are hunger, thirst, and the sexual appetite.

II. *The Desires* are:—1. The desire of knowledge, or principle of curiosity. 2. The desire of society. 3. The desire of esteem. 4. The desire of power, or principle of ambition. 5. The desire of superiority, or principle of emulation.

III. *The Affections*.—1. The benevolent affections. 2. The malevolent affections.

1. *The Benevolent Affections*. As it is "not easy to enumerate them all," "the most important" are—The parental and filial affections; the affections of kindred, love, friendship, patriotism, universal benevolence, gratitude, pity to the distressed.*

We have no fault to find with the first general division of the mental powers into *intellectual* and *active powers*, unless we except the use of the word "*active*" as a distinctive epithet of the second class. And the arrangement of the *intellectual powers*, with some exceptions, is according to a principle in nature, viz. *mode of activity*. Perception, attention, conception, abstraction, association of ideas, memory, imagination, reasoning, are *modes of activity*, or powers of the intellectual faculties; though this principle of classification does not extend to all in precisely the same sense. Consciousness can hardly be denominated a mode of activity; and *conception* seems to be involved in *memory*. But passing over these and other defects, the principle is not extended to the active powers. The classification of these is sometimes according to *modes of activity*, and sometimes according to primitive faculties. But to show this, and the superiority of the phrenological classifications, we must briefly advert to the principles upon which the latter is founded.

* Stewart's Works, vol. iii. pp. 380, 381, 412.

The phrenologists call that a *primitive faculty* which is manifested by means of a particular portion of the brain, as the faculties of *Form, Time, Colour, Tune, &c.* Those qualities or powers which are common to, or depend upon, all or a class of the faculties, they call *modes of activity*. Thus *perception, memory, and imagination* are different modes of activity of each and all the *intellectual faculties*. The *affective faculties* have only one mode of activity, the *feeling emotion*. The emotions of the different faculties vary in kind and intensity. Difference in kind is indicated by the classification of the primitive faculties upon which the emotions depend.

That phrenologists have ascertained all the primitive faculties of the mind, (using the word faculty as above explained,) or that all which they now regard as primitive are really so, or that there are not errors and deficiencies in their system, is not maintained. Yet that the grand principle which lies at the foundation of their system—that different faculties of the mind are manifested through different portions of the brain (affording a ground for the distinction of primitive faculties from modes of activity) is according to nature, is capable of demonstration; and we have never yet heard or read of the individual who would deny it after a careful examination of the evidence. Nine tenths of those who deny the truth of the fundamental principle above stated, “admit that they have given very little attention to the subject, but they know it cannot be true.” With regard to the other tenth, as far as our experience and observation extend, they invariably, in the course of a few remarks or sentences, exhibit great ignorance of the principles of the science. There are a few instances in which individuals have gone to work like philosophers to prove the system false. Such efforts have ended in a speedy renunciation of the pursuit, or a full conviction of the truth of what they were aiming to overthrow. Did time permit, we might give examples.

Such, then, being the facts in nature, it is easy to see the superiority of the phrenological classification over that of previous systems. In regard to every science, it is essential to a correct classification, that *genera* should be distinguished from *species*, *simples* from *compounds*, and *primitives* from *secondaries*. That this has not been done by Mr. Stewart, (the remark applies equally to Reid, and nearly so to Brown and others of their school,) is obvious at a glance.

First, *He confounds primitive faculties of mind with modes of activity*. This could not be otherwise; since his principle of investigation could not conduct him to a knowledge of what *are* and *are not* primitive faculties.

The appetites which he names are primitive and elementary. Of the desires, (and he professes to enumerate only the most important,)

some are elementary, others are general properties or modes of activity of *part* or *all* the faculties. For example:—Desire of knowledge is a mode of activity of, or depends upon, all the *intellectual faculties*. Desire of society depends upon a number of the primitive faculties. The *three desires*—that of Esteem—of Power, or principle of ambition—of Superiority, or principle of emulation—all involve the activity of *one* primitive faculty, *Approbativeness*; and two of them in addition depend upon *another*. With regard to the *affections*, there is the same or worse confusion. And the same defect in kind, if not in degree, extends to the intellectual powers. But we forbear further particular criticisms. The examples we have given illustrate the nature and importance of that defect to which we allude. With regard to about one half of the powers of the mind, as he classifies them, he recognises elementary faculties; one half of the remainder are mere *modes of activity*. The last fourth are involved in the other three fourths; and what is still more objectionable, a number of important mental manifestations he considers as the result of habit. After the classification of the intellectual powers which we have given, he remarks—“Besides these intellectual faculties, which in some degree are common to the whole species, there are other more complicated powers or capacities which are gradually formed by particular habits of study or of business. Such are: the power of taste; a genius for poetry—for music—for painting—for mathematics—with all the various intellectual habits acquired in different professions of life.” (*Stewart's Works*, vol. iii. page 381.)

Again: the difference between the sexes is wholly the result of education. On page 228 of the same volume, he remarks—“In this opinion I have no doubt that Plato is in the right.” That “there is no natural difference between the sexes, but in point of strength:”

“The intellectual and moral differences between the sexes, seem to me to be entirely the result of education.” In a note on the same page—“Voltaire thinks woman upon a level with man in every talent but *invention*.” Nor will the principles of the old philosophy conduct to the truth on this interesting topic.

We have taken the classification of Mr. Stewart as the basis of comparison. Our strictures would apply almost equally well to all the treatises of the old school metaphysicians upon this subject. It is true, Dr. Brown comes nearer phrenology in his classification; still his system is liable to the same objections in kind, if not in degree. Mr. Stewart sometimes remarks, respecting his divisions, “These are the most important”—“These doubtless do not embrace all our desires”—“They are not all stated as original principles or ultimate facts; some of them doubtless may be analysed into the same

general principles differently modified." But such confessions do not remedy the defect. It is a poor consolation to the reader, to be told that the views before him are immature and imperfect—especially when the materials and principles for a more correct view or analysis are within the reach of the writer. Although the reader may not be disposed to censure, when all is done which could be expected from the present state of human knowledge, yet he is disappointed.

We would not undervalue the speculations of Mr. Stewart, and others of his school. They often exhibit great power of thought and extent of research, and describe many mental phenomena with eloquence and accuracy. In their works are collected a vast amount of facts which are interesting and valuable; but more so to phrenologists than to any other class in the community. In fact, no one can understand the writings of a metaphysician of the old school as well, other qualifications being equal, as the phrenologist. And although *he* may sometimes be in the dark respecting the meaning, yet in such cases he probably comprehends the idea fully as clearly as the author himself.

But, it is asked, since the old metaphysicians describe real mental phenomena, and obviously take in most of the manifestations of mind in one place or another of their systems, of what practical importance is a mere philosophical defect in classification? Why is not Mr. Stewart's description of ambition, or *love of children*, or reasoning, as good as that of the phrenologist? We answer, in the same sense and for the same reason, that the descriptions and analysis of modern chemists are of more value than any thing that *was*, or *could have been*, written two thousand years ago upon the same subjects. Ancient philosophers embraced all matter in the four divisions, *earth, air, fire, and water*. Now it must be admitted, that this classification is based upon an obvious principle in nature—more obvious and uniform, perhaps, than that of the mental faculties by Mr. Stewart. And with such a basis, a learned and valuable treatise might be written. Much might be said of the nature and properties of *air*. There are various kinds of air; it is cold and hot; it is necessary to support life; when put in motion, it is called wind, and often proves destructive to objects on the land and the sea. Of *earth*, too, many kinds and properties might be described. One kind is favourable to vegetation; another the reverse. In one form it is called *rock*; there are various kinds of *rocks*, differing in degrees of hardness and softness, and applied to various purposes of utility by man. On *water*, too, and *fire*, they might be eloquent, and fill folios in describing their various properties and uses. And one half of every page might be occupied with notes of facts for illustrating the various

parts of the subject. Accounts could be collected of hurricanes and earthquakes; of storms by sea and land; of avalanches and devastations by floods and by fire. And every word in such huge treatises might even be true, and be dignified by the epithet *philosophy*. And if such descriptions embraced all that was known on these subjects, they would be received and considered as going to the bottom of the philosophy of matter. But is not a vast addition made to our knowledge by the discoveries which prove that the material world, instead of four, consists of more than fifty elementary substances? Although the ancients might be familiar with the useful purposes of *air* and *water*, yet is it an unimportant fact, that each of these is composed of two elements united, which elements are found combined in almost every form of matter? Although they might warm themselves by the fire, and prepare their food with as much satisfaction and skill as the *prince* of modern chemists, yet is it of no value to know that *fire* is not a substance, but simply the effect of a union of certain substances in particular circumstances and conditions in relation to each other?

The difference between the analysis and descriptions of mental phenomena, by the old school metaphysicians and the phrenologist, may be illustrated still more strikingly perhaps by a reference to astronomy. How many volumes might be written, even by the very men who imprisoned Galileo for teaching the doctrines of Copernicus? What a splendid science! How important to be understood! First, there is the sun—the source of light and heat. It appears every twenty-four hours in the east, which is called its *rising*—rises majestically in the heavens—descends and disappears in the west, which is called its *setting*. In one part of the year it is visible three or four hours longer each day than at others. Two or three times each year, from some cause or other, it becomes totally or partially obscured; this is called an *eclipse*. Of the moon, too; it gives light by night—is sometimes visible in the day; it appears about as large as the sun, and, like that luminary, rises in the east and sets in the west. It appears larger when rising in the horizon, and diminishes in size till it arrives at its greatest height. About every four weeks it entirely disappears for a number of days, after which it again appears in the form of a narrow crescent: it is then called *new moon*; gradually becomes wider for two weeks, when it is perfectly round: it is then called *full moon*; again it diminishes in size till it entirely disappears. Of the planets, too, much might be written respecting their appearance and motions; and the stars might be classified according to their size and brightness.

Folios might be filled with such descriptions, and every word might even be true; yet what are they all worth, in comparison with

a knowledge of the simple fact, that the sun is a centre, about which the earth and other planets revolve, according to harmonious and fixed laws? With a knowledge of this fact, how easy becomes a solution of all those torturing questions which must have distracted ancient philosophers?—"What are the limits of the horizontal plain of the world? How large are those elephants and tortoises which sustain the earth? Of what kind, and how large, is that serpent which at times swallows the sun and moon? And what power sustains those luminaries, and sends them in circles round the earth?" When Copernicus demonstrated that the sun, not the earth, is in the centre, how quick these mysteries are solved. Kepler, and Leibnitz, and Newton, seize the clue and disclose almost at once the whole machinery of the solar system. Other philosophers follow after, and by degrees fill up the outline sketched by their predecessors; though perhaps eternity must pass away, before created minds will have arrived at a full understanding of this part of the works of God.

We are well aware that many will regard these remarks as an unjust and illiberal caricature upon those metaphysical writers who do not adopt the theories of Gall and Spurzheim. Others will think that too much has been conceded in favour of the old philosophy. As for ourselves, we do not maintain that the contrast we have sketched between ancient and modern chemistry—ancient and modern astronomy—strictly applies in *all its particulars* to the subject before us. Yet we think it in the main correct. We think the simple discovery, "that the brain is a congeries of organs," and that different mental faculties are manifested through these different organs, is destined to effect *nearly* as great a revolution in the science of mind, as the discoveries of Copernicus have effected in astronomy, or those of modern chemists in the science of chemistry. With a knowledge of this principle, many *before* mysterious and controverted points are rendered clear and as firmly established as any facts in physical science. The phenomena of perception, conception, memory, attention, judgment, reasoning, the moral sense, partial genius, will, dreaming, mono-mania, all assume their proper place in the science of human nature; and this simple fact, that it accounts so clearly for so many otherwise inexplicable phenomena, is one of the strongest arguments in favour of the truths of phrenology. It is said that consciousness affords no evidence of the existence of the phrenological organs; and that such organs cannot be discovered on dissection. We reply, neither does the evidence of the senses reveal to us, or support the present theory of the solar system. But, on the contrary, the evidence of the senses is directly against such a theory. "It is not the *earth* that moves, but the *sun*. We are directly conscious

that the former is firm and immovable under our feet, while we see the latter moving through the heavens. This earth turn over every twenty-four hours? Impossible! for then the water would long ago have been spilled out of the mill-pond." Let not these remarks appear like trifling. They exhibit reasoning which strictly accords with the evidence of the senses, and is really as consistent as much that is advanced against the truth of phrenology; and, in fact, there is more evidence against the truth of the theory of Copernicus, than against that of our new philosophy; and, in addition to a thousand facts, the latter *actually rests* upon the same kind of evidence as the former—viz. *it explains phenomena*. But this will be seen as we proceed.

(To be continued.)

ARTICLE II.

FALLACY OF SOME COMMON OBJECTIONS AGAINST PHRENOLOGY.*

We know that the Creator has established laws by which his universe is governed. For our present purpose we shall only refer to one of them—gravitation. From the instant of creation, that law has been in perfect operation. The heavenly bodies have performed their revolutions in obedience to it; every thing in the material world has been subject to it. Man—created last—although for ages ignorant of the existence of the law, was as unconsciously dependent upon it as inert matter. He knew not that gravitation was necessary to keep him on his feet in walking—on his seat, while reading in his study—on his bed, while asleep; yet he walked, sat, and slept, in safety under the influence of that law.

When, at length, Newton discovered the laws of gravitation, what change took place? Much to man, in his power over matter as an instrument to effect the purposes of his will; but to the laws themselves—to matter—to man, as subject to those laws in his own person—NONE. The universe is sustained in the same calm, silent dignity, unaffected by his ignorance, unaided by his knowledge. The philosopher by knowing *why, how* he falls over the precipice if

* This communication comes from the pen of a lady. We deem it an act of justice, not only to the individual, but to the "fair sex," to state the fact. We should rejoice to see many such advocates enlisted in behalf of phrenology, and shall be happy to number them among the contributors to our Journal.—E.

he make a false step, can no more prevent the effects of that step than the weakest idiot. All his knowledge can do for him is to prevent him taking the step, by putting him on his guard, and that is much. On the other hand, the poor idiot, unconscious of the danger, unable to comprehend it, as certainly incurs the consequences which are the punishment of the step, as the philosopher; although the one by foreseeing may avoid the act which the ignorance and imbecility of the other renders, to a certain degree, to him unavoidable.

But do we imagine *danger* to mankind in the discovery or study of the laws of gravitation? Shall we abandon it because it gives an increase of power to the philosopher, of which the idiot is unable to avail himself? Or *dare* we say that the Creator is unjust in making man subject to laws, which may involve him in suffering and misery from his ignorance of them, which knowledge might have prevented, so long as that ignorance is unavoidable on his part? Or shall the study of the laws of gravitation, now they have been discovered, and the advantages which the application of them has already afforded, and will hereafter afford, to man, be proscribed, because by that study we cannot *alter* them; because we are compelled to submit to them as entirely while availing ourselves of their assistance, as we did in our ignorance of their existence? Yet this is the reasoning of many against PHRENOLOGY, which professes to be an exposition of the laws of mind—laws as fixed, as independent of our comprehending them, as the laws of matter.

Phrenology *makes* nothing—*alters* nothing. It can only reveal what, when we were in total darkness, *was* as it is now, that it has shed its light upon us. A propensity indulged beyond its legitimate limit, produces precisely the same crimes, and involves the same punishment and evil, whether we can give it a name and can predicate its action, or whether we cannot. Too great a desire to acquire property, unrestrained by a sense of justice, or a fear of detection or shame, will equally induce theft, and will involve the loser and the thief in the same consequences, whether we know or do not know that there are organs of Acquisitiveness, of Conscientiousness, of Caution, or of Approbativeness, acting according to their several laws. One man is habitually moral, almost without effort; another endeavours to be so, and at times succeeds, while at other times he yields to temptation; another is prone to evil continually. One man is wise—another imbecile. One child acquires a proficiency in music, in spite of opposition and difficulty; another cannot acquire mediocrity with the aid of the ablest instructors, and years of unavailing toil. These things *ARE*, whether phrenology be true or false—whether it be known or unknown. If in this arrangement there be

injustice, does phrenology create it? Did it not exist before phrenology was dreamed of?

If phrenology be *true*—(it is not our present object to prove that it is so)—if phrenology be true, it may and will do much to remedy these inconveniences; it cannot increase them. If we can ascertain the original powers of the mind—if we can discover what combination of faculties bring it most into harmony with the scheme of the Creator—and if, further than this, we can find that exercise will increase a deficient faculty, and that other means will repress a too active one—if we can see, *before* a crime is committed, the liability to yield to it, and at the same time, what counteracting powers are possessed, and in what degrees—have we not, by its means, as much a remedy for many disorders of the mental and moral world, as a knowledge of the laws of gravitation affords for many of the *accidents*, as they were once considered, in the physical world? We are asked continually by objectors to phrenology, “What is to become of those unfortunate beings, the class of bad heads?” We reply—Study phrenology, and endeavour to mend them; it will afford you invaluable aid. “But,” again say objectors, “is it *safe* to believe in phrenology?” “Will it not do harm?” “Will it not lead to materialism, fatalism, irreligion?”

Is phrenology *true*? If true, it is the hand-writing of God himself. As much so—as much a revelation of the nature he has impressed upon man—as the Scriptures are a revelation of his will. Is it possible that He who made man, and who sent a revelation to him, should not adapt that revelation to the being to whom it is addressed? If the mind of man and the revelation are *not* adapted to each other, one of two things must follow: either that God made man, and what purports to be a revelation from him is, in reality, a forgery; or that God sent the revelation to beings whom he did not comprehend—consequently, whom He could not have created. This would involve the existence of another God, and degrade Jehovah to the level of the old mythology, where each Deity had his own part to play, subject to counteraction and disappointment. Who would wish to subscribe to either of these consequences? Those who are most afraid of the first, will be the most unwilling to admit the second. Those who believe the Bible to be the word of God, can have no cause to fear that he has contradicted himself by the works of his own hand. Is it not arrogance—or worse, *blasphemy*—to say, as has been said, “If phrenology be true, religion—the religion of the Bible—must be false.” Phrenology is true or false, and religion is true or false. Our belief or unbelief cannot alter the *fact*. Our believing or not believing may involve us in consequences advantageous or

disadvantageous, as may be; but it cannot affect the *fact* itself; *that* is entirely independent of us. Religion and phrenology, if true, are equally so in spite of our belief; or if false, cannot be rendered true by any unwillingness on our part to give up our faith.

It would be an easy thing to show that the human mind, as described by phrenology, is suited to the reception of *such* a revelation as the Scriptures contain; that the Scriptures are adapted to supply the wants of such a being as man is, phrenologically; that all the denunciations of the law are directed against the abuse of the lower faculties—all its promises addressed to the higher ones; to show that there is no faculty discovered by phrenologists, to which an appropriate appeal cannot be found in the Bible. But this is not our present object. Our object now is only to point out the fallacy of some of the objections raised against the study of phrenology; to show that it is the *duty* of every man, and especially of every man professing Christianity, to examine whether these things be so. We may as well gravely refuse our belief in gravitation, lest it should involve the creation in ruin, by proving that man is doomed to a limited sphere of motion, or because it may one day destroy our planet by drawing it into the sun, as to object to the study of phrenology, lest it should involve materialism or fatalism. To every believer in Christianity we make our appeal. Beware how you refuse to examine its evidence: for if phrenology be the invention of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

M. B.

ARTICLE III.

TWO LETTERS, ADDRESSED TO GEORGE COMBE, ESQ., ON THE FUNCTIONS OF THE ORGANS OF LOCALITY AND WIT.

To the Editor of the American Phrenological Journal.

Philadelphia, 6th February, 1839.

Sir,—

I beg leave to transmit to you two letters which have been addressed to me, which I regard as so interesting that I have solicited and obtained the permission of the writers of them, to present them to the public through the medium of your Journal; from which I shall request the editor of the English Phrenological Journal also to copy them. The one is on the functions of the organ of Locality, and the

other on those of the organ of Wit; concerning the ultimate principles of both of which faculties considerable obscurity still prevails. The best method of throwing light on such points appears to me to be, to collect and publish the remarks of individuals who possess the organs in a state of very large or deficient development.

I am, &c.

GEO. COMBE.

Philadelphia, 1st February, 1839.

GEORGE COMBE, Esq.

Sir,—Having recently had the pleasure of hearing a portion of your course of lectures on phrenology, I beg leave to submit to your attention one or two points wherein my own experience and reflection fail to harmonise with some of the descriptions which you have given. I am sure you will consider every individual illustration as valuable to the science, and you will therefore excuse the freedom which I now take in addressing you on the subject.

I allude, in the first place, to the manifestations which you assign to the organ of Locality. You consider that it not only gives a distinct remembrance of the looks of places, but that it also imparts an intuitive power of ascertaining their *direction*. That it gives the first peculiarity I can readily testify, both from my own experience and that of other persons in whom the organ has been fully developed; but that it has the power of imparting the latter quality, I am, from the same sources, compelled to doubt.

From my earliest days I have always found the greatest delight in looking at landscape paintings, and also in contemplating natural scenery; and I have been for many years in the habit of sketching from nature, as a matter of amusement. I have also at all times experienced the strongest desire to travel, for the mere purpose of seeing particular places; and could always readily conjure up a scene from reading a description, and carry it afterwards faithfully in my memory. This is evidently the operation of the organ of Locality; but I have always laboured under the greatest difficulty in endeavouring to find my way to any place by taking the *direction*, or point of the compass, in which it was situated. To such an extent does this difficulty exist, that it has very frequently been noticed by my friends; and those who are well acquainted with me, take care never to trust to my guidance in matters of this sort. On going out of a house after a first visit, I very frequently turn the wrong way, and proceed to the end of the street before discovering my mistake; and, in short, I have so invariably found myself in error whenever I have attempted to guide myself by mere *direction*, that I now never attempt to do so, but

always trust to my remembrance of particular *localities*, which supplies me with landmarks by which I can confidently pursue my course.

Having been accustomed, for many years, to find in phrenology a satisfactory exposition of all the peculiarities of mental disposition, I have often considered from what deficiency of organisation this peculiarity which I have alluded to could arise, and for a long time past I have been in the habit of referring it to a deficiency in the organ of Weight. My opinion in this respect is strengthened by the fact, that it is this organ which takes cognisance of the principle of gravitation, which regulates the *direction* of the planets in their orbits; while it is now very generally supposed that this principle is closely allied, if it is not in fact identical, with magnetic phenomena, from which we derive our means of knowledge with regard to *the points of the compass*. Moreover, upon considering the illustrations which you bring forward in treating of the organ of Weight, I think you will perceive that these illustrations tend to confirm the supposition that it is to this organ, and not to that of Locality, that a knowledge of direction is to be referred.

You state that a person having Weight large, will be enabled to send an arrow to a mark, and you attribute this to the nice sense which the organ imparts of the amount of force which is required to carry the arrow to a precise distance: but this is not enough to insure a successful aim; because although a certain amount of motive power carries it to the required distance, it does not follow that that power is exerted in the right *direction*, and the arrow might therefore fall to the right or to the left of the mark. It seems, then, that if it is invariably the case that persons with Weight large are able to aim with precision at a mark, this organ must impart a knowledge both of distance and direction.

You mention, also, the instinctive power of the American Indians in finding their way across wide tracts of country as arising from the organ of Locality; but it must be remembered that these warriors are always found to be excellent riders and good shots, either with bow or rifle, and they must therefore possess the organ of Weight in a very full degree.

From the consideration of these facts, I have been led to suppose, that matter being *mobile* and *inert*, the organ of Weight adapts us to the comprehension of that law of nature by which a body once set in motion, would, but for the presence of disturbing causes, continue in its course for ever; and that the organ of Locality takes cognisance of the inertness of matter, and giving us the power of remembering how things were disposed when we last beheld them, teaches us to

expect that, in the absence of disturbing causes, we shall find them in the same condition on beholding them again; thus Weight reconciles us to the mobility of matter, Locality to its inertness. If we possessed the one without the other, we should look either for perpetual motion or perpetual quiescence; whereas by the possession of the two organs we can easily adapt ourselves to the alternate operation of these antithetical properties of matter.

Trusting that you will not consider that I have obtruded these views upon your notice,

I am, &c.

M. B. SAMYSON.

Morris Hogg.

P. S. In speaking of the natural language of Benevolence, you confined your description to the notice of a portrait, beaming with an expression of good-will. Perhaps I may be allowed to suggest, that the "friendly nod," or instinctive bending forward of the head, with which we greet a person to whom we feel kindly disposed, is also part of the natural language of this organ. You must have observed, that there exists a class of persons in whom Self-esteem is large and Benevolence small, who never condescend to nod—who pride themselves, indeed, upon the dexterity with which they can "cut" those with whom at some former time they have been perfectly familiar; while there are others to whom the mere attempt to pass any one with whom they had once been acquainted, without this salutation, would be absolutely painful, and who would find themselves betrayed into a nod, despite of all their efforts.

It may be remarked, also, that persons of kind disposition have a habit of nodding gently to those with whom they may be in conversation; the same action may likewise be observed when they are excited by feelings of compassion.

It is possible that these points may have been stated before and satisfactorily answered; but having visited this country merely on business matters, and purposing shortly to return to England, I have no ready means of access to books of reference, and cannot satisfy myself whether such is the case.

M. B. S.

Philadelphia, January 30, 1839.

MR. GEORGE COMBE

Dear Sir,—Your remarks relating to the functions of the organ of Wit, in a recent lecture, suggested to my mind the following ideas, which I beg leave to submit to your consideration; and which I take the liberty of doing, because I understood you to say that the

functions of that organ are not now so fully understood and established as it is desirable they should be.

First, The AUTHOR of nature has furnished proper objects or sources for the exercise and gratification of all the powers of the mind. Secondly, By the laws which He has impressed upon the mind and external objects, a certain *adaptation* of manner is required also in the gratification of the functions of the brain. Is it not, therefore, the proper function of the organ of Wit, to discriminate between the proper and improper objects and sources furnished for the exercise of the faculties of the mind? and to observe the adapted and perceive the incongruous manner of their exercise?

Assuming that this is the proper function of the organ in question, let us see how *Wit* may be defined. Wit, then, may be defined to be the perception of the pertinent or appropriate in matter or manner, in word or in action. This definition applies to the proper or highest exercise of the function. The ludicrous, in this view of the subject, arises from the perception of the incongruity or inadaptation of one thing to another, either in matter or manner. The queer, droll, ridiculous, and grotesque, arise from the same cause, and are perceived and appreciated by the organ of Wit. Humour and caricature have their origin in this cause also. Levity seems to arise from clothing grave or sacred subjects in light and frivolous dresses, or from treating them in a trifling or sportive manner. Humour originates from the contrast between the subject and its garb, or from associating discordant things or ideas. Good wit seems to me to disapprove of levity, principally because it feels that it is paying too high a price for its gratification; but humour seems to be relished as profitable, and its essence is in a ratio of the difference between the subject or the matter and its mask.

In view of the above, let us make an application of these ideas to some particular faculties of the mind. The perception and relish of the beautiful are given to Ideality, and when the faculty is gratified with that which is really so, Wit is gratified also; or, in other words, suppose one person endowed with large Ideality, but deficient in Wit; a second with large Wit, but deficient in Ideality. The one with Wit, observing the other admiring that which was really elegant or beautiful, could not join in the emotions of admiration with him, because incapable of feeling them; but the symmetry might be so obvious, that he would perceive it, and he would be pleased with the pertinency of the admiration to the object admired, provided the manner was becoming. But suppose the individual with Wit large were to perceive another person exhibiting and admiring the rude or deformed in the place of the beautiful, the emotions he would then

experience would be very different. He would be impelled to ridicule. In the first instance, Wit would observe and approve the congruity; in the second, it would perceive the incongruity. Causality would seek the *cause* of these manifestations, and be content or pleased when the causes were comprehended; but I do not conceive that it would be better gratified in understanding the cause of the propriety, than it would in appreciating the cause of the impropriety. Byron had Wit and Ideality both large. His Ideality would admire a beautiful foot; but his Wit would prompt him to ridicule a deformed one, or at least the display of it. Hence his peculiar emotions. A deformed foot attached to a man disposed to be vain of his personal beauty!

Benevolence finds its proper exercise in mitigating misery and multiplying felicity; and when we see it displayed in providing asylums for the poor, lame, blind, and other sufferers of our kind, there is certainly nothing ludicrous in such a blessed manifestation of this benign function of our nature. But when we see it wasting its sacred flame in building and endowing asylums for superannuated, decrepid, or sickly brutes, birds, and insects—as I am told is the case with some of the Hindoos—Wit prompts us to laugh at the folly, and ridicule the performance.

I once knew a cooper, engaged in making a cask, become very much vexed and perplexed because of some difficulty he found in putting it together. He was a religious man, and would not swear; but he dashed the cask upon the floor, knocked it in pieces with his adze, jumped upon it and stamped it, as if he would grind it to powder. This scene was superlatively ludicrous. Wit laughed at it; and so did the old man, five minutes after the performance. But had this fearful display of Combativeness and Destructiveness been visited upon any thing capable of suffering, very different emotions would have been excited.

Wit laughs at the blunders of Causality, when it assigns that as the cause of an effect which is no cause at all. But a palpable cause pertinently assigned for an effect, gratifies Wit directly, but excites no disposition to ridicule.

When Philoprogenitiveness is manifested in attention to children, the pertinency of the exercise is pleasing to Wit; but when the same feeling is lavished upon cats, dogs, or monkeys, in the same manner that children are caressed, the ludicrous appears, and Wit laughs at it.

The ludicrous, therefore, plainly does not, I think, exist in nature herself, or any of her direct works; but it arises solely from the manner in which things of nature are associated or put together by intelligent beings. In this manner, perhaps, all the other functions

of the brain may be related to the function of Wit, and would certainly furnish ample range for its exercise.

Wit prompts all the faculties to do and say witty things, excites to the perpetration of jokes, and enjoys them; and is itself a weapon of defence when other instruments have failed.

I rejoice, sir, in knowing that your published works are exerting an extensive and salutary influence upon the minds of my countrymen; and I feel greatly indebted to you for the advantage my own mind has derived from them, together with your, to me, enchanting lectures.

With high regard, I am yours, &c.

S. W. FULLER.

98 St. John street.

ARTICLE IV.

REMARKS ON THE POSSIBILITY OF INCREASING THE DEVELOPMENT OF THE CEREBRAL ORGANS BY ADEQUATE EXERCISE OF THE MENTAL FACULTIES.* By Andrew Combe, M. D.

A good deal of interest has lately been excited on a question of very great practical importance, and which has too little occupied the attention even of practical phrenologists. It is—Whether, by regulated exercise of a mental power, the cerebral organ by which it is manifested can be increased in size; and, on the other hand, whether, by inaction of any faculty, the magnitude of its organ may be reduced?

On these points a diversity of opinions is entertained. By some it is affirmed that the nutrition and growth of an organ may be promoted or retarded almost at will, in proportion to the degree of exercise of its corresponding faculty. By others it is contended that exercise gives facility and readiness of action in the organ, but does not increase its size. It is, however, only by positive facts that the question can be settled; and I beg therefore to direct the reader's attention to their careful observation and more extensive collection, and to add a few remarks illustrative of the nature and tendency of the enquiry.

It is admitted on all hands, that different parts of the brain arrive at their full growth in succession; that the faculties corresponding to them increase in vigour in proportion as the organs advance; and

* From the Edinburgh Phrenological Journal, vol. x, No. 51.

that, in all cases in which the latter fail to attain an average size, the mind remains to a like degree deficient in power. It is further agreed upon by physiologists, that in old age, when the mental faculties become impaired, a decrease in the size of the brain, and especially of its anterior lobes, also takes place; and in some instances to so great a degree as to excite surprise. Hence we may safely assume, first, that the brain grows and decays; and, secondly, that its different parts grow and decay unequally as to both time and extent. The next point to be ascertained is, whether exercise alone is in all cases sufficient to excite growth, and whether the same result is obtainable at every period of life?

In youth, when by the great law of nature growth is going on at any rate, in order to complete the development of the body, it is reasonable to suppose that organic increase will be more easily promoted in any given direction, than at a more advanced age, when nutrition is already becoming secondary to decay. Such, accordingly, we find to be the case with the muscular system; variations in the size of which are perfectly obvious to our senses, and recognised by all. The probability that the same law applies equally to the rest of the animal structure, and therefore also to the brain, is supported by many direct facts, showing the closely concomitant progress of mental power and cerebral development. But that *even after maturity*, when growth is no longer so energetic, any given portion of the brain may be rendered larger by assiduous exercise of its faculty, is a proposition which, however reasonable in itself, can be established only by the accumulation of well observed and indisputable facts.

That growth is easily promoted *in early life* by well directed exercise, we have ample evidence. We often see the arms, for example, greatly increased in volume by reiterated exercise, while, in the same individual, the legs, from being left in partial inaction, remain rather under the average bulk. Of this I lately saw a remarkable instance in a young Cambridge student, the muscles of whose arms and chest had, by dint of constant rowing in a boat, become developed in an extraordinary degree, while his lower extremities, from comparative inaction, remained rather slender in form and bulk. In blacksmiths the same contrast is observable, and from a similar cause; while in dancing-masters and pedestrians, on the other hand, the legs assume the predominance and the arms remain undeveloped. In like manner, we often see the chest enlarged in youth by indulgence in athletic exercises in the open air, giving rise to full and frequent respiration. For the same reason, the larynx and voice may be developed and strengthened by loud recitations, singing, and public speaking, all of which excite increased vascular and nutritive action

in the organs chiefly exercised. These facts, then, tend to show that at least in other structures than the brain, well directed activity leads to increase of organic development.

The brain, however, offers no exception to the general law; for we find by observation, not only that the mind improves in capacity and vigour by the systematic exercise of its faculties, but that its cerebral organs advance in development in proportion as the mind advances from the weakness of childhood to the vigorous energy of mature age. In the forehead, accordingly, a great change of shape and dimensions frequently occurs during the transition from youth to maturity, and corresponds exactly with the greater depth of reflection which begins at that time to impart to the character the comprehensiveness and solidity of manhood. The general size of the brain, indeed, is increased; and hence the distinction made by haters in the size of "youths" and "men's" hats—the latter being considerably larger than the former.

In youth, then, we may hold it as almost, if not altogether, certain, that increase of size in immature organs will generally follow judicious and sustained mental exercise. But as cases occur in which bodily exercise has little effect in augmenting muscular development, so there are also some in which the effects of mental exercise in promoting growth in the cerebral organs are equally unappreciable; on the causes of these *apparent* exceptions I shall afterwards offer a few remarks, and in the mean time pass on to consider the organic results of exercise in *mature* age.

The influence of exercise in adding to the development of organs in middle or mature life, when nutrition and decay are nearly equal, although decidedly less marked in rapidity and extent than in youth, is nevertheless in many instances still perfectly obvious. In the muscular system, for example, a longer period of regularly recurring exercise is undoubtedly required to increase its development; and the enlargement, when it does occur, rarely proceeds so far as after similar exertion in earlier life. The same rule holds with the chest and lungs. Their capacity is more easily and largely increased in youth than after growth is finished; but still, in the great majority of cases, a very visible increase *may* be obtained by the persevering fulfilment of the required conditions; and of this fact every one *must* have seen examples in his own experience.

If, then, (as it is quite logical to presume,) the same law presides over nutrition in all parts of the body, the strictest analogy leads us directly to the inference, that even in mature age the size of the individual organs of the brain *may* be increased by adequate exercise of the corresponding faculties, though, as a general rule, not so

rapidly, or to the same extent, as at an earlier period of life. It is consequently not absurd, but, on the contrary, perfectly in accordance with the ascertained laws of physiology, to believe that changes to a certain extent, in the proportions of the different cerebral organs, may occur from a continued and marked difference in their opportunities of action. But the fact can be established only by *direct* and undeniable evidence; and hence it becomes a matter of deep interest to the phrenologist to procure, at intervals of a few years, careful and accurate casts of the heads of such individuals as have been subjected to any change of pursuits or circumstances, sufficiently permanent and considerable to have called into play a different order of mental powers from that formerly in activity. If, on comparing such casts, distinct changes in form and proportion are perceptible, a practical result of immense value to the educationist and legislator will be incontrovertibly established; and if, on the other hand, no difference appears, the fact will still be useful in showing us clearly the limits by which our power of modifying development and character is bounded, and thus relieve us from aiming at the accomplishment of objects which in the very nature of things may be unattainable.

In the museum of the Phrenological Society, very few casts of the description alluded to are to be found; and those which bear upon the point, refer chiefly to the period antecedent to mature age. In several living heads I have remarked what, from very attentive inspection, I consider as undeniable increase of size in individual organs; but casts not having been obtained at the time of the first observation, it is now impossible to substantiate the reality of the change to the satisfaction of others. The presumption of accuracy is strengthened, however, by the concurring statements of several phrenologists, each of whom, unknown to the others, took notice of the alteration. But to that enterprising phrenologist, Mr. Deville, of London, the honour is especially due, of having for several years past devoted great attention, and not more than it deserves, to the question under consideration. By unwearied exertion, that gentleman has now collected a considerable number of casts taken from the same individuals at different intervals of time, and, as I am informed, *demonstrating* an extent of change in many of them, of which, till lately, no adequate conception was entertained; and along with this change there has been in every instance as decided an alteration of the mental character. I am not sufficiently acquainted with the details of Mr. Deville's collection to be able to enumerate the individual instances as evidence; but it is said that some of them are of a very striking and conclusive description; and it is much to be wished that an authentic account of them, with lithographic outlines of the

heads, and a statement of the circumstances attending the alteration of character, were given to the public. Such an account would be both a guide and a stimulus to other observers, and would form a nucleus for a body of very instructive evidence. I have heard that some of the cases show that, even in advanced age, an organ may become enlarged by due exercise, although the probability of such increase is then greatly smaller than in youth. In proof of this, Mr. Deville shows casts of the forehead of the late Sir William Herschel, who, it is well known, devoted himself to astronomical studies after the age of fifty, and then laid aside that of music, to which he had previously been addicted; and on comparing the cast taken at the age of fifty-six with one taken some years earlier, a marked increase in the organs required for the mathematician is observable in it, while the organ of Tune has decreased. I have seen these casts; and if they really be taken from the same head, the great difference in the development cannot be disputed. The celebrated Broussais is another instance of growth of organ from a change of pursuit late in life. He states that, within two or three years, after being much engaged in deep reflection and argumentative study, his organs of Causality became so much enlarged that the difference was perceptible by measurement. In the present number of this Journal, also, a remarkable case of a similar enlargement of the organs of Philoprogenitiveness and Adhesiveness, from long excitement of the corresponding feelings, is communicated by a correspondent. A cast of the head ought if possible to be obtained.

In reference to the possibility of increased development of brain about the time of maturity, I may mention that, in lately looking over a volume of engravings of a series of coins and historical medals, struck by Bonaparte to commemorate the chief events of his own extraordinary career, my attention was arrested by the great difference which appears between his earlier and later likenesses in regard to the general size and shape of the head, and especially of the forehead and organs of the reflecting faculties. In the beginning of the series, where he figures only as a general officer, the medals present the forehead as very full over the eyebrows, in the region of the perceptive organs—but as sloping somewhat in the reflective region—presenting almost a contrast to the broad and lofty expanse of brow which we see on all the coins and busts of his later years, and which we are in the habit of considering as so peculiarly distinctive of him. In the early medallions, too, the head runs up to a point of Self-esteem and Firmness, in a manner different from those of a later date, in which Self-esteem is represented not as really smaller, but as flanked on each side by a much larger Love of Approbation than

formerly, and, consequently, presenting a broad and bulging instead of a pointed appearance. The size of the entire head is also represented as progressively larger as he advances towards full maturity.

It may be said, that these differences of form and size in the head of Bonaparte were not real, but must have proceeded from the artists not having been careful to give the precise configuration which he possessed. If the series of coins and medals had been small, and executed by only one or two artists, the objection would have been not without weight; but seeing that the specimens of which it consists amount to several hundreds, that the series continues through a regular progression of years, and that the outline and features of all the earlier ones, even by different artists, bear a strong general resemblance, while a gradual transition takes place to the remarkable outline and features which characterize all the later specimens, we must admit, either that the head actually changed, and that its varying form was copied accurately from nature; or, that at one time all the artists followed an ideal model of their own, which they afterwards rejected to put another equally ideal in its place. The latter explanation seems to me so improbable, and the former so much more in accordance, not only with the laws of physiology, but with the changed situation and expanded character of the man, that I cannot but adopt it in preference, and entertain a very strong desire that every effort should be made to determine, by positive evidence, whether such a change actually occurred or not. Perhaps some of the Parisian phrenologists may have the means of ascertaining the fact. If so, I trust that they will not lose sight of the opportunity. Besides the existing cast of the head taken after death (when the size of the brain had in all probability already decreased by the combined effects of inactivity and disease—for no man ever made so great a change as he did, in passing from the throne and government of Europe to the solitude of St. Helena), there are several of the later busts; and one in particular, known to have been modeled with scrupulous accuracy, and with constant reference to the head by measurement. From a comparison of these with the busts and portraits of his youth, a pretty accurate approximation to the truth might be arrived at. But, for this purpose, the examination ought to be conducted with great care, and free from the influence of bias on either side.

In attaching a good deal of weight to this probable difference in the size and configuration of the head of Bonaparte in youth and in maturity, I do not mean to affirm that the busts of either period are *literal* transcripts from nature. In the medals of his early life, we perceive many little varieties in the outline of the nose, mouth, and

chin, as well as of the head itself, which do not affect the general likeness. This shows, that while each artist did not hesitate to make slight deviations to bring the likeness within his own line of classic beauty, all of them still felt themselves tied down to a standard, from which they could not depart far without also departing from the truth of nature. The presumption is therefore very great, that, both in the more sloping head of the early medals, and in the capacious head and magnificent expanse of brow which impart to the later busts so much of the quiet impressiveness of power, the type of the original has been adhered to, although the general dimensions may be somewhat exaggerated.

If, then, it be admitted that increase of size does occur in the cerebral organs, attended by greater vigour of mental function, the question naturally presents itself—Is the observed increase in the organ the antecedent or cause of the enlarged power of mind? or is the active mental excitement the cause of the farther development of the organ? If the former be the case, before we can turn our knowledge practically to account, we must discover what the conditions are which stimulate the growth of the brain; whereas, if the latter alone be sufficient, it may be turned to excellent account in promoting the farther development, not only of the intellectual powers, but of the moral sentiments, and thus become an instrument for the formation and improvement of character which cannot fail to be productive of most beneficial results.

Experience, however, shows that something more than mere exercise is required to secure the growth of a bodily organ. On tracing the progress of the organisation from infancy to its full development in manhood, we cannot account for the different results which follow equal exercise, unless we admit the existence of some original type, principle, or law, inherent in the constitution, by which the future growth of its different parts is regulated, not certainly with fixed or mathematical exactness, but still to an extent which renders it impossible for us to induce a radical cure. Thus, in one member of a family we perceive such a decided tendency to the predominance of the muscular system, that exercise develops all its parts with ease and rapidity; while in another the same exercise has scarcely any effect. In a third, again, there is an equal predominance of the nervous system, attended with a corresponding facility of greater development in it by means of *mental* exercise. There is a *something*, in short, in the original type of every individual constitution, which in some degree directs the future form and qualities of the organisation, and sets a limit to our power of modifying it. Thus, of twenty children brought up in the same school, and under the

same treatment, no two will proceed alike in the growth of their several organs. One will be remarkable for an expanded chest and muscular frame; another for weak muscles, a narrow chest, and large head; a third will be tall and straight; and a fourth short and round-shouldered. And this is considered to be quite natural, because their original types or constitutions are different; and it seems to have been a part of the Creator's design that such differences should exist.

Admitting, then, that there is a type or quality inherent in every constitution, which, independently of and prior to exercise, tends to the earlier and more complete development of one part of the system than of another; and that, therefore, the same kind of cultivation will not produce precisely the same results in all, it follows, that increased activity and capacity of mind must often be, particularly in youth, the consequence and not the cause of a more perfect organisation; and hence, when we observe increasing vigour of mind coincident with enlarging organs, we are by no means justified in at once deciding that mental excitement is always the sole, or even the chief cause of the organic change. In many instances, the aptitude for study, which occasionally breaks out unexpectedly, is really the consequence of a naturally advancing organisation, although, in its turn, its active indulgence promotes the healthy development of the latter by the due exercise of its peculiar function. If there was not some such impediment to indefinite increase in the organisation and extension in the faculty, education ought to be much more successful in imparting talent than it is ever found to be, even under the most favourable combination of circumstances. How often have we to regret that expense and trouble are lavished in vain, in attempting to develop powers of mind and moral feelings which nature has denied! If exercise sufficed in all cases to procure their endowment, no such disappointments could be experienced.

But while thus directing our attention to the influence of the original type or constitution in facilitating or impeding the future development of the brain, it must be admitted that well regulated exercise of the mental faculties is the most powerful means of promoting the growth of their organs. At first sight this may seem a strange proposition; and yet it is in strict accordance with the best established laws in physiology. It is true, as just shown, that functional activity is not the only means of promoting organic development, and that its influence is not the same in any two individuals. But when judiciously directed, mental exercise always leads to *some improvement*, both in the working of the faculty and in the condition of its organ; and if it fails to produce its full effect in many instances this is only because other counteracting causes are at work to diminish

its efficiency. In all, the *tendency* is the same, for Nature is ever faithful to her trust; and if we remove the obstacles which obstruct her progress in individual cases, we may rely on our success.

Facts, however, are not wanting to prove, that, even in mature age, a complete change of circumstances, rousing to vigorous and sustained activity a different set of faculties from those previously called into play, has led to a distinctly increased development of cerebral organs, just as we see a change from sedentary to active life add in a marked degree to muscular development. Mr. Kirtley's case, in the present number of this Journal, is one of them, if the fact of the enlargement be admitted. Illness concentrated the attention of a mother upon her children for a length of time, till she began to feel an interest in them never experienced before. This excitement of maternal affection was necessarily accompanied by increased vascular action in the corresponding organs, and this in the end seems to have become so sustained as to lead to permanently increased development.* Mr. Deville has observed some other cases equally strong, and in one respect much more satisfactory, as he possesses demonstrative evidence of actual change in the form of the head—casts of them, showing the difference, having been taken and preserved.

Here, then, is an important fact—that activity, in some instances, increases organic size even in mature age. The next enquiry, and one of not less moment, is to discover *why the increase does not follow in every instance?* and what are the conditions which favour it?

(To be continued.)

ARTICLE V.

APPLICATION OF PHRENOLOGY TO SELF-CULTURE.

Philadelphia, February 8th, 1839.

MR. EDITOR,—

One of the most important practical results of a proper application of phrenology, is the immense aid which it promises to every reflecting individual in forming a correct estimate of his own character, and in rectifying it accordingly. In proportion to the degree of attention which a person has bestowed on any subject, will be the readiness with which he will detect and investigate any change in its aspect and

* See the rationale of this increase explained in "The Principles of Physiology, applied to the Preservation of Health," &c. 5th edit. pages 148 and 302.

relations. A thousand interesting phenomena in the natural world may be daily and hourly occurring before the eyes of an individual, and still be overlooked by him; not so much from the want of powers to observe, as from ignorance of the existence of objects adapted to the exercise of such powers. His attention has never been drawn especially towards them, and as far as he is concerned, they are as though they were not. From a cause similar to this it is that the germs of the greatest discoveries have lain dormant for ages; and when at last light has burst forth, men have gaped with astonishment that the truth had not long before forced itself on their notice. This will apply with force, not only to that department of nature which is the subject-matter of phrenology, but to the good consequences resulting from a proper attention to the science itself. The penetration of Gall perceived a relationship between numerous facts which, before his time, had escaped attention, from their apparently isolated and dissimilar character; or it would be better to say, that though observed, they were looked upon as the offspring of mere chance, and hence could be regarded in a more philosophic light *only* by a mind that perceived chance in nothing, but law in every thing. But this relationship, once discovered, had the effect of drawing attention to other facts and other relations, until a beautiful system of nature displayed itself, which now, in the science of phrenology, commands the deepest admiration of all wise and intelligent minds. In turn will phrenology now, in a similar manner, draw the attention of men to phenomena in their own minds; phenomena, a proper understanding of which is often of great importance in the conduct of life, but which have hitherto been neglected, for want of some polar star like phrenology to direct research. This science has drawn aside the veil of metaphysics, revealed in a great measure the hidden arcana of the mind, and displayed one of the most beautiful and harmonious arrangements ever yet met with in any known province of the creation. It is this simplicity in the arrangement of the elements of the mind, at once so intelligent and so fascinating, that promises to enlist multitudes in the investigation of their mental endowments, who during the reign of metaphysical speculations would never have ventured upon a task ~~then~~ so laborious, uncertain, and unprofitable. Now, however, the path is clear; at each progressive step, new light and beauty burst on the delighted enquirer, and he soon becomes familiar with the few and simple laws which regulate the endless diversity of human character. He analyses and sits in judgment on the workings of his own mind. No matter how complex, or how varied in its associations, any emotion may be, it is easily dissected, and each of its components referred to its proper origin. In this

process, they may be made to pass in review before the moral sentiments and intellect—the influence and activity of each duly estimated, and approved or condemned accordingly.

The design of the present communication is to allude briefly to the assistance which may be derived from phrenology in discovering defects in one's own mental constitution, and in applying the remedies. Many individuals no doubt are to be found who possess one or more faculties, either so small by nature, or so inactive by circumstances, that their existence is hardly suspected. Occasionally, however, a person of this description may be so situated as to have his dormant faculties momentarily excited; the novel sensation thus suddenly experienced may occasion a little surprise at the time, and be then no longer thought of until a second or third recurrence of the same unusual sensation, at distant intervals, attracts more attention, and perhaps its cause is referred to some peculiar idiosyncrasy, or it is regarded as wholly inexplicable. It is to such persons that phrenology is invaluable, both by directing attention more closely to the unwonted phenomena, and by affording an explanation of them. Thus not only is the individual benefited, but the strongest kind of proof obtained of the truth of the new philosophy.

The following will illustrate the above remarks, which it is hoped will prove useful to persons similarly situated :—

From early childhood the writer has at various times observed, that a well known landscape, or other assemblage of familiar objects—as a room with furniture, streets, houses, &c.—have assumed quite a novel and interesting aspect. The landscape, beautiful in itself, yet grown so familiar as to be regarded nearly with indifference, at times struck the eye with all that sense of charming freshness which would probably accompany a first view of it. It was presented as a whole; each leading feature stood out from the rest, and every object assumed its proper importance in forming the perspective. The prospect seemed to be as it were turned round, and placed at right angles or opposite to its real situation, while the point of observation was also apparently changed. This alteration in the aspect of a landscape sometimes occurred spontaneously, sometimes was easily produced by a voluntary effort, and sometimes not. Various fanciful conjectures arose as to what might be the cause of this phenomenon; but no satisfactory solution seemed to offer itself, until the writer, having had his attention drawn to phrenology, learned from a popular lecturer on this science that his perceptive faculties were deficient. It followed, that if the above phenomenon were owing to an *occasional* activity of these naturally weak faculties, nothing more was requisite than to stimulate them into action by the will, in order to

reproduce and continue this pleasing sensation in the exercise of vision. The experiment was tried, and succeeded; a new mode of mental exercise had been developed, and was accompanied by a pleasure, perhaps not so intense, but certainly analogous, to that felt by a blind or deaf person on the sudden removal of his imperfection. In a walk taken for the sake of enjoying this new kind of mental action, the combination of scene in the natural picture—sky, clouds, fields, houses, &c.—were viewed with such an intensity and satisfaction for the space of three hours, that a severe headach was the consequence immediately after. The locality of this pain, viz. right over the eyebrows, and about the root of the nose, coinciding precisely with the phrenological position of the organs exercised, viz. Form, Size, Colour, Individuality, and Locality.

It may be proper to state further—First, That simultaneously with the vivid exercise of these faculties, there was a strong desire to copy on paper all the objects observed. Secondly, That straining the eyes to see distant or faint objects, would appear, from the following circumstance, to affect the brain more powerfully than the eye itself. During a walk, the writer took off a pair of near-sighted glasses, and made, for ten minutes, strong efforts to see well without them. A severe headach over the eyebrows followed, but the eyes were not sensibly affected.

A word in regard to a *physiological* proof of phrenology, which any one may put to the test in his own person.

Every one knows, and has felt, that when both mind and body have been at rest for some time, sensation is predominant in no one organ more than in the rest; but that after exercise of any single part, sensation becomes predominant in that part. For example—after a very hearty meal, the predominant sensation of the body is in the region of the stomach; after a fatiguing walk, it is in the legs; after long stooping, it is in the muscles of the back, &c. Now the same holds good with respect to the brain. Violent and continued exercise of any one or more organs, will be found to occasion a very augmented sensation, if not absolute headach, in the region of such organs. A man never feels more sensibly that *he has a head*, than after severe mental labour, even though pain be not produced; and if due attention be given, the finger can be laid on the very organs in which sensation is concentrated—a sense of tenseness or tightness—as though the brain pressed outwardly against the skull. The writer is certainly not alone in experience of this circumstance; and the knowledge of it is useful, as it shows, perhaps, that for successful study, action must be induced in the brain by an effort of the will, and kept up there by the same means until fatigue is induced, and rest becomes necessary.

W. H. M.

ARTICLE VI.

PHRENOLOGY IN NEW YORK.

It is generally expected, that a journal particularly devoted to the interests of any science, will not only present to the public the facts and various applications of the principles connected with that science, but will also record, from time to time, its progress. It is especially important, in the early history of a science, that correct statements should be made on this subject, in order to acquaint the public generally with the facts in the case, as well as to transmit them to posterity. While such information may be interesting at the present time, it will hereafter be deemed far more valuable in the history of the *science of the mind*. As this Journal is designed to be national and permanent, we shall take particular pains to collect and present, as may be convenient, the history and state of phrenology at different times in this country. And our readers may rely on the accuracy of all statements of this kind, which they may find recorded in the Phrenological Journal. In No. 4 of the Journal, we presented an account of "Phrenology in Boston," and we now propose to furnish our readers with a similar sketch of the science, particularly as connected with the reception of Mr. George Combe's lectures, in New York. Our statements in this article will be confined rather to the present state of the science than its earlier history.

Phrenology in New York.—There are many able and decided advocates of the science in this city. During last season (we think in the month of September or October) a phrenological society was formed. The New York Whig contained at the time the following account of the formation of this society, and its officers:—"It will be remembered, that in our eighth number we strongly recommended to our fellow-citizens the formation of a phrenological society. We are happy to learn that one has since been formed; which, from the talents, character, and standing, of such of the members as we have heard named, will doubtless take high rank among scientific and philosophical societies. We have been informed that, at a recent election, the following gentlemen were chosen to the principal offices of the society, and that each has accepted of his appointment:—Dr. John W. Francis, President; Dr. J. C. Beales, Vice President; Dr. A. Sidney Doane, Corresponding Secretary; Dr. Caleb Ticknor, Recording Secretary; Dr. Benjamin Drake, Treasurer. A corps of officers more talented or energetic, it would have been very difficult to select.

rep^{re} "We expect much from this society, and have little fear of being disappointed."

We regret that we are unable to present any particulars respecting the operations of this society. We have seen it stated in the New York papers, that several of the above named gentlemen have lectured on phrenology during the winter, not only to members of the society, but to large, intelligent, and respectable audiences, collected from the citizens. From the superior talents and high standing, especially in the medical profession, of the officers of this society, there can be no doubt but what it will prove a valuable auxiliary in establishing and propagating phrenological principles in the city of New York. The influence of this society was undoubtedly very favourable in preparing the way for, and creating a more general interest in, the lectures of Mr. Combe. The regular number of Mr. C.'s auditors was generally between three and four hundred. In No. 4 of this Journal, we presented an extract from a letter, giving some account of the reception of those lectures while they were progressing. The writer of the same letter, who is a valuable contributor to this Journal, has furnished us with the following interesting information, respecting the close of Mr. C.'s lectures, and the general state of the science in that city.

To the Editor of the American Phrenological Journal.

New York, February 11, 1839.

Dear Sir,—

In my last to you,* I ventured to predict that the lectures of Mr. Combe would do much to place phrenology in this city on its proper level. I now believe that those lectures did as much as any single course could accomplish towards advancing a knowledge and belief in the science. But his stay was altogether too short, to enable him to produce an abiding impression on the minds of a people as active, as engrossed with business—as much intellectually fed day by day, through the public press and public lectures—as are the people of this great commercial metropolis. Could Mr. Combe reside with us a year, and during that time give some four or five full courses, and also become personally acquainted with most of the leading minds of the city, he might make an abiding impression. But while I make these remarks, I do not mean to say that phrenology has no believers or friends here whose attachment and faith are abiding. Far from it. I believe that phrenology is much more believed in than is generally known. Many people really believe much on the subject, and evince

* See No. 4. page 126.

a great degree of curiosity to become more informed by conversation, who, if asked whether they were believers in it, would answer no; or if requested to attend a course of public lectures, would beg to be excused.

People are mistakenly led to suppose, that when there is little or no conversation on phrenology in fashionable circles, and when the public press is comparatively silent, that the science is dying away. As well might you say of the Christian religion, that, when there was no special interest on the subject in a place, there was no belief in christianity. Whenever any subject or science has been ridiculed as has phrenology, all that portion of the community of too little moral courage to do or say an unfashionable or unpopular thing, conceal their real sentiments from the world. In a city like this, I need not say that of just such persons is a great mass of the leading and influential part of the public composed. This remark applies in a special manner to the members of the three learned professions, and all those connected with public institutions. None have been more timid in the frank avowal of their belief than the clergy; though they have done the science probably much less lasting injury than members of the medical profession. Phrenology, as the true physiology of the brain, and as explaining the only true philosophy of the disease of insanity, becomes an important branch of medical education. The clergy, deeply engaged in their own duties, look to the members of the medical profession for their opinions; and many of these taking their direction from the famous attack of Mr. Gordon, in the *Edinburgh Review*, turned their influence against it.

But I see decided and clear evidence that prejudice, opposition, and ridicule, are beginning to yield to the "sober second thought" which marks the workings of a love of truth, and the exercise of a deliberate judgment.

First, then, I find the younger portion of our most intelligent clergymen are constantly in the habit of delivering sermons, and giving views of human nature, strikingly consistent with, if not in veiled phrenology. They never mention the word, it is true, nor do they use any of its technical language. But they come out with its doctrines in such a way, that a phrenologist can almost tell the book and page from which they derived suggestions for their trains of thought. I find no fault with this. They think they take lawfully, and mean to heed well the advice of "stealing judiciously." They do good by it; because they prepare, as it were, the public mind, by stealth, for the reception of phrenology at no distant day, openly, boldly, and heartily. Their hearers will only say, why "this is just what I have always believed."

The younger portion of the medical profession through the country generally, and not less in this city than in other places, are mostly believers to a certain extent; and treat the subject with respect. The writer has never lectured upon the science in this city, but he has formerly done so extensively in the New England states; and he feels no hesitancy in saying, that the real progress of phrenology, both in this city and through the country generally, has been great for the last five years. Still it flows much, if I may so say, in covered channels and under currents. For myself, I really think that its progress is quite as great as could be expected, I had almost said wished. We must not expect that every body will feel an interest in the science. If it were as generally believed as any other branch of physiology, but a very small portion of the entire mass of the community would have tastes or time for the study and cultivation of it. Mr. Combe estimated that not more than five per cent. of a class, attending a popular course of phrenological lectures, would become so far believers as to take a permanent interest in it. The same precisely might be said of physiology. And I venture to affirm now, that in this country generally, and in New York in particular, phrenology at this moment is understood by more persons, and excites more attention, than the science of physiology in general; and, moreover, that the increasing attention to physiology, now perceptible, is owing to the impulse given to it, and taste excited for it, by the study and diffusion of phrenology. The small popular work of Dr. Andrew Combe on Physiology, has done more than all other books, and all the popular lectures recently delivered, to excite an interest in, and give an acquaintance with, the leading topics of physiology in this country. He is scarcely inferior to his brother as a phrenologist; and has avowed himself its advocate in this work—

• a work which, I venture to say, would never have been thought of, but for his researches in phrenology.

Yours, &c.

S. J.

P. S. I send you a copy of the resolutions, which were adopted unanimously by the class that attended Mr. Combe's lectures.

S. J.

Resolved, That the members of the class who have attended the course of phrenological lectures delivered by George Combe, Esq., at Clinton Hall, entertain a lively sense of obligation to the distinguished lecturer for the valuable information he has communicated to us during the lectures just closed; that we have been greatly pleased and instructed by the clear, felicitous, and convincing manner in which he has imparted to us his varied and profound knowledge of the philosophy of mind; and that we regard phrenology as eminently calculated to advance the cause

of education, to improve the institutions of society and of government, and to elevate the condition of the human race.

Resolved, That in Mr. Combe we recognise the most successful advocate of phrenological science, the philosopher and the philanthropist; and that phrenology, as explained and illustrated by him, claims, in our opinion, the attention of all those who would investigate mind philosophically, and who desire the diffusion of truth and the exaltation of the moral and intellectual faculties of man.

Resolved, That in the application of phrenology to the investigation of human character, and the practical purposes of life, we perceive a new era in mental and physiological science, in which we believe human enquiry will be greatly facilitated, and the amount of human happiness essentially increased.

Resolved, That inasmuch as prejudice may deter many individuals from attending Mr. Combe's lectures in other cities of our country, which he proposes to visit, and as the truth and importance of phrenology can be understood and appreciated only after an examination of its principles, we recommend to such citizens an attendance upon his *entire course*; being convinced that they will find their own advantage in doing so, and that they will thereby become better able to judge of the truth and practical utility of the science.

Resolved, That entertaining these views and feelings, we take great pleasure in tendering an expression of them to Mr. Combe, and in adding our most hearty wishes for his personal happiness, and for his long continued usefulness to his fellow-men.

Resolved, That Silas Jones, Esq., Counsellor at Law and Superintendent of the New York Institution for the Blind; Judah Hammond, Esq., Judge of the Marine Court; John B. Scott, Esq., Judge of the Marine Court; Loring D. Chapin, Esq., Member of the New York Legislature, &c.; Robert Sedgwick, Esq., Counsellor at Law, &c.; A. Lee, M. D., Professor of Materia Medica in the New York University; B. F. Joslin, M. D., Professor of Mathematics and Natural Philosophy in the New York University; E. Parmley, M. D.; J. Neilson, M. D.; J. W. Francis, M. D.; A. S. Doane, Professor of Physiology in the New York University; Caleb Ticknor, Professor of Hygiene in the New York University; and Joel Foster, M. D., be a committee to present to Mr. Combe the foregoing resolutions, and that the same be published in the newspapers of this city.

JOHN B. SCOTT, Chairman .

NEW YORK, Dec. 22, 1838.

The celebrated Broussais, of Paris, whose death has recently been announced in the medical journals of this city, has been for many years an able, decided, and zealous advocate of the science of phrenology. In 1831, he aided in the formation of the Paris Phrenological Society; and since that, has constantly taken an active and frequently an official part in its proceedings. He has been a valuable contributor to the Paris Phrenological Journal, and has also published several works on the science. In 1836, when the subject of phrenology came before the Royal Academy of Medicine for discussion, Broussais took the lead in its defence; and even when arrested by the hand of death, he was actively engaged in preparing an answer to the Memoir of M. Jouffroy against the science. M. Amussat, who attended him in his last illness

and M. Bouillard, who pronounced a discourse over his grave, are both distinguished phrenologists. Broussais died on the 19th of November, 1838, aged 66; and had been for some time physician-in-chief to the Val-de-Grâce, professor of general pathology in the Ecole de Médecine, and a commander of the Legion of Honour.

Phrenological Society in Buffalo, N. Y.—In our last number, we gave a short notice of the state of phrenology in Buffalo, N. Y., particularly as connected with the lectures of Mr. Grimes. Since giving that account, we are gratified in learning from the Buffalo Daily Journal, that a phrenological society has been organised under the title of "*Western Phrenological Society, at Buffalo*," of which the following gentlemen were elected officers:—J. S. Grimes, President; W. K. Scott and I. S. Smith, Vice Presidents; R. W. Haskins, Corresponding Secretary; C. H. Raymond, Recording Secretary; J. T. Lacy, Treasurer; G. E. Hayes, H. B. Myer, R. G. Snow, O. G. Steele, and C. C. Bristol, Managers.

Mr. Combe commences his second course of lectures in this city on the second of March. His last course was attended by large audiences, and gave great satisfaction. We have no doubt but that the next will be equally as well if not better attended.

Our next number will contain a cut of Mr. Combe's bust, showing the location of the organs. This cut will be accompanied with notes, taken from some of his lectures, embracing many interesting facts, and designed particularly for those who are engaged in studying the elementary principles of the science.

Our readers will find this number enlarged eight pages. The future numbers of the Journal will probably be increased sixteen pages, making each number forty-eight instead of thirty-two pages. We shall make some explanations in our next, respecting the proposed enlargement, as well as some other statements in regard to this Journal.

Our acknowledgments are due for the reception of the following works:—To Mr. Combe, for a copy of a work (of 275 pages), titled "*Testimonials on behalf of George Combe, as a candidate for the chair of Logic in the University of Edinburgh*;" and also for a pamphlet (of 28 pages), being "*An Inquiry into the Influence of Physical Causes upon the Moral Faculty, delivered before a meeting of the American Philosophical Society, held at Philadelphia on the 27th of February, 1786, by Benjamin Rush, M. D., with an Introductory Notice by Mr. George Combe.*" To S. B. Woodward, M. D., superintendent of the Massachusetts State Lunatic Hospital, for a copy of the "*Sixth Annual Report of that Institution.*" To Dr. Mitchell, professor in the Transylvania University, Ky., for a copy of an "*Address to the College of Physicians and Surgeons of Lexington, on Medical Ethics.*" To Dr. Caldwell, of Louisville, Ky., for a pamphlet (of 24 pages) titled "*Thoughts on the True Connection of Phrenology and Religion.*" To Dr. Bartlett, of Lowell, Mass., for a copy of a lecture before the American Physiological Society, titled, "*Obedience to the Laws of Health, a Moral Duty*;" and of another, before the American Institute of Instruction, titled "*The Head and the Heart, or the Relative Importance of Intellectual and Moral Education.*" We shall take occasion to notice some of these works in a future number of the Journal.

THE
AMERICAN PHRENOLOGICAL JOURNAL
AND
MISCELLANY.

Vol. I.

Philadelphia, April 1, 1839.

No. 7.

ARTICLE I.

ON THE PRIMARY FUNCTION OF THE ORGAN OF WONDER.*

BY M. E. SAMPSON.

Among the subjects which have given rise to attacks against phrenology, and which have afforded scope for the humour of its adversaries, we know of none that seem to offer themselves so readily or to stand so fully exposed, as the organ which, by Dr. Spurzheim, was entitled "Marvellousness," and to which Mr. Combe prefers to affix the name of "Wonder." While it is eagerly ridiculed by the opponents of the science, it is true that, although the general manifestation of the organ has been fully established by numerous and careful observations, the primary faculty which it is intended to manifest seems still to be a cause of some perplexity to phrenologists themselves.

In those cases where the phrenological nomenclature has been so long established and so familiarly used, that the public mind has become accustomed to associate with the title of an organ the general idea which it is intended to express, as in the instances of "Destructiveness," "Adhesiveness," &c., we think that the attempts of those who seek after originality, by proposing new names which they consider would be more expressive, merely serves to disturb the straight-

* We present the above article, "On the Primary Function of the Organ of Wonder," without expressing any opinion upon the correctness of the views it contains. We will, however, remark, that in our opinion the *real* functions of this organ are more imperfectly understood than those of any other organ which is considered as established; and that the views, which have been presented by different phrenologists on the nature of this faculty, appear quite unsatisfactory to many minds. We would, therefore, solicit facts and communications on this subject from persons making observations, particularly where they find this organ in a state of very large or deficient development.—ED.

forward enquirer, and, at the same time, to furnish those who are totally ignorant of the subject, with that which they complacently regard as giving fair proofs of the non-existence of any such developments as those to which so many titles may be indiscriminately applied.

There are, however, two or three of the cerebral developments of which the titles are by no means clearly fixed or understood; and that to which we now propose to give our consideration, is perhaps the most striking example. Not only are the names of Wonder and Marvellousness presented to our selection with reference to this organ, but, in a treatise that has lately fallen within our observation, we find a proposition that both these terms should be banished, and that it should henceforth bear the title of "Admirativeness."

It is needless to observe that these discrepancies, so far from weakening our belief in the truth of phrenology and the sincerity of its professors, should tend directly to an opposite view; for if the doctrine arose only from the cunning and ingenuity of designing men, they would at least take care each to corroborate the testimony of the other; and if it was agreed by one to call a certain organ by the name of Marvellousness, the other practitioner upon public credulity would naturally give ready testimony to the correctness of the title. Instead of this, it is evident, in such cases, that certain general effects have been observed, and that they have not been invented to serve a particular theory; since the observers themselves have been at a loss to frame a theory that could account for their exhibition, and which would at once disclose to them the proper title by which to express the primary faculty, as it was implanted by the Creator.

Mr. Combe, in treating of the organ of Wonder in his System of Phrenology, ascribes to it "the manifestation of a desire for news, which, if extravagant, are the more acceptable;" he also says, "that it gives a tendency to follow new fashions, and that it aids genius by prompting to novelty in all the conceptions of the mind;" and hence he is disposed to infer, "that the legitimate tendency of the faculty is to inspire the mind with a longing after *novelty* in every thing, and that its proper effect is to stimulate to invention and improvement;"* while Dr. Spurzheim, who was first disposed to give it the title of

* It appears to us that the love of novelty is peculiar to each faculty, each being gratified when it first takes cognisance of any object that relates to it. Thus an architect, upon being shown a bridge of peculiar construction for the first time, would find his organ of Constructiveness most agreeably excited, and would set to work to examine the manner in which the bridge had been erected; but having completed this, there would remain little to stimulate the faculty, and it would

‘Supernaturality,’ considers that it is principally manifested by a belief in miraculous and supernatural circumstances.

Mr. Combe, in his endeavours to ascertain the primary faculty, has been further led to consider that this organ, giving to man an intense delight in contemplating such objects as have never before appealed to his attention, or have presented themselves only at rare or uncertain intervals, raises in the mind an agreeable emotion of wonder and admiration; and thus he is disposed to believe, that while man possesses a faculty of Destructiveness, which places him in harmony with that law of death which pervades the physical world, the organ of Wonder is given to inspire him with delight at beholding the creation of new forms, and to adapt him to the opposite law of reproduction and life, by which he is also surrounded.

Now, it is probable that to some extent this view is correct, but we believe that it is so only in part. At all events we trust, by the following imperfect remarks, to lead to enquiries in a new direction, which may draw forth observations calculated to set at rest the doubts that now prevail respecting the innate faculty in question.

We find the organ situated in the region of the moral sentiments; surrounded by those faculties which impel us to submission to the will of God—to admiration of his justice, constancy, and benevolence—and to attempts to imitate those qualities. It is also in juxtaposition with the organ of Hope, which teaches us to look for coming happiness; and it is superior in its situation to the organ of Ideality, which inspires us with a love of moral harmony, and the sense of a natural and all pervading beauty.

Now, from the situation of this organ, when we consider the harmonious distribution of the other faculties, we should be disposed to believe that it is the medium of some higher mental power than such as might be necessary to impart a love of novelty, or to act as an incentive to invention.

The supposition, that it places us in harmony with the reproductive operations of nature, elevates it to a certain extent; but our view must be carried to a wider range than is embraced by the idea that the legitimate function of the organ is fully exercised, when it imparts this feeling; since one, in whom this organ is very deficient, might find himself placed in harmony with the laws of reproduction, as they

forthwith desire a new object. The same holds good with respect to all the other mental functions; and if Concentrativeness were deficient, they would pass from object to object with unusual rapidity. The desire for improvement, which Mr. Combe supposes to be imparted by the organ of Wonder, we have been accustomed to consider as in some degree a function of Ideality.

apply to the human race, by means of Philoprogenitiveness, and as they apply to inanimate nature, by Hope and Ideality.

To adapt the constitution of man to his moral destiny, has been the provident care of his Creator. He is endowed with sentiments that impel him to the course for which he is intended, and with intellect that should be the ready servant of those sentiments. Reason is never intended to originate an inward impression concerning our relation to our Maker; but to serve as a light that shall guide us to the discovery of the best means of promoting the highest manifestations of those impressions which are awakened in us by the action of the moral sentiments; and accordingly we find that, for every principle of our nature with which it is necessary for our preservation or happiness that we should be acquainted, a special faculty is provided, which intuitively furnishes us with a knowledge of that principle, without the slow process of reasoning or induction. Our belief in the necessity of submission to a Supreme Being—our hope of future happiness—the duties of justice and universal love, are all written as with a pen of fire upon our nature, and teach man the great truths of his being, albeit he may roam as a savage over the wildest plains, or pass his days in the colleges of civilisation.

Now, next to the feeling of dependence upon God, the truth that presses most closely upon the interests of a living man, is that by which he recognises in himself the possession of an indestructible power, independent of and commanding his physical organisation, and without the consciousness of which, all his aspirations for future happiness—all his yearning towards perfection—all his sense of responsibility for good or evil, can only be regarded as vain and idle dreams.

His reason will never *prove* the existence of a soul; it will show that its existence may be inferred from the tendency of his desires, and that every thing that he sees is calculated to encourage the belief; but is it to be supposed that our Maker, who would not suffer us to remain without intuitive knowledge of our dependence upon his power—of his benevolence, justice, and perfection—and of his intentions to confer upon us future happiness, would leave to the inference of reason the belief that we possess an immortal and indestructible soul, by which those qualities and hopes may eventually find exercise in a higher sphere?

To this question we believe that phrenology will answer, No! It will teach us that our Maker has endowed us with a faculty which gives us an intuitive belief in the existence of the soul, and its independent action on the physical world, which prompts us to dwell with reverential awe and wonder upon all the phenomena of *life*.

and all the mysterious workings of the animate upon the inanimate world.

This faculty, then, we believe, is that which manifests itself through that portion of the brain which has been denominated the organ of Wonder. It gives faith. Faith in the existence and indestructibility of the soul—faith in its power over matter—faith in its capabilities of eternal happiness or misery—and faith in the all surrounding and occult influences of that Spirit from which it is an emanation.

We are aware that Mr. Combe, speaking of the organ of Hope, says, "In religion, this faculty favours the exercise of faith, and, by producing the natural tendency to look forward to futurity with expectation, disposes to belief in a life to come;" but we contend that our faith, with regard to our possession of an immortal spirit, is not intended to be confined to Hope or expectation, but has been implanted in our minds with all that intuitive certainty which arises from the manifestation of an independent faculty. The organ of Wonder (or faith) tells us that we have a soul; the organ of Hope teaches us to expect that for that soul a *happy* future is intended.

It is a strong coincidence that the science of phrenology has been found, as we believe all human truths will ever be found, to harmonise with the great points of Christian belief; but the necessity for the cultivation of faith, so strongly insisted upon by the great Founder of our religion, has never been very strikingly enforced by phrenologists, nor have they made any attempt to demonstrate its existence as an abstract faculty; they have found the seal of hope and charity affixed upon our constitution, but faith in its more exalted sense has hitherto been passed over.

We will proceed to some practical views with reference to the above observations. And first we will endeavour to describe the impressions which seem to exist in the minds of those by whom the organ is possessed in a full but not an excessive degree.

We find in such persons an instinctive tendency to believe in mysterious intimations, which seem to be conveyed by some inner sense; they believe that, in instances of coming danger, the mind is sometimes overshadowed by a vague consciousness of approaching evil, which they cannot explain, but find it impossible wholly to resist. If they possess good intellectual powers, they will reject all absurd stories of ghosts and witches, and also of omens, relating to the trivial occurrences of every day life, and they will be able to satirise a belief of this nature with more effect than could be produced by those in whom the organ is deficient; but they are disposed to attach great power of independent action to the sentient principle, and they usually find themselves unable to reject as utterly false, the

numerous instances which are narrated amongst all nations, where individuals are said to have received involuntary intimation of the death of far-distant friends at the precise moment when their dissolution occurred. If the conversation is led to this point, they will, in nine cases out of ten, relate some similar circumstance which has occurred within their own experience, or the experience of their friends, although, if afterwards pressed to avow their firm belief in such agencies, they will immediately call in the pride of intellect to their aid, and thus momentarily quench the feeling for which they are unable to account, and of which they are consequently ashamed. At this point they will probably yield their assent, when some matter of fact person complacently settles the question, and stops all further enquiry, by pronouncing that it was "merely a coincidence," although they feel at the moment no more satisfaction at this mode of solving the mystery, than did the eager schoolboy, who, when enquiring the nature of an eclipse, received from his self-satisfied instructor the philosophical reply that it was "merely a phenomenon."

We will next state the emotions which appear to prevail when the organ is very large, or in a state of diseased action.

On Mr. Combe's visit to the Richmond Lunatic Asylum, Dublin, 20th of April, 1829, he met with a patient in whom this organ, along with Hope and Ideality, presented an appearance of derangement. The following is a statement of the symptoms, &c. :—

"Christopher Edmundson, clerk to a merchant, aged forty-seven. Twelve years ill. Unmarried.

"Monomania, religious. Fancies himself Jesus Christ, and attempted to walk on the sea, and fast for forty days. Imagines now that his body is inhabited by the *spirit* of another person. Was a clerk and a Methodist, and gave up his employment to go about preaching and working miracles."

Here follows another case in which Wonder and Destructiveness appear to have been the leading organs, while Veneration and Hope were deficient.

"Thomas Fogharty, a marine and tailor, aged thirty-nine. Ten years ill.

"Monomania, with the singular delusion of his being the *Almighty*. Says he had no beginning, and is never to die; that he can bestow immortality on whom he chooses; is very irascible, and threatens those who offend him with hell fire and brimstone."

In these cases we see the tendency to believe in extraordinary or deranged powers of *spiritual existence*; and in the latter patient, although in his head Hope was deficient, we find a thorough conviction of the indestructibility of the soul.

Cases of a similar description might be cited to an innumerable extent; but we trust that we have already shown reasons to warrant the supposition that the primary function of this organ is to convey to man an innate sense of the existence of the soul—a feeling which makes him regard as sacred the existence of his fellow-men, and which causes him to shrink with an inscrutable dread from any attempt to break within the bloody house of life—a feeling which impresses him with a sublime awe, when he contemplates the mystery of his own nature, standing, as he does, alone in the midst of countless multitudes, all animated by a similar and imperishable principle—a feeling which is called forth as he contemplates the constant action of the vital principles while gazing on the opening leaves of spring, or while watching the motions of the minutest insect, and which enables him to gaze with pleasure when throughout all space he beholds matter constantly and silently undergoing changes from the action of that Spirit which in its illimitable power pervades and protects the universe.

We have already trespassed too long upon the pages of this Journal, but we cannot help subjoining, in conclusion, a few general remarks.

1. We are disposed to believe that this organ, when properly developed, instead of leading to "Credulity," gives, in addition to its higher function, a tendency to place a rational faith in the motives and promises of our fellow-men. Such a provision seems necessary to our happiness. Each individual is altogether in the power of those by whom he is surrounded; yet he feels that all mankind are bound together by a mysterious and spiritual sympathy, and he walks without apprehension through this "unintelligible world," relying with confidence on the protection of his fellow-men.

2. That modern intellect is disposed to place too narrow a limit on our belief, with regard to the objects of this organ, may be inferred from the fact, that, although its manifestation is perseveringly kept down by ridicule and reproach, those who are best acquainted with human nature have always discovered, that, despite of the opposition of the intellect, which it is endeavoured by education to enforce, the sentiment will endeavour to assert its supremacy, and they know that by appealing to it, they will meet with the tacit approval of the majority.

As an illustration of this, let us select a passage from a writer who seems to have studied in the school of nature with more success than any other living author with whom we are acquainted.

The scene is from *Oliver Twist*, where Nancy, at midnight, holds an interview with Mr. Brownlow and others, a few hours previous to her death by murder.

"Why, for what," said the gentleman in a kinder tone, "for what purpose can you have brought us to this strange place? Why not have let me speak to you above there, where it is light, and there is something stirring, instead of bringing us to this dark and dismal hole?"

"I told you before," replied Nancy, "that I was afraid to speak to you there. I don't know why it is," said the girl, shuddering, "but I have such a fear and dread upon me to-night that I can hardly stand."

"A fear of what?" asked the gentleman, who seemed to pity her.

"I scarcely know of what," replied the girl; "I wish I did. Horrible thoughts of death, and shrouds with blood upon them, and a fear that has made me burn as if I was on fire, have been upon me all day. I was reading a book to-night to while the time away, and the same things came into the print."

"Imagination," said the gentleman, soothing her.

"No imagination," replied the girl, in a hoarse voice. "I'll swear I saw 'coffin' written in every page of the book in large black letters; aye, and they carried one close to me in the streets to-night."

"There is nothing unusual in that," said the gentleman; "they have passed me often."

"*Real ones*," rejoined the girl. "This was not."

Now, the designs of this author are constantly directed to produce *natural* effects; and he knew that the majority of his readers, while perusing this page, would tacitly assent to the air of probability which the incident was intended to carry with it.

But we might quote a host of authors of the highest rank, by whom the faculty has been asserted, and by whom its manifestations were supposed to embrace a much wider range than ordinary persons might be disposed to consider probable. Shakspeare, with his deep knowledge of humanity; Byron, amidst his doubts and daring; Scott, with his power of observing and imitating nature; and Dr. Johnson, the profound reasoner, have alike given their testimony in its aid; and from the last named author we cannot resist extracting here the philosophical view in which he has considered a question which would be suggested by the activity of the organ.

"That the dead are seen no more," said Imlac, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but

experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it by their fears."

It will, we know, be urged, that in these great men the feeling may have been implanted by some defect in their early education; but children do not eagerly receive impressions, unless those impressions are such as can minister to the gratification of a pre-existent desire; and that the desire in this case is natural to children, the most limited experience will show. This fact affords strong proof of the necessity that it should be *cultivated* and trained in a proper direction, and that the plan which is now almost universally adopted of extinguishing every manifestation connected with it, is injurious in the highest degree to the mental constitution. That such an excited state of the organ generally exists as to create an unhealthy appetite for its gratification, we think our readers will not be disposed to suspect, when they will take the trouble to practise observations upon it, and when they are informed that, upon turning incidentally, with a view to this question, to a list of developments of well known living men, which is contained in a clearly written work called Fowler and Kirkham's *Phrenology*, we discovered that out of forty names, taken indiscriminately, against which the actual development of all the organs are marked on a scale of from 1 to 6 for their relative proportions, there are thirty cases in which the organ of Comparison is marked 6, while in the same heads the organ of Marvellousness ranges from 1 to 2, and in the remaining ten cases it would amount to an average of 4. We have here contrasted its development with that of one of the intellectual organs; but it would in most cases bear the same miserable proportion to the other faculties; and we have reason to believe that the above would form a very fair estimate of its usual condition, as it is found in the northern population of the United States, and perhaps in some portion of Great Britain and France. Much difficulty must therefore exist in attempting to convey to the public mind an idea of the full powers which this moral sentiment is intended to bestow. We cannot, however, conclude this article, without stating our disposition to think, as our religious hopes teach us to believe, that the soul, if connected with a higher organisation, would be cognisant of the past, the present, and the future. It may, in the minds of those by whom the organ is possessed in a full degree, and where, consequently, a medium exists for its more powerful manifestations, at times make its existence known, and convey impressions calculated to convince that

"There are more things in heaven and earth,
Than are dreamt of in our philosophy;"

for, as Dr. More forcibly says, "That there should be so universal a *fame* and *fear* of that which never was, nor is, nor can ever be in this world, is to me the greatest miracle of all. If there had not been, at some time or other, true miracles, it had not been so easy to impose upon the people by false. The alchemist would never go about to sophisticate metals, to pass them off for true gold and silver unless that such a thing was acknowledged as true gold and silver in the world."

In the above remarks it will not be imagined that we intend to convey an idea that the order of nature is ever disturbed, but rather that the laws by which our spiritual nature operates are by no means so limited as is generally supposed; and that, although in those nations where the organ is fully developed, a belief in spiritual power exists to what we might perhaps consider an irrational extent, we must bear in mind, that if a man possessed the organ of Colour in the proportion of 2, in a scale of 1 to 6, he would recognise colours to such an imperfect extent, that he would be very apt to ridicule another who possessed the organ large, and who appeared to revel with delight in the consciousness of beholding a variety of the most brilliant hues. This holds good with respect to the organ of Marvelousness; and the only means of ascertaining the proper amount of force with which it is intended to operate in the human mind, will be by obtaining in numerous cases the candid testimony of persons who present a well balanced organisation, and with whom this organ, as compared with the others, is in an average state of development.

We think it will then be found, that the philosophy of those who assert that they will believe only that which they can *understand*, is not quite so correct as the world generally considers it to be; that the Creator, in his goodness, having placed man in this world, with an intellect that is unable to demonstrate, although it may serve to illustrate the mysteries of his existence, has provided him with a special faculty to disperse the doubts that might otherwise afflict him; and that there are many able and sincere phrenologists, who, while examining a head, will gravely assure their delighted listener that he has "*not much credulity*," when the wholesome truth would be summed up in the statement that he has "*too little FAITH*."

ARTICLE II.

PHRENOLOGICAL DEVELOPMENTS OF PRINCE TALLEYRAND.

To the Editor of the American Phrenological Journal.

Philadelphia, March 4th, 1839.

Sir,—

When in France, in the month of June, 1838, I read in a Parisian newspaper an account of the cerebral developments of the famous Prince Talleyrand, and copied the most important particulars of the description. I beg to offer it to you for insertion in your Journal, if you consider it interesting. From various circumstances which were mentioned in the French journals at the time when it appeared, I am disposed to regard it as authentic, and probably correct.

I am, &c.

GEO. COMBE.

PHRENOLOGICAL DEVELOPMENTS OF PRINCE TALLEYRAND, taken by M. Ch. Place, jointly with Doctors Coigny, Moreau de Saint, Ludgère, Flourens, and Micard; reported in *La Siecle* newspaper, published in Paris, 19th of June, 1838; abridged.

The cranium, denuded of the integuments, presented a beautiful conformation. The oval of the horizontal section is regular; the upper arch well shaped; the forehead large and high; the frontal sinus moderately developed; the ridges serving for the insertion of the muscles, as well as the median line separating the hemispheres, evidently project. The cranium was partially opened, and the hand was introduced to discover the correspondence between the internal and external surfaces of the skull. The two corresponded pretty closely. The substance of the brain was white, and of a good consistence, such as might be met with in a man of forty years of age. Talleyrand was eighty-four. The measurement was as follows:—

	Inches.	Lines.
General or horizontal circumference of the skull, from the Occipital Bone to the Frontal Sinus,	20	4
From the root of the nose to the Occipital Hole, passing along the top of the head,	14	
From the root of the nose to the external Meatus Auditorius,	5	2
From the hole in the ear to the middle line of the Occipital Bone,	4	1

	Inches.	Lines.
From the hole in the ear to the Occipital Process, . . .	5	3
From one Mastoid Process to the other, passing over the top of the head,	12	8
From one hole in the ear to the other, over Veneration,	11	2
From one hole in the ear to the point where the reflective organs meet those of the sentiments,	5	6

The development of the organs, stated in four degrees, is as follows:—

Alimentiveness, $2\frac{1}{2}$.	Wonder, $1\frac{1}{2}$.
Love of Life, 2.	Ideality, $2\frac{1}{2}$.
Amativeness, 3.	Wit, 3.
Philoprogenitiveness, 3.	Imitation, $2\frac{1}{2}$.
Concentrativeness, 2.	Individuality, 3.
Adhesiveness, $2\frac{1}{2}$.	Form, $2\frac{1}{2}$.
Combativeness, 3.	Size, 2.
Destructiveness, $1\frac{1}{2}$.	Weight, 2.
Secretiveness, $3\frac{1}{2}$.	Colouring, $1\frac{1}{2}$.
Acquisitiveness, 3.	Locality, 3.
Constructiveness, 3.	Number, $2\frac{1}{2}$.
Self-esteem, 3.	Order, 2.
Love of Approbation, $2\frac{1}{2}$.	Eventuality, 3.
Cautiousness, 4.	Time, 1.
Benevolence, 3.	Tune, $2\frac{1}{2}$.
Veneration, 1.	Language, $2\frac{1}{2}$.
Firmness, 4.	Comparison, 3.
Conscientiousness, $2\frac{1}{2}$.	Causality, 3.
Hope, $2\frac{1}{2}$.	

ARTICLE III.

APPLICATION OF PHRENOLOGY TO THE ANALYSIS OF THE CHARACTER OF SHAKSPEARE'S IAGO.

(Continued from No. 3 of this Journal, page 67.)

To the Editor of the American Phrenological Journal.

Sir,—

According to my promise in a former communication (see No. 3 of this Journal), I send you below the character of Shakspeare's Iago by my other friend. You will bear in mind that they both, without the

knowledge of each other, received the same phrenological analysis;* and had no knowledge whatever of the manner in which I was acting on them. The character which follows, is less extended and minute than the former; but it is nevertheless a very *striking* portrait—in some points quite as much so as the other; and, moreover, it is strikingly in harmony with that, and also with the one in the Edinburgh Phrenological Journal. But I will not detain you from its perusal. It is as follows:—

“Of the individual, the chart of whose cerebral developments you sent me, the following is the opinion at which I arrived. The animal and selfish feelings very greatly predominate over the rest, and especially over the moral sentiments; hence he was, or is nearly, destitute of all moral restraints, and may be said to be incapable of any of those moral virtues which constitute the crowning glory of human nature. On the contrary, he was totally without regard for virtue himself, and hated or despised those who possessed it. I should judge that there was no crime too heinous for him to commit, if circumstances could be made such as to shield him from the consequences; and if, moreover, his selfish feelings were roused to impel him onward. In such a case, I should think his path through this life would be red with blood, and black with infamy—a complete tissue of villany. Had he possessed less intellect, he would have been a truly *despicable* character; and had his head been above average size, especially if it had been ‘very large,’ he would have been truly terrible; but as it is, he is to be considered a dangerous villain; and though not *terrible*, yet emphatically *formidable*.

“So much for his general character: we will now survey him in

* We recommend to our readers the perusal of a preceding article (see No. 3, Art. 1, of the Phrenological Journal) on the same subject, in connection with this. But for those who may not have at hand that number, and for the sake of more convenient reference, we copy from page 66 the supposed phrenological developments of Iago, which are given on a scale of seven.—ED.

Amativeness, large.
Philoprogenitiveness, average.
Concentrativeness, full.
Inhabitiveness, full.
Adhesiveness, small.
Combativeness, full.
Destructiveness, very large.
Constructiveness, average.
Acquisitiveness, very large.
Secretiveness, very large.
Self-esteem, large.
Approbativeness, average.
Cautiousness, very large.
Benevolence, small.
Veneration, full.
Hope, average.
Ideality, average.
Conscientiousness, small.

Firmness, large.
Individuality, average.
Eventuality, large.
Form, average.
Size, full.
Weight, full.
Colour, full.
Locality, full.
Order, full.
Time, full.
Number, full.
Tune, full.
Marvellousness, average.
Mirthfulness, full.
Language, large.
Comparison, large.
Causality, very large.

particular faculties and their combinations. His Secretiveness, Cautiousness, Acquisitiveness, and Destructiveness, are all 'very large,' and Conscientiousness and Benevolence 'small;' hence, *for money*, he would do any thing. He would murder, provided he could do it without danger to himself, and would, therefore, do it covertly; he would then, probably, add perjury to robbery and murder, provided he could, by so doing, avert suspicion from himself, and fix it on another; and, owing to his 'small' Conscientiousness, he would do this entirely without compunction. His Self-esteem was 'large,' and his Cautiousness 'very large.' This organisation would make him scrupulously careful never to bring *himself* into peril; for *self* is the personage most loved, and *most* important, in his opinion. Hence, in the indulgence of the deadliest revenge, he would call Secretiveness to his aid, and accomplish his objects *in the dark*. As a soldier, he was not brave nor generous; he would fight bravely, if he must; but, if possible, he would wait till the foe gave ground, and would exhibit his valour on the fallen or disabled. He was destructive to the last degree, when the enemy was fully in his power; never showing quarter, he would deal the blows of death with cold-blooded indifference; perhaps torture his victims, and yet never feel remorse. As an officer, he was haughty, dictatorial, consequential, and domineering towards inferiors; and jealous, and probably insubordinate, towards superiors. Had a prodigious opinion of the value of *his* services, and of *his* merits as having performed them.

"His intellect was quite considerable; but it wrought in the service of the selfish and animal feelings. He laid plans to enrich himself, and they were well laid; but he cared not by what acts of injustice, robbery, falsehood, or blood, they were accomplished. To the performance of these he usually instigated others; and contrived matters so that the evidences of his own guilt were only equivocal. He made tools of others, not *confederates* or *confidants*; and as he was a stranger to the emotion of friendship, so he did not possess a friend. To refinement of feeling and elevated sentiments he was a comparative stranger; and hence his attachments to the other sex, though strong, were merely *animal* and *selfish*. As a friend, he never valued woman, but was wholly destitute of *pure conjugal* affection; the objects of his attachments were ever changing. As a single man, he would be a snare to the other sex; and as a married man, he would be authoritative, domineering, unkind, jealous, and unfaithful. In the practice of crime he was eminently successful; for his large Causality enabled him to lay deep schemes, while his Cautiousness and Secretiveness admirably secured him from detection. He *may*, however, have been taken in his own craftiness.

"So much of intellect united with so much of villany, and merely animal feeling, can very rarely be found; he must certainly have been a most extraordinary character, and his life must have abounded with stirring incident. O. S. F."

Having presented your readers with three independent portraits of this character, I will now direct their attention to the harmony between these portraits, and then exhibit the original, as the poet has conceived and displayed him. In the prosecution of this plan, I will quote from the three phrenologists who have furnished the synthesis from the elements.

Of the character in *general*, they hold the following language:—

"This is, without exception, the most unfavourable development I ever saw."—*Edin. Jour.*

"The developments have, on their very face, the indication of a *bad* character; . . . the organs are more wretchedly developed than in any head or chart that ever came under my notice."—*L. N. F.*

"The animal and selfish feelings very greatly predominate—especially over the moral sentiments. He was, or is, nearly destitute of all moral restraints; and may be said to be incapable of those moral virtues which constitute the crowning glory of human nature. His path through life would be red with blood, and black with infamy—a complete tissue of villany."—*O. S. F.*

On a closer survey, these phrenologists thus express themselves:—

1. "Selfishness will here reign with predominating sway. Totally indifferent to the rights and feelings of others, he will pursue his own selfish ends and gratifications, without being once called aside by the calls of benevolence, justice, or friendship."—*Edin. Jour.*

"I should infer that the man was, or is, under the influence of the selfish feelings, directed by intellect. Moreover, I conclude not only that he is under the *controlling influence* of the selfish feelings, but that these feelings are *perverted*; that he would regard *his own* desires as more important than every thing else, and would sacrifice principle, the happiness, and even the life of others, to gain his point."—*L. N. F.*

"His organisation would make him scrupulously careful never to bring *himself* into peril; for *self* is the personage most loved, and most important, in his opinion."—*O. S. F.*

Again:

2. "He will despise and condemn those who act from noble and disinterested motives. It will, indeed, be extremely difficult for him to conceive that this is possible; and if satisfied that they are not

hypocrites, he will assuredly turn round and call them fools and blockheads."—*Edin. Jour.*

"He may *feign* attachment as long as his interest and his ambitious schemes can be promoted thereby." "He is a finished dissembler; if he ever appear benevolent, it is to gain some selfish end; but if he manifest his *real* feelings, they are *sparkliness* and *self-will*."—*L. N. F.*

"He was totally without regard for virtue himself, and hated or despised those who possessed it."—*O. S. F.*

Furthermore :

3. "He is not one of those who seek reputation at the cannon's mouth. The thought and the feeling will ever recur *cui bono*. In action, [as a soldier,] he would tremble at every joint before the battle commenced, and would take special care not to run unnecessarily into danger."—*Edin. Jour.*

"As a soldier, though he might pretend to bravery, he would be more distinguished for cunning, art, and management, than for boldness; he should delight in ambuscades and night attacks."—*L. N. F.*

"As a soldier, he was not brave, nor generous; he would fight desperately, if he must; but, if possible, he would wait till the foe gave ground, and would exhibit his valour on the fallen and disabled."—*O. S. F.*

Again :

4. "Wo to the hapless victim whom his sword should strike to the ground! His cries and his tears would be heard and witnessed in vain; he would be transfixed with multiplied wounds, and expire without exciting one emotion of pity."—*Edin. Jour.*

"He is at once cowardly and bloodthirsty. His large Cautiousness makes him afraid of beginning a mortal contest; but he is cruel, desperate, ferocious, sanguinary, and exterminating, when engaged." "I should judge that one of the strongest motives which induced him to be a soldier was, that he might gratify Destructiveness in bloodshed, without being liable to punishment."—*L. N. F.*

"He was destructive to the last degree when the enemy were fully in his power; never showing quarter, he would deal the blows of death with cold-blooded indifference."—*O. S. F.*

Again :

5. "He will spare neither friend nor foe; but I am wrong—he never had a real friend in his life."—*Edin. Jour.*

"He will sacrifice his best friends, if interest and friendship clash. But he has few real friends, and makes confidants of none."—*L. N. F.*

"He made *tools* of others, not *confederates* or *confidants*; and as he was a stranger to the emotion of friendship, so he did not possess a friend."—*O. S. F.*

Again :

6. "He is prone to amours, and an adept at seduction. It is in this latter mode that he will most delight to gratify his passions."—*Edin. Jour.*

"Amativeness being large, and Adhesiveness, Conscientiousness, and Benevolence small, he will be licentious, coarse, vulgar, void of attachment; disposed to gratify his sensual desires at the expense of principle and of humanity."—*L. N. F.*

"To refinement of feeling and elevated sentiments he was comparatively a stranger; and hence his attachments to the other sex, though strong, were merely *animal* and *selfish*. As a friend, he never valued woman, but was wholly destitute of *pure conjugal* affection; the objects of his attachments were ever changing. As a single man, he would be a snare to the other sex; and as a married man, he would be authoritative, domineering, unkind, jealous, and unfaithful."—*O. S. F.*

Again :

7. "He can veil himself and his doings in the most impenetrable secrecy; no human being will ever be able to extract from him that which he is determined to conceal." "I infer that he will be acute, penetrating, and even profound."—*Edin. Jour.*

"He can read men and penetrate their plans, and conceal his own; which are deeply laid, far reaching, and original, for his Causality is large."—*L. N. F.*

"In the practice of crime he was eminently successful; for his large Causality enabled him to lay deep schemes, while his Cautiousness and Secretiveness admirably secured him from detection."—*O. S. F.*

These are by no means all the points in which these portraits exactly coincide; but I should occupy too much space, if I were to specify them all. Your readers will be able to trace the resemblance, for themselves, in other features. I may just observe here, that neither of the three is a finished, *i. e.* a *complete* portrait of the character: both my friends have overlooked the "full" Mirthfulness of Iago's phrenological synopsis; and the writer in the Edinburgh Journal has overlooked his "very large" Acquisitiveness; or at least has said nothing having *special* reference to the activity of that organ. In the investigation of the character, as Shakspeare has drawn it, we shall have occasion to advert to both these points. To save space,

and avoid repetition, I have collected, from the three portraits, the above series of harmonious sentences, and numbered them for the sake of convenient reference.

The activity of Iago's large Self-esteem discovers itself in the opening scene of the play. Of the activity of this feeling, my two friends thus express themselves:—"His large Self-esteem makes him set a high value upon every thing which is *his own*, and particularly his services; and considers rank, titles, and dignities, *his due*, on their account." "He had a prodigious opinion of the value of *his services*, and of *his merits* as having performed them." If Iago had sat to these gentlemen for his portrait, they would not have come more near to the original, as he appears in the following passage:—

*I know my price; I am worth no worse a place:
But he, as loving his own pride and purposes,
Evades them with a bombast circumstance,
Horribly stuff'd with epithets of war;
And, in conclusion, nonsuits
My mediators; for, "certes," says he,
"I have already chose my officer."
And what was he?
Forsooth, a great arithmetician,
One Michael Cassio, a Florentine,
A fellow almost damn'd in a fair wife;
That never set a squadron in the field,
Nor the division of a battle knows
More than a spinster; unless the bookish theoric
Wherein the tog'd consuls can propose
As masterly as he; mere prattle, without practice,
Is all his soldiership. But he, sir, had the election:
And I—of whom his eyes had seen the proof,
At Rhodes, at Cyprus, and on other grounds,
Christian and heathen—must be be-lee'd and calm'd
By debtor and creditor, this counter-caster.*

In the same scene, when Roderigo, on learning his hatred to the Moor, says, "I would not follow him then," the reply of Iago exhibits both his prodigious selfishness and secretiveness, and contempt of those who act from honest and disinterested motives.

*Iago. O, sir, content you;
I follow him to serve my turn upon him:
We cannot all be masters, nor all masters
Cannot be truly follow'd. You shall mark
Many a duteous and knee-crooking knave
That, doting on his own obsequious bondage,
Wears out his time, much like his master's ass,
For nought but provender; and, when he's old, cashier'd.
Whip me such honest knaves. Others there are,
Who, trimm'd in forms and visages of duty,
Keep yet their hearts attending on themselves;
And, throwing but shows of service on their lords,*

Do well thrive by them, and, when they have lined their coats,
 Do themselves homage; these fellows have some soul:
 And such a one do I profess myself.
 For, sir,
 It is as sure as you are Roderigo,
 Were I the Moor, I would not be Iago:
 In following him, I follow but myself;
 Heaven is my judge, not I for love and duty,
 But seeming so, for my peculiar end:
 For when my outward action doth demonstrate
 The native act and figure of my heart
 In compliment extern, 'tis not long after
 But I will wear my heart upon my sleeve
 For daws to peck at: I am not what I am.—(See 1 and 2, page 215.)

Secretiveness and dissimulation also are strikingly exhibited in the same scene, when having, with Roderigo, alarmed Brabantio, he continues to avoid the Moor's suspicion by withdrawalment to the Sagittary.

Iago. Farewell; for I must leave you:
 It seems not meet, nor wholesome to my place,
 To be produced (as, if I stay, I shall,)
 Against the Moor.
 Though I do hate him as I do hell pains,
 Yet, for necessity of present life,
 I must show out a flag and sign of love,
 Which is indeed but sign. That you shall surely find him,
 Lead to the Sagittary the raised search:
 And there will I be with him. So, farewell.

The marriage of Othello and Desdemona, whom Roderigo had sought of her father, appeared to put a final end to the hopes of the latter; but Iago persuades him that his object might yet be accomplished—that soon her attachment to the Moor would cool—and that then she might be seduced from fidelity to him by bribes and jewels. In this he makes a dupe of Roderigo; he proposes that his presents to Desdemona should pass through his own hands—a very feasible medium; since to him and Emilia, his wife, Desdemona was committed by her husband. His real purpose, however, was not to make this attempt, but to appropriate all he should receive from Roderigo on this account to his own use. Here his Secretiveness discovers itself, working under the guidance of intellect; but it is especially his Acquisitiveness which in this part of the play is brought into prominence. In the following speech he lays his plan for getting possession of Roderigo's property; insinuating that the virtue of Desdemona was not proof against gold, if it were only in sufficient quantity; but he here, more clearly than any where else, exhibits the inordinateness of his propensity to acquire. Ten times, in the space of a few lines, does it appear; but yet so veiled by Secretiveness,

that he appears to be expatiating on the same propensity, as dominant in the daughter of Brabantio, and wife of Othello. Roderigo had said, in despondency, that he would drown himself; upon this Iago commences his assault.

Iago. It is merely a lust of the blood, and a permission of the will. Come, be a man. Drown thyself? drown cats and blind puppies. I have professed me thy friend, and I confess me knit to thy deserving with cables of perdurable toughness; I could never better stead thee than now. Put money in thy purse; follow these wars; defeat thy faviour with an usurped beard; I say, put money in thy purse. It cannot be that Desdemona should long continue her love to the Moor;—put money in thy purse;—nor he his to her: it was a violent commencement, and thou shalt see an answerable sequestration;—put but money in thy purse. These Moors are changeable in their wills;—fill thy purse with money: the food that to him now is as luscious as locusts, shall be to him shortly as bitter as coloquintida. She must change for youth: when she is sated with his body, she will find the error of her choice. She must have change, she must; therefore put money in thy purse. If thou wilt needs damn thyself, do it a more delicate way than drowning. Make all the money thou canst. If sanctimony and a frail vow, betwixt an erring barbarian and a supersubtle Venetian, be not too hard for my wits, and all the tribe of hell, thou shalt enjoy her; therefore make money. A pox of drowning thyself! it is clean out of the way: seek thou rather to be hanged in compassing thy joy, than to be drowned, and go without her.

Rod. Wilt thou be fast to my hopes, if I depend on the issue?

Iago. Thou art sure of me;—Go, make money. I have told thee often, and I re-tell thee again and again, I hate the Moor. My cause is hearted; thine hath no less reason. Let us be conjunctive in our revenge against him; if thou canst cuckold him, thou dost thyself a pleasure, and me a sport. There are many events in the womb of time, which will be delivered. Traverse; go; provide thy money. We will have more of this to-morrow. Adieu.

Rod. Where shall we meet i' the morning?

Iago. At my lodging.

Rod. I'll be with thee betimes.

Iago. Go to; farewell. Do you hear, Roderigo?

Rod. What say you?

Iago. No more of drowning, do you hear

Rod. I am changed. I'll sell all my land.

Iago. Go to; farewell: put money enough in your purse.

Of the predominance of Acquisitiveness, my friends thus express themselves:—"For *money* he would do any thing." "He will desire and will possess himself of money or property dishonestly; he is thievish; and having large Causality, he will *lay plans* to gratify Acquisitiveness, and will be at no loss for means to carry his plans into effect." On this language, the above quotation is an impressive comment.

In the soliloquy following the departure of Roderigo, the master elements of his mind are brought to view. From his *first* plan,

which was to cheat Roderigo out of his property, his villany seems to take a comprehensive range, and to include many particulars. He is offended with Othello for promoting Cassio to the office which he thought ought to be his; and with Cassio for standing in the way of his promotion. He suspects, or affects to suspect, his wife of guilty intimacy with Othello; and, on this suspicion, seeks revenge, by resolving to insinuate Desdemona's unfaithfulness with Cassio, that thus he may be degraded, and himself advanced. Here, then, is an extensive and complicated machinery of iniquity, which nothing short of a large Causality could have devised, nor any thing but a deficient Benevolence, Conscientiousness, and Adhesiveness, could for a moment have entertained; and which never could have been carried out, except by a Secretiveness and Cautiousness absolutely impenetrable, operating in the service of a dominant Acquisitiveness and Destructiveness, and under the guidance of a very powerful intellect. In connection with the soliloquy following, see 7, page 217.

Thus do I ever make my fool my purse
 For I mine own gain'd knowledge should profane,
 If I would time expend with such a snipe.
 But for my sport and profit. I hate the Moor;
 And it is thought abroad, that 'twixt my sheets
 He has done my office: I know not if't be true;
 But I, for mere suspicion in that kind,
 Will do, as if for surety. He holds me well;
 The better shall my purpose work on him.
 Cassio's a proper man: Let me see now;
 To get his place, and to plume up my will;
 A double knavery,—How? how?—Let me see:—
 After some time, to abuse Othello's ear,
 That he is too familiar with his wife:—
 He hath a person, and a smooth dispose,
 To be suspected; framed to make women false.
 The Moor is of a free and open nature,
 That thinks men honest that but seem to be so;
 And will as tenderly be led by the nose,
 As asses are.
 I hav't;—it is engendered. Hell and night
 Must bring this monstrous birth to the world's light.

The writer in the *Edinburgh Journal* says of Iago, "He would be remarkably distinguished by a talent for satire;" and there are frequent instances, in the progress of the play, of its manifestation. My friends say nothing of this talent, nor of any manifestation of mirthfulness; yet are the portraits, by the three artists, not inharmonious, even here. One says, "To refinement of feeling and delicate sentiments he was a comparative stranger;" and the other, that "He was coarse and vulgar." And in the following speech of Iago, *aside*, in Act I., both his *humour* and its "coarseness and

vulgarity" are brought to view; thus verifying all the three descriptions of him.

Iago. [*Aside.*] He takes her by the palm. Ay, well said, whisper: with as little a web as this, will I ensnare as great a fly as Cassio. Ay, smile upon her, I will gyve thee in thine own courtship. You say true; 'tis so, indeed: if such tricks as these strip you out of your lieutenancy, it had been better you had not kissed your three fingers so oft, which now again you are most apt to play the sir in. Very good; well kissed! an excellent courtesy! 'tis so, indeed. Yet again your fingers to your lips? would they were clyster-pipes, for your sake.—[*Trumpet.*] The Moor, I know his trumpet.

One of my friends says, "To the performance of these (*i. e.* acts of injustice, robbery, blood, &c.) he usually *instigated* others; and contrived matters so, that the evidences of his own guilt were only equivocal; he made *tools* of others, not *confederates* or *confidants*." The other says, "He makes *confidants* of none;" "he can conceal his own" plans, "which are deeply laid, far reaching, and original." "He can avert suspicion from himself, and fix it on others; while he can reason so speciously and subtly, that it is nearly impossible to ascertain the real truth." These remarks are strikingly verified in the following dialogue between him and Roderigo, Act II. scene 1:—

Iago. Do thou meet me presently at the harbour. Come hither. If thou be'st valiant as (they say) base men, being in love, have then a nobility in their natures more than is native to them, list to me. The lieutenant to-night watches on the court of guard. First, I must tell thee this, Desdemona is directly in love with him.

Rod. With him! why, 'tis not possible.

Iago. Lay thy finger thus, and let thy soul be instructed. Mark we with what violence she first loved the Moor, but for bragging, and telling her fantastical lies. And will she love him still for prating? let not thy discreet heart think it. Her eye must be fed; and what delight shall she have to look on the devil? When the blood is made dull with the act of sport, there should be—again to inflame it, and to give satiety a fresh appetite—loveliness in favour; sympathy in years, manners, and beauties; all of which the Moor is defective in. Now, for want of these required conveniences, her delicate tenderness will find itself abused, begin to heave the gorge, and disrelish and abhor the Moor; very nature will instruct her in it, and compel her to some second choice. Now, sir, this granted, (as it is a most pregnant and unforced position,) who stands so eminently in the degree of this fortune, as Cassio does? a knave very voluble; no further conscionable, than in putting on the mere form of civil and humane seeming, for the better compassing of his salt and most hidden loose affection? why, none; why, none. A slippery and subtle knave; a finder out of occasions; that has an eye can stamp and counterfeit advantages, though true advantage never present itself. A devilish knave! besides, the knave is handsome, young; and hath all those requisites in him that folly and green minds look after. A pestilent complete knave; and the woman hath found him already.

Rod. I cannot believe that in her; she is full of most blessed condition.

Iago. Blessed fig's ends! the wine she drinks is made of grapes; if

she had been blessed, she would never have loved the Moor. Blessed pudding! Didst thou not see her paddle with the palm of his hand? didst not mark that?

Rod. Yes, that I did; but that was but courtesy.

Iago. Lechery, by this hand; an index, and obscure prologue to the history of lust and foul thoughts. They met so near with their lips, that their breaths embraced together. Villanous thoughts, Roderigo! when these mutualities so marshal the way, hard at hand comes the master and main exercise, the incorporate conclusion. Pish!—But, sir, be you ruled by me; I have brought you from Venice. Watch you to-night; for the command, I lay't upon you. Cassio knows you not; I'll not be far from you. Do you find some occasion to anger Cassio, either by speaking too loud, or tainting his discipline; or from what other course you please, which the time shall more favourably minister.

Rod. Well.

Iago. Sir, he is rash, and very sudden in choler; and, haply, with his truncheon may strike at you. Provoke him, that he may; for even out of that will I cause these of Cyprus to mutiny, whose qualifications shall come into no true taste again, but by the displanting of Cassio. So shall you have a shorter journey to your desires, by the means I shall then have to prefer them; and the impediment most profitably removed, without the which there were no expectation of our prosperity.

Rod. I will do this, if I can bring it to any opportunity.

Iago. I warrant thee. Meet me by and by at the citadel; I must fetch his necessaries ashore. Farewell.

To show the true workings of the villany of Iago, the poet has given some soliloquies, in which he stands unveiled before the reader; and that which follows, is among the most important of them. In connection with the preceding dialogue, it displays, strikingly, his familiarity with the arts of seduction, for which all the three painters of his character give him credit largely. (See 6, page 217.)

Iago. That Cassio loves her, I do well believe it:
That she loves him, 'tis apt, and of great credit:
The Moor—howbeit that I endure him not—
Is of a constant, loving, noble nature;
And, I dare think, he'll prove to Desdemona
A most dear husband. Now I do love her, too;
Not out of absolute lust, (though, peradventure,
I stand accountant for as great a sin,)
But partly led to diet my revenge,
For that I do suspect the lusty Moor
Hath leap'd into my seat: the thought whereof
Doth, like a poisonous mineral, gnaw my inwards;
And nothing can or shall content my soul,
Till I am even with him, wife for wife;
Or failing so, yet that I put the Moor
At least into a jealousy so strong
That judgment cannot cure. Which thing to do,—
If this poor trash of Venice, whom I trash
For his quick hunting, stand the putting on,—
I'll have our Michael Cassio on the hip;
Abuse him to the Moor in the rank garb—
For I fear Cassio with my night-cap too;

Make the Moor thank me, love me, and reward me
 For making him egregiously an ass,
 And practising upon his peace and quiet
 Even to madness. 'Tis here, but yet confused;
 Knavery's plain face is never seen till used.

The Secretiveness and Cautiousness of Iago, working under the direction of his powerful intellect, and in the service of Destructiveness, appear strikingly in the third scene of Act 2.

He contrives to get Cassio drunk, while entrusted by Othello with command of the watch, on the evening of a festive day; made such on occasion of his marriage, and the destruction of the "Ottomites." To bring Othello's displeasure on Cassio, is one part of the plan; another is to bring the latter and Roderigo into a quarrel, in hope of the death of one of them. To some extent the scheme succeeds; Cassio becomes intoxicated, and his misconduct is witnessed by Montano, the predecessor of Othello as governor of the island, as also is the subsequent fight between Roderigo and Cassio. The tumult is heard by Othello, who demands the cause. Except Iago, all are in tumult and agitation; *he* is calm and collected, and apparently had taken no part in the disturbance. On Othello's demand, he craftily narrates the occurrences so as to magnify the offence of Cassio, and procures his dismissal from office. Subsequently he affects, to Cassio, a desire for his restoration to the favour of Othello, and proposes that he should sue for it through Desdemona; while, as the following soliloquy makes evident, he designs, by means of this intercession of Desdemona, (whose interest for Cassio he takes care, through his wife Emilia, to excite,) to inspire in Othello suspicions of her faithfulness.

Iago. And what's he then, that says I play the villain?
 When this advice is free, I give, and honest,
 Probal to thinking, and (indeed) the course
 To win the Moor again. For 'tis most easy
 The inclining Desdemona to subdue
 In any honest suit; she's framed as fruitful
 As the free elements. And then for her
 To win the Moor,—were't to renounce his baptism,
 All seals and symbols of redeemed sin,—
 His soul is so enfetter'd to her love,
 That she may make, unmake, do what she list,
 Even as her appetite shall play the god
 With his weak function. How am I then a villain,
 To counsel Cassio to this parallel course
 Directly to his good? Divinity of hell!
 When devils will their blackest sins put on,
 They do suggest at first with heavenly show,
 As I do now: For while this honest fool
 Plies Desdemona to repair his fortunes,
 And she for him pleads strongly to the Moor,

I'll pour this pestilence into his ear,—
 That she repeals him for her body's lust:
 And, by how much she strives to do him good,
 She shall undo her credit with the Moor.
 So will I turn her virtue into pitch;
 And out of her own goodness make the net
 That shall enmesh them all.

In the following Act (the third), Iago advances his plans rapidly to their maturity; and exhibits a powerful intellect, employing Secretiveness, Cautiousness, and Destructiveness, in accomplishing the objects of an inordinate Self-esteem. In conversation with Othello, he employs enquiries, insinuations, inuendoes, and falsehood, in reference to Cassio and Desdemona; and misrepresents and perverts passing events, till Othello is almost frantic with jealousy and rage; and this he still further augments, by *apparent endeavours to allay it*, and pretended efforts to explain suspicious circumstances; which attempts he takes care shall *not be satisfactory* to Othello, by an artful prevention of the effect, as often as he perceives it likely to follow. It was said that "He will be *acute, penetrating, and even profound*;" and that "He can *read men and penetrate their plans*, and conceal his own, which are *deeply laid, far-reaching, and original*." And the same diabolical subtlety and villany is repeatedly brought to view in the fourth Act.

With Roderigo Iago is playing another part; but in perfect harmony with himself, it is villanous one. That "trash of Venice" begins to be impatient that success does not crown his wishes, though he had so largely paid in order to secure it; and because, moreover, he had been "exceedingly well cudgelled." He suspects that all had not been fair in Iago's dealing with him; and he plainly tells him so. Here the craft and cunning, the ready resources of Iago, again display themselves. He tells Roderigo that Desdemona is in love with Cassio; thus accounting to him for his own want of success on his behalf, and at the same time exciting him to assassinate Cassio, and thus remove this obstacle out of his way. In this, however, there is not a word of truth; but his *real* object is, by the death of one or both of these, to accomplish his own ambitious schemes, and to prevent the discovery of the manner in which he had practised on Roderigo's credulity in the matter of his gold and jewels. If Cassio dies, he (Iago) succeeds him as the Moor's lieutenant; if Roderigo dies, he has quiet and unsuspected possession of his property; and if "each do kill the other," both his objects are accomplished, without a single suspicion resting on himself. In the former part of Act 5, scene 1, the extraordinary closeness of the portraits before given, appears most strikingly: *e. g.* "He made confidants of none,"

says one of my friends; and the other says, "He made tools of others, not *confederates* or *confidants*; and again, "To the performance of these (*i. e.* deeds of blood) he usually instigated others."

Enter IAGO and RODERIGO.

Iago. Here stand behind this bulk; straight will he come:
Wear thy good rapier bare, and put it home;
Quick, quick; fear nothing; I'll be at thy elbow
It makes us, or it mars us; think on that,
And fix most firm thy resolution.

Rod. Be near at hand; I may miscarry h't.

Iago. Here, at thy hand; be bold, and take thy sword.

[Retires to a little distance.]

Rod. I have no great devotion to the deed:

And yet he has given me satisfying reasons:—

'Tis but a man gone:—forth, my sword; he dies. *[Goes to his stand.]*

Iago. I have rubb'd this young quat almost to the sense,

And he grows angry. Now, whether he kill Cassio,

Or Cassio him, or each do kill the other,

Every way makes my gain. Live Roderigo,

He calls me to a restitution large

Of gold and jewels, that I bobb'd from him,

As gifts to Desdemona;

It must not be: if Cassio do remain,

He hath a daily beauty in his life

That makes me ugly; and, besides, the Moor

May unfold me to him; there stand I in much peril;

No, he must die:—But, so, I hear him coming.

This scene exhibits the correctness of these portraits in another feature also. It was said "That he would exhibit his valour on the fallen and disabled;"—"That he would be distinguished for cunning, art, and management, and would delight in ambuscades and night attacks;"—that "His fallen foe would be transfixed by multiplied wounds;"—that "He would be destructive to the last degree, when the enemy was fully in his power;"—"Would show no quarter," but "deal the blows of death with cold-blooded indifference." Let the reader compare with these extracts the following quotation:—

Enter CASSIO.

Rod. I know his gait, 'tis he:—Villain, thou diest.

[Rushes from his post, and makes a pass at CASSIO.]

Cas. That thrust had been mine enemy indeed,

But that my coat is better than thou think'st;

I will make proof of thine.

[Draws, and wounds RODERIGO.]

Rod.

O, I am slain!

[IAGO rushes from his post, cuts CASSIO behind in the leg, and exits.]

Cas. I am maim'd for ever:—Help, ho! murder! murder! *[Falls.]*

In connection with this, and in reference to the extracts from the portraits, the following should be read:—Othello had heard Cassio's cry, and having ascertained that it was *his* voice, imputed the deed to

Iago, in revenge of his own (Othello's) wrongs; praises him; and vows Desdemona's speedy death. Ludovico and Gratiano hear the cry also, and approach; but are bewildered by the darkness. Here Iago enters with a light, and in his shirt; and discovering Roderigo wounded, *stabs him to death.*

Enter IAGO, with a light.

Lod. Hark!

Gra. Here's one comes in his shirt, with light and weapons.

Iago. Who's there? whose noise is this, that cries on murder?

Lod. We do not know.

Iago. Did you not hear a cry?

Cas. Here, here; for heaven's sake help me.

Iago. What's the matter?

Gra. This is Othello's ancient, as I take it.

Lod. The same, indeed; a very valiant fellow.

Iago. What are you here that cry so grievously?

Cas. Iago? O, I am spoil'd, undone by villains!
Give me some help.

Iago. O me, lieutenant! what villains have done this?

Cas. I think that one of them is hereabout,
And cannot make away.

Iago. O treacherous villains!—

What, are you there? come in, and give some help.

[*To LUDOVICO and GRATIANO.*]

Rod. O, help me here!

Cas. That's one of them.

Iago.

O murderous slave! O villain.

[*IAGO stabs RODERIGO.*]

Rod. O Damn'd Iago! O inhuman dog! O! O! O!

It was said of Iago, by the three phrenologists who were furnished with the analysis of his character, that "He is prone to amours;"—that "He would gratify his sensual desires at the expense of principle and of humanity;"—and that "His attachments to the other sex were merely animal and selfish." Evidences of the truth of this are found repeatedly in the poet's conception of him; but you cannot afford space to exhibit them—neither would it be in perfect accordance with refined delicacy so to do. It is said by one of the phrenologists, that "As a *friend*, Iago never valued woman, and was wholly destitute of pure conjugal affection;" and by another, that "He was void of true attachment." Accordingly, we find him throughout the play, unconfiding towards his wife, sometimes surly, never affectionate; and when, in the last scene, his accumulated complicated villany stood forth to open day, unquestionable, and this through his wife, his *dupe* and *tool*, but, as my friend said, "*not his confederate*" or *confidant*, he proved his destitution of pure conjugal affection, by stabbing her to death.

Once more: "He would never feel compunction," says one of my friends; nor does the poet make him exhibit one sign of it. When

all his iniquity stands out in horrid prominence—and when Ludovico, pointing to the dead bodies of Desdemona, Othello, and Iago's own wife, Emilia, says, "Look on the tragic loading of this bed, this is thy work"—he preserves a dogged silence, but exhibits no shadow of compunction or repentance.

I have only a word or two to add.* Let any one, capable of understanding the argument as here presented, take these three independent portraits of a character drawn by three phrenologists according to the principles of their science, and remember that neither of them knew what he was doing—i. e. whose was the character he was describing; and let them compare each carefully with Shakspeare's Iago, as exhibited in his works, and let them say if that must not be a *true science* of which such extraordinary coincidences are the results.

With apologies for so large a draft on your space and patience,

I remain, sir, very sincerely, your friend,

A. WREN.

ARTICLE IV.

LETTER FROM A CORRESPONDENT.*

To the Editor of the American Phrenological Journal.

Sir,—

In the third number of your Journal, in a communication signed C. C., I find the following exceptionable sentences:—"It is not long since, in one of his harangues in the city of New Orleans, and I believe, also, elsewhere, a peripatetic head reader declared his ability to discover a man's religious tenets by the developments of his head; that he could thus distinguish an Episcopalian from a Catholic, a Baptist from a Methodist, and a Presbyterian from the whole. Such like false and shameless pretences are among my reasons for so often speaking disrespectfully of travelling phrenologists."

I regard the above language as exceptionable, because it contains an injuriously *personal* allusion; and that *I* am the *person* alluded to, there is no more doubt than there would have been if he had given

* We admit the above letter as an act of justice to the writer. Since he was publicly assailed by a previous correspondent in our pages, it seems proper and just that he should be heard in reply. But we wish it to be distinctly understood, that this Journal can never become a vehicle for personal reflections and mutual recriminations.—ED.

my name; because, first, I am personally known in New Orleans as a phrenologist more extensively than any one else, and, secondly, I am, perhaps, the only phrenologist who has treated, in his lectures, of the phrenological differences that exist between the different religious denominations. For these reasons, I feel warranted and justified in taking the allusion he has made, as above quoted, to myself, and hope to be permitted, through this Journal, to pronounce the whole statement to be positively *untrue*. That C. C. may have, in the gossip of New Orleans, heard something of the kind said of me, is very probable; but no intelligent person will, I apprehend, readily excuse him for publishing it as a fact upon such questionable authority.

But what, if I may presume to enquire, had the opinions of a phrenological lecturer in New Orleans, ("peripatetic head readers and traveling phrenologists,") to do with the objections of C. C. to the prospectus of this Journal? This very digression shows that it was made for the purpose of inflicting a wound on some *one* who had lectured in New Orleans; and it matters but little whether I am the person he alluded to or not, his language must still be considered as illiberal, ill-natured, and unjustifiable.

That some traveling phrenologists, as well as individuals in other professions, deserve censure, I have no doubt; but the remarks of C. C., in his fault-finding production, are entirely too unqualified—they include Gall, Spurzheim, Combe, and *C. Caldwell*,—men highly distinguished for the success they have rendered the science, and for their learning and acquirements in general. If he aimed his ire exclusively at the "peripatetic head readers," he includes not only the immortal founders of the science, but *every one* who has subsequently added a new discovery to it.

Dr. Spurzheim (excellent authority) says that "Phrenologists are observers of nature; and as such, they examine only the manifestations of the mind, and the circumstances under which these take place in this life." How, I would ask, how are they to do this, and *continue in their closets*? How can they obtain *facts*, and a *cabinet* to illustrate them, unless they travel? The truth is, a man can no more become a good phrenologist without traveling and handling heads, than he can a mineralogist without traveling and handling minerals. All naturalists are *peripatetics*; and C. C., to be consistent, should entertain the same hostility to peripatetic bug-readers, rock-readers, bird-readers, and star-readers, that he does to head-readers. The world has ever entertained a higher regard for peripatetic readers of nature than for closet readers and compilers of their recorded labours; and this is no doubt the source of all the malignity which C. C. feels

towards "peripatetic head-readers." All peripatetics advance science—closet-readers only disseminate it; with the first class I feel willing to be associated, when its labours are thoroughly understood.

At the time C. C. was a *traveling phrenologist* in New Orleans, I heard some gossip as well as he. In one of his "harangues," he is reported to have said that all great men have large heads, and gave *his own* as an illustration!! And when he was informed by some of the professors of the medical college that I could determine the *temperament* of a person (and if a *Caucasian*), the complexion of the hair, *eyes*, and *skin*, by an examination of the cranium, he is reported to have said, "such pretention is presumptuous." I could not receive such gossip as truth; because it seemed to me that his sense of propriety would not have permitted the first, and that his learning, if not his knowledge, would have taught him better than to risk his reputation on the last. His learning has long since taught him, admitting he does not know it, that nature always observes adaptation in her works; consequently, it is just as consistent to suppose that a sanguine man's head holds a certain relation to those conditions that constitute his temperament, and therefore is unlike that of the bilious man, as that the class and even genus of an animal can be determined by the articulating extremity of a single bone. In view of all this, I could not venture to publish the gossip I heard as truth.

I now propose to show how far the gossip he treasured up for two years is false. It is true, as he remarks, "phrenology recognises no one given form of religion;" but it is also true, that it is the peculiar province of the science to ascertain whether this or that doctrine and form of religious administration be useful or injurious to the mental organisation, when viewed in reference to the happiness of individuals and society. In reference to this subject, and based on the principle that action increases organisation, I did teach in New Orleans and elsewhere, and demonstrated the differences that exist between Calvinistic, Arminian, and Catholic heads; and I did profess to distinguish, by an examination of the head, the progeny of one religious ancestry from that of another. C. C. and I cannot be at issue on this subject; he is too well informed to doubt that a particular religious doctrine and form of administration will, in the process of numberless generations, produce cerebral peculiarities. Let the Presbyterians or Methodists, or any other Christian sect, live as exclusively, and for as long time within the pale of their own society, as the Jews have, and they will become as distinctly marked; indeed, some of them are now, to my observation, as strongly marked. But I never did say that I could distinguish one sectarian professor from another; and when I associate with the statement of C. C., the fact that many

persons believe and practise a very different religion from the one under which they were educated, I cannot conclude that *he* believed it at the time he wrote it for the press.

W. B. P.

ARTICLE V.

THOUGHTS ON EDUCATION.

Dugald Stewart, in his *Philosophy of the Human Mind*, makes the following very just remarks on education :—" There are few subjects more hackneyed than that of education ; and yet there is none upon which the opinions of the world are more divided. Nor is this surprising ; for most of those who have speculated concerning it, have confined their attention chiefly to incidental questions about the comparative advantage of public or private instruction—the utility of peculiar language or sciences—*without attempting a previous examination of those faculties and principles of the mind which it is the great object of education to improve.*"

Every person must see the propriety and force of the above remarks. It is unnecessary for us to state any facts, showing how diverse and contradictory are the views which very generally prevail, at the present time, on education ; or to offer any arguments to prove that this great diversity of opinion arises principally from the want of a correct knowledge of man's *real nature*. For as long as men so widely differ respecting the *nature* of the being to be educated, so long will they differ as to the *manner* of educating it. All will assent to the correctness of Mr. Stewart's statement, that the first and most important enquiry is to ascertain "those faculties of the mind which it is the great object of education to improve." But, alas ! how few teachers and parents understand, or know any thing about, the nature and number of "those faculties," and the various relations which they sustain to each other, and to the external world ! We acknowledge that their ignorance to a considerable extent is excusable, because they have not had the *requisite means* for acquiring this knowledge ; no proper directory or guide has been placed in their hands. True, they may have gained much knowledge of *human nature* from books and observation ; but there is so great a want of *definiteness* and *accuracy* in the knowledge thus acquired, that its possessor finds great difficulty in applying it successfully to education, and in adapting instruction to the various talents and dispositions of others. Phrenology explains the cause of this difficulty ; for a knowledge of its principles *alone*

supplies the desideratum. Now education does not create any new faculty, or change the *nature* of those which exist; it simply develops and directs the faculties of the mind. And in order to do this successfully, it is indispensably necessary to understand the nature, number, and relations of those faculties, and that, too, not only as they exist in mankind generally, but in the *particular individual* to be educated. We might offer many arguments to prove the above propositions, but we deem it entirely unnecessary.

Some persons are ready to enquire whether the utility of phrenology has been tested in education, and with what success? We will state, that a great change has been taking place in public opinion in Great Britain, respecting the application of phrenology to education. This is evident from the fact, that there is constantly an increasing demand for elementary works on the science—particularly for those which treat of education. Several gentlemen* are engaged in delivering lectures on the subject, which are attended by large audiences, and excite very general interest. Numerous petitions are also annually sent to both houses of parliament, for a system of national education, which shall be based upon physiological and phrenological principles.

The number of teachers who now turn their attention to the science, with this object in view, is rapidly increasing, while some have applied its principles successfully in education for many years, and borne decided testimony to the advantages which they have received from such knowledge. Among this number is A. J. D. Dorsey, Esq., master of the English department in the High School of Glasgow, whose concise, logical, and satisfactory testimony is as follows:—"I beg to state that, as education, properly considered, aims at the proper development and regulation of *man's nature*; as it is, therefore, absolutely essential to a teacher's success that he should have a *guide* to the knowledge of *that nature*; and as phrenology appears to me not only the plainest, but the most satisfactory *guide* yet discovered, it is my decided opinion, that he who teaches and trains upon phrenological principles, will experience a constantly increasing attachment to his

* James Simpson, Esq., perseveres in his energetic and effective labours in the cause of national education, and receives cordial welcome and support from the most enlightened and philanthropical individuals amongst the inhabitants of the great northern towns of England. He recently delivered four lectures in Manchester, to an audience which increased from 1500 to 2500. He visited Sheffield, and the result of his visit was a general meeting, which passed resolutions and voted petitions to both houses of parliament for national education. Mr. Simpson has lectured at Barnsley, Huddersfield, Leeds, Bradford, and Hull; to all of which places he had received invitations, and petitions to parliament are expected to be sent from each of them.—*English Phren. Jour.* No. 54.

profession; will invariably secure the affectionate esteem of his pupils, and will, as a necessary consequence, succeed in giving them a thorough EDUCATION, moral, intellectual, and physical. I write this not in a theorising spirit, but from several years' extensive experience."

In our prospectus, we promised to show the true bearings of phrenology on education, and we intend fully to redeem that pledge. But all will perceive that, in order to make such an application of the science, the individual must be acquainted with its principles; and in exact proportion as he understands them, will he appreciate its importance in education, and reap its advantages. Every teacher will therefore find it for his interest to study the science; and we can assure him that he will never have occasion to regret the time and attention devoted to it. We shall hereafter resume the consideration of this important department of the science. Meanwhile we would call the attention of our readers to a work which will shortly be issued from the press in this city; we have examined with much pleasure several of its pages, and, from what we know of its character generally, and of its author as a writer, we predict that it will be found interesting and valuable, particularly to parents, for whom it is more especially prepared. We have been permitted to make the following extract from the early part of the volume, and shall notice it again when it is published. The author, after stating various reasons in answer to the enquiry, "Is phrenology true," proceeds as follows:—

"But another enquiry begins to agitate the public mind in this country relative to phrenology: viz. its utility. *Is it useful? What is its utility? To whom is it useful? How can the generality of people render it useful?*

"To the first of these questions we shall return only a short answer: viz. Whatever is *true* cannot but be *useful*. This question surely cannot be asked, *after* due consideration. Who can question, seriously, whether true and specific knowledge of our own nature is *useful*? Is it useful to *improve* our nature? Unquestionably. But how can our efforts at improvement be wisely directed, unless we are previously possessed of information as to what are the powers and faculties of our nature?

"To the second enquiry—'*What is its utility?*' i. e. to what is it advantageously applicable?—it is not so easy to give an answer; not, however, from the *paucity* of objects to which it is thus applicable, but from their multiplicity—the difficulty lies in selection, and not in discovery. It would carry us far beyond the limits to which we must here confine ourselves, were we to enter into a detail of the uses of phrenology in the several departments to which it is applicable; we

must content ourselves with naming some of those departments. Phrenology has effected, and is effecting, prodigious changes in the medical treatment of the insane. Physicians generally now account insanity to be, not disease of the *mind*, but of the *bodily instruments* with which the mind in the present state acts, or through which it is affected. Accordingly, the patient is treated for physical disease; efforts are made to restore these bodily instruments to healthful action; means are employed which have a known tendency to produce such action; and hence the comparative certainty, in cases of recent insanity, of the restoration of the patient to mental soundness. Phrenology, then, is useful in medicine.

"It is also useful in intellectual and moral science. It is destined wholly to recast the existing systems of the science of the mind; or rather to sweep them away, as not true to nature, and to substitute a true and natural one. And though the laws of moral science, being found in the Bible, are among 'the things which cannot be moved,' phrenology is destined, by a development of what human nature really is, to show the adaptation of those laws to the nature of man, as the subject of them; and thus to present us with a beautiful, perfect, and useful system of the philosophy of morality and religion. In like manner, it would be easy to prove its utility in connection with jurisprudence, medical and criminal, and also through the whole process of education. On the former of these subjects we shall not enter, because it might not interest those for whom the following pages are intended; and the latter we shall not discuss, because the principal part of the matter in this volume will consist in an amplification of one portion of this subject: viz. education in its *early stages*; and especially as conducted *under the parent's eye—early domestic* education, to the successful prosecution of which we consider phrenology very highly important.

"We have thus in some degree anticipated a reply to the enquiry, 'To whom is phrenology important?' Yet we will briefly reply to it. It is important, as we have seen, to physicians, to judges, to lawyers, to teachers, to parents, to ministers, to all who are called to act upon and mould the minds of others; and it is important, especially, to those who exert *most* of this controlling and moulding influence, and, particularly, at those periods when this influence is *the most potent* and the *most efficacious*. To teachers, therefore, it is specially important; because, often, large masses of youth are under their influence. But to parents it is pre-eminently so; for to them is entrusted the mind, in its *most plastic state*, and in the most charmed and magic circle—*home*. *THEY emphatically*

'Teach the *young* idea how to shoot.'

But it is on one of the parents principally that the burden of domestic instruction, in early childhood, falls—on the mother; and it is to her, especially, that the following pages are addressed. While many, actuated by mere curiosity, would enquire, ‘How can people in general render phrenology useful in the business of education?’ *she* will put the question with *real* and *intense interest*; the strong instinct of parental love makes her desire to know any means by which she may be aided in the discharge of the difficult duties of her responsible station. With a design to gratify this desire the following pages are written.

“There are very few terms of so frequent occurrence, respecting which there is so imperfect an understanding of their import, as ‘education.’ Every one supposes he understands clearly what it is; and almost every one is loud in advocating universal education, and in eulogising our own country, on account of the facilities it affords for the extensive diffusion of this blessing among her citizens.

“But we no sooner propose the question ‘What is education?’ than we are constrained to admit that it is very imperfectly understood, even by many of its loudest eulogists and warmest friends. Most persons would define it to be, ‘The cultivation of the intellectual faculties.’ It is here, indeed, that they call it the cultivation of the *mind*; but to the term ‘mind,’ they attach the idea of merely the intellectual powers. Now this supposes man to possess only intellect; and that if this shall be cultivated, the man is educated. But this supposition is erroneous. Man is not a mere intelligence; he possesses other faculties than those of the understanding, and some of them superior to them; and unless *these* also are cultivated, the man, or human subject, cannot be properly considered ‘*educated*’ in the true extent of the import of that term.

“But what generally passes by the name of education is not in reality the cultivation of *the* intellectual faculties; it is the cultivation, or rather the excitement to activity, of *certain* of those faculties; but *all* of them are not exercised, and those which are employed are occupied rather upon *words* than *things*—*words* to which there are often no corresponding ideas in the mind of the learner; and not *things*, with the existence, properties, and phenomena of which, his external senses and his intellectual faculties capacitate him to become acquainted; of which, therefore, he is able to form distinct ideas, and on which he is capable of acquiring positive and useful knowledge.

“But man is the subject of feelings as well as of intellect; and it is manifest that the education of the *human body* must embrace the education of his *feelings*. To conduct, properly, the education of these, a much more detailed and extensive knowledge than is com-

monly possessed is indispensable;—a knowledge, however, not of books and the science of which they are the depositories, but of the nature of the being in whom exist the feelings to be disciplined and educated; a knowledge more definite, extensive, and exact of human nature, than any system except phrenology has furnished. A moment's reflection must convince us, that he who would train a child to any advantage, ought to understand the elementary principles of that nature of which the child is a specimen; and, moreover, that he might, *a priori*, be expected to labour to greater advantage in proportion as his knowledge extended to the degrees in which the general elements of humanity entered into the composition of the individual subject of his experiment. To illustrate this idea:—To what advantage could an artisan work upon the metals, who knows not the essential properties of metals in general? And might he not be expected to work skilfully and effectually in any given metal, in exact proportion as he knows the degree in which, in *that* metal, the essential properties of metals in general were combined? And the case is similar in education. No one is called qualified for the office of an instructor, who does not know more than that a child possesses *feelings*. He must know, both in general and in particular, *what* those feelings are. And as there are not only different *individual feelings*, but different *classes* of them, and these classes of *various relative importance*, the well qualified instructor must know these facts; and must regulate his movements by this knowledge. He must, moreover, know the relative dignity of these feelings, with reference to each other, and also to the intellect; the relation in which both classes are designed to stand to the intellect; what are the manifestations of the feelings; *when* these manifestations are made, and *where*; and *what the treatment* proper for them to receive, in order to their perfect education."

ARTICLE VI.

ELEMENTARY PRINCIPLES OF PHRENOLOGY.

We well know that the great mass of people are unacquainted with the first principles of phrenology, and it is very probable that some readers of this Journal have not as yet been initiated into all its "mysteries." In our introductory statement, we promised to furnish at times articles of such a character, that all who were desirous of

earning and understanding the science might have, to some extent, the facilities of so doing by means of a regular periodical. But, for various causes, we have been unable thus far to devote much attention to this part of the subject; we propose now to commence a series of articles which will embrace the elementary principles of the science, in a very simple, concise, and intelligible manner. We present first, a large cut showing the location of all the organs; and in future numbers shall present cuts of particular portions of the head, showing more distinctly the location of the organs in the posterior, coronal, and frontal regions. It appeared best to give, also, at one general view, the names, classification, and the meaning of the various faculties, and afterwards enter into a minute analysis of their different offices. In the prosecution of these articles, we shall avail ourselves of copious notes taken from Mr. Combe's lectures, and also of the assistance of the best standard works on the science. Our object will be to give as clear and condensed a view as possible of every individual faculty.

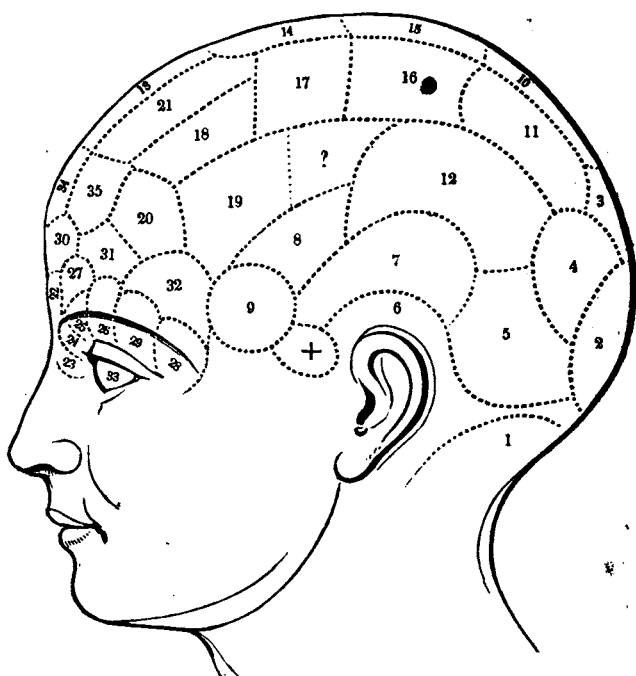
The reader will find below, the names of all the organs and their functions, defined according to their *uses* and *abuses*. This schedule is copied from Mr. Combe's prospectus, which is circulated among the members of his class, as a kind of guide or synopsis to his lectures. The accompanying cut is also taken from his bust, which he uses in lectures, and considers the most convenient and correct of any now extant. In a future number we shall make some remarks respecting a slight difference in the location of several organs, particularly in the coronal region of the head, as appears on different busts.

ORDER I.—FEELINGS.

GENUS I. PROPENSITIES—*Common to Man with the Lower Animals.*

1. AMATIVENESS—produces sexual love.
2. PHILOPROGENITIVENESS.—*Uses*: Affection for young and tender beings.—*Abuses*: Pampering and spoiling children.
3. CONCENTRATIVENESS.*—*Uses*: It gives the desire of permanence in place, and renders permanent emotions and ideas in the

* Mr. Combe states in his lectures, that he now considers Inhabitiveness a separate organ from Concentrativeness, and refers particularly to the testimony of Dr. Vimont, of Paris. Our next number will contain a cut, giving a distinct view of what are called the domestic faculties. We shall then present, at some length, the opinions of different phrenologists in Europe and in this country, respecting the location and functions of Concentrativeness and Inhabitiveness.



mind.—*Abuses*: Aversion to move abroad; morbid dwelling on internal emotions and ideas, to the neglect of external impressions.

4. ADHESIVENESS.—*Uses*: Attachment; friendship and society result from it.—*Abuses*: Clanship for improper objects; attachment to worthless individuals. It is generally strong in women.
5. COMBATIVENESS.—*Uses*: Courage to meet danger and overcome difficulties, tendency to oppose and attack whatever requires opposition, and to resist unjust encroachments.—*Abuses*: Love of contention, and tendency to provoke and assault. This feeling obviously adapts man to a world in which danger and difficulty abound.
6. DESTRUCTIVENESS.—*Uses*: Desire to destroy noxious objects, and to kill for food. It is very discernible in carnivorous animals.—*Abuses*: Cruelty, murder, desire to torment, tendency to passion, rage, harshness, and severity in speech and writing. This feeling places man in harmony with death and destruction, which are woven into the system of sublunary creation.

{ THE LOVE OF LIFE.*

{ APPETITE FOR FOOD.†—*Uses*: Nutrition.—*Abuses*: Gluttony and drunkenness.

7. SECRETIVENESS.—*Uses*: Tendency to restrain within the mind the various emotions and ideas that involuntarily present themselves, until the judgment has approved of giving them utterance; it is simply the propensity to conceal, and is an ingredient in prudence.—*Abuses*: Cunning, deceit, duplicity, and lying.
8. ACQUISITIVENESS.—*Uses*: Desire to possess, and tendency to accumulate articles of utility; to provide against want.—*Abuses*: Inordinate desire of property, selfishness, avarice, theft.
9. CONSTRUCTIVENESS.—*Uses*: Desire to build and construct works of art.—*Abuses*: Construction of engines to injure or destroy, and fabrication of objects to deceive mankind.

GENUS II. SENTIMENTS.

1. *Sentiments common to Man and the Lower Animals.*

10. SELF-ESTEEM.—*Uses*: Self-respect, self-interest, love of independence, personal dignity.—*Abuses*: Pride, disdain, overweening conceit, excessive selfishness, love of dominion.
11. LOVE OF APPROBATION.—*Uses*: Desire of the esteem of others, love of praise, desire of fame or glory.—*Abuses*: Vanity, ambition, thirst for praise independently of praise-worthiness.
12. CAUTIOUSNESS.—*Uses*: It gives origin to the sentiment of fear, to the desire to shun danger, and to circumspection; and it is an ingredient in prudence.—*Abuses*: Excessive timidity, poltroonery, unfounded apprehensions, despondency, melancholy.
13. BENEVOLENCE.—*Uses*: Desire of the happiness of others, universal charity, mildness of disposition, and a lively sympathy with the enjoyment of all animated beings.—*Abuses*: Profusion, injurious indulgence of the appetites and fancies of others, prodigality, facility of temper.

2. *Sentiments proper to Man.*

14. VENERATION.—*Uses*: Tendency to venerate or respect whatever is great and good; gives origin to religious adoration.—*Abuses*: Senseless respect for unworthy objects consecrated by

* Some have appropriated to this organ the name of Vitativeness.

† The proper name of this organ is Alimentiveness. Its location is marked by a cross. This organ is not yet numbered by Mr. Combe, though he considers it as fully established.

- time or situation, love of antiquated customs, abjection to persons in authority, superstitious awe.
15. **FIRMNESS.**—*Uses*: Determination, perseverance, steady purpose.—*Abuses*: Stubbornness, infatuation, tenacity.
 16. **CONSCIENTIOUSNESS.**—*Uses*: It gives origin to the sentiment of justice, or respect for the rights of others; openness to conviction, the love of truth.—*Abuses*: Scrupulous adherence to noxious principles when ignorantly embraced, excessive refinement in the views of duty and obligation, excess in remorse or self-condemnation.
 17. **HOPE.**—*Uses*: Tendency to expect future good; it cherishes faith.—*Abuses*: Credulity with respect to the attainment of what is desired, absurd expectations of felicity, not founded on reason.
 18. **WONDER.**—*Uses*: The desire of novelty; admiration of the new, the unexpected, the grand, the wonderful and extraordinary.—*Abuses*: Love of the marvellous and occult; senseless astonishment; belief in false miracles, in prodigies, magic, ghosts, and other supernatural absurdities. *Note*: Veneration, Hope, and Wonder, combined, give the tendency to religion; their abuses produce superstition.
 19. **IDEALITY.**—*Uses*: Love of the beautiful and splendid, desire of excellence, poetic feeling.—*Abuses*: Extravagance and absurd enthusiasm, preference of the showy and glaring to the solid and useful, a tendency to dwell in the regions of fancy, and to neglect the duties of life.
 20. **WIT.**—Gives the feeling of the ludicrous, and disposes to mirth.
 21. **IMITATION.**—Copies the manners, gestures, and actions of others, and appearances in nature generally.

ORDER II.—INTELLECTUAL FACULTIES.

GENUS I. EXTERNAL SENSES.

GENUS II. KNOWING FACULTIES WHICH PERCEIVE THE EXISTENCE AND QUALITIES OF EXTERNAL OBJECTS.

22. **INDIVIDUALITY.**—Takes cognisance of existence and simple facts.
23. **FORM.**—Renders man observant of form.
24. **SIZE.**—Gives the idea of space, and enables us to appreciate dimension and distance.
25. **WEIGHT.**—Communicates the perception of momentum, weight and resistance; and aids equilibrium.
26. **COLOURING.**—Gives perception of colours and their harmonies.

GENUS III. KNOWING FACULTIES WHICH PERCEIVE THE RELATIONS
OF EXTERNAL OBJECTS.

27. LOCALITY—Gives the idea of direction in space.
28. NUMBER—Gives the talent for calculation.
29. ORDER—Communicates love of physical arrangement.
30. EVENTUALITY—Takes cognisance of occurrences or events.
31. TIME—Gives rise to the perception of duration.
32. TUNE.—The sense of melody and harmony arises from it.
33. LANGUAGE—Gives facility in acquiring a knowledge of arbitrary signs to express thoughts, readiness in the use of them, and the power of inventing and recollecting them.

GENUS IV. REFLECTIVE FACULTIES WHICH COMPARE, JUDGE, AND
DISCRIMINATE.

34. COMPARISON—Gives the power of discovering analogies, resemblances, and differences.
35. CAUSALITY—Traces the dependencies of phenomena, and the relation of cause and effect.

MISCELLANY.

Dr. Buchanan in Alabama.—We copy the following interesting extract from the "Montgomery Alabama Advertiser." We cordially agree with the editorial remarks expressed in this quotation, respecting the importance of collecting and publishing *American* facts on the science of phrenology. We have relied too long and too much on *foreign* statistics, when we have had an abundance of materials at home. We hope a journal devoted to the science will in some measure remedy this evil; and we therefore solicit for publication all well-authenticated facts confirming the truth of phrenology, or illustrating the importance and application of its principles. The following extract refers principally to Dr. Buchanan, who has been prosecuting successfully the study and practical application of the science for some years in the southern states.

"We present our readers with an interesting statement from Talladega, describing the examination of a skull by Dr. Buchanan. Many such incidents have occurred in the history of phrenology. Some have been published in Europe; but they have not been noticed and published in America as they should, though we have had as many exemplifications of the science in America as any where. We are too apt to look abroad for every thing in literature and science, instead of seeking what is valuable in our own resources. Dr. Caldwell, the first prominent phrenologist in America, predicted that we should soon have practical phrenologists in our own country equal to those of Europe, and this prediction is already more than fulfilled.

"We have long accounts of the visits of Drs. Gall, Spurzheim, and Mr. Combe, to prisons in Europe, and of the sagacity with which they immediately detected character in the prisoners. But the visits of Dr. Powell, Dr. Buchanan, Dr. Barber, and the Messrs. Fowlers, to American prisons and asylums, which have been equally instructive and full of incident, have seldom been noticed more fully than by a newspaper paragraph, barren of details, merely stating that the phrenologist had been there, and had been very successful in his application of the science.

"A skull was presented to the Boston Phrenological Society, by whom a committee was appointed to examine it and report. They reported a full account of the skull, declaring it must have been that of a low, ignorant character, probably a highway robber and disposed to suicide, which was true. It proved to be the head of Delgado, the pirate. This was published in the *Annals of Phrenology*. The Fowlers, too, have given many facts from their experience; but little that occurred in the south and west has ever been published.

"We hope some writer will take hold of this subject. Meantime, we will set an example to our editorial brethren, by publishing the following statement. It comes from a gentleman whose moral worth gives him a deservedly high standing.

"On the morning after the arrival of Dr. Buchanan in Talladega, an Indian skull, which had been obtained in this vicinity, was placed in my possession by Col. Curtis, and it was proposed to test the science of phrenology, by submitting it to the Dr. for his opinion on its developments. I accordingly invited him to my room, where, in the presence of a number of our citizens, Dr. B. gave his opinion of its character.

"He stated that it appeared to be an Indian skull, and most probably of the Creek tribe, and that he was an Indian of bad character. That his organ of Conscientiousness was very small, and the other moral organs, from the condition of the skull, appeared inactive. That his Cautiousness was very small, and his Firmness very large; that he was an unprincipled desperado, who would shoot, stab, burn a house, steal, or commit any other crime, from passion or to gratify his revenge. He might be firm in his friendships, if he formed any, but he would be equally firm in his crimes. He was a man of very little forethought, and was not calculated to trade or accumulate property. He had some mechanical skill in his rude way, and would make various articles for himself. In his manners he was steady and rather dignified, and in his appetites more choice than Indians usually are—fond of good food and plenty of it. He was rather proud, self-willed, and remarkable for lying. He would lie whenever he had an object, and sometimes without it. Hence he could not be trusted.

"Col. Curtis and Col. Nix being appealed to, declared that the description of the character given by Dr. B. was better than they could have given themselves. It was the skull of a Creek Indian, who having learned that an Indian had been killed by a white man, determined to kill a good white man by way of retaliation. He accordingly went, without any other cause, and shot Mr. Bull, a good, kind, inoffensive white man. At least we have this account from good authority.

"For this crime he was hanged, and on his trial was defended by Col. Nix. One of the jury by whom he was tried, was also present at this examination.

"Various particulars and anecdotes of this Indian, illustrating the truth of the remarks upon his head, were narrated, and our company separated with a strong impression of the practical truth of phrenology.

"H. H. W.

"Talladega, Ala., Sept. 23, 1838."

Phrenological Fact.—We find the following fact in the “Yankee Farmer” of March 16th, published at Boston. If the real functions of the brain were more generally understood, we should undoubtedly be made acquainted with many striking confirmations of the truth of phrenology, which are now passed by entirely unnoticed.

“Fact for Phrenologists.”—A short time ago, a labouring man was brought into the South Dispensary, having received a severe blow on the forehead from the handle of a winch. The seat of the injury was the part where phrenology has located the organ of *Tune*; and it is singular, that after the accident, though perfectly sensible, he forgot his usual mode of utterance, and every thing that he had to say he *sung*. He was removed to the infirmary, and since then we have not heard from him; but we may maintain, for the satisfaction of the sceptical, that the statement we here give rests upon unimpeachable authority. Phrenologists, of course, will regard this as a perfectly natural, though rare occurrence.’

Phrenology in Ohio.—We learn from various sources, that for some months past there has been quite an interest in the science of phrenology in Cincinnati, the “great emporium of the west.” In the month of November, a phrenological society was organised, and has been sustained with much interest through the winter. This society was incorporated in January, by the state legislature of Ohio, under quite flattering prospects.

It appears that the effect of the increased interest manifested in behalf of phrenology, was to call into the field some opposers. Dr. Collyer, who had been chiefly instrumental in the formation of the society, and in creating the interest on the subject, was the leading advocate of the science, and ably answered objections brought against it.

Professor Caldwell, of Louisville, Ky. (who was at that time in correspondence with Dr. Collyer), having heard that Drs. M'Dowell and Harrison had made an attack on phrenology, wrote to Dr. Collyer as follows:—

“You mention that Dr. M'Dowell expressed his regret that Mr. Combe and myself were not present on the occasion, that he might have the satisfaction of ‘clipping our combs.’ In reply to *that vaunt*, (for such it is,) you are authorised to show to Drs. M'Dowell and Harrison the following paragraph:—

“Either and both of them are DEFIED to put on paper, and commit to press, their objections to phrenology, and favour me with a copy of that publication. To that publication I pledge myself to reply; and let an enlightened public judge of the issue. I mean that I will reply to the publication, provided its tone and spirit be respectful, and such as are becoming in a philosophical discussion. But should it consist of a cant, rant denunciation, or an attempt at ridicule, I may possibly deem and pronounce it unworthy of notice. But let the professors discuss the subject in a manner worthy of the science, and of the station which they themselves hold, and I repeat that they shall hear from me.

“By Mr. Neville, of Cincinnati, I sent last summer from Harrodsburgh a *verbal* challenge to the same effect to Professor Mussey, who, I was told, made a fierce attack on phrenology. *That* challenge I now repeat in writing; and you are at liberty to communicate it to him. A mere wordy debate on phrenology is but little else than an outpouring of breath, which the wind soon dissipates, and the matter is forgotten. Not so with a book or pamphlet; it remains a lasting record to the credit

or discredit of its author. To such an ordeal alone, therefore, am I willing to resort. Say to the gentlemen that, with due respect, I thus tender to them my GAGE, and defy them to lift it in a style of *knighly courtesy*.

"Your obedient servant,

"CHARLES CALDWELL.

"November 21st, 1838."

The Cincinnati Daily News (to which we are partly indebted for the above information) made the following statement in reference to Dr. Caldwell's communication:—

"This is open, bold, and fair; and if the worthy professors here will venture to record their opposition, the public will have presented to them much better means of judging as regards the correctness or incorrectness of the positions advanced by either party. To Drs. Caldwell, Harrison, M'Dowell, and Mussey, we offer one column of our paper each day, in which they shall, if they think proper, state their objections and arguments. The only condition we would insist on, is that all parties hold in mind that public instruction is the great object."

When we read the above statements, we hoped to see a fair, candid, and honourable discussion take place upon the merits of phrenology. But we have looked nearly five months in vain for any answer from these gentlemen to Dr. Caldwell's communication.

We think it due to truth and justice to give publicity to the above facts through the Phrenological Journal, not only that the public generally may be made acquainted with them, but that they may be preserved from oblivion for future reference.

Phrenology in Philadelphia.—We ventured in a previous number of this Journal to express an opinion, "that in Philadelphia, a city distinguished for the number, talent, and learning of its professional men, as well as for its scientific associations and medical institutions, Mr. Combe would find large and attentive audiences." And in no respect have we been disappointed. At his first lecture the audience numbered 441, and at his last 607, making an average attendance of about 550. As to the character of his lectures or audience, we think it sufficient to present the following testimony and facts. From the February number of the Eclectic Journal of Medicine (edited by Dr. Bell), we make the following quotation:—

"It would be difficult within the compass of sixteen lectures to convey, with such force and point, so large an amount of knowledge of the structure, organisation, and functions of the brain, and of the several faculties of the mind, manifested through these latter, together with an available and practical application of the knowledge thus inculcated to the purposes of ethics, intellectual philosophy, education, jurisprudence, and the treatment of mental alienation. He illustrates his leading propositions by numerous and apt details, anecdotal and otherwise; thus happily appealing both to the sentiments and to the knowing and reflecting faculties of his audience. Many persons of both sexes, after hearing Mr. Combe's lectures in this city, will be disposed to join in the opinion expressed by Mr. William Frazer, printer, Edinburgh, as follows:— 'With regard to the system of mental philosophy founded on phrenology, I have no hesitation in saying, if we may judge from its leading principles, being almost intuitively comprehended by the high and the low, the learned and the unlearned, and from its being practically applicable to all the purposes of life, as well those of the most orthodox divine as of the humblest artisan, that there can be little doubt of its being the true

philosophy of the mind, and is at all events vastly superior to any system hitherto adopted.' ”

We copy from the *Pennsylvanian* (a well conducted paper in this city) of February 16, the following account respecting the close of Mr. Combe's first course of lectures in Philadelphia:—

“At the conclusion of this truly interesting lecture, Mr. Combe made a very neat and feeling acknowledgment for the favour with which he has been received in Philadelphia, and returned his thanks to Drs. Bell, Gibson, Pancoast, Morton, and others, for their kindness in facilitating his designs by the loan of valuable preparations.”

“After he had retired, the members of the class, at the call of Dr. Bell, formed themselves into an organised meeting. Benj. W. Richards, Esq. was called to the chair, and Mr. Charles Picot was made secretary. Dr. Bell offered the following resolutions, which were unanimously adopted as the sentiments of those present:—

“*Resolved*, That they have listened with great pleasure and mental profit to the comprehensive views of human nature, and to the elucidations of individual character, set forth by Mr. Combe in his lectures just completed. And that in these they recognise many important suggestions for the improvement of education and jurisprudence, and the consequent increase of the happiness of mankind.

“*Resolved*, That a committee be appointed to carry to Mr. Combe the preceding resolution, and a wish, on the part of this meeting, that he will be induced to repeat his course of lectures on phrenology in this city.

“The following gentlemen were appointed a committee to carry into effect the foregoing resolution, viz:—

“1. Nicholas Biddle, L. L. D., President of the Board of Trustees of the Girard College, one of the Trustees of the University of Pennsylvania, Member of the American Philosophical Society, &c. &c.

“2. Joseph Hartshorne, M. D., Member of the American Philosophical Society—(one of our oldest and most experienced and trusted physicians and surgeons—a practical man.)

“3. Benjamin W. Richards, a Trustee of the University of Pennsylvania, formerly Mayor of this city, and long one of the Managers, if he is not now, of the Eastern Penitentiary, and of the Almshouse.

“4. William Gibson, M. D., Professor of Surgery in the University of Pennsylvania (medical class this winter is 401), Surgeon to the Blockley Hospital (Almshouse Infirmary), Member of the Philosophical Society.

“5. Thomas Harris, M. D., President of the Philadelphia Medical Society, Lecturer on the Institutes and Practice of Surgery, Member of the American Philosophical Society, (a gentleman in extensive practice as surgeon physician, author of a *Life of Commodore Bainbridge*).

“6. Alexander Dallas Bache, President of the Girard College, formerly Professor of Chemistry in the Faculty of Arts of the University of Pennsylvania, after graduating at West Point, (U. S. Military Academy,) he taught Mathematics as a Professor in this institution—Member of the American Philosophical Society.

“7. Rembrandt Peale, a painter of celebrity, author of ‘*Notes on Italy*,’ &c.

“8. Charles Picot, for several years the head of a seminary for young ladies, and who, by his success as a teacher, has acquired celebrity through the United States.

“9. John Bell, M. D., Member of the American Philosophical Society, Lecturer on the Institutes of Medicine and Medical Jurisprudence, Professor of Anatomy applied to the Fine arts, Editor of the *Select Medical*

Library and Eclectic Journal of Medicine, one of the editors of the Journal of Health, (the initial article, with two or three exceptions, of each number of the Journal of Health is by Dr. B.); author of a work on Baths and Mineral Waters, and on Health and Beauty, &c.

"That the friends of the phrenological philosophy elsewhere may know how Mr. Combe has been greeted by the literary and scientific men of Philadelphia, we have added to the names of the committee given above such information as shows their standing."

There seemed to be a very general desire expressed to have Mr. Combe repeat his lectures. Many who attended this course had become so much interested, that they wished to hear the lectures repeated, and also have an opportunity afforded for those of their friends to attend who were unable to be present at the first course. Others, whose duties had necessarily prevented their attendance entirely, or had permitted them to hear only a part of the lectures, wished to attend a whole course in order. Mr. Combe, in view of the very general and urgent requests, consented to repeat his lectures, and accordingly commenced his second course on the 2d of March, at the Musical Fund Hall. These lectures are now in a state of progress.

The number and character of his present audience is very similar to that which attended his first course. The interest seems to continue unabated. The fact, that such an audience should give close attention to so long a course of lectures, and manifest constantly increasing interest in the subject discussed, is not only an evidence of its truth, but also that it is not mere curiosity nor the excitement of feeling, which prompts their regular attendance and creates such continued interest. It must be the cool and deliberate exercise of the intellect.

We are gratified to observe so many ladies attending Mr. C.'s lectures. At the first course they composed probably about one fourth of the audience; but we should think that they constitute nearly one half of the present audience. The principles of phrenology are peculiarly calculated to interest the female mind, and place within its power great facilities, not only for personal happiness and improvement, but for the good of mankind generally. Said Dr. Spurzheim to a lady in Boston—"Excepting Christianity, phrenology will do more to elevate woman than any other system has ever done. *It gives her a participation in the labours of the mind.* She should understand its principles, and practise them in the nursery. For it is *her* influence which must mould the minds of her children, and thus improve the world."

We learn that about thirty teachers engaged in the city schools, besides many others connected with private schools, have attended these lectures. We hope it will be the means of leading them to a thorough investigation of the science; for to no class of persons can a knowledge of it be more important or useful.

In presenting the above account of "Phrenology in Philadelphia," it is due to state, that the members of the medical profession in this city have treated Mr. C. with great respect and attention, and have also been disposed generally to investigate the merits of the science with a candid and liberal spirit. Several leading members of this profession have long been firm believers in the truth of phrenology, and the decided advocates of its principles, both publicly and privately. And we would also state, that two or three of our most experienced physicians who attended Mr. C.'s first course, are in regular attendance at the second, and have been very successful in influencing many of their friends and acquaintances to accompany them.

It is due also to state, that the conductors of the public press have spoken

through their various organs in high terms of Mr. C.'s lectures, and, with one or two exceptions, have always discussed the subject in an honourable and respectful manner.

We should not omit to mention that, during these lectures, Mr. C. has had several meetings of his class to communicate instruction on the location of the various organs, as well as on the nature and influence of the temperaments. These meetings have been well attended. The difference of temperament in external indications was rendered very clear and intelligible by means of *living illustrations*. It was gratifying to observe that most, if not all of the members of the class, were able, after a few examples, to describe the temperament of an individual, and say which of the temperaments were combined, and what one predominated. We would here remark, that this subject is very important as connected with phrenology, and that it is utterly impossible to apply its principles practically without a correct knowledge of the influence of the temperaments. We hope in due time to present several articles on this subject.

In conclusion, we think we may with propriety say, that the above facts reflect no less honour on the distinguished individual who has been the principal agent concerned, than on the intelligence and liberality of the citizens of Philadelphia.

We learn by a letter, dated New York, March 19th, 1839, that the following gentlemen were re-elected officers of the New York Phrenological Society:—John W. Francis, M. D., President; J. C. Beals, M. D., Vice President; A. Sidney Doane, M. D., Corresponding Secretary; A. Boardman, Recording Secretary; Benjamin C. Joslyn, M. D., Treasurer; E. Newberry, Warden; Caleb Ticknor, M. D., Charles A. Lec, M. D., P. H. Wildman, M. D., and Benjamin Drake, M. D., Directors.

Our readers will find the present number of the Phrenological Journal enlarged sixteen pages. We have had for some time many interesting facts and valuable articles prepared, but have been prevented from publishing them for the want of room. And for the same reason, we have been unable to make scarcely any selections from foreign phrenological journals, and other standard works on the science, which are accessible to few of our readers. Besides, there have been published at different times in medical journals and other periodicals in our own country, much interesting matter more or less connected with phrenology, which should be collected and preserved in a journal devoted to the science. Few are aware of the extent and fertility of the field which is laid open before us for investigation. For no science or subject whatever, Christianity excepted, is susceptible of so many and important applications to the best interests of man, as a mortal and immortal being. And comparatively few as yet know the amount, or can appreciate the value of the matter which has already been published on this subject.

For six or eight years past, there has been a phrenological journal published at Copenhagen, and also one at Paris, both of which journals have been conducted with great ability and interest. The English Phrenological Journal (published at Edinburgh till 1837, and since that time in London) has now reached its twelfth volume, and is acknowledged by the best judges to be one of the most valuable periodicals in Great Britain. The increasing demand for that work, and the high value set upon its back volumes, furnishes strong evidence of this fact. They have usually published only a few extra copies, aside from supplying their regular subscribers. And we were recently informed by Mr. Combe, that it was now almost impossible to obtain entire sets of this

journal, it being entirely out of print. Those who do possess them will not part with them for any consideration whatever; and the only opportunities offered, where *money* can buy them, are when some person possessing them dies, and his effects must be disposed of by law at public sale.

We do not expect phrenological matter will be so eagerly sought, or so highly valued in this country, for many years. But we do know that the time will come, when works of real merit on the science will be properly estimated and extensively circulated. And in view of the above facts and considerations, this Journal has been *stereotyped*, and no pains or expense will be spared to render it worthy of a liberal support. We expect, indeed, the expenses of the work for some years will considerably exceed its receipts; but as it was commenced from far higher considerations than mere motives of pecuniary gain, it will never be *forced* upon phrenologists for support. It must stand entirely on its own merits; and if the work is not deserving of patronage, we do not ask or desire it, and whatever may be its fate, we shall never complain for the want of it.

When it was first commenced, it was regarded in some measure as an experiment. But circumstances will justify us now in stating, *that it will be permanent*. And in view of its favourable reception thus far, as well as from a desire to increase its prospective value, and render it worthy of more extended patronage, we have concluded to enlarge the remaining numbers sixteen pages, making each number forty-eight pages. The first volume will then consist of about five hundred pages, and subsequent volumes of near six hundred pages. By this means we shall be able to present a far greater amount and variety of matter, both original and selected. We intend to republish the best articles in the English Phrenological Journal, and by connecting these with American facts and original matter, the value of *both* will be greatly enhanced. We hope thus far to transfer to our pages most of the information and facts which will be interesting to an American reader, and thus embody in this Journal nearly all the matter published on the science which will be of permanent value.

Crania Americana.—Mention has formerly been made of a great work by Dr. Samuel G. Morton, of Philadelphia, which has been several years in progress, entitled, "*Crania Americana, or a comparative view of the skulls of various aboriginal nations of North and South America, to which is to be prefixed an Essay on the varieties of the human species, and on the American race in particular, illustrated by sixty plates and a coloured map.*" A specimen of the lithographic drawings has been politely forwarded to our address within a few days, which far surpasses our expectations of the manner in which we had supposed they were to be executed. A Peruvian skull from the Temple of the Sun, and the embalmed head from a Peruvian cemetery at Arica, seem to be as perfectly displayed as it is possible to represent such objects on paper. In the course of the present month, according to the prospectus, the whole is to be ready for the public. The text is to embrace between two and three hundred pages; in imperial quarto, on fine paper. All literary and scientific institutions in this country, to say nothing of private libraries, should possess this admirable national production. Both the antiquarian and philosopher, and even the historian and phrenologist, must necessarily have an interest in the labours of Dr. Morton. To our professional brethren, the *Crania Americana* will be a desirable acquisition.—*Boston Med. and Surg. Journal.*

THE
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ARTICLE I.

UTILITY OF PHRENOLOGY.

Phrenology is useful, because it forms the most correct basis of a system of mental philosophy.

In a previous number of this Journal (see Art. I, page 161), we entered somewhat at length upon the discussion of the above proposition. We there contrasted the merits of phrenology, as the *true science of the mind*, with other systems of mental philosophy, particularly Dugald Stewart's. We pointed out several important defects which have hitherto existed in every system of mental science. We stated that all writers on the philosophy of the mind had committed the following mistakes. First, *they leave out of view almost entirely all connection of the mind with the brain*; and, secondly, *they make their own individual consciousness the chief and principal source of information*. And that, from these two radical defects in their premises, they have fallen into numerous errors. Among others, *they do not recognise all the primitive faculties of the mind*; and throughout all their writings, *they confound primitive faculties of the mind with modes of activity*.

Another radical defect in the systems of previous writers on mental science is, *When they admit and treat of the elementary faculties of the mind, they consider them merely as existing by themselves, and disregard almost entirely the influence of combination*.

This defect is similar to what would appear in that system of chemistry which should contain only a physical description of elements of matter, without saying any thing of the various substances which they form in combination. Thus the chemist might describe oxygen by itself. He might say it is a gas, colourless,

heavier than common air, a supporter of combustion and animal life, and many other things equally important, interesting, and true; and if such facts were all that is known of this substance, they should be received and appreciated according to their value. But how much is added to our knowledge, when we are informed that oxygen enters into combination with almost every other element of matter? That in one combination it forms the deadly poison; in another, the refreshing cordial. That united with nitrogen in one proportion, it constitutes the air we breathe; in another, it forms the nitrous oxyde, a substance producing the most remarkable effects of exhilaration; in a third proportion, the nitrous oxyde, which, coming in contact with our lungs, produces instant death; and in a fourth, one of the most powerful agents in nature. That with hydrogen it forms the valuable substance called water; and in other various combinations, acids so valuable in the arts and all the economy of civilised life.

Much likewise might be said, which would be interesting and true, of acids—of their general properties—their sour taste—their effects on vegetable blues, &c.; but how imperfect would be the description which should fail to give us not only the elements of which each is composed, but the nature of those substances which they form in compositions?

We have room only for a single example to illustrate the truth of our position. We select the mental power termed by Dr. Brown "*anger*;" in phrenology, "Combateness." In his description of this feeling, Dr. Brown is truly eloquent. His organ of Combateness must have been large, or he could not have described the feeling with such vividness and accuracy.

"There is a principle in our mind," says he, "which is to us like a constant protector; which may slumber, indeed, but which slumbers only at seasons when its vigilance would be useless; which awakes, therefore, at the first appearance of unjust intentions, and which becomes more watchful and more vigorous in proportion to the violence of the attack which it has to dread. What should we think of the providence of nature, if, when aggressions were made against the weak and unarmed, at a distance from the aid of others, there were instantly and uniformly, by the intervention of some wonder-working power, to rush into the hand of the defenceless a sword or other weapon of defence? And yet this would be but a feeble assistance, if compared with that which we receive from those simple emotions which Heaven has caused to rush, as it were, into our mind for repelling every attack. What would be a sword in the trembling hand of the infirm, of the aged—of him whose pusillanimous spirit shrinks at the very appearance not of danger merely, but even of arms by the use of

which danger might be averted, and to whom, consequently, the very sword which he scarcely knew how to grasp would be an additional cause of terror? The *instant anger* which arises, does more than many such weapons. It gives the spirit which knows how to make a weapon of every thing, or which itself without a weapon does what even a thunderbolt would be powerless to do in the shuddering grasp of a coward. When anger rises, fear is gone. There is no coward, for all are brave."—*Brown's Lects. Hedge's ed.* vol. ii. p. 32.

This is a correct description, as far as it goes, of the feeling or emotion which may be termed *instant anger*, and which depends on Combativeness. But he confines himself to the simple emotion as it rises in view of provocation or insult, or any threatened injury. It is true he speaks of resentment being "too long protracted," (which depends on Destructiveness, and this is another example of confounding primitive elements of the mind with each other,) and *disproportionate to the offence; transferred from the guilty to the innocent; rising too soon, when it should be entirely suppressed; and as not confined to the individual aggrieved*; but it is all in such a manner as to show conclusively that he thinks the subject exhausted with a description of what in common language is usually termed *anger*. But phrenology teaches that the element of the mind, which is at the foundation of anger, is "an active impulse exerting an influence on the mental constitution, independent of unjust attacks." Dr. Brown has confined his description of the faculty to one mode of manifestation or activity, which is precisely analogous to the case we have supposed above from chemistry. But how imperfect is the description till we are told that this elementary feeling is the basis not only of *anger* or *resentment* at injury, but constitutes in every mind, according to its strength, the propensity to oppose; that it aids the good man to carry through his plans of benevolence, as well as the bad to execute his purposes of malice; that united with deficient intellect and weak moral sentiment, it makes the quarrelsome, vaunting boxer, while in a different combination it is an important element in the character of the unflinching philanthropist; that it not only gives boldness to the soldier on the field of battle, and fills with indignation the mind of an injured person, but imparts energy to the messenger of peace, and even enables gentle and virtuous woman better to fulfil the important duties of her station. We want to know what is that element of mind which is the *basis of anger*, and then the influence of this element in all its varieties of combination.

We are not aware that this representation is in the least open to the charge of exaggeration. Nor is the defect of which we speak confined to the system of Dr. Brown. It extends to all the systems of

the old philosophers, and almost to every part of those systems; nor could their principles of investigation and the data they had at command, or which they would use, furnish any remedy. If they went to the extent of their powers or their data, we should not complain; and yet if there are additional helps or data, why should we not employ them?

There is one more topic connected with this part of the subject upon which we would remark, viz. the *nomenclature of phrenology*. We cannot better introduce what we have to say, than by quoting the language of Dr. Whately, published in the second number of this Journal, page 47.

"I am convinced that, even if all connection of the brain with the mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, especially yours," (Mr. Combe's,) "would be of great value, from their employing a metaphysical nomenclature far more accurate, logical, and convenient, than Locke, Stewart, and other writers of their schools."

Higher authority on this subject than Dr. Whately could not be cited. But the testimony of many persons of high authority might be quoted. Even the opponents of phrenology will express their admiration of its classification and nomenclature; and that, too, while they profess entire unbelief in the truth of the system, not reflecting that this excellency is an important argument in favour of its truth. Simplicity and clearness are only attributes of *truth*; and the principle is without exception, that of two systems, that which is most simple and clear is most accordant with truth. Such ever has, and ever will be, the verdict of mankind.

Without claiming perfection for phrenology in regard to *classification* and *nomenclature*, we think its advantages in this respect to mental science will be incalculable. Every writer on metaphysics usually fills some scores of pages on the importance of being precise in the use of language, and the danger of employing terms in a loose and careless manner; and no one who looks at the history of metaphysical science will consider such cautions as unnecessary. One half or three fourths of the controversies which have taken place in reference to the philosophy of the mind, have doubtless arisen from a misunderstanding of *terms*. This is true not only in regard to subjects purely metaphysical, but many controversial treatises on religious doctrines would never have been inflicted on the world, had the parties understood each other. We do not claim for a knowledge of phrenology the quality of a sovereign universal remedy for those evils. There are many subjects of controversy not directly connected with the science; and difference of opinion as often arises from difference

of feeling as from difference in intellectual apprehension. Even phrenologists, equally well versed in the principles of their science, will sometimes have different views. But with them, controversies and discussions do not arise from a misunderstanding of language. Although there is still *terra incognita* within the limits of the system, and many indefinite points, some of which probably never will be settled in our mortal state, yet the harmony of phrenologists on the science of the mind is scarcely surpassed by that of other philosophers on the science of matter; and even where only a partial acquaintance with the science is possessed, such is the clearness of its classification and the definitions of its terms, that misunderstanding in relation to subjects legitimately involving such language is almost necessarily excluded from minds of ordinary discipline and capacity.

We entirely accord with the opinion of Dr. Whately, that if the science were regarded "as a perfect chimera," still the "employing a metaphysical nomenclature," to which it has given rise, "would be of great value."

ARTICLE II.

REMARKS UPON THE SCRIPTURE DOCTRINE OF REGENERATION.

We have waited with some little impatience for some time past, to see an article upon the philosophy of regeneration, based upon views in harmony with Scripture and the phrenological philosophy of the human mind. The third article in the first number of this Journal is very correct, as far as it goes, but cannot be considered as taking up the subject at the foundation. The truth is, the subject is one belonging to the clerical profession, and to some able divine who is heartily convinced of the truth of phrenology. To do justice to the subject, in all its length and breadth, its height and its depth, will require the hand of a master; and however well the work should be accomplished, it would be certain to meet with opposition from the ignorance, prejudice, and bigotry of some. This has doubtless been foreseen by those best qualified to enter upon the task, and the public mind has been left in the dark; and those who would seize a true mental philosophy as a pearl of great price, have been frightened from going out after it, because there was a "lion in their way." But the subject cannot long remain in this state; things are coming to a crisis; the public will embrace phrenology, and trust to their own sagacity and comprehension to reconcile it with religious truth. If phrenologists and

divines neglect to settle where the boundary lines are in the disputed territory, infidel trespassers will commit depredations. It is with a view to call attention to the subject rather than with any expectation of doing it justice, that we have resolved to prepare the present article.

That our readers may be emboldened to approach the subject, we beg of them to bear in mind that all truth, whether religious or scientific, historical or prophetic—whether rational or miraculous—when fully and rightly known and comprehended, must, from the nature of things, and the character of the Great Author of all truth, be consistent with itself.

Whenever, therefore, we see apparent inconsistency, we may rest assured we do not fully understand the whole truth; and that the reason is to be found either in our own ignorance, prejudice, or incapacity. There are indeed many truths wholly beyond human comprehension; and a miracle is nothing but a manifestation of power by the Almighty upon principles perfectly consistent with all his laws, but of which man, from his limited capacity, is unable to see the consistency.

We would never stifle enquiry short of the utmost limit of human capacity to pursue it; believing that when short and partial views of truth give wrong impressions, it is better to enlarge and perfect the view, so far as we are enabled to do, than to attempt to withdraw the mind, and suppress enquiry. This we think is especially correct in relation to all those truths which are so important to us, as are those which explain our character, condition, and future destiny.

Man is the only being on the face of the earth capable of being religious; or, in other words, he is the only being endowed with faculties whose functions are in relation to religious truths and to objects of religious worship. He is the only being whose faculties enable him to conceive of and worship the Author of his own existence. What a glorious distinction! and how little do most people seem to realise it! And on this glorious truth what additional light has been thrown by the discovery and analysis of the mental organs—by the demonstration that man possesses organs more numerous and of more exalted functions than belong to any other portion of his animal creation!

The faculties thus peculiar to man, and more especially connected with the religious character of man, are not, however, exclusively so. *They have another range of functional relation and action.* These two ranges of functional relation we will denominate, for the sake of perspicuity, the one *religious* and the other *secular*. By way of indulging in range of expression, and using language acceptable to

several classes of Christians, we may occasionally speak of the one as sanctified or evangelical, and the other worldly or temporal. The faculties which come under this class, are those termed by phrenologists the higher sentiments. They are more particularly those denominated Reverence, Hope, Marvellousness, Ideality, Benevolence, and Conscientiousness. Some of these are more particularly connected with the religious character than others. This is the case with the three first named. They seem to be the earliest, deepest, and most abundant fountains of religious feeling. The others fall into a course of religious manifestation, and give consistency of life and practical goodness to what would otherwise end in mere worship, faith, and expectation. When the character is thoroughly and consistently religious—when religious principle has become, like a piece of leaven, operative until it has leavened the whole—then, indeed, all the faculties may be said in some sort to manifest a religious function. It is then that the propensities act in subordination to, and in harmony with, the higher sentiments while those sentiments take a religious direction. The higher sentiments may predominate over the propensities in the ordinary life and conversation of the merely moral man. Such a man may be honest, benevolent, respectable, and upright, and have his propensities in subjection. He may not only be punctual in attendance on divine worship, and unite in the services with some degree of attention and feeling, but he may even erect the domestic altar, and worship morning and evening, (because all this may be true with an individual without a just charge of hypocrisy,) and yet the individual may have no prevailing, predominating, or *supreme* love to God. This is the case with many persons who have been blessed with favourable organisations and education combined. *But this is not that kind of control of the higher sentiments which characterises the converted and thoroughly religious man.* A thoroughly religious man does *all* things, as in the presence of God, and in obedience to his will; his thoughts are habitually upon divine things. *We do not say of such an individual, that he has any more or other faculties than the irreligious and profane individual.* Were it so, a religious man would be either something more than a man, or the irreligious would be something less. No, blessed be God, the vilest wretch that lives has all the primitive faculties necessary to enable him to feel and appreciate religious truth. We shall show by and by that what is called the new principle, which takes place, and which guides and animates the will of the religious man, is not a new faculty.

We have now, as we trust, explained satisfactorily, according to the phrenological philosophy of the mind, what the state of the

religious and the moral or irreligious is. The difference between them is now very apparent. It is easily seen that this difference is very great. It is not a difference of being, or existence, or entity. It is not the difference between one that is active and one that is inactive. They are both progressive; they both use the same faculties. They are both travellers to eternity; but they go different roads. They follow the direction of different leaders; they think and talk of different subjects. They have different anticipations: one looks to a guide, and moves forward in the broad effulgent light of divine truth; the other endeavours to find his own way in the dark, and relies upon his own unaided sagacity. One looks forward to the end of the journey of life as the point whence open to his boundless view the glories of another and brigher world; the other feels himself at best but obliged to make a leap in the dark.

So recent is the science of phrenology, and so few are the religious minds who have thoroughly examined it in all its bearings, and more especially its religious bearings, that we feel constrained to detain our readers to explain some few of the laws which govern the functional activity of the faculties in general, and also to describe the functions of several of the faculties of the religious sentiments.

1. It is a law of the manifestation of the faculties in general, that the larger the organ the greater is its tendency to vigorous action under excitement, and the greater its tendency to spontaneity.

2. When the organs of the so called religious sentiments are large, other things being equal, they are most likely to manifest their peculiarly religious function.

3. The objects of religion are so much more elevated and vast than any of the objects of mere time and sense, that they give a much more intense and powerful excitement and exercise to the faculties, especially of persons of vigorous intellect and cultivated minds. The low, groveling, sensual, and ignorant, do not so easily realise things of a spiritual nature. Hence persons with large and active organs of the higher sentiments, especially of Reverence, Marvellousness, Hope, and Ideality, find no where but in religion full satisfaction to their aspirations. They seem, as Dr. Spurzheim once remarked of such an individual, "not made for this world." The objects which engross the minds of the world around them, appear "poor, stale, and unprofitable." They literally go through the world as pilgrims and strangers. In such, the Christian character is incomplete; they especially need benevolence to interest them in their fellow-mortals, and to exert their energies in the glorious employment of doing good.

Our attentive readers will at once anticipate the remark, that those

persons who are not converted, in whom the organs of the higher sentiments are large, other things being equal, are more susceptible of religious impressions than those who have small organs of the higher sentiments and large propensities. Does not observation of facts go to prove its truth? and is it not at least tacitly admitted by many? Indeed, this great truth has been too little known and appreciated by religious teachers, and especially in the selection of mission stations. The organisations of the inhabitants of the Sandwich Islands, and of some parts of Asia, are far more favourable to the reception of Christianity than are those of many other portions of the heathen world. But this is a subject to which we can only allude now; at some future day we hope to give it a full consideration.

We will add, for the benefit of those who have not made themselves acquainted with the leading principles of our science, that it is by means of intellectual organs that the affective faculties are all brought into relation with their objects. Hence they may be said to be in a measure the causes of excitement to such of the affective faculties, as are interested by the objects contemplated. The intellectual organs may be spontaneously active, and conjure up scenes which excite the feelings; or they may be acted upon by external objects or by other minds. We may therefore bring our feelings into a high state of excitement merely by the recollection of an exciting scene.

Reverence.—It is not easy to give a brief analysis of this sentiment. We think, however, it is constituted to be excited to action by whatever is perceived by intellect, or believed by Marvellousness to possess the quality of greatness or superior power, whether physical, moral, or intellectual. Many of the objects of respect in society are conventional. The vast works of nature excite the feeling strongly; so also do the majestic works of art, as shown in the temples erected to the Most High. Who would not feel more reverence in going up to worship in a vast temple than when seated in a hovel? None better understood how to excite the feeling of reverence than the ancient Egyptians. In them, as also in the ancient Jews, the organ must have been exceedingly developed.

2. But when the mind contemplates the Deity in all his wonderful attributes—the power which, with a word, could create a universe of worlds, and by whose wisdom all things are governed, and whose mercy, goodness, and justice, are past conception—how much greater is the excitement to the feeling of reverence! How different, too, is the emotion! It is more elevated, pure, and rapturous. When, too, the mind brings to its contemplation the wonderful dealings of the Almighty with his dependent erring creatures, as exhibited in his

providences, his plan of redemption, and the influence of the Holy Spirit, our reverence scarcely knows bounds.

Marvellousness next claims our attention. 1, The simple *secular* function of this faculty is belief; the degree, kind, and conclusiveness of the evidence, are no part of its function. We may believe on mere authority. We may believe because it is rational, consistent, or agreeable to experience. Without this sentiment, we should scarcely believe the evidence of our senses, and perhaps we might say nothing would appear to *be evident*. The every day occasions for the exercise of this faculty are numerous. When large, it often becomes too active, and is apt to render persons weakly credulous. It also leads to believe in the wonderful, the spiritual, the improbable, the unnatural. 2, Its *religious* function is manifested in our belief in the existence and attributes of God—his revelation to man; the Saviour and his miracles—his resurrection and ascension; in the Holy Spirit and his influence on the heart, &c. How infinitely greater are these objects of belief than those of a secular kind! Immortality is spread before the eye of faith in brighter worlds above.

“The faith that unites to the Lamb,
And brings such salvation as this,
Is more than mere fancy or name—
The work of God’s Spirit it is.”

Hope is constantly active in reference, first, to the *immediate* future. We hope all things, and are carried along by this feeling through dangers innumerable, until we at last drop into the grave. Had hope no ken beyond the grave, all would be dreary; but secondly, this feeling, in its *religious* function, brings to view a happy eternity, where all is joy, peace, love, and praise. How different, and how much more exciting, is the hope which dwells on eternity than that which has reference to time!

We must remark here, that in the doctrines of phrenology there is nothing which can be construed to aid or oppose the peculiarly sectarian views of Christians. All those who disbelieve in the doctrine of the Trinity, will not have the same views of regeneration as those who believe in it. They will not believe in the agency of the Holy Spirit; but they will believe in a change of heart from the use of purely human means, and those will be governed by precisely the same laws in both views of the subject. We will therefore attempt to give what will be called the evangelical view of conversion, and leave it for persons of different views to account for the *power* which produces this change in their own way.

The first inquiry is this, What are the degrees of activity among the faculties as governed by the ordinary laws of exercise?

1. Thus some of the faculties, especially those termed religious, are brought into a very great degree of *activity*. This arises from the great extent and importance of the objects with which they are brought into relation.

2. The propensities in general, and Self-esteem and Approbativeness in particular, are deprived of their ordinary stimulus, and for a time become in a measure paralysed; as self, and the objects which excite the propensities, appear much diminished by contrast. To some, the contrast appears so great that they feel humbled as in the dust.

3. By little and little the higher sentiments become accustomed to this newly acquired higher degree of activity, and spontaneously range in their newly acquired world of objects. Every thing is now viewed as in the light of eternity. Man is now not only known, but felt to be an immortal being with a soul of uncounted worth. There is often a degree of exaltation of the feelings, and an increased mental power, which greatly surprises those who knew them in their former state. This appears in their deep insight into divine things, and in their exalted devotional exercises.

4. As the religious sentiments become more and more evangelized, or, in other words, as growth in grace progresses, they acquire an habitual, an uncontested ascendancy over the propensities, and take the religious lead of their newly acquired masters.

In all this change, great, thorough, radical, and abiding as it really is, we recognise only the operation of the same general laws which characterise all great changes in mental character. The physical organs are affected powerfully; and the emotions are only in exact proportion to the felt importance of their objects. If exerted too much at one time, or too frequently for the healthy endurance of the cerebral organs, inflammation follows, and, with it, religious mania.

Next, inasmuch as different minds are very differently constituted, so are they differently affected by the actual process of conversion to a holy life. We shall be better understood, when we say that the temperament, age, education, intellectual and affective faculties, &c., all have an influence in relation to the manner in which their minds will be brought to the realisation of religious truth, and to experience its sanctifying efficacy. Hence it is of immense importance, that those whose office it is to bring religious truth to bear upon the minds of their fellow-men, should understand the peculiar nature of the minds on which they are to exert their action. In short, they should understand phrenology familiarly and practically, and should apply it daily to their fellow-men. We will put one or two cases. If, for instance, Conscientiousness be a strong faculty in an individual, with Cautiousness also large, and at the same time he has gone on

for many years in a careless worldly course of unbelief, the religious teacher would be likely to bring vividly to his mind that searching attribute of the Almighty, viz. his justice, which cannot look upon sin but with abhorrence. He would point out the purity of heaven, and contrast it with the impurity of a world lying in wretchedness, and depict the nature, desert, and awfulness of sin, &c. &c. In this way he would probably excite remorse and apprehension. But if the individual have respectable reasoning powers, he should be impressed with the utter hopelessness of entering Heaven while remaining in his sins. He cannot fail to see at once, that Heaven is no place for him, until he becomes fit for its society. The importance of things connected with religion, should be clearly set forth and contrasted with the temporary, fleeting, unsatisfactory things of this world.

We may reasonably expect, that labours of this kind rendered discreetly, prayerfully, and in faith, will be availing through the influences of the Holy Spirit.

We would here remark, that we should never judge of the genuineness of a conversion by any special, infallible process the individual may have gone through. It may have been a slow, gradual process, as would be likely to be the case of a naturally finely organised young person, whose moral and religious education had been well conducted; or it may be quiet or unobserved, as in an individual of a large organ of Reverence, and the higher sentiments generally, but of a sluggish temperament. It may have been violent, overwhelming, and attended by a remarkable experience—as the seeing of visions, &c.—if the individual have been of an ardent temperament, and with large perceptive organs and large Marvellousness.

Equally diverse will be the growth in grace of different individuals. Some will be almost like ground by the way side, some like stony places, some like good ground covered with thorns, and some still like good ground. Aside from peculiarities of individual character, external circumstances, whether favourable or otherwise, may exert a very great degree of influence. They may be like the genial influences of a summer's sun after refreshing showers, or they may be as the chills of the winter frost.

Equally diverse will be the ultimately formed Christian character of different individuals. But all who are truly pious, will show some indubitable signs of it in their subsequent life and character; "By their *fruits* ye shall know them." Whether they have the same mind which was in Jesus in its general cast; whether they be changed in the general spirit and temper of the mind; whether they have love to, and faith in, Christ, meekness, benevolence, sincerity, tenderness, simplicity of life, love to the brethren, &c.

The means that are rendered effectual in regeneration by the agency of the Holy Spirit are equally diverse. But your next enquiry is, how do we know that the Holy Spirit has any agency in the conversion of sinners? We answer, we only know by the Scriptures that He is the agent. The point is not strictly susceptible of any other proof. But this is certain, that the agency must be one beyond our own; no one could convert himself. We know, too, that persons who have resisted all the influence of a pious education, cogent preaching, example, the ordinary and extraordinary providences of God, &c., have, when alone, and without any apparent external influence, been suddenly brought to feel the great power and efficacy of religion. All must therefore acknowledge the influence to be mysterious. It would indeed be difficult, as we believe, to account for revivals wholly from natural causes. Still, however, this point rests upon Scripture; and *phrenology certainly contributes nothing to render the Scripture doctrine less easy of belief.*

It is proper to notice here, that when conversions appear mysterious, or when sudden and in advanced life, they are almost miraculous. It is not the *ordinary* method, in which the mind is prepared for the hearty reception of divine truth. The *new principle* introduced into the mind is, as we before said, no new *faculty*. The expression is at best obscure, and calculated to produce erroneous impressions. In one of our beautiful hymns it is thus expressed—

But when the Holy Ghost imparts
A knowledge of a Saviour's love,
Our wand'ring, weary, restless hearts
Are then renewed no more to rove.

Now a *new principle* takes place,
Which guides and animates the will,
This love,—another name for grace,—
Constrains to good, and bars from ill.

Here the *new principle*, which is otherwise expressed as love to God, is no other than this. The higher sentiments are excited into predominating activity, and led to contemplate with love and gratitude the government of God and the wonderful love, revealed in the great work of redemption of fallen men, a work in which he now feels himself especially interested. It is a change of the *balance* and *direction* of the faculties. They have seized hold of new things, which are now regarded as all important; but before they were looked upon with indifference. In relation to the mental faculties, it is not a new principle, but a new *administration*, produced by a change of *najority*. Hence the mental decisions are different. The actions spring from different motives—from a prevailing love to God, and obedience to his will.

In thus far speaking of conversion, we have shown what the Holy Spirit does not do, rather than what He does. We have done this to narrow down the field of mystery to its due limits, and to impress our readers with the necessity and importance of understanding and applying the true principles of mind in relation to religious action, as well as to education and self-culture. Having done this, we believe we have gone the full extent to which reason can go. We must look to revelation, and that alone, for whatever further light is obtained on this subject. In doing so, we are confident the reader will find nothing inconsistent with our views. What is not explained in revelation is known only to the Almighty, and is therefore a mystery past finding out.

The great laws which regulate the growth, exercise, and rest of the organs, and the force of the principle of habit or repetition, all go to show the following propositions to be eminently true and of immense importance.

1. That it is unphrenological, as well as unsafe and presumptuous, to allow children to grow up without early, constant, and judicious religious instruction and example. Where these are neglected, a sudden change may come over the person late in life; but this is hardly to be expected. How much better to commence and continue in the right course, than to go on wrong for years, trusting to a miracle to set us right. When to do so, we must turn quite round, and, as it were, to go back and begin anew!

2. That religion does not consist in belief merely, and that the work of grace requires long training of the faculties to give them strength, stability, habit, and harmonious action, so that the person will be constantly in the easy, delightful exercise of the Christian graces. One of this cast and *training*, where organisation favours its strong and healthy development, will show by his life and conversation that his religion not only sets well upon him, but is a part of him and pervades him throughout. It will beam forth upon his countenance, his gestures, his gait, his subdued, simple, and kind manners. His habitual obedience as a dutiful child of his heavenly Father, will show itself in his appointments, promises, and engagements. "With the blessing of God," "With divine permission," &c. will habitually be his language. It will show itself in his crosses, his self-denials, his labours of love, and by the ejaculation, "Thy will be done," &c.; his moderation in relation to the objects of this world; his longing after immortality; his devotional habits, &c.

When we commenced our article, we had intended to have cited Scripture to show the harmony of all the above views with it; but we feel confident that our views will so readily call to mind all those

passages of Scripture which harmonise with them, that it would be in a measure unnecessary. Besides, we did not promise to attempt a full view of the subject, but rather to embolden others to do so. We should delight to see a small work written on the subject. It would be the *vade mecum* of all those who exert themselves in the cause of religious education; and the dissemination of Christian truth.

S. J.

ARTICLE III.

ON DUELLING.

To the Editor of the American Phrenological Journal.

Having examined the heads of several gentlemen, since I have been in the southern states, who have fought DUELS, I have been struck with the fact, that most of them have *Combativeness moderately* developed, *Cautiousness large*, and *Approbateness very large*. This has led me to reflect upon the principles in our nature which instigate and keep up the practice of duelling.

Duelling is a pretended display of courage, personal prowess, or bravery, in defence of one's character and honour. But it strikes me that, on phrenological principles, with such an organisation as I have alluded to, a man can be neither truly *brave* nor *courageous*, natural *fear* or actual *cowardice* being the more legitimate result of such a conformation. Hence it would follow, if we are permitted to take the cases alluded to as proper data from which to reason, that the fighting of duels is *no test* of courage at all; but rather the result of fear, or (as I shall hereafter show) they generally evince a want of *moral* courage in those who engage in them; and this view, if I mistake not, exactly corresponds with the popular notion upon this subject. But suppose they *did* display courage; what then? What is this boasted courage, of which we hear so much?

Courage may be divided into two kinds—*physical* and *moral*. The former, when analysed, will be found to consist mainly in the exercise of *Combativeness*; and this is one of the lower propensities, common to man and brute. Of course, then, physical courage is a low passion; and one that is often displayed in the bull-dog or game-cock far more powerfully than in the most gallant knight that ever shivered a lance, or the most renowned hero that ever waded to the temple of fame through fields of carnage and blood. But moral courage, which is made up of *Combativeness*, *Firmness*, *Self-esteem*,

and the *higher sentiments*, and which enables us to go boldly forward in our own integrity and strength, and on all occasions support the *right*, and do whatever Conscientiousness, Benevolence, affection, and the reasoning faculties dictate, is an exalted feeling—a noble sentiment—and none can show too much of it; for, since it cannot be exercised but in a worthy cause, it is incapable of being perverted or abused.

The manifestation of physical courage is proper when exerted in defence of our natural rights; but is very liable to be abused, and when misdirected, instead of its being a virtue, it becomes one of the worst of vices. Man is not the natural enemy of man; and we live in a community which professes to be regulated by wholesome laws. Therefore, when one man voluntarily turns this instrument of defence against his fellow-man, or exercises it improperly upon a brute, he tramples upon the laws, and is justly held amenable and punishable. Such a manifestation of Combativeness or courage is a plain *perversion* of a naturally good faculty, and becomes odious and sinful; and such I cannot but conceive to be the *kind* of manifestation of this feeling which generally takes place in duelling.

"But," says the advocate of duelling, "must I submit, then, when I am insulted, to be disgraced?" Certainly not, sir; but, in order to preserve your character from infamy, you should be careful not to employ means which, instead of rescuing it, actually adds to its degradation; or, in other words, in order to preserve your *honour*, you should not resort to means really *dishonourable*.

But with the view to appreciate the weight of this subject, I have endeavoured to bring it home to myself, and consider what reply I would make in case I should be *challenged*. In our country, where we have no *Court of Honour*, (an institution, by the way, which I think ought to be set up,) I would say to the challenger, "Sir, if you think yourself injured or insulted beyond the redress of civil laws, I am willing to submit the case to gentlemen of honourable standing, and settle it according to their decision." If he would not listen to this proposal, but still insisted on fighting, I would say to him, "Sir, neither my conscience nor my judgment will allow me to be so foolhardy as to throw my life away by meeting a man who seeks my blood, nor will my humanity nor my moral feelings allow me to imbrue my hands in the blood of a fellow-being."

Should he then call me a coward, I would reply, "Sir, you show *no proof* of it. I hold that fighting duels is more frequently an evidence of a *want* of moral courage, than a proof of physical courage. If, by my course, I display no proof of the *latter*, I certainly do of the *former*, by thus braving public opinion on a point

which I consider wrong. But suppose you *did* thus prove my want of physical courage, you only show that my *intellectual* and *moral faculties* are stronger than my *brute propensities*; and is this a disgrace to a rational being?" Let the advocates of this practice say what they will in vindication of it, and attempt to justify it on the ground of its expediency, necessity, &c., the fact is, all their reasonings upon the subject are shallow, sophistical, and disgraceful in a civilised, or more especially Christian community.

The only proper grounds on which to meet the question, are its *reasonableness* and its *justice*. Is it *rational*? is it right? In a barbarous community, where *might* is held as the only grounds of *right*, the doctrine might meet with favour; but among us, who reject such a principle of action, and who profess to be governed by established laws, it is evidently *irrational*; nay, a gross neglect of duty in those who profess to administer our laws, to permit individuals thus to set them at defiance, and under the excitement of passion execute vengeance on each other. But, on the scope of right, the question does not admit of debate. Not only do the principles of our holy religion, in the broadest and most direct terms, condemn all such practices as sinful, but every moral principle of our nature revolts at them. True, were we to suppress the influence of our moral sentiments, and exercise our reasoning faculties in connection with our selfish propensities only, we might say, "injury for injury," "blow for blow;" but even then we could not say, "death for insult," for there is no comparison between the two. An insult is limited in its consequence to time; death reaches to eternity. But phrenology teaches us, that we have no right to settle a question of this nature, without exercising our reasoning faculties in connection with the moral sentiments; and I defy any one to prove that the *latter* ever sanctioned duelling. Nothing can be clearer than that to *decline* a challenge would be an act of *moral* courage, and as much more *honourable* than to accept, as the moral feelings are above the animal instincts. If, therefore, any one choose to differ with me in opinion upon this point, he is welcome to do so, and I envy him not his privilege, for I hold mine to be the legitimate conclusion of a rational and moral view of the subject; ergo, the opposite conclusion must spring from the predominance of the brute propensities acting in concert with the intellect.

Again; I am aware that it will be urged, as the most specious argument in favour of duelling, that, in this matter, we are bound to respect *public opinion*. But it has been clearly shown, that public opinion (or that part of it which still advocates this practice) is unquestionably *wrong* on this subject; and in this enlightened age,

every honest man, and every brave man, is bound to *resist* public opinion in all matters that interfere with humanity, justice, and moral obligation, and thus set forth the noble example of *correcting* public opinion. And more especially is it the prerogative of phrenology, above all other sciences, (inasmuch as it enables us clearly to analyse the passions and motives of men,) to wield its giant strength, against those vices which neither civilisation nor Christianity has yet been able to subdue.

Public opinion, forsooth! And what is public opinion? What but an evanescent and a capricious thing—a fickle dame, ever varying, ever changing—that raises a man a hero and a demi-god to-day, and tramples him in the dust as a base wretch and outcast to-morrow? Look at the Protean aspects of public opinion in the different ages of the world, and among the different nations of the earth. Look at public opinion in the different epochs of the Roman empire, and of the Grecian states. Behold its changes. Look at it under the mighty Egyptian, Babylonian, Assyrian, Medean, and Persian dynasties. Compare public opinion at the present day in China, with that in the United States. Compare it among our rude Saxon forefathers, with that which prevailed in the days of William the Conqueror. And in English society, what mighty changes has it not undergone since the days of Henry the Eighth. Look at the changes produced on public opinion by a Solon, a Zoroaster, a Pythagoras, a Homer, a Socrates, or a Plato; an Alexander, a Cæsar, or an Alfred. See the tyrant bow its neck to the mild, but sublime influence of the Gospel, wherever it has been introduced. See it bend again before the influence of philosophy, science, and the arts, and, more especially, before improvements in our political and civil codes. And are we to be told, then, that, amid the full glare of light and knowledge which beams upon us, we are passively and submissively to bow to this capricious tyrant, and not dare to raise our voices against its cruel and absurd edicts? No. Reason forbids it; morality forbids it; Heaven forbids it. Let the light of science and morality, then, clear the mist from our eyes; and let us go on to *refine* and *correct* public opinion, until every vestige of barbarism and superstition are expunged from our herald-roll. And what is duelling but a vestige of barbarism that has too long formed a foul blot upon our national escutcheon?

Mobile, March 12th, 1839.

ARTICLE IV.

REMARKS ON THE POSSIBILITY OF INCREASING THE DEVELOPMENT OF THE CEREBRAL ORGANS BY ADEQUATE EXERCISE OF THE MENTAL FACULTIES. By Andrew Combe, M. D.

(Continued from No. 6 of this Journal, page 191.)

The next enquiry, and one of not less moment, is to discover *why the increase does not follow in every instance?* and what are the conditions which favour it? Multitudes of the young, engaged in the same mental exercise, manifest no proportionate increase of power or organ; and yet, if the rule holds good in one instance, there must be causes for every exception, and to these I shall now direct a few remarks, but necessarily of a crude and imperfect kind.

The first impeding cause is one already alluded to. On looking at the analogous instance of muscular increase from muscular action, it will be granted at once that, in some constitutions, there is a much greater susceptibility of change than in others. In the nervous system, the same principle of the influence of the original type undoubtedly holds good; and while some are easily susceptible of mental impressions and cerebral improvement, others are the reverse. Here, then, is one ground of difference of result.

Another fact in regard to muscular development is, that while it is favoured by due exercise, it is prevented alike by insufficient and by excessive action, and that *what constitutes due exercise to one, may be insufficient for another, and excessive for a third.* From this follows the acknowledged axiom—That exercise ought to be adapted in kind and degree to the individual constitution, otherwise it will fail to increase either the muscles or the general strength. I have elsewhere* shown that the same law applies to the brain and nervous system, and that, if we act regardless of its existence, we inevitably fail in successfully attaining our object. From ignorance of physiology, however, on the part of teachers and parents, and ignorance of the connection subsisting between the brain and the mind, this law has been utterly neglected in practice. In our larger schools, accordingly, we have from one hundred to one hundred and fifty boys in each class, or from five hundred to six hundred in all, subjected to precisely the same amount of work, and to the same general management, in so far as the period of confinement and mental activity are concerned; and the individual powers and wants of each constitution are as little consulted, as if the whole were cast of the same material,

* "Principles of Physiology," &c. 5th edit. p. 292, &c.

and the same mould—and the result is what we behold and lament. In some, the degree of mental exercise is adapted to their capability, and they improve; in others, it falls much short, and their powers languish from inaction; while in a third portion it goes as far beyond the limit, and their minds and organs are worn out and impaired.

Healthy vigour is another essential to healthy growth, whether of the brain or of the body; but, from general ignorance of physiology, this has been, and still is, equally disregarded in the treatment of the young. In our public schools, the whole pupils of a large class are set to the same task, and undergo precisely the same confinement and absence of wholesome bodily action. It matters not whether they be robust or weak, indolent or vivacious, fond of play or fond of books. It never occurs to us that what may be sport to one is a heavy burden to another; and that the length of confinement, and absence of food, which a robust boy can withstand, may seriously injure one of a weaker constitution. It is needless to add, that nothing can be less in accordance with the dictates of a sound physiology than the ordinary arrangements of our schools; and, judging from the very inadequate results with which so much labour is repaid, and the very indifferent health which attends it, it may be inferred, that no discipline can be less in accordance with the laws of nature, or less available as a means of improving the minds and brains of those who are subjected to it. The young, on account of their growing and rapid nutrition, stand doubly in need of a pure and bracing air, and of ample muscular exercise out of doors; and yet, so entirely is this condition disregarded in our plans of education, that in the winter the whole day is spent in the close and corrupted atmosphere of the school, and the exercise is restricted to little more than walking to and from it. It is in vain to think that the brain is not injured in its development, and the mind not weakened in its powers, by this neglect. The brain partakes in the general qualities of the constitution. If the body be imperfectly nourished and supported, the brain is weakened in common with the rest of the system, and the mind is retarded in its progress, and often impaired in vigour, by otherwise inadequate causes.

Another circumstance which tends in youth to impede the vigorous growth of the brain and impair its action, and which owes its existence equally to ignorance of the laws of physiology, is error in diet. No fact can be more certain, or, indeed, is more generally admitted, than that the young require wholesome nourishing food, in larger quantities and at shorter intervals than when arrived at maturity. Accordingly, undue abstinence is admitted to be very hurtful in early life. And yet, notwithstanding the abstract acknowledgment of the

fact, the practice of society is diametrically opposed to it, to the manifold injury of the young. The proper interval which ought to separate breakfast from dinner, because that at which vigorous appetite usually returns in healthy and active young people, is from four to five hours.* Beyond that time, waste goes on without any compensating supply, and exhaustion consequently follows, attended by weariness and a deteriorated state even of the digestive organs. So far are we, however, from conforming to the indications of nature in this respect, that the prevailing plan is, to make young people breakfast early, say at eight o'clock, that they may go to school in time; and, instead of giving them a good dinner, with an hour or two of relaxation, about four or five hours later, their lessons are considered more necessary than food, and while they are pushed on almost without interruption, dinner is postponed till eight or nine hours after breakfast, being at least three, and often five, hours after the time at which it is wanted by nature.

From much observation I am persuaded, not only that the growth and activity of the brain are impaired by this sad conduct, but that a great deal of the delicacy and bad health of the rising generation, and particularly a great deal of the increasing liability to dyspepsia which pervades society, is owing to the same preposterous departure from the laws of the Creator. It is no apology for the evil to say that it cannot be helped—that there is so much to be learned that the whole day must be given to it. When we become wiser, we shall discover that it is easier and pleasanter to learn in accordance with, than in opposition to, nature's laws; and if we were once convinced of the fact, there would be no difficulty in altering the practice. We all admit that sleep is necessary, and that nature intended the night for repose; and, consequently, neither parent nor teacher thinks of setting his child to school in the night-time, however anxious he may be for its progress. And, in like manner, let society once be convinced that food at proper intervals is essential to the well-being of the young, and both time and opportunity will be found for giving it.

Another cause of failure in invigorating a faculty, and increasing an organ by its active exercise, seems to be an inadequate temperament. What is excitement to the faculties and brain of a person of a quick nervous or sanguine temperament, may prove utterly unexciting to the faculties and brain of one with a low apathetic lymphatic temperament; and, consequently, improvement in the faculty and organ may follow in the former, while no change on either will occur in the

* See "The Physiology of Digestion considered with Relation to the Principles of Dietetics." Second edition, p. 198.

latter. The susceptibility will thus vary according to the nature of the original constitution; and hence, in attempting to develop any mental power, we can expect to be successful only when we are certain that we have really the means of exciting and keeping up its activity. A mere passing stimulus will not suffice to increase nutrition and growth.

Perhaps, also, we sometimes fail from applying a wrong stimulant. In seeking to improve a faculty, common sense dictates that it should be exercised upon its most agreeable and perfect productions. Thus, in cultivating a *taste for music*, we ought to present to the faculty the most beautiful and harmonious music, because that is the best calculated to excite it to agreeable and sustained activity. Accordingly, such is the plan by which we cultivate the taste in communities. But when we take an individual who has naturally no great liking for music, but in whom it is desirable that the talent should be developed, we do not stimulate the faculty to healthful exercise by daily accustoming it to the perception and discrimination of fine sounds, but we set him or her to labour for hours every day in producing sounds, remarkable at first only for being so discordant and disagreeable as to make every one keep as far from their source as possible; and thus our aim is defeated, and the taste injured rather than improved. It is true, that by stoical perseverance some arrive ultimately at the power of producing sounds pleasing to their own ears; but it will be found that it is only then that their musical faculty *begins* to be improved, and that its activity is felt to be delightful. Many never arrive at that point, and, after years of ineffectual labour, give up the attempt in despair.

I do not mean by these remarks, that *playing on an instrument* should be taught merely by listening to good music. Playing is a mechanical exercise, calling other faculties into activity, and cannot be acquired without practice. Besides, playing is not music, but only the means by which it is produced; and, so far as regards the music alone, the enjoyment is quite as great *whoever* produces it, as if we ourselves did. Often, however, the mistake is committed of thinking that we are using the most effectual means to develop a taste for music, when we place the young person at an old piano to rattle out discordant sounds for several hours a day; and we are grieved and disappointed at the ultimate failure of an experiment which, in the very nature of things, could not possibly succeed. By assiduous practice on an instrument we exercise the *mechanical* faculties, and may thus develop *their* organs to an increased extent. But to produce the same effect on the faculty of Tune, we must stimulate it to sustained activity, by daily accustoming it to the hear-

ing of exquisite music, and by guiding the judgment to the appreciation of beauties. We may then hope to promote increased action and growth in its organ.

I believe that in regard to some of the other faculties we commit a similar mistake, and imagine that education fails to invigorate them and develop their organs, when, in fact, our endeavours have been wrongly directed, and could not be successful; but the present paper has run already to so great a length, that I must postpone any farther remarks on this part of the subject till another opportunity.

Before taking leave, however, I would again enforce the absolute necessity of physiological knowledge for the successful guidance of teachers and parents. If the size of the cerebral organs admits of being increased by judicious exercise, and impaired or retarded by mismanagement, it obviously becomes an indispensable qualification for those who undertake their right direction to possess an accurate acquaintance with the functions and laws of the animal economy; and it is rather strange that we should have gone on to the present day without such an obvious truth having been universally perceived and acted upon.

Having now shown, 1st, That judicious mental exercise promotes the development of the cerebral organs in youth; 2dly, That there is strong presumptive evidence in proof of the same effect taking place even in mature age; 3dly, That we are still little acquainted with other important physiological conditions which act powerfully in modifying the results of exercise; and 4thly, That the knowledge of these conditions would greatly extend the efficacy of moral and intellectual education, and multiply our means of advancing the moral welfare and happiness of the race; I do not require to add another word to induce phrenologists to collect additional evidence on all the doubtful points, and to prosecute the enquiry with persevering accuracy, and with a constant view to its important practical advantage.

We have selected the above article from the "Edinburgh Phrenological Journal" for the purpose of calling the attention of phrenologists in this country to the important principles which it contains. The article comes from the pen of a gentleman who probably understands the physiology of the brain, and its real functions, better than any other man living. It is unnecessary for us to dwell on the importance of correctly understanding the above principles, as connected with phrenology, and the desirableness of collecting additional evidence, in order to elucidate them, and show their numerous applications to the various duties and pursuits of life. We would therefore solicit for publication in this Journal, facts showing the positive

increase, either in *size* or *activity*, of any particular organ or organs ; and also communications tending to illustrate and establish more fully the truth of the enquiries proposed by Dr. Combe, respecting the true physiological laws of the brain.—Ed.

ARTICLE V.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF WILLIAM MILLER, WHO WAS EXECUTED AT WILLIAMSPORT, PA., JULY 27TH, 1838, FOR THE MURDER OF SOLOMON HOFFMAN.

MR. EDITOR,—

Being in Williamsport, Pa., in the month of May, I was invited by James Armstrong, Esq., prosecuting attorney of Lycoming County, and Mr. Lloyd, high sheriff of said county, to examine the head of a William Miller, who was then in prison awaiting his trial for the murder of a German pedlar by the name of Hoffman. On entering his cell, I found a good looking, not to say a handsome young man, about twenty years of age, in irons, exhibiting no peculiar marks of intelligence, yet a vacuity of expression, a mysterious, reserved appearance, with a countenance somewhat downcast but rather sullen. On proceeding with the examination, I found it one of the most painfully interesting cases that had ever fallen under my observation. The developments and their combinations struck me at once as extremely unfavourable; and, upon this account, I took particular pains to obtain precise and accurate admeasurements. They were taken in the presence of the above named gentlemen, before the trial, and in the absence of all knowledge concerning the prisoner's *real* character, except that he was charged with murder.

It is to *these measurements*, rather than to any statements of my own, that I wish to call particular attention. They are as follows, including the integuments. The allowance generally made for these, is two-eighths of an inch; but, as his integuments were unusually thick, three-eighths of an inch should be deducted in the present case. This will give very accurately the measurements of the skull itself.

Measurements of the Head

	Inches
Circumference of the head around Philoprogenitiveness, Secretiveness, and Eventuality,	21 $\frac{1}{4}$
From Occipital Spine to Individuality, over Firmness,	12 $\frac{3}{4}$

	Inches
From Destructiveness to Destructiveness,	7
" Combativeness to Combativeness,	6½
" Ear to Firmness,	6½
" " Benevolence,	4½
" " Individuality,	5

The *general* configuration of the head was not less interesting than the particular developments. Whilst the heads of highly moral and intellectual men generally measure from one and a half to three inches more from Individuality to Philoprogenitiveness than from Destructiveness to Destructiveness, *his* head was nearly round. The coronal region was poorly developed. The sides of the head were bulged out to an extraordinary extent, whilst it was flattened behind, evidently indicating deficient social feelings. The cerebral fibres were very short from the ear to the organs in the anterior lobe of the brain, as well as from the ear to Adhesiveness and Philoprogenitiveness. His head was somewhat above the average size. His body was strong and well built, yet the quality of his organisation was rather gross. His temperament was principally lymphatic bilious, with some of the sanguine, but scarcely any traces of the nervous.* Such a temperament is much more favourable to the exercise of physical than mental power, and to the manifestations of the animal propensities than of the moral sentiments and the intellectual faculties.

Having observed the organisation of the body, and of the *general* form of the head, I commenced a minute comparison of the relative size of the respective organs. The result is as follows:—

Amativeness, full.
 Philoprogenitiveness, average.
 Adhesiveness, moderate.
 Inhabitiveness, full.
 Concentrativeness, large.
 Combativeness, large.
 Destructiveness, very large.+
 Alimentiveness, large.
 Acquisitiveness, very large.+
 Secretiveness, very large.
 Cautiousness, large.
 Approbativeness, moderate.

Self-esteem, very large.
 Firmness, very large.
 Conscientiousness, small.
 Hope, large.
 Marvellousness, moderate.
 Veneration, full.
 Benevolence, moderate.
 Imitation, average.
 Ideality, small.
 Constructiveness, full.
 Mirthfulness, moderate.
 Individuality, full.

* This case affords an additional confirmation of the truth of a physiological hypothesis, to which I have been led by numerous observations, and which, if true, is of considerable importance: viz. that the *nervous* and *nervous bilious* temperaments favour the manifestation of the *moral* and *intellectual* faculties, the *sanguine* and *lymphatic*, that of the organs located in the basilar and posterior region of the brain. I have never found, within the walls of a prison, a purely *nervous* or *nervous bilious* temperament.

Form, full.
 Size, large.
 Weight, full
 Colour, moderate.
 Order, average.
 Calculation, full.
 Locality, large.

Eventuality, average.
 Tune, uncertain.
 Time, "
 Language, average.
 Causality, "
 Comparison, "

I shall describe only the *extremes* of development, and the general result of their respective combinations in activity. The organs located in the sides of the head were the first to arrest my attention. It was the development, not of any *one* of these organs (selfish propensities), but the immense size of the *whole* of them, acting without the restraints of either the intellect or the moral sentiments, which would constitute the leading features of character. Acquisitiveness, Secretiveness, Destructiveness, Self-esteem, and Firmness, were all "very large;" Combativeness and Cautiousness were "large," with Benevolence, Ideality, and Adhesiveness, "moderate." Any well informed phrenologist can easily predicate the effects resulting from such combination.

His predominating Acquisitiveness and Self-esteem would render him *supremely* selfish, and incline him (Conscientiousness being deficient) to appropriate things to himself, without regard to the principles of justice or the right of others. His Secretiveness, Destructiveness, Firmness, and Combativeness, with average intellect, would enable him to devise and execute plans with tolerable success for gratifying his selfish feelings. Still he had not sufficient Causality to plan on a large scale, nor to adapt means to ends successfully in the long run. He would deal principally in "little things." Conscientiousness and Benevolence would but feebly remonstrate against any measures, however unjust or cruel, which his other faculties might devise and carry into effect. Having weak Adhesiveness and Benevolence, and very large Secretiveness, he would be unsocial, almost destitute of friendship, spend most of his time *by himself*, would have few intimates, and no confidants among his acquaintances or even relatives. Few persons would know any thing concerning him; a mystery would hang over all his affairs and conduct.

His "very large" Secretiveness and Acquisitiveness doubtless held predominant sway in his character. These, unrestrained, would lay claim to, and appropriate to himself, that which did not belong to him, by fraud, deception, stealth, cheating, pilfering, &c. And Destructiveness "very large" would add to these, robbery and even murder. Having little sympathy or affection, with this organisation, I should not be surprised to learn that even his relatives and friends had

fallen victims to his predominating Acquisitiveness and Destructiveness.

There is one faculty in particular which must have entered very largely into the composition of his character—viz. Secretiveness. He was doubtless very sly, artful, and full of plots and stratagems. While he would be cunning, and make few, if any, confessions or acknowledgments, still he did not possess great fore-thought or penetration. But in the art of dissembling, and making false pretensions, he must have been a perfect adept.

Having “moderate” Approbativeness and “small” Conscientiousness, he would have little regard for his character, or for what was thought and said of him, and experience but little shame or remorse. His “very large” Firmness would render him persevering in deception and crime—would carry him through any difficulties, and render him obstinate, wilful, and blindly set upon gratifying his selfish propensities. This organisation would render him vindictive in the highest degree, and whatever he might do or say, he would always *justify himself*. Another striking fact was the “small” development of Ideality. I have long observed that this organ was almost invariably small in criminals, and its marked deficiency in the present instance struck me with peculiar force. Numerous facts have led me to believe, that a proper development and exercise of Ideality is about as favourable to virtue and morality as even the influence of Conscientiousness. By refining the feelings, it begets a disgust for vice, because it is loathsome, and thereby promotes virtue. The organs of the intellect were not remarkable for either their size or deficiency. But in their exercise, they would be controlled principally by the selfish feelings.

During the examination, allusion was made to the fact, (which he had frequently related before,) that the day previous to the murder he had become very angry, in consequence of meeting with some accident in his mechanical labours, and broke in pieces the object of his resentment. I afterwards was informed, that he was often subject to turns of anger, and that he conducted strangely at such times—that he would neither work, talk, nor eat, but either sit or lie down in silence and sullenness for hours. In view of these facts, the prisoner’s counsel attempted to account for the murder by pleading at the trial partial insanity, but were unsuccessful. I was partly of the opinion, that Destructiveness was morbidly excited prior to the murder. But subsequent facts induced me to change it.

I have thus stated the impressions made upon my mind during the examination, and deduced a few leading features of character, on strictly phrenological principles, without any knowledge of the real

character or private history of William Miller, aside from a few immediate facts connected with the murder of Hoffman.

Yours, &c.

O. S. FOWLER,

Philadelphia, October 20th, 1838.

210 Chestnut street.

On the reception of the above letter, wishing to learn farther particulars, we addressed a line to the Hon. Ellis Lewis, presiding judge of the court at the trial of William Miller, to which we received the following reply:—

To the Editor of the American Phrenological Journal.

Williamsport, December 29th, 1838.

Sir,—

Absence from home on public duties has prevented, until this time, an answer to yours of the 1st ult., requesting particulars respecting the trial and execution of WILLIAM MILLER. I do not know that any paper contains these particulars, and I will therefore endeavour to comply with your request by the following brief statement.

William Miller was indicted for the murder of Solomon Hoffman, an offence committed in Jackson township, in this county (Lycoming), on the first day of February, 1838. On the first day of May, 1838, a jury was sworn to try the cause. The first count charged the offence in the usual manner. The second count set forth that the crime was committed “by lying in wait in, upon, and near a public highway.” The evidence on the part of the commonwealth fully established the facts following:—That Solomon Hoffman was a traveling pedlar, carrying a pack on his back; that he sojourned one night at Bastian’s tavern, situate at the edge of the woods between the Block-House settlement and Pont Run; that William Miller was a cabinet-maker, boarding at the same house; that these two individuals slept in the same room together that night; that Miller, on being urged by Hoffman in the morning to purchase goods, declined, stating that he had borrowed money from Bastians, and did not wish them to know that he had money, but proposed to purchase of Hoffman, *if the latter would stop at the side of the road, in the woods*, where Miller stated that *he* would be engaged cutting wood, as the other passed along on his way. This was agreed to. Miller stationed himself by the way side, with his axe, for the purpose of executing his plan of destruction. The deceased soon made his appearance; and while he was stooping down to take some articles out of the pack to exhibit to Miller, the latter killed him with the axe. Having taken

such articles as he desired at the time, and all the money in the pocket book of the deceased, Miller buried the dead body and the pack under the leaves and snow, the latter being upwards of two feet deep in the woods. The deceased was a stranger—a German—and had but one relative, a brother, in this country. That brother he had engaged to meet the next day after the murder in Bloomingrove; but as he did not fulfil that appointment, the brother was alarmed, and made a most anxious and scrutinising search for the deceased, but could find no traces of him whatever after he left Bastians in the morning. The brother then came to the public house of George Duitch, in Williamsport, to proceed on his journey, giving up all hope of ascertaining the cause of the mysterious disappearance of the deceased. By what might be regarded as a singular intervention of Providence, Miller came to this tavern, which was twenty or thirty miles from his residence, introduced himself to the brother of the deceased, and, by his *voluntary prevarications* and *falsehoods*, excited suspicion, which, upon further scrutiny, led to the full disclosure of his guilt.

The evidence was so full and satisfactory, that there was no room to doubt with respect to the agency of the prisoner in causing the death of Hoffman, in the manner already detailed. The counsel for the prisoner, in their anxiety to do all in their power to save his life, endeavoured to show that he was afflicted with that species of insanity called *monomania*. But the evidence on this subject consisted chiefly of the proof of cases where *other* individuals, whose minds appeared sound upon subjects in general, were nevertheless deranged upon particular subjects. The proof did not establish the fact that the prisoner was afflicted with that species of insanity.

In the course of the trial, the prisoner's counsel, *without objection on the part of the commonwealth*, introduced Mr. O. S. Fowler, the celebrated phrenologist, as a witness. He described the prisoner as of the lymphatic temperament; and stated that persons of this temperament are more apt to be deranged upon the animal passions than upon the intellectual or moral faculties. He also, among other things, described the prisoner's phrenological developments, as they appeared to him on an examination some days previously in the prisoner's cell. The organs of *Destructiveness*, *Secretiveness*, and *Acquisitiveness*, were stated by Mr. Fowler to be immense, the head measuring about $7\frac{1}{4}$ inches in diameter from ear to ear.

In giving the instructions to the jury, I stated to them that if the evidence for the commonwealth was believed, it established a case of murder of the first degree, unless they thought proper to acquit entirely upon the ground of *insanity*. The species of insanity relied upon by the prisoner's counsel, was that denominated *monomania*.

This exists where there is a *delusion* on *one* or a *small number* of subjects, which no course of reasoning or force of evidence can remove. Every man, of mature age, is *presumed* to possess a sound mind until the *contrary* appears. To establish this kind of insanity, *delusion* must be shown to exist on one subject, or on some small number of subjects. It was stated to the jury, that the court could perceive no sufficient evidence of *delusion* or hallucination on any subject to establish the existence of *monomania*; still, if the jury believed that the prisoner was, at the time of committing the act charged, "incapable of judging between right and wrong, and did not know that he was committing an offence against the laws of God and man," it would be their duty to acquit; and if they did so, it would be necessary to specify in their verdict the ground of acquittal, in accordance with the act of assembly of 13th June, 1836. But (continued the court) if any insanity exists in this case, it is of that description denominated MORAL INSANITY. This arises from the existence of some of the natural propensities in such violence, that it is impossible not to yield to them. It bears a striking resemblance to *vice*, which is said to consist in "an undue excitement of the passions and will, and in their irregular or crooked actions leading to crime." It is therefore to be received with the utmost scrutiny. It is not generally admitted in legal tribunals as a species of insanity which relieves from responsibility for crime, and it ought never to be admitted as a defence until it is shown that these propensities exist in such violence as to subjugate the intellect, control the will, and render it impossible for the party to do otherwise than yield. Where its existence is thus fully established, this species of insanity, like every other, relieves from accountability to human laws. But this state of mind is not to be presumed without evidence; nor does it usually occur without some premonitory symptoms indicating its approach. On this branch of the case the prisoner's counsel have introduced the testimony of Mr. O. S. Fowler, one of the most distinguished phrenologists in the United States. The science of PHRENOLOGY, or rather CRANIOSCOPY, has not yet been brought to such a state of perfection and certainty as to be received and relied upon in courts of justice. Small deviations in the skull from its perfect form, not absolutely denoting insanity, appear to be too uncertain to be relied upon in the administration of justice, without endangering the rights of individuals and the more important interests of the public. It is the opinion of the court, that the testimony of Mr. Fowler proves no such development of the animal propensities as would, of itself, justify the belief of insanity in any of its forms.

The jury found the prisoner guilty of murder by lying in wait, as

set forth in the second count, and not guilty on the first count. The verdict was delivered on the 4th of May, 1838, and, on the same day, after overruling a motion in arrest of judgment, the court adjudged that *the verdict on the second count was a finding of murder of the first degree*, and pronounced the sentence of DEATH. On the 27th of July, 1838, the prisoner was executed. He made a full confession. Before and after the trial he was visited by clergymen, and appeared, after the trial, much affected with his situation in reference to a future world. Seemed truly penitent. Met death with great firmness, even assisting the sheriff in some of the last sad offices of the melancholy scene. His body was delivered to his parents for burial. They are in low circumstances, but not in absolute poverty. They have never shown as much attention to education as people generally do, and their unhappy son was said to be exceedingly illiterate.

Yours, very truly,

ELLIS LEWIS.

The above letters have been in our possession now for some months, and we had intended ere this, to have presented them in the pages of the Journal. But by this delay we have recently and very opportunely received, by a gentleman from Williamsport, the dying confession of William Miller. Whilst on the one hand we were surprised, in its perusal, to observe the striking coincidences between Mr. Fowler's statements and the individual's own confession of his private history, on the other we were shocked to read such a long series of youthful vice and crime. We doubt whether a similar instance can be found recorded in the annals of history. The facts in the case of this unfortunate young man involves many important principles in jurisprudence, education, morals, &c. &c.; but our present object is simply to present the *facts* in the case.

The general facts connected with the murder are contained in the letter of Judge Lewis. But as his confession relates the particulars more in detail, preceded by a continued series of vicious and criminal conduct for fifteen years, showing the gradual process by which he became so hardened and cruel, we are induced to present the entire confession, notwithstanding its length. It is undoubtedly similar in some respects to that of many others much older than Miller, yet less experienced in crime, who end their days in the prison or on the gallows. Though young in years, he had emphatically grown old in the school of vice. We earnestly request every reader to notice the following facts in his melancholy narrative, which undoubtedly prepared the way for the number and enormity of his crimes.

His mother died when he was quite young. He was subject to

little, if any, parental restraint and government; received, comparatively, no education, nor moral and religious instruction; early gave way to his "evil passions;" was greatly encouraged by bad associates; was not restrained by the ties of family affection, nor influenced much by any relations to friends and acquaintances, either in regard to his business or his character; first commenced stealing little things, then lying; persevered constantly in such offences for nearly fifteen years, till he finally committed robbery and murder. But it appears that he had planned several murders, and even that of his own brother, before the execution of his last fatal deed.

Let every reader observe, that Miller grew up with his intellectual faculties *uneducated*, his moral sentiments *unenlightened*, his domestic feelings *but little exercised*, and his selfish propensities and sentiments *unrestrained*. We need not say, that these facts involve important principles in the true physiology of the brain and the science of mind.

The facts in the confession should also be compared with the statements of Mr. Fowler's letter. It is due to state, that Mr. F. has never seen this confession, nor the letter of Judge Lewis—that he knows nothing of the contents of either, and there is no reason to doubt his statement concerning his knowledge of Miller's *real* character. A phrenologist will readily perceive that, from the data first taken by Mr. F., even a darker portrait might have been drawn on strict scientific principles, than what Mr. F.'s letter presents. We have italicised some parts of the confession which strikingly accord with the phrenological descriptions.

THE CONFESSION OF WILLIAM MILLER,

Who was convicted of the murder of Solomon Hoffman, and executed at Williamsport, Lycoming county, Penn., on the 27th of July, 1838; made in the presence of the sheriff and attending ministers, June 7, 1838.

I was born in York county, in the state of Pennsylvania, A. D. 1815. My mother died when I was eleven years of age. My *natural disposition*, from my *earliest infancy*, was *grossly depraved*. I *seemed fatally bent on mischief*, and had a *relish for dark and secret crime*; and never having received any religious education or instruction, (except from occasionally hearing the gospel preached.) my *evil passions* and *malice* of my nature grew with my growth, and strengthened with my years. Before my imprisonment, I had not learned any principles of religion or precepts of morality, by which I could discover the full deformity of my character, or the deep wickedness of my conduct. The after survey of my acts and conduct, and the *review of my crimes*, were *scarcely ever attended with a feeling of regret*. I *seemed too spell bound in my evil to relent*; and *my conduct so accorded with my evil passions that*

reflection was without remorse. I was greatly addicted to *theft*. But I stole not through want so much as through the gratification of my wicked disposition. This disposition was carried into action first when I was nine years of age. I then stole an half dollar from my father, and gave it to my mother. I told her I had found it. She believed me, and bought a handkerchief for me with it.

Some time after the death of my mother, my father and family removed from York county to Lycoming county, and resided in the Block-house settlement. I lived with the family there till I attained the age of nineteen years.

During my stay at the Block-house settlement, previously to learning a trade, I stole a pocket knife while at a religious meeting; held at the house of Mr. Knodle. I then became more bold, and having discovered where Samuel Hartman kept his money, I attempted to rob him, by breaking into his drawer; but in that I did not succeed. Soon after this, I was living a short time in the family of Mrs. Bastian, who then, and always, treated me with great kindness. I stole from her twenty-five cents.

I next went to the borough of York, for the purpose of acquiring a trade, and became an apprentice to Joseph Spangler, a cabinet maker of that place, with whom I continued two years. At York I fell into very bad company. I found there were others in the world, nearly, if not quite as bad as myself; and wickedness is greatly encouraged with countenance and company. We were frequently engaged in robbing orchards, stealing apples, peaches, &c.

The first winter I lived at York, I stole between four and five dollars from Mr. Spangler. I took it out of a small chest I found in his bed room. One of my shop-mates was blamed for it, but I now declare him innocent of the crime.

I frequently stole segars and tobacco from the store of George Small, in York, and gave them to my associates, who had previously requested me to do so.

After my apprenticeship was ended, I was employed as cabinet maker for a short time, by John Beck, in York. I stole from him, at different times, such articles as I needed to finish some furniture I was making for myself, such as paints, varnish, &c. I was strongly suspected for this; but I lied them out of it, and contended most strenuously that I had bought all the articles I used.

Shortly after this, I lived a short time with Jacob Lehr, in Freystown, near York. While there, a harvest frolic was held at Mrs. Smithmoyer's. I knew that all of Daniel Louck's family would be at the frolic; consequently, I went to his house, broke in through one of the windows, opened a desk with a key of my own, and took out a pocket book, as I then supposed, full of money. I then left the house as I entered it; and on my way home through the fields, I examined the pocket book, and found that it contained nothing but papers which I could not read. I threw the pocket book and papers into some bushes that grew in a field belonging to Mr. Diehl. All the money I got on that occasion was about one dollar and fifty cents in silver. I never heard that I was suspected of this theft.

About the same time of the above occurrence, I was working in harvest at Mr. Diehl's, and I then stole two five dollar bank notes, which I saw lying on the porch of their house; I was never suspected for this, and never heard any enquiry made about it.

Shortly after this happened, I went again to Daniel Louck's, and found that all the family were from home except three of the women. After

staying a short time, I lay down in the hall of the house, as it were, for the purpose of resting. After lying a short time, I discovered that the ladies had all gone out to take a walk in the garden. I then arose, and went to the same desk I had opened before. I also applied the key I had formerly used, opened the desk, and *took out a pocket book containing fifty dollars in bank notes.* Even this created no suspicion against me, that I know of. I also frequented the house of Mrs. Smithmoyer, in that neighbourhood, and *stole from her cakes, confectionaries, and occasionally some small sums of money.*

I returned in 183- to the Block-house settlement; *my evil propensities* increasing by former successful indulgence, and by being able to avoid suspicion, I commenced the cabinet making business for myself, at the house of Mrs. Bastian, with whom I had lived a short time before I went to York to acquire a trade. Mrs. Bastian's residence is situated in the northern part of Lycoming county, at the foot of Laurel Hill, on the post road from Williamsport to Wellsborough. The country immediately around is composed of high and broken mountains, covered with thick and dark forests. The road often for great lengths without a house, and not very frequently traveled—generally as lonely as the pathway of a wilderness. I did not at first settle there for the purposes for which I afterwards saw it possessed so many advantages. But it very soon occurred to me, that I had chosen an excellent situation for *robbery, theft, and murder, on which my mind was now fully bent.*

I re-commenced my unfortunate career at the Block-house, by *first stealing* from Mrs. Bastian fifteen dollars, and frequently afterwards, such sums as I needed, to the amount of about five dollars more. I had the confidence of the family, and free access to every part of the house, which greatly facilitated my thefts. I was not suspected of these crimes until just before my last arrest, when some money was accidentally found in my pocket which was identified as a part of the money that had been taken. This induced them to suspect me strongly, but *I denied it with great firmness and constancy to the last.*

Some time in the fall of 1837, a drover (whose name I do not know) passing through the settlement, stopped for a short time at Mrs. Bastian's house. At first sight, I supposed him to have a *large amount of money, and immediately determined to murder him.* For this purpose, before he could have time to pursue his journey, I hastened to the woods with an axe, and cut a large club, which I thought more suitable for the purpose, it being longer and more easily handled than the axe, and yet sufficiently large for the fatal execution. I then concealed myself close by the road he would pass, and not far from the scene of my last dread crime. I then waited, planning the manner of my attack. I expected he would be riding slowly and listlessly along, that I could spring upon him by surprise, knock him from his horse, and despatch him before he could make resistance. The drover was a large man and had an excellent horse. When I saw him coming, contrary to my expectation, he was riding rapidly, and consequently I could not have a good opportunity to aim a fatal blow. I then reflected that if I should miss him, or wound him slightly, he would be too strong for me, and I should be detected, and so I let him pass. But *I felt disappointed, and wished very much to kill him,* and if I thought I could have succeeded, would certainly have murdered him. I saw him afterwards pass through the settlement again, but I made no further attempt upon his life.

Not long after the failure of my design against the drover, Michael Knipe, a blacksmith, was traveling from the Block-house towards Lycoming creek, and called at Mrs. Bastian's. He had previously

incurred my ill-will, and I felt some revengeful feelings towards him. I learned also that he had *some money*. I then *determined to murder him, with the double motive of wreaking my vengeance and getting his money.* For this purpose I proposed accompanying him on his way. We traveled amicably together until we came to the Six Mile Spring. There *pretending* that I was tired, and needed a staff to walk with, I went into the woods and cut a club, with which, at a proper place, I intended to despatch my fellow-traveler. But as we traveled on, still conversing amicably together, my murderous feelings began to subside a little, and I became more irresolute, until having passed the most appropriate places for so dark a deed, I finally gave over murdering him; and so we traveled, as far as I went with him, without any thing actually occurring to show that we were not the best friends.

The awful murder for which I am shortly to suffer the just penalty of the law, occurred on Thursday, the first day of February, 1838. Solomon Hoffman, a foot pedler, called at Mrs. Bastian's the day previous to the murder, on his way to Lycoming creek. At that time I was particularly ill-tempered, on account of spoiling some furniture I was making. My shop stood near Mrs. Bastian's house. The same afternoon that Hoffman arrived, I had occasion to go into the house, and saw him with his pack open, offering his goods for sale to the family. He asked me if I would buy any thing. I told him I could not. I then returned to my shop, and continued to work till supper time. I took my supper in company with Hoffman; and during supper it occurred to me *to rob him*, and I resolved to do so the next day. After supper we conversed a while in the bar-room, and then he accompanied me to my shop.

Hoffman continued at my shop for some time, and we conversed principally about my trade; I told him I could make sales enough, but could get no cash. He returned to the house again; I continued to work till late, and then went to the house also. We then soon retired; Hoffman and I slept in the same room. As I lay in bed, I thought of the difficulty of highway robbery escaping detection, and came to the conclusion that I had better attempt *to kill him*, although I had failed in two previous attempts. I did not sleep well, thinking about it; *I felt no fear or horror of the crime*, but I did not know how I could accomplish it. *I woke up frequently during the night and thought on the subject, and my disposition to murder him still grew stronger*, and in the morning I was fully resolved, if I could get an opportunity at all, I would kill him. I got up early in the morning, and Hoffman rose shortly after. I then got my axe and whet it. He asked me what I would do with the axe. I told him I was going to the woods to chop. He then asked me again if I would not buy some goods from him. On asking me this question, a plan instantly occurred to me of luring him into the woods and executing my fell purpose. So I told him I would not buy any goods at Bastian's house, and gave him as a reason for not buying there, that I had borrowed some money from Bastian's, that I had not repaid, and therefore did not wish them to know that I had any; but I told him, if it was not too cold for him to come to me in the woods where I would be chopping, I would buy from him there. Hoffman replied to this, that he would go on in the stage that day. I answered he might if he pleased. He then changed his determination, and he was only going to Blooming-grove, and would walk and stop with me where I was chopping.

Upon his saying this, I designated where on the road he would find me, and told him he could hear me chopping from that place, and so find precisely where I was; and having said this, I went off immediately towards the woods. After proceeding a short distance, I overtook

William Folkerson, of the Block-house settlement, driving a sled. He had started from Bastian's a short time before I did. He asked me what I was going to do. I told him I was going to cut back-logs. We had no other conversation. This was the man whom I at first blamed with the murder, but who, I now solemnly declare, as I shall answer to God, is entirely innocent of it. And I sincerely hope he will forgive me for making this most false and dreadful charge. After Mr. Folkerson passed on, I went into the woods at the appointed place, and hunted round, but could find no trees to suit me. I then went down into the road expecting Hoffman. Then went back into the woods again, and found trees to suit. I cut one down, and was going to the second, when Hoffman came to me. He first addressed me, saying it is cold. I replied, tolerable. He then placed his pack on the log I had cut, opened his goods and handed them out. I walked up to him with my axé in my hand, and placed it down by the stump of the tree. I then selected from his goods a pair of gloves and a handkerchief, and told him I would take these. Then I suddenly became a little irresolute, and had almost told him I had no money; but in an instant *I again resolved "kill him I will."* He then stood bending down looking at his goods. I stood partly behind him, and taking up the axé, gave him a hard blow with the pole on the back part of the head. He fell dead on his side the first blow. *I stood and looked at him for a moment, and then gave him three or four more blows on the back and side of the head.*

Then for a moment I looked up to heaven, and cried three times tolerably loud, Lord Jesus! what have I done!! I then took up Hoffman, and carried him a short distance and threw him behind a hemlock log. I was not satisfied with this, and took him up again and carried him further, and then removed him, and covered him in the place at which he was found. I tried to bury him, but could not succeed well, the ground was too hard. I intended, as soon as I could, to remove him from that and bury him securely. On the same day I hid his pack, only taking out a few articles for the present. I found on his person about one hundred dollars in money, and some other small articles, which I took then. The week after the murder, I went to Williamsport and bought some goods from Mr. Updegraff, which I paid for, or nearly all, with Hoffman's money. I also, at the same time, bought some articles from Dr. Power, and paid him in the same way, and at the same time *stole from him one dollar in money, and several chisels of different kinds.* When I returned, Bastians asked me where I got the goods. *I told them my father had given me money, and I also had bought goods on trust. In short, I stole and robbed every chance I could get, from my cradle to the day of my imprisonment.*

I wish now further to declare, that no false evidence was delivered against me at my trial.

I am sincerely thankful to the officers of justice, ministers, and counsel, for their uniform kindness to me.

I now pray the world to forgive me the many injuries I have done, as I hope I will freely forgive all who have injured me

APPENDIX.

TAKEN JUNE 30, 1838.

Before my emigration to York, when the family were all on the farm together, at a certain time which I cannot now recollect, I was then

about fourteen years old, and for the *first time was tempted to murder*. In the absence of my father, my brother Michael had the management of his father's affairs, and the government of us children given to him. My brother was very strict with us and tried to make us do what was right, and on failing to do so, he would chastise us, *which created a hatred in my breast towards him, and I determined in my own mind to destroy him*. To carry out this determination, I gathered vegetable poison from trees, mixed it in soup, and intended fully to give it to him, and did so. My brother saw something in his soup that did not please him, took up his plate, went to the door, and threw it out, which saved him. I do now sincerely pray Almighty God to forgive me, and I humbly pray my brother to forgive me for attempting to make him suffer so awful a death. After my return from York, while living at Bastian's, I went into the Block-house settlement on some business which I do not now recollect; on my way home, after doing my business, I stopped a while at John Howard's barn, looking at some hands engaged in threshing with a machine. There came a stranger riding by—*it immediately occurred to me that I might follow and murder him, if he was not a Methodist preacher*. I did follow him, and cut a good club to put my designs into execution. He took the new road, I took the old one, and intended to overtake him at the place where the two roads met; but when I came to the place where I expected to meet him, luckily for himself, he got past before I reached the place, and I never saw him more. The reason why I intended not to kill him if he was a preacher, was, *that clergymen never have money, and are considered poor game*. This was in the fall of the year.

After this, in the winter, I was in at Messrs. Benner's store, in the Block-house settlement, and introduced some conversation with respect to some mahogany that I wanted to make some bureaus, and asked Elias Benner when he expected to go to Philadelphia. He told me he could not say to a certainty, but thought some time in the spring. I then asked him if he would let me know when he did go, that I would go as far as Williamsport, and there make arrangements with him to buy mahogany and other materials I wanted. *This plan was laid by me to murder him on the way, as I knew he would have money*; but, fortunately for himself, ere the time arrived, I committed the awful deed for which I must soon suffer, and the prison became my home, or he too might now be in eternity.

Not long after this, *I had also intended to murder David Raker, for this reason*; in a conversation with him at his house, he told me he was going to collect money; he did go, called at my shop—we had some conversation, which I do not now recollect; but while there, *I forgot this determination, why or wherefore I cannot say, but sure I am it was no goodness in me*. I also stole from Jacob Bastian, in the Block-house settlement, screws and nails, as I had opportunity when at work there. I also intended robbing my brother Daniel's chest in Blooming-grove, cannot say whether I did or did not. The last winter I worked at York, I intended robbing Dr. Ness, went up stairs, rummaged his bureau, &c. but found no money.

I also went to rob my cousin, Daniel Seib, in York; he told me he had \$400 in his chest; I went to the chest, opened and searched for the money, but found none, and was much disappointed.

I also intended robbing James Dinkle's chest, but could not get it open. James Dinkle is a mulatto, and then lived with Daniel Loucks, at Diehl's mill, near York. About a month before I left my master, Mr. Spangler, I stole from him a hammer and a two foot rule, which I brought

to the Block-house with me. I also *robbed* my shop-mate, John Smith, of about fifty cents, which he left in the garden house and forgot. Soon as he came out I went in, found it, put it in my pocket. He missed it, soon went back, and it was gone. Soon as he returned he charged me with it; *I lied him out of it*; he then gave me clear, and blamed a black boy belonging to Mr. Kelly.

The first harvest, whilst reaping for Jacob Kindig, on Mr. Longenecker's farm, in the evening *I stole* a sickle out of the field, whom it belonged to I do not know. I also *stole* a board from Daniel Wiser, in York, to make myself a chest.

I also *stole* from William Stine's store, mint-sticks, and attempted to rob his money drawer, but found it locked.

Taken June 30, 1838, before Jacob Grafius, Reverends J. F. Abele and G. Schulze, as substantially correct, and whereunto I have subscribed my name or mark in their presence.

Witnesses present:

JACOB GRAFIUS,

G. SCHULZE,

JOHN F. ABELE.

his
WILLIAM X MILLER.
mark.

ARTICLE VI.

THE HEADS OF OUR GREAT MEN.*

—————"And his pure brain,
Which some suppose the soul's frail dwelling-house."

Shakspeare.

We have just alighted upon a most curious and interesting document, and propose to base upon it a phrenological article.

The late lamented Dr. Lovell, Surgeon General of the U. S. Army, set himself about investigating the claims of phrenology in what seems to us the only fair and philosophical manner, viz. taking measurement of the heads of all persons of his acquaintance, particularly those who were distinguished for any talent.

* This article is copied from the "American Monthly Magazine" of April, 1838. It is a valuable document, on account of the *facts* it contains respecting the size of the heads of many of our distinguished men. These facts accord most strikingly with a fundamental law in phrenology, viz. that "size, other things being equal, is a measure of power." We would, however, state that the conditions involved in the phrase—"other things being equal"—are of the greatest importance, and should always be taken into the account, in judging of character on phrenological principles. The above article is spiced in several places with considerable humour and pleasantry, exhibiting a very fair, if not a large, organ of "Mirthfulness" in the writer. We would simply remark, that the article was prepared for the magazine by a gentleman very favourably known to the public, particularly for his labours in behalf of science and *humanity*.—ED.

Below is a paper drawn up by that gentleman and Dr. Brereton; a document of incontestable genuineness, giving the measurement of more than fifty distinguished individuals, among whom are Van Buren, Webster, Calhoun, Clay, Marshall, M'Duffie, John Quincy Adams, &c.

We insert the document entire, sure that it will be examined with care by all who are examining phrenology, and regarded with interest by general readers, who can thus place head by head our great men.

No.		Occipital Spine to Lower Individ.	Occipital Spine to Ear.	Ear to Individuality.	Ear to Firmness.	Destructiveness to Destruct.	Cautiousness to Cautiousness.	Ideality to Ideality.	Ear to Comparison.
1	J. Q. Adams,	7,8	4,2	5,3	6,0	6,1	6,1	5,6	5,6
"	2 J. C. Calhoun,	8,0	4,2	5,0	6,0	6,0	6,0	5,1	5,4
"	3 Henry Clay,	7,9	4,8	5,0	5,3	6,0	6,0	5,8	5,3
"	4 James Barbour,	8,2	4,2	5,2	6,0	6,3	6,2	5,3	
"	5 Samuel L. Southard,	7,9	4,3	5,1	5,5	6,3	5,4	5,2	
"	6 William Wirt,	8,1	4,6	5,2	5,9	6,0	5,4	6,0	5,5
"	7 John M'Lean,	8,1	5,0	5,1	6,3	6,2	6,1	6,1	5,7
"	8 Martin Van Buren,	7,8	4,3	4,7	5,6	6,4	6,1	6,0	5,1
"	9 Wm. T. Barry,	7,5	3,5	5,0	6,0	6,0	6,0	6,2	6,1
"	10 Judge John Marshall,	8,0	4,5	5,0	5,7	6,2	6,3	5,6	5,4
"	11 " Johnson,	7,8	4,8	5,1	6,0	6,3	5,8	6,0	5,2
"	12 " Trimble,	7,9	4,5	5,1	5,7	6,4	6,2	6,1	5,7
"	13 Gov. L. Woodbury,	7,6	4,5	5,0	6,0	6,2	6,0	6,1	5,7
"	14 Mr. Tazewell,	7,7	4,5	5,0	5,8	6,1	6,0	5,7	5,7
"	15 " M'Duffie,	8,2	4,3	5,1	6,0	6,0	6,0	5,8	5,4
"	16 " Cheeves,	8,2	4,1	5,2	6,1	6,1	5,9	6,1	5,7
"	17 " Webster,	8,2	4,4	5,0	6,1	6,3	6,0	6,4	5,6
"	18 Judge M'P. Berrien,	8,0	4,7	4,8	5,8	6,3	6,1	5,2	5,1
"	19 Mr. Bradlee, senator, Vt.	8,1	4,5	5,1	5,8	5,9	6,0	6,0	5,1
"	20 " Whipple, " N. H.	8,2	4,5	5,1	5,6	6,0	5,8	5,8	5,5
"	21 " Hamilton, " S. C.	7,8	4,8	4,7	5,6	6,0	5,9	5,7	5,1
"	22 " Stewart, " Pa.	8,0	5,0	5,1	6,0	6,0	5,7	5,8	5,7
"	23 Judge Henry Baldwin,	8,0	5,0	5,3	6,0	6,2	6,0	6,0	5,8
"	24 Gen. D. Parker,	7,4	4,0	5,3	5,8	6,4	6,1	6,2	6,0
"	25 Col. Roger Jones,	7,8	4,5	4,8	5,3	5,6	5,8	5,7	
"	26 Mr. Mitchell,	7,9	4,7	5,0	6,2	6,2	6,2	7,1	5,4
"	27 Col. Geo. Bomford,	7,9	4,6	5,0	5,6	6,2	6,2	5,7	5,4
"	28 " N. Towson,	7,4	3,9	4,9	5,5	5,5	5,2	5,3	
"	29 " Geo. Gibson,	7,5	4,5	4,8	5,7	5,9	5,3	5,4	
"	30 Maj. W. Wade,	7,8	4,1	5,1	5,8	5,9	5,0	5,5	5,4
"	31 " Jas. Kearney,	7,4	4,0	5,1	5,6	5,6	5,3	5,6	5,3
"	32 Capt. John Smith,	7,6	4,1	4,3	6,0	5,9	5,6	5,6	5,0
"	33 " Maurice,	8,0	4,6	5,1	5,4	6,0	5,8	5,6	5,3
"	34 Rev. J. N. Campbell,	7,4	4,4	4,8	5,4	5,6	5,3	5,6	3,3
"	35 George Todsen,	7,5	4,4	4,8	5,9	6,6	5,4	5,9	5,3
"	36 Dr. Richard Randall,	7,2	3,4	5,0	6,0	6,0	5,4	5,7	5,9
"	37 " Cutting,	7,9	4,2	5,4	5,8	6,0	5,2	5,6	5,9

	Occipital Spine to Lower Individ.	Occipital Spine to Ear.	Ear to Individuality.	Ear to Firmness.	Destructiveness to Destruct.	Cautiousness to Cautiousness.	Ideality to Ideality.	Ear to Comparison.
" 38 Maj. Vandeventer,	7,0	3,8	4,8	5,7	5,6	5,5	5,3	5,3
" 39 Lieut. John Farley,	7,2	4,0	4,9	5,7	5,9	5,1	5,5	5,3
" 40 " Graham,	7,5	4,3	5,0	5,7	5,9	5,3	5,3	5,2
" 41 " Martin Thomas,	7,4	4,7	4,8	5,3	6,1	5,6	5,9	5,3
" 42 Dr. E. Cutbush,	7,5	4,5	5,1	5,3	5,6	6,0	5,2	5,6
" 43 I. Inman,	8,0	5,0	5,1	6,0	6,1	6,0	5,2	5,2
" 44 James H. Henshaw,	7,6	4,4	4,9	5,7	6,2	5,8	5,7	5,4
" 45 Charles Hill,	7,6	4,3	5,3	5,9	6,2	6,2	6,5	
" 46 Nathaniel Frye,	7,5	4,3	5,0	5,9	6,0	5,0	5,9	
" 47 Lieut. Simonson,	7,3	4,3	5,0	5,2	5,1	5,4	6,0	
" 48 Col. J. L. McKenney,	7,0	3,0	4,9	5,5	6,0	5,7	5,6	5,4
" 49 Dr. J. Lovell, Sur. Gen.	7,6	4,6	5,0	5,4	5,6	5,0	5,5	
" 50 R. Johnson,	7,3	4,0	4,6	5,5	5,7	5,4	5,2	5,1
" 51 Lieut. James Macomb,	7,7	4,3	4,8	5,7	5,9	5,5	5,2	5,2
" 52 Wm. Lee, 2d Auditor.	8,0	4,0	5,0	6,1	6,2	5,8	5,8	5,9

For the benefit of the uninitiated, we will explain the principles of these admeasurements, and then give the inferences to be drawn from them.

The occipital spine is the lump or knob which every person may feel on the back of his own head, just in the centre of the skull, a little above the nape of the neck; lower Individuality is just between the eyes, where the root of the nose springs from the forehead; this measurement gives the whole length of the head. The average length of men's heads is seven inches five-tenths; the average length of the fifty-two heads in this table, is seven inches seven-tenths, being two-tenths of an inch more than common heads. Now, this may seem at first a small matter, but two-tenths of an inch added to the length of a man's nose, would make a very different proboscis, and added to the length of the fibre of his brain, might make him longer headed than his neighbours in more than one sense of the word. But, *n'importe*, we are looking at the facts; the longest heads are those of Daniel Webster, Langdon Cheeves, James Barbour, and Mr. M'Duffie, each measuring eight inches two-tenths; or seven-tenths of an inch more than the average measure of men's heads.

Next come John M'Lean and William Wirt, measuring eight inches one-tenth; then John C. Calhoun, Judge Marshall, Attorney General Berrien, and Judge Baldwin, each eight inches; next come Henry Clay, Samuel L. Southard, Judge Trimble, John Quincy Adams, and Martin Van Buren. These are all longer headed men than the average of the list; while Levi Woodbury is smaller by one-tenth;

and the last postmaster, Barry, by two-tenths. The shortest head in the list is that of Col. M'Kenney.

The next measurement is from the cochile, or hollow of the ear, to the occipital spine on the bump felt in the back of the head. It is asserted by some phrenologists, that this measurement gives the development of Inhabitiveness, or in the vernacular, the disposition to stay at home, attachment to place; but others, schismatics, say it indicates Concentrativeness, or power of fixing and concentrating thought. Be this as it may, among those on our list, John M'Lean and Judge Baldwin are the longest in this direction; next Henry Clay, Judge Johnson, &c. The smallest, and very small, (the average being in common men four inches two-tenths,) is Col. M'Kenney, who, (Heaven help him) is tied to home by a fibre of only three inches. No wonder he has trotted all over the world, and received the appointment of U. S. Indian Agent.

The next line of the table gives the measurements from the ear forward to Individuality, on the centre of the forehead between the eyes. This measurement, when taken in relation to the other measurements of each individual's head, is much relied on by phrenologists as a test of the strength of the perceptive faculties; men who perceive and remember a multitude of individual facts and things, should belong here.

The longest in the list are J. Q. Adams, Judge Baldwin, and Gen. D. Parker. The average length of men's heads in this direction, is less than five inches; the above measure five inches three-tenths; James Barbour, William Wirt, and Langdon Cheeves, each measure five inches two-tenths; Judge M'Lean and Mr. M'Duffie measure five inches one-tenth. Webster, Clay, and Calhoun, are a little longer than the average; Van Buren falls considerably short of the mark.

Col. M'Kenney should be well endowed in the perceptive faculties, for although his fibre measures but four inches nine-tenths, we must recollect that his head is small. The shortest in the list is R. Johnson. Now, among all men we ever met, no one can match John Q. Adams for minute and varied knowledge, save and except Lord Brougham.

The next measurement is from the ear to the top of the head, where, it is said, is the organ of Firmness; and the height of the head should indicate the strength of this quality. And here we used to think we had the phrenologists on the hip, judging from some of our own eye measurements; but we were told it must be taken in relation with other qualities; a man may be firm in vice's cause as well as virtue's, but then he is called stubborn; or his firmness may be qualified by

caution or cowardice—he may be a confirmed coward, &c. But no matter, we proceed to the measurements. The average of Firmness of these men, measured by Gunter's scale, is five inches seven-tenths. We find Judge M'Lean overtops them all, and has a mountain of Firmness, measuring six inches three-tenths; next comes Mr. Mitchell, of South Carolina, then Messrs. Webster and Cheeves—six inches one-tenth; then lower, but yet high, John Quincy Adams, Calhoun, Barbour, Johnson, M'Duffie, Baldwin, Barry. Van Buren's Firmness would never be in his way, being a tenth lower than the average; Mr. Clay's is three-tenths; and one person, Lt. Simonson, is only five inches and two-tenths! The small Firmness, alias, small obstinacy, of Clay, perhaps qualifies him so well for mediator—pacificator.

Now let us apply the rule and compass the other way, and look at the measurements through the head; that is, from ear to ear, or rather along the ear from Destructiveness to Destructiveness, which indicates, also, the size of Secretiveness; it is said to be necessary to statesmen, players, and thieves.

Men generally measure five inches six-tenths in this direction; but the average measure of this list gives seven inches seven-tenths; from whence phrenologists would infer, that our worthies destroy and secrete only in the ratio of one-tenth more than the rest of the people; a very charitable conclusion, truly! The longest is Dr. Todsen, of the United States Army; who, *horribile dictu!* measures six inches and six-tenths! No wonder he was afterwards cashiered for theft; how could he help it, with such a bump! Next to this unfortunate worthy—and, as if to mark the contrast, and note the folly of phrenological predictions, comes—who? why, our present magnanimous and open-hearted president, who was then (nine years ago) the innocent and unsophisticated Martin Van Buren!

We feel almost indignant at the insinuation implied in this measurement; not that we doubt its correctness, or the motives of Doctors Lovell and Brereton, but they should have put in as a salvo the measurement of our president's Conscientiousness, which, we think, must be enormous, in order to counterbalance this Secretiveness; for we are confident that nine years ago he had no fixed plans and determinations which he *secreted* from the world.

To be sure Judge Trimble is placed in the same category, and following close after, comes Daniel Webster, whose Destructiveness, measuring a tenth less than the president's, is, nevertheless, enormously developed, and probably is

—————“the direful spring
Of woes unnumbered,”

to the feathered and finny tribes which are so unfortunate as to frequent his neighbourhood. He is rather apt also to attack and destroy the arguments of his opponents. Barbour and Southard also are set down as destructives to the extent of six inches and three-tenths; while M'Lean, Marshall, Woodbury, and Baldwin, go the length of six inches two-tenths; John Quincy Adams and Tazewell, six and one-tenth; even Clay cannot be called a conservative, for he, with Calhoun, M'Duffie, and others, go the length of three-tenths of an inch more than the average of men in the destructive line.

The next measurement is from Cautiousness to Cautiousness; that is, the breadth of the head about four fingers above the ears at the broadest part. Some heads run up in a regular slope from above the ears to the crown; of course there can be little of the organ of caution there, and phrenologists maintain that this is the characteristic of French skulls; while other heads bulge out above the ear, having what they call large Cautiousness, and they point to the well-known bulge in Hindoo skulls.

Cautiousness, however, we believe, is not now considered by phrenologists to be merely a negative quality, as was taught by Gall, but a positive one, and more like fear. When this organ is deficient, the individual should be rash and precipitate; when full, cautious and circumspect; when very large, irresolute and wavering. Too much in a judge would be a failing, "which leans to virtue's side;" too much in a soldier would oftener prove his disgrace than his honour; for one Fabius, who gained the name of Great, we have a thousand Marcelli; the glitter of the sword dazzles the multitude, but the virtue of the shield is known only to a few.

The first thing which strikes one on examining this part of the table, is the great difference between the measurements of caution in military men, and in the statesmen and judges; the latter are all large—some of them very large—the former are small; the average measurement of the judges and statesmen is six inches, while that of the officers is but five inches and three-tenths!

For instance, Judge Marshall has the enormous measurement of six inches and three-tenths in the organ of Cautiousness—that of the average being only five inches seven-tenths; Judge Trimble and Mr. Barbour measure 6-2; Messrs. Van Buren and Adams, Judges M'Lean and Berrien, 6-1; Messrs. Clay, Calhoun, Webster, Tazewell, &c. six inches. On the other hand, Major Wade measures only five inches; Lieut. Farley 5-1; Col. Towson 5-2; Col. Gibson, Major Kearney, and Lieut. Graham, 5-3. Most of the rest are below the average; and only two, General Parker and Col. Bomford, measure over six inches.

The last measurement we shall notice, is from Ideality to Ideality, that is, through the head, just above and behind the temple. Phrenologists suppose that this organ is essential to the poet, though it alone will not make a poet; he must have, besides, Language, Time, Tune, &c. Ideality in the common man may show itself in his good taste, in dress, furniture, &c.; in the orator or writer, in his tropes and figures; in all men, by the conception of, and aspiration to, something finer, better, superior to what it actually is.

In our list, it is largest, and enormously large, in Charles Hill, who was, we believe, an elegant dresser, quite a Corinthian; he measures six inches five-tenths, the average being five inches seven-tenths; Webster is 6-4 [Qy. 6-2?]; next Messrs. Barry, Parker, Woodbury, Cheeves, Van Buren, Wirt, &c., all of whom have it large. On the other hand, Judges Berrien and Marshall, Adams, Barbour, Southard, fall below the average; and Calhoun measures only five inches one-tenth. The remarkable diminutiveness of this organ, taken with the terseness of his language, which never shows a trope or figure of any kind, is a "coincidence" at least.

The measurements of this paper correct some erroneous impressions which the public generally have. We always supposed, for instance, that the heads of Judge Marshall and Mr. Calhoun were unfavourable to the phrenological doctrine, as being quite small; but it seems they are actually large; and, though narrow, the region of Ideality capable of containing a more than usual quantity of brain.

The largest head in the list is that of Daniel Webster, but it is not most to our liking, for there is a goodly share in the animal region; and though he has "most brains of the bunch," they are not of the very choicest kind.

Phrenologists, looking over these measurements, and without regarding the names, would say that the best head was No. 7, belonging to Judge M'Lean, because it is full in the upper or moral region; Firmness, and its neighbouring Veneration, are large; they would call it a well-balanced head, and conclude that its great intellectual power would not be made a pander to the animal propensities. (We ourselves prefer it; but, lest we should be suspected of a political bias in favour of the latter, we avow that our vote is for Daniel, *malgré*, his occiput.) The next heads, in the order of size, are Judges Baldwin, Marshall, Trimble, and Johnson; Messrs. Cheeves, M'Duffie, Wirt, Adams, (a quartetto of the same size); next, Clay, Van Buren, Calhoun, and Southard.

We have stated that we are candid enquirers into the nature of phrenology; we believe we are so; and if the facts shown in this paper are favourable to its pretensions, the fault is not ours, but

nature's; we admire and we adopt the motto of one of its lights, "*res non verba quæso.*"

It would have been as easy for us to seek for, and to set forth, opposing arguments and facts; and we should have done it in the spirit of the motto just quoted; but as the vast majority of men of learning, and almost all writers, are opposed to phrenology—as it is assailed every day by argument and ridicule—as its opponents are rather uproarious whenever it is seriously mentioned—we deem it but fair *audire alteram partem*.

In plain truth, we are all, to a certain extent, phrenologists; and the disciples of Gall and Spurzheim have no right to claim for their masters the credit of originality, or for themselves the credit of peculiar and new views of nature. No age, since Aristotle, has been without its philosophers, who pointed out the brain as the organ by which the mind carried on its operations; and it is now generally admitted to be its primary and essential instrument.

A shrewd and practical English philosopher, and an uncompromising anti-phrenologist, writes thus: "Mind, connected with body, can only acquire knowledge slowly through the bodily organs of sense, and more or less perfectly according as these organs and the central brain are perfect. A human being, born blind and deaf, and therefore remaining dumb, as in the noted case of the boy Mitchell, grows up closely to resemble an automaton; and an originally misshapen or deficient brain causes idiocy for life. Childhood, maturity, dotage, which have such differences of bodily powers, have corresponding differences of mental faculties; and as no two bodies, so no two minds, in their external manifestations, are quite alike. Fever, or a blow on the head, will change the most gifted individual into a maniac, cause the lips of virgin innocence to utter the most revolting obscenity, and those of pure religion to speak horrible blasphemy; and most cases of madness and eccentricity can now be traced to a peculiar state of the brain."

What the nature and the powers of the human soul may be, we know not, nor can we know, until it is disembodied and disenthralled; until this mortal shall put on immortality, and time and space shall be no more; then, doubtless, the power of ubiquity, and a searching vision to which the diameter of the globe will present no more of an obstacle than does the thinnest glass to the mortal eye, will be among the least of the spiritual powers; but, until then, if we would study the nature of the spirit, we must consider it as trammelled by, and operating through, a corporeal organisation.

The difference between the vast majority of thinking men and ultra-phrenologists, we believe to be narrowed down to this; all

admit that the spirit of man, manifesting itself through corporeal organisation, is influenced and modified by, and indeed entirely dependent upon, the nature and state of that organisation, particularly of the brain and nervous system; while phrenologists go farther, and say, that according to the length and breadth of certain bundles of fibres in certain compartments of the brain does the spirit manifest its different faculties with different degrees of activity and power.

We all of us admit, that even the giant mind of a Newton, or a Napoleon, would struggle in vain against the finger of an infant pressing upon the brain; but phrenologists maintain, that as the finger should be pressed upon one or another organ, so would one or another of the mental powers be immediately affected. Perhaps the truth is beyond the extremes; and while we should strive to attain the *juste milieu*, we should not be deterred by any fears of what may be the inferences from searching for truth in observations upon nature.

S. G. H.

MISCELLANY.

Mr. Combe's Second Course of Lectures.—In our last number, we gave a particular account of the reception of Mr. Combe's first course of lectures in this city. The second course (then in a state of progress) was completed on the evening of April 6th, at the Musical Fund Hall. A very large audience was in attendance. After the close of the lecture, and Mr. Combe had retired, on motion, Dr. Wylie, professor of ancient languages in the University of Pennsylvania, was called to the chair, and Dr. McClellan, professor of surgery in the Jefferson Medical College of this city, was appointed secretary.

The chairman addressed the audience in a few brief remarks upon the propriety of making some expression of the satisfaction which the very numerous class had derived from Mr. Combe's lectures. On motion, the following resolutions, offered by Thomas Fisher, Esq., were unanimously adopted:—

Resolved, That this class have listened with great interest to the able and highly instructive exposition of phrenology which Mr. Combe has offered us.

Resolved, That whatever may have been our previous acquaintance with the subject, the lectures of Mr. Combe have impressed us with much respect for its practical importance, and with the kindest feeling for the learned lecturer.

Resolved, That phrenology is recognised and commended as a science founded in nature, by a large portion of the most distinguished anatomists on both sides of the Atlantic, and that we believe it to be the only adequate illustration of the existing, wonderfully various manifestations of the human mind.

"*Resolved*, That it will afford us pleasure, and that we believe it will be highly acceptable to this community, that Mr. Combe should make it consistent with his arrangements in other cities, to give, during next winter, another course in Philadelphia.

"*Resolved*, That a committee of seven gentlemen be appointed to communicate to Mr. Combe a copy of these resolutions.

"The following gentlemen were accordingly appointed:—

"Samuel B. Wylie, D. D., Samuel George Morton, M. D., George M'Clellan, M. D., Charles S. Coxe, Esq., Joseph Hartshorne, M. D., Thomas Gilpin, Esq., Thomas Fisher, Esq."

Thus have closed two most interesting and valuable courses of lectures on phrenology in this city. Their reception has been of the most gratifying character. Some may be disposed to think that their influence will be of transitory effect, and that the interest will soon subside. But if such should be the fact, it would be an anomaly in the history of the science. Its principles have thus far proved too true, and too important, to share such a fate. And they have fallen, we believe, into too many and too able hands in this city to be so soon forgotten or easily neglected. The interest in the subject has resulted, not from idle curiosity, nor the mere excitement of feeling, but from the sober and deliberate exercise of the intellect. And wherever the truth of such principles is firmly lodged, there it will live, and its effects will be felt and seen.

We cannot but express a strong desire that Mr. Combe will favour the citizens of Philadelphia with another course of lectures during the ensuing winter.

Lectures of Rev. J. A. Warne.—This gentleman has just closed in this city, a course of six lectures upon the "Aspects of Phrenology on Revelation." This department of the science appropriately belongs to the clergy. It is peculiarly *their* duty to investigate the moral and religious bearings of every science, but more especially of one that professes to unfold *the laws of mind*. And it would seem, that if any class of persons ought to be thoroughly acquainted with such a subject, it is the clergy. For their various duties lead them to deal almost constantly with *mind*, and, of all others, *they* should understand its laws.

We are therefore gratified in seeing one of this profession engaged in discussing the merits of phrenology, and showing that its principles are not only not inconsistent, but in striking harmony with the truths of Christianity. Mr. Warne is favourably known to the public as the author of a chapter on the harmony between phrenology and revelation, appended to a Boston edition of "Combe's Constitution of Man." These lectures have been attended by an audience, very respectable both as to numbers and character. The subjects of the different lectures were handled in an able manner. That our readers may better understand their nature, we give below the leading topics discussed.

It was the object of the lecturer to show, that phrenology does not teach materialism, nor fatalism, nor infidelity, either atheistical or deistical; but that, on the contrary, it furnishes arguments refutatory of each of these errors, and even affords advantages in assailing them, not elsewhere found; that this science does not deny or destroy human accountability, or teach the *irresistibility* of motives, but *demonstrates* man to be a free agent, by proving him to possess all the conditions of liberty—viz. *will, plurality of motives, and power over the instruments*

of voluntary action; and, consequently, he *is* and *must* be accountable for his conduct.

The lecturer proceeded also to show, that the Scriptures agree with phrenology in classifying the faculties of man into moral sentiments, intellectual faculties, and animal feelings; that they invest, as phrenology does, the moral sentiments with the dominion; that they recognise and address the respective faculties which phrenology has ascertained to belong to our nature; and that the principles of this science are in harmony with the fundamental doctrines of Christianity, such as human depravity, indwelling sin, regeneration, &c.

This is, to some extent, new ground; and as far as our knowledge extends, no person in Europe, or in this country, has devoted so much attention to this part of the science as Mr. W. And we are gratified in being able to state, that he intends to prosecute the investigation of this subject, as his other duties may permit, for some years.

Dr. Elder's Address.—We lately received a copy of an address, delivered before the Penn Institute of Pittsburgh, Pa., February 28th, 1839, by William Elder. It is truly encouraging to find so many friends and advocates of our new science. It is now becoming the theme of many public addresses and lectures, as well as leading articles in our regular periodicals. There are also some who make a free use of its principles, and very advantageously too, without employing its technical language, or even giving due credit to the science. It is a fact, that whenever and wherever truth on any subject is presented, in harmony with the principles of phrenology, it will appear clearer, more consistent and convincing to every mind, and consequently will be more powerful in its effects. It is as certain as any mathematical demonstration can be, that if phrenology is a *true interpretation* of human nature, that all truth connected with mind, and presented in harmony with the laws of its correct interpretation, must touch a cord that will vibrate in every person, though perhaps feebler in some than in others. We have known many individuals very much pleased, and even captivated by a certain production or performance, and to affirm repeatedly that the subject was never discussed before so clearly and satisfactory to their minds; but when they were afterwards informed that it was treated upon *strictly phrenological principles*, they are much surprised, and sometimes seem *mortified*. How true, in spite of prejudice and opposition, is the Latin proverb—*"Magna est veritas et prævalebit."*

But to return to Dr. Elder's address. We have perused it with much interest. It appears that this address was delivered before an association of young men, formed for mutual improvement. The principal object of the author was to unfold the great laws of mind, a knowledge of which is so important to mental and moral improvement. A subject more appropriate to the occasion could not well have been selected; and how far the author succeeded in accomplishing his object, we shall take pleasure in giving our readers an opportunity to judge for themselves, by presenting several extracts in the next number of the Journal.

The article promised in our last, on the "Elementary Principles of Phrenology," is necessarily deferred till the next number.

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ARTICLE I.

ON THE PRIMARY FUNCTION OF THE ORGAN OF IDEALITY.

BY M. B. SAMPSON.

FROM the extensive observations that have been made respecting the manifestations of the organ of Ideality, our readers will feel disposed to infer, that the purpose for which it was implanted as a primary faculty of the human mind can now be a subject of little doubt. The means of ascertaining its mode of operation are so constantly presented, in the manner, mode of thought, and style of dress of those with whom we may associate, that its presence or absence is at once detected. Practically, therefore, we are soon relieved of all perplexity concerning the functions which the organ performs, while in theory we find that we can easily account for its presence, as a necessary instrument for enabling us to appreciate the visible beauty of the world that we inhabit.

Along with the perception of beauty, it is stated to convey that power which is commonly called imagination or fancy. This, however, is a subordinate emotion, which necessarily grows out of a perception of the beautiful.

It will be observed that, according to the view which is at present taken, Ideality is the only organ which does not seem to be absolutely *essential* to enable man to adapt himself to the laws of either the moral or physical world. Take from him any other faculty, and we find him immediately rendered incapable of performing some important duty, the fulfilment of which is absolutely necessary to his existence and happiness. If, for example, he were deprived of Philoprogenitiveness, the race would soon degenerate and become extinct. Without Veneration, he would lose all consciousness of his dependence upon his Creator, and of the duty of submission; and if Causality

were wanting, he would be incapable of providing for future wants, or guarding against contingent dangers. The same principle is true with respect to all the other faculties; but let us take away Ideality as its function is at present understood, and although we deprive him of a source of agreeable emotion, we do not palpably unfit him for performing any one duty of his nature, the neglect of which could be charged against him as a fundamental crime. The desire of perfection is the highest office that has been attributed to this faculty; but unless it impels us to some peculiar course by which perfection can be attained, this desire is absolutely synonymous with that which would be produced by a favourable combination of the moral sentiments with Love of Approbation.

The moral government, under which man exists as an accountable agent, is simple and well defined; and if a desire for perfection is implanted in his nature as a primary faculty, it seems evident that there must be some general law, by an adherence to which perfection may be ultimately achieved, and for neglect of which he is consequently responsible. It must therefore, we think, be the province of the faculty which imparts this desire, to impel him intuitively to an obedience to certain definite laws upon which its gratification is made to depend.

It will be the object of this essay to show the nature of these laws, and that it is the function of Ideality to prompt us to their fulfilment.

It is a fact with which all phrenologists are familiar, that, other things being equal, soundness of character, consistency of disposition, and general greatness of mind, depend upon the even balance of its respective organs; and it is obvious, that if a man could be found possessing all the faculties of mind and body in strictly harmonious development, we should then behold a being who would realise, humanly speaking, our ideas of perfection. The experience of all men will testify, that precisely to the extent to which any passion or sentiment may obtain an undue mastery over us, the tendency to error increases, and an endowment which was intended only to promote our happiness, becomes by its abuse the cause of our greatest miseries. This is true of the higher sentiments and the intellect, as well as of the propensities. If, for instance, Veneration be constantly stimulated to a greater degree than Benevolence, Conscientiousness, &c., it might at last form a disposition that would lead its possessor to think that

“Through unbelievers’ blood
Lies the directest path to heaven.”

The same mode of illustration may be applied to all the faculties;

and, indeed, the principle is so clear, that it is needless to multiply examples. But while it is thus evident that the tendency to excesses and deficiencies, which is the result of an ill balanced mind, must be productive of misery and wrong, it is at the same time well known, that where an organ has once assumed any degree of preponderance, its natural course is to increase in power, and to bend all the other faculties to act as mere instruments for its gratification. Now, if this tendency is a feature of man's constitution, it will be seen that unless he is provided with some means of counteracting it, not only must the hope of his ultimate improvement or perfectability be altogether groundless, but it must be his fate to retrograde even from that station which he at present occupies.

Although it is true that if, by the abuse of any faculty, we infringe the laws to which, under the Divine Government, we are subjected, a punishment invariably follows in exact proportion to the offence committed, and which is calculated, by deterring us from its repetition, to lead to a subjugation of the offending organ; yet it must be remembered, that our Creator has in all cases provided us with the means of avoiding such punishments. Fire is destructive to the human frame, but we are provided with faculties that teach us to know and avoid its effects; and if we receive injury from it, that injury merely arises as the just punishment for the non-exercise of those faculties. If, therefore, it is a moral law, that upon the *harmonious* action of all our powers our happiness and improvement are to depend, it is fair to presume, in like manner, that we are endowed with an intuitive faculty, whose function it is to impel us to obedience to such law, and that punishment is merely a consequence of a neglect of the warnings which that faculty affords.

Having shortly stated these views, we will proceed to consider the manifestations of Ideality, with the desire of ascertaining if they are such as to justify us in ascribing to this organ the primary function to which we have alluded.

Metaphysicians have recognised an innate faculty, corresponding in some respects to the "Ideality" of the phrenologists, imparting the idea of beauty in its widest and most general sense, but the theory of the beautiful remains yet to be explained.

Mr. Stewart, in his Essay on Beauty, states that the word does not denote one single and simple emotion only, but that each external object which is capable of exciting agreeable emotions has a kind of beauty pertaining exclusively to itself. Thus, he says, it is a correct speech to call a mathematical theorem, beautiful—a rose, beautiful—and a lovely woman, beautiful—yet the qualities of these three objects, and the kinds of emotion which they excite, are so different, that they

have no common property except that of the feeling excited by all of them being agreeable.

Mr. Combe, in quoting these remarks in his *System of Phrenology*, observes that "they are valuable in so far as they direct our attention to the vagueness of the word *beauty*, but they throw no light on the theory of the beautiful itself. Phrenology enables us to supply Mr. Stewart's deficiency in this respect. Every faculty is gratified with contemplating the objects to which it is naturally related. An elevated hymn pleases the faculty of Veneration, and is, on account of raising this delight, pronounced to be beautiful. A symmetrical figure gratifies the faculty of Form, and, on account of the pleasure it produces, is also termed beautiful. A closely logical discourse pleases Causality and Comparison, and on this account is also said to be beautiful. Hence the inventors of language, little prone to nice and metaphysical distinctions, framed the word *beauty* to express only the general emotion of pleasure, of a calm and refined nature, arising in the mind on contemplating a variety of outward objects; and in this sense a person may be alive to beauty who enjoys a very imperfect endowment of Ideality. But the function of this faculty is to produce a peculiarly grand and intense emotion of a delightful nature, on surveying certain qualities in external objects; and it surpasses so vastly in strength and sublimity the feelings of beauty communicated by the other faculties, that it may itself be regarded as the fountain of this delightful emotion, and be styled the faculty of the emotion of beauty."

The above remarks forcibly corroborate the opinion expressed by Burke, that beauty is not intrinsically derived, as has sometimes been supposed, from mere proportion, or from the fitness which an object bears to the purposes for which it is intended; but we submit that they leave still unsolved the question, *What is beauty?* The knowledge that it is the function of Ideality to "produce a peculiarly grand and intense emotion of a delightful nature on surveying certain qualities in external objects," does not provide us with a definition of the general principles by which those objects are governed, and which are consequently essential to the production of this emotion.

It appears to us, that the emotion of beauty which gratifies Ideality arises when an object is presented that appeals *harmoniously* to *all* our faculties, and that whenever one faculty is excited to a preponderance above the rest, the idea of beauty is destroyed. Perhaps, next to man himself, trees are the most beautiful objects in nature; and it will be found that in the contemplation of them all the faculties of the mind, with scarcely any exception, are harmoniously and agreeably excited.

Trees appeal to all the perceptive faculties but that of language; and the poet, walking in silent groves, feels that this is wanting, and is sometimes conscious of a disposition to think aloud, and even to address the inanimate objects by which he is surrounded. Melody, however, is not absent, for they answer with their own delightful music, the breeze that lingers amid their branches; and they mark, too, the lapse of time and the progress of events, for beneath their shade our happiest hours have been passed. The reflecting faculties trace the laws which regulate their growth; and there are few men, who have made themselves familiar with nature, who cannot avow that the moral sentiments are also awakened by their influence. We love trees, for they make the whole earth pleasant; and we gaze upon them with wonder, when we call to mind the minute seeds that contained the germ of all their greatness. Hope, too, is gratified, for they increase in beauty and strength with increasing time; and we know that when, after centuries, they fall, the young saplings that surround them will have grown up into exuberant maturity. They are the spontaneous children of the earth, and Veneration pours forth gratitude to that Providence which has given them to minister to our delight; but they may be improved by care and labour, and Conscientiousness owns the justice of that law by which our exertions are repaid, and which adds to our self-respect, by showing us that humble as we are, we possess the power of adding even to the charms of nature. They have firmness to withstand the fury of the storm, and some tower up and spread their lordly boughs in distinction above their fellows. They add to our love of country, for each land has its peculiar trees, and the exile only can tell how, when far removed from them, we cling to their remembrance. We have seen them combating with the tempest—like ourselves they have something to contend with, and like ourselves they are subject to decay and death. Amid their wild cloisters we may secrete ourselves from the tumult of the world, and refreshing ourselves in transient solitude, return to it with renewed power. We make friends of them, for we plant them around our dwellings, and sometimes, as if they were our offspring, we watch with tenderness their early growth.

Thus upon the number of faculties employed, and the harmony of their reciprocal action, depends the sense of beauty which gratifies Ideality. The love which is elevated by the approval of this faculty is pure and noble, because it is mingled with every feeling of humanity, and mere passion is not suffered to preponderate. Thus, speaking of the love of woman, the author of the *Sketch-Book* says, "she sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection; and if shipwrecked, her case is

hopeless, for it is a bankruptcy of the heart." Shakspeare apostrophises it thus—

"O, most potential love! vow, bond, or space,
In thee hath neither sting, knot, nor confine,
For thou art all, and all things else are thine."

Mark, also, how he expresses the thought, that only in the concurrent action of all the faculties can true love be found,—

"Love is not love,
When it is mingled with respects that stand
Aloof from the entire point."

In treating of beauty, Lord Kames says, "simplicity in behaviour has an enchanting effect, and never fails to gain our affection." Now the idea of simplicity ceases the moment we observe that a person is acting under the influence of any one predominant feeling, or if he exhibits any palpable deficiency. We then say that he has a peculiar mind, or an eccentric disposition. The same consideration will apply to beauty in the external world. A building that impresses us with a complete idea of the beautiful, will invariably be found to unite objects that are agreeable to all the faculties, with each part kept in due subordination. If it is of an amazing height or size, sublimity will be unduly excited, and the sense of beauty will be diminished.* If it be intended for a private modern residence in a peaceful valley, and yet be ornamented with loop-holes and battlements, Wit, perceiving the incongruity, will become unduly active, and a similar effect will be produced. If it be overloaded with statues, &c., the organ of Number becomes disproportionately active, and the gratification of Ideality is again suspended.

An anecdote which was recently communicated to us by an English gentleman will serve very well to illustrate this idea.

He was walking on the banks of the Schuylkill, in company with a citizen of Philadelphia, who is a member of the society of Friends, and who, in addition to the sober habits peculiar to that body, possesses an understanding which from long habits of business has

* "A great beautiful thing is a manner of expression hardly ever used; but that of a great ugly thing is very common. There is a wide difference between admiration and love. The sublime, which is the cause of the former, always dwells on great objects and terrible."—*Burke*.

It will be observed, that throughout this paper we have excluded the idea of, sublimity from any dependence upon the organ of Ideality. Numerous observations tend to show that its manifestation arises from a separate organ, which is situate between Ideality and Cautiousness. We propose to make it a subject of consideration in a subsequent number of this Journal.

become entirely practical. It was a bright, warm day, and our informant, who gazed upon the scene for the first time, struck by its picturesque appearance, was absorbed by emotions of a most agreeable character.

"This is a beautiful river," he said; "and how pleasing it is to contemplate the improvement which the lapse of fifty or a hundred years will make in the appearance of the spot on which we are now standing. In the place of ragged earth, frame houses, wooden bridges, and a scanty population, noble buildings, thronged streets, terraces and gardens, and bridges of stone or marble, will have sprung up beneath the industry of man, and add to the natural beauty of the scene.

Now, here we may observe that every faculty of his mind was in harmonious action; the perceptive powers were in vivid exercise, conjuring up the new appearances that were presented; the domestic group was sympathising with the busy crowd by whom it was peopled, and the moral sentiments and reflective intellect were absorbed in lofty views of the capacity and destiny of man. Unfortunately, however, the bright dream which thus gave such harmonious emotions of delight was dispelled by the answer which he unexpectedly received.

"Yes," was the reply of his companion, "such will doubtless be the case. I do believe," he continued, warming a little at the notion which had entered his mind, "the time will come when the river will be *black with barges!*"

By this answer, all extensive and exalted views were at once extinguished. Acquisitiveness evidently reigned supreme in the mind of the business man, who thought only of the profitable coal mines with which the river is connected, and the balanced action of our informant's sensations was at once disturbed by offended Ideality, and by the sudden excitement of the organ of Wit, which perceived the paltry and irrelevant effect that had been attributed to such mighty causes. Thus he could not forbear smiling at the reply which he had received, and he afterwards related it to us, as a specimen of some little deficiency of taste.

Further to illustrate the necessity for the concurrent action of all the organs, in order fully to satisfy Ideality, let us imagine that we behold for the first time a building of the most exquisite proportions, in the midst of a fertile and sunlit valley; but that we gaze upon it alone, that not a breath of wind disturbs the surrounding foliage, and that no human or moving figure can be seen. We acknowledge that it is beautiful, but we feel that it is not perfectly so; and that if we were to make it the subject of a painting, there is something that we

should add. But let a party of gay figures appear upon the terraces, let a playful dog bound over the lawn, a fountain send forth a jet of sparkling water, and the sound of cheerful voices come upon our ears, the void is at once filled up. The additional faculties of Adhesiveness, Philoprogenitiveness, Weight, and Language, are called into play, and the mind, with scarcely an unsatisfied desire, dwells upon the prospect in a state of calm enjoyment.

It will thus we think be seen, that it is the function of Ideality to deceive, that all the faculties of the mind should be exercised in an equal degree, and that none shall be suffered to obtain undue dominion. The moment this takes place, the organ is roused to resistance, and, to use a familiar expression, "good taste" is offended.

We will suppose that an individual is relating the history of some occurrence—a battle, for instance. He describes with clearness the spot at which it took place, the disposition of the forces, the stirring music, and the fluttering banners; the steady charge and firm resistance, and the individual bravery of those seeking for distinction in the cannon's mouth. He expresses his love of country, but it is mingled with a hope that the just cause may triumph; and he cannot forget the injustice of settling a dispute by a mode in which might is made the arbiter of right. He speaks of the respect due to God, which should teach us to avoid the wanton destruction of his image. He deplores the cruelty that is thus inflicted by man upon his brother, and alludes with awe to the sacredness of life, the principle of which is shrouded in wonder and mystery. He speaks also of the widowed love, friendships severed, and orphans' tears, yet does not forget to paint the gratification of those who, when the battle is lost or won, shall be welcomed in safety to their homes. He shows how the peaceful acquisition of years may be destroyed in one ruthless hour; and, in short, he appeals to every sentiment of the mind, and as, aided by the graces of language, he arouses them to harmonious action, the force of the picture is at once acknowledged, and Ideality pronounces his description to be full of elegance and beauty. But let him, instead of appealing generally to all the feelings of our nature, give predominance to one or two—let Destructiveness be gratified throughout by vivid descriptions of slaughter, and although the description will be forcible, it will at once strike us as coarse and unrefined—let Conscientiousness be the predominant faculty, the question of the right of the parties to make war will then be the absorbing point, and immediately the description will appear to be in incorrect taste, for it will resemble the cool argument of a pleader rather than the inartificial expression of the sensations of an ardent mind.

It is upon this principle, that an attempt upon the stage to give undue excitement to any one faculty for a lengthened period always meets with the disapproval of an intelligent audience; and the exhibition of too much violence and blood, or the prolonged physical struggles of a dying hero, by giving an over amount of gratification to the lower faculties, weakens the harmonious impression which the moral action of the play is intended to produce, and is always an indication of deficient taste.

These views will show the means by which the influence of poetry is exerted. The poet, instead of merely observing the actual and practical use of an object, discovers the relation which it bears to every faculty of the mind, and thus raises unexpected emotions. To him

"The smallest flower that blows can bring
Thoughts that do often lie too deep for tears."

If he treats of any particular sentiment, he treats of it in its harmonious relation to all the other powers of the mind. Let us, for example, take the following lines, enforcing the sentiment of Benevolence. It will be observed that almost every other emotion is at the same time conjured up in an equal degree.

Oh, if there is one law above the rest,
Written in wisdom—if there is a word
That I would write as with a pen of fire
Upon the unsullied temper of a child—
If there is any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill, 'tis human love.
God has made nothing worthy of contempt.
The smallest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments wear fast away.
The law of Heaven is love; and tho' its name
Has been usurped by passion, and profaned
To its unholy uses from all time,
Still the eternal principle is pure.
And in those deep emotions that we feel
Omnipotent within us, we see
The lavish measure in which love is given;
And in the yearning tenderness of a child,
For every bird that sings above its head,
For every creature feeding on the hills,
For every tree, and flower, and running brook,
We see how every thing was made to love,
And how they err, who in a world like this
Find any thing to hate but human pride.

Appeal to reflective faculties.

Philoprogenitiveness.

Mar. or Wonder and Cautiousness.
Benevolence.
Veneration.

Secretiveness.
Firmness.
Imitation.
Amativeness.
Conscientiousness.
Hope.

} Benevolence and the domestic group.

} All the perceptive faculties.

} Combat. and Dest. opposed to Self.
} Esteem and Love of Approbation.

From the desire which Ideality gives that all parts of a subject should be kept in due subordination, arises the pleasure that we feel in surveying a globe or a circle. In this form, no one part preponderates in the slightest degree over another. It has been chosen by

the Creator for the constitution of all his most permanent works. It prevails in the world that we inhabit; it is also seen throughout the region of space, and the far-off worlds, in their mystical progress, describe a similar form. The tendency of material bodies to resolve themselves into a circle has long been observed. A drop of water gives us a miniature world, and a stone from a sling describes part of a circle as it falls. Heaven seems to have impressed it as a law to which man himself shall voluntarily assent, and the line of beauty is represented by a curve.

Now we are disposed to think, that that which holds good of the government of the physical may here be applied also to the moral world; and as two ships, starting in an opposite direction from the same port will, by pursuing a direct course, again come in sight, so the course of two individuals, whose lives are actuated by precisely inverse motives, will at last end in a very similar fate, and they will find that they are companions when they least expected to be so. This, indeed, has been generally observed and universally acknowledged, and its philosophy is now enshrined in the familiar proverb, that "*extremes meet.*"

Excess of Philoprogenitiveness produces the same effect as its deficiency, and the pampered and the neglected child both sink into an untimely grave. He who suffers Causality to become the commanding organ, will take nothing for granted, and will end by denying the existence of the First Cause of all things. Veneration in excess will lead to such entire and blind dependence on a Superior Power, that its possessor will do nothing for himself, and thus neglect obedience to all those laws by which alone Veneration is rendered acceptable. Over indulged Aquisitiveness produces the same effect as the most abject poverty, and the half starved miser dies in a lonely garret. The love of power is subject to the same law; and Napoleon, after seeking to rule the world, was at the close of life deprived even of the power of ruling a scanty and unfriendly household.

Ideality at once recognises the tendency of these events to produce moral harmony. They are the result of one general law, applicable to all the faculties of man, and they may be cited as literal illustrations of that which the world, by a very happy expression, terms "poetic justice."

It was from observing this tendency that Plato, in his theory of the Cycle, expressed a belief that it was the fate of all things to return to the point from which they originally started.

After what we have stated, it is scarcely necessary to observe that Ideality itself is subjected to the same restrictions. If this organ be suffered to predominate, it checks the mind in all its efforts by a sen-

sitive dread of swerving from propriety. By fastidiously shrinking, when any organ is suffered even temporarily to assume an independent and vigorous action, it prevents any great effort, and thus, by its extreme fear of stepping aside from the path leading to perfection, it shuts us from the only course by which it can be attained—viz. an energetic and healthy action of all the faculties of the mind, by exercise so proportioned that no one faculty shall for too long a period be suffered to take the lead.

It has been said, with regard to beauty in colours,* that “they should be mixed in such a manner, and with such gradations, that it is impossible to fix the bounds.” Beauty in sounds has been described by Milton.

“And ever against eating cares
Lap me in *soft* Lydian airs;
In notes with many a *winding* bout
Of *linked sweetness long drawn out*,
With wanton hand and giddy cunning,
The *melting* voice through *mazes* running,
Untwisting all the chains that tie
The hidden soul of harmony.”

Beauty in motion consists of “a roundness of action,” and beauty in feeling is experienced in touching whatever is smooth and soft. Beauty or sweetness in taste arises from a similar cause. Every species of salt, examined by the microscope, has its own distinct, regular, invariable form. That of nitre is a pointed oblong; that of sea-salt is an exact cube; that of sugar a perfect globe.

In all these cases it will be seen that a general *evenness* prevails; that all parts melt into each other by harmonious gradations; and that no sudden preponderance of one quality over another can take place without impairing that perception of the beautiful which Ideality imparts.

Opportunities for making observations on this point may so readily be found, that our readers can with very little trouble satisfy themselves respecting it. The effect of the organ is evidenced in the most minute as well as in the most studied habits of its possessor.

We suspect that there are few persons who suffer greater mental disquietude than those who, with ill-balanced heads, possess a large endowment of this organ. The constant desire for that ideal good which recedes from them at every step through life—their vain attempts to clothe vice with the attributes of virtue—their conviction of the depravity of a world which they see only through the medium of their own feelings, all combine to shut them out from sympathy,

* Burke on the Sublime and Beautiful.

and to make the moral government of the universe, which it is their ceaseless desire to penetrate, appear to them a mere combination of vague and contradictory designs.

It has been observed, however, that those possessing this organ rarely commit crimes of violence or ferocity. This may be attributed to the repugnance which it manifests to *excesses* of any description. He therefore who has a tendency to excesses, yet possesses this faculty, suffers painfully but beneficially from its correcting influence, and will be apt to exclaim with one of Byron's heroes,

"I know not what I might have been—but feel
I am not what I should be."

Finally, we would impress upon our readers the importance of a cultivation of this faculty, by calling to their reflection, in the words of Burke, that "*in a just idea of the Deity, none of his attributes are predominant*"—that the Divine government is carried on beneath a uniform action of all those sentiments which were implanted in man when he was created in God's own image—that this government never sleeps, and that its harmony is never disturbed. To enable us to appreciate and to emulate its beauty, is the function of Ideality, and it is impossible, therefore, to cultivate its powers without at the same time elevating our nature, and adding to our enjoyments.

ARTICLE II.

TESTIMONIALS IN FAVOUR OF PHRENOLOGY.

It is a fact, that whenever any new subject of enquiry is propounded to the public, the great majority of persons are not disposed to enter into a thorough and philosophical investigation of its merits. Some have not the natural talents requisite to understand the nature of a complicated and important subject, and decide upon its claims for credence and support. Others have not the right kind, or a sufficient amount of knowledge to judge correctly of the truth of facts and principles in every department of science and philosophy. There are still others who have the abilities, and do or may possess the knowledge requisite to discern, at least to some extent, the fallacy or truth of arguments offered in support of most subjects, and can decide with a considerable degree of probability, whether the principles involved are true, and worthy of investigation. But it so happens that this last class, as well as the two former classes, are too prone to receive or

reject *every thing new*, without attending sufficiently to the nature of the subject, and the evidence upon which it is based. All, in fact, are too much influenced by first impressions, and opinions hastily formed and expressed. But it is the part of true wisdom and philosophy never to reject and denounce a subject, claiming to be of great importance and utility, without at least some investigation. Besides, when a subject is supported by men whose competency to judge of its merits cannot be called in question, do not truth and justice demand that its claims should be fairly met and, impartially canvassed? What if the facts are new, and the principles involved appear at first absurd? Have not such instances frequently occurred in the progress of scientific knowledge, in almost every age and nation?

But our principal object in prefacing this article, is to point out briefly by what means scientific truth is discovered and established. We believe many persons reject phrenology, not merely from ignorance of its facts and principles, but from the want of correct views of the evidence upon which it rests for support. It is important in all our investigations to know what kind of evidence the nature of a subject requires, in order to detect the fallacy, or establish the truth of any proposition. This point in phrenology, we believe, has been too generally overlooked by its opponents, and even its advocates have not laid any too much stress upon it. And while we regret that our present limits prevent us from entering fully into its merits, we hope these general remarks will not be out of place, and that they may tend to prepare the way for a thorough discussion of the subject at some subsequent period.

It is admitted by all, that Lord Bacon, in introducing what is called the Inductive Philosophy, effected a wonderful revolution in the investigation of scientific truth. Previous to that time, philosophers had reversed the proper method of enquiry, or rather they had never discovered the only *true method of philosophising*. Instead of collecting numerous and well-authenticated facts, from which alone general principles can be deduced and established, they laid down their hypotheses and axioms *first*, and afterwards attempted to reconcile facts with these. And whenever they made any use of facts, the number was so few, and the application of them so inappropriate and forced, that their deductions were generally erroneous. They frequently resorted to analogy for arguments in support of their hypotheses; but, in consequence of not understanding the nature of facts, nor appreciating their importance in any department of science, nearly all their arguments drawn from analogy were improperly selected, and incorrectly applied. Consequently, the general tendency of their

reasoning was to abstract speculation and theory. While, on the one hand, this mode of investigating truth tended to prevent the observing and collecting of facts, and providing the only means which could throw light upon difficult points in science, and harmonise the different views of men, its influence, on the other hand, was to dispose men to rely principally on their own individual consciousness and means of gaining knowledge to support their opinions. Hence every philosopher of any distinction must have *his own* hypothesis, *his own* theory, and *his own* way of accounting for all phenomena, particularly all which related to the operations of *mind*. And consequently all facts and hypotheses that happened to differ from *his* standard, must be either false or exceptions to the general rule. Hence arose the greatest confusion in reasoning, and the most contradictory opinions, which were as unsatisfactory as they were unphilosophical to all except to those who originated them. And as a necessary consequence, for near two thousand years scarcely any discovery or improvement was made in science. For whatever knowledge or philosophy was based upon, such a false and unnatural foundation must to a considerable extent become extinct with its possessor.

But the introduction of the Inductive Philosophy by Lord Bacon, opened a new era in the investigation and progress of scientific truth. For the last half century there has been almost a constant succession of the most surprising and brilliant discoveries; and every year still discloses some new developments of the laws of nature. It is not unreasonable to predict, that we have but just begun to interpret correctly the laws of matter, and make a successful application of them to improvements in the arts, sciences, and various pursuits of life. It is impossible to estimate the advantages which have already been derived from the recent discoveries, and various applications of the laws of physical science. Judging from the past, we may reasonably infer that civilisation is yet destined to progress far more rapidly than it has ever hitherto done. Every reflecting and philosophical mind will readily perceive that the development and application of the great fundamental laws of matter must powerfully affect the state of society. What may we, then, expect when the laws of mind are correctly interpreted and applied? And is it absurd, or unreasonable, to believe that the discovery of these laws has been reserved till the last half century, and that they are yet to be unfolded in all their length and breadth, for the physical, intellectual, and moral improvement of man?

Phrenology rests for support on precisely the same kind of evidence as all the truths in physical science,—viz. *observation*, *experiment*, and *testimony*. It is by this method that every prin-

ciple in science was discovered and considered as established. Facts are first observed, collected, and tested by their appropriate evidence, and from these general principles are legitimately deduced. Facts are the *data* and only *true basis* of all scientific reasoning; and no fact in science, properly established, ever was or ever can be proved or disproved by mere abstract or *a priori* reasoning. In this respect, the laws of mind stand precisely upon the same foundation as the laws of matter. And those persons who reject or denounce the new science of mind, because they think that its discovery originates entirely from mere theory, speculation, and assumed hypothesis, and that it rests for support upon such data, commit a most egregious mistake. Nothing could be more erroneous. Were they acquainted with all the facts which have been collected in proof of this science, and the amount of evidence already recorded in favour of its truth, they would no longer betray their ignorance in opposing it.

The evidence of proper testimony has invariably been admitted in the history of science, and in favour of truth generally. It is right and just that this kind of evidence should have suitable weight in the presentation of the claims of phrenology; and more especially so, as the nature of the subject is such, and the public generally are so little acquainted with it, that the great mass cannot judge correctly of its merits. Whenever, therefore, a large number of persons, whose veracity cannot be questioned, and whose competency to judge cannot reasonably be doubted, have made the necessary investigations, and agree in their results, does not such testimony create a probability that these results *may* be true? At least, should not persons unacquainted with the subject, suspend their own judgment in view of such evidence, until they themselves can make a thorough investigation?

We ask no one to believe in the truth of phrenology on testimony *alone*, but would urge all to *study nature* for themselves, where they may find evidence, *abundant, demonstrative, and irresistible*. In the mean time, we would candidly but respectfully enquire, if the following testimony does not present as much evidence in favour of the science, as the opinions and assertions so frequently expressed and recorded against it by men who have never devoted as many *hours* to its investigations as these witnesses have *years*? And it is not improbable, that the power of truth will yet constrain the very individuals who now so groundlessly denounce phrenology, to make confessions (however humiliating or magnanimous it may be) similar to some of the following testimonials.

We have before presented, in the Journal, the opinions of many men of high and unquestioned authority respecting phrenology.

We copy the following additional testimony from a work (published in Edinburgh) which consists in part of testimonials in favour of phrenology, with particular reference to Mr. George Combe, as a candidate for the chair of Logic in the University of Edinburgh.

Professor Hoppé, Medical Inspector of Copenhagen, Denmark, says,—

"I state it as my most sincere conviction, that phrenology is the only true philosophy of mind, and, of course, the most important of all human sciences; the influence of which, in a great many practical points of view, already has been, and still will be, more striking."—p. 88.

C. Otto, Professor of Medicine in the University of Copenhagen, Physician to the Civil Prisons, Member of the Royal Board of Health, and of the Medical Societies in Copenhagen, Edinburgh, Stockholm, Berlin, Leipzig, Lyons, Paris, &c., &c., makes the following statement:—

"I feel it a duty incumbent upon me to state, that, as far as twelve years' observation and study entitle me to form any judgment, I not only consider phrenology as a true science of mind, but also as the only one that, with a sure success, may be applied to the education of children, and to the treatment of the insane and criminals. I have found it of the highest importance, as physician to the civil prisons, in acquainting myself with the character of the prisoners, and adapting my moral treatment of them to this knowledge; and, as a member of the Royal Board of Health, my votes on the motives and the misdeeds of criminals, of whose responsibility the board is questioned, are always according to phrenological principles; and hitherto the court of justice has in all instances acted upon my judgment. In my lectures on Forensic Medicine, I treat the chapter on insanity and responsibility phrenologically; and am, by the science of phrenology, more able to explain the subject than I would be by metaphysics, the doctrines of which badly accord with the precepts of common sense, and daily experience. Upon the whole, I consider phrenology as one of the greatest benefits that of late have been bestowed upon mankind."—p. 55.

Dr. D. E. Hirschfeld, of Bremen, Germany, says,—

"I hereby certify, that it is my intimate conviction that phrenology is the true science of mind, and the only real physiology of the brain; and is of the greatest utility in insanity and education."—p. 89.

G. M. Schwartz, of Stockholm, Sweden, Professor of Natural Philosophy and Chemistry, an officer of government, and a member of several learned societies of Sweden and other countries, says,—

"I consider the important discovery of Messrs. Gall, Spurzheim, and others, on which phrenology is based, to be founded on the most scrupulous and conscientious observations and inductions, and as having perfectly achieved their object—that of giving to the science of the mental faculties, called psychology—till now purely speculative—the same degree of evidence possessed by the other natural sciences; on which points controversy seems, in all countries, to have ceased among those learned men who have made themselves sufficiently acquainted with the doctrines, and who, by the nature of their studies, are competent to judge of them."—p. 86.

To the testimony of Schwartz, we may add that of Berzelius, the most distinguished chemist of his age. We cannot quote his own language; but it is recorded on good authority, in the *Edinburgh Phrenological Journal*, that Berzelius has been for many years a firm believer in phrenology, and a decided advocate of its principles.

Testimony of Robert Hunter, M. D., Professor of Anatomy and Physiology in the Andersonian University, Glasgow.

"For more than thirteen years I have paid some attention to the subject (phrenology), and I beg to state, that the more deeply I investigate it, the more I am convinced of the truth of the science. I have examined it in connection with the anatomy of the brain, and find it beautifully to harmonise. I have tested the truth of it on numerous individuals, whose characters it unfolded with accuracy and precision. For the last ten years, I have taught phrenology publicly, in connection with anatomy and physiology, and have no hesitation in saying, that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes."—p. 35.

Testimony of W. A. F. Browne, Esq., Medical Superintendent of Montrose Lunatic Asylum.

"I hereby certify, on soul and conscience, that I have been acquainted with the principles of phrenology for upwards of ten years; that from proofs based upon physiology and observation, I believe these to be a true exposition of the laws and phenomena of the human mind; that during the whole of the period mentioned, I have acted upon these principles, applied them practically in the ordinary concerns of life, in determining and analysing the characters of all individuals with whom I became acquainted or connected, and that I have derived the greatest benefit from the assistance thus obtained."—p. 22.

E. Barlow, M. D., Member of the Royal College of Surgeons of Ireland, Senior Physician to the Bath Hospital, Fellow of the Royal Medical and Chirurgical Society of London, &c., &c., says,—

"In early life I, through ignorance and inconsiderateness, joined in the doubts respecting phrenology that then prevailed; and mine was afterwards no sudden conversion resulting from raised imagination, but clear conviction, produced by calm and patient enquiry. The grounds of my present faith it would be out of place here to display; but I may remark, that I now consider the truths of phrenology to be as well established as those of any other branch of natural science; being throughout, not fanciful nor hypothetical assumptions, but rigid inductions from numerous and accurately observed facts. By such course of observation and reasoning alone can natural truths ever be developed; by it has the philosophy of matter attained its present advancement; and to it are we indebted for the only sound and rational philosophy of mind that has yet been produced—namely, that which phrenology teaches. The applications of this science to the affairs of human life are sure to extend, as its principles become known and appreciated; and eventually they cannot fail to prove of the very highest importance to the welfare and happiness of the human race."—p. 5.

Testimony of Dr. John Mackintosh, Surgeon to the Ordnance Department in North Britain, Lecturer on the Principles of Pathology and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, and member of several learned societies.

"I was formerly not only an unbeliever in phrenology, but a determined scoffer, and my conversion was slowly produced by the occurrence of individual cases that were accidentally brought before me." . . . "The more closely I study nature in health and disease, the more firm are my convictions of the soundness of phrenological doctrines. I regard phrenology as the only true basis of the science of mind. . . . I know no one who has devoted the energies of his mind to the careful study of phrenology, who has not become a convert; and I anticipate, at no very distant date, the triumph of truth over the prejudices which have been so assiduously heaped upon the science by crafty man, or those quite ignorant of the subject. . . . I may add, that a great revolution has taken place within these few years, not only in this country, but also on the Continent, in favour of phrenological doctrines; the number of opponents has diminished, and the disciples have increased in a remarkable manner; so much so, that in Paris *there is scarcely an illustrious name connected with medicine, or any of the sciences, that is not found enrolled in the list of members of the phrenological society.*"—p. 47.

Dr. William Weir, Lecturer on the Practice of Medicine at the Portland Street Medical School, Glasgow, formerly Surgeon to the Royal Infirmary, and joint Editor of the Glasgow Medical Journal, gives the following testimony:—

"Being myself firmly convinced, after many years' study of the subject, and numerous observations, that phrenology is the true philosophy of the mind, I have taught it, in my lectures delivered to medical students, as the correct physiology of the brain; and I consider it impossible to give a proper view of the functions of the brain on any other but phrenological principles. . . . I have paid much attention, during the last twenty years, to human physiology in general, and to the science of phrenology in particular, and have had many opportunities of comparing the form and size of the head in living individuals, with their talents and mental character. I have also been in the constant practice of examining the skulls and casts from the heads of deceased persons, and comparing them with their known mental characters, and their actions exhibited during life; and I have found a constant and uniform connection between the talents and natural disposition, and the form and size of the head."—p. 2.

Testimony of Sir G. S. Mackenzie, Bart., F. R. S. L., formerly President of the Physical Class of the Royal Society and of the Astronomical Institution of Edinburgh; fellow and honorary member of several scientific and philosophical societies in Britain, on the Continent, and in America; author of several popular works, and also of various articles in different periodicals, &c. &c.

"While I was unacquainted with the facts on which it is founded, I scoffed, with many others, at the pretensions of the new philosophy of mind, as promulgated by Dr. Gall, and now known by the term of

phrenology. On hearing and conversing with his most eminent disciple, the lamented Spurzheim, the light broke in upon mind; and many years after I had neglected the study of mind, in consequence of having been disgusted with the utter uselessness and emptiness of what I had listened to in the University of Edinburgh, I became a zealous student of what I now perceive to be the truth. During the last twenty years, I have lent my humble aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of mind establishing itself wherever talent is found capable of estimating its immense value."—p. 7.

Dr. R. Macnish,* LL. D., Member of the Faculty of Physicians and Surgeons of Glasgow, Author of "Philosophy of Sleep," "Anatomy of Drunkenness," &c., &c., made the following statement:—

"For many years the philosophy of mind has occupied much of my attention; but till I became acquainted with the new method of mental investigation discovered by the late Dr. Gall, I found it utterly impossible to arrive at any rational conclusion upon the subject. The old system of metaphysics explained nothing satisfactorily, and like all other persons who attempted to arrive at definite results by its assistance, I only experienced mortification and disappointment. Since commencing the study of phrenology, a new light has dawned upon me, and various phenomena which were before perfectly inexplicable upon any known theory, are now of easy solution. Nor is the influence of this light confined to a state of healthy mental manifestation; it extends equally to the functions of mind in a state of disease, giving a new insight into the hitherto dark and unaccountable mysteries of insanity, and clearing up what was formerly hid in impenetrable darkness. As a medical man, I have derived the greatest benefit from the forcible manner in which the study of phrenology has directed my attention to the functions of the brain in health and disease. The relations subsisting between the brain and the other organs have been unfolded by this science with uncommon clearness, and with a precision and accuracy hitherto undreamt of by physiologists. I have no hesitation in saying, that my notions on every subject, whether of morals or physical science, have become more just, more systematic, and more in harmony with each other, since I studied phrenology; and I firmly believe, that the same fortunate result may be calculated upon by all who pay any attention to the subject."—p. 15.

Testimony of Andrew Combe, M. D., Fellow of the Royal College of Physicians of Edinburgh, and Physician in ordinary to their majesties the King and Queen of the Belgians.

"Before expressing any opinion on the subject of phrenology as the science of mind, I think it proper to confess that, for nearly two years after I first heard of Dr. Gall's discovery of the physiology of the brain, I not only disbelieved its reality, but treated it with ridicule and contempt. Circumstances, however, then occurred which induced me to examine the doctrines more seriously, and to verify the facts on which they were said to be based. In following this more rational course, the first result at which I arrived was the mortifying conviction of my having been previously entirely ignorant of their real nature and evidences, and employed in ridiculing fancies of my own which I believed to be phrenology, but

* Dr. Macnish is now dead.

which had scarcely any resemblance to it. In proportion as my knowledge advanced, and my observations were extended, the impression became the stronger, that the leading principles and facts of phrenology were not only demonstrably true, but, like all other great truths, fraught with the most important consequences to human improvement, and to the prevention and alleviation of human suffering; because they were directly applicable to the sciences of medicine, education, and morals—including in the latter, civil and criminal legislation, the regulation of the practical duties of life, the extension of true religion, and every thing, in short, in which human nature is concerned, either as the agent or as the object acted upon.

"Sixteen years have now elapsed since the above conviction became deeply rooted in my mind; and it is worthy of remark, that it arose against the influence of prejudice, and against what I then believed to be my worldly interests; for, in common with many of my friends, I imagined that, in the then state of public opinion, any open avowal of belief in phrenology would be detrimental to my success in life. The probability, therefore, was the greater, that, in embracing it, I was not carried away by enthusiasm, but yielded only to the force of evidence. And my whole subsequent experience has confirmed the opinion I then formed of the truth of the new philosophy, and greatly increased my sense of its importance to mankind, as constituting, in fact, that science of mind which has been so long, so ardently, and, till now, so unsuccessfully sought after by the ablest men of every age."—p. 25.

ARTICLE III.

WOMAN IN HER SOCIAL AND DOMESTIC CHARACTER.*

We regard the great *business* of female life to be the nurture and rearing of children, and the due management of the domestic circle. These occupations are equally important to women as professions are to men. Under a proper system of education women ought to be taught every species of knowledge, and instructed in every accomplishment which may directly contribute to the proper discharge of the duties attendant on them. At the earliest dawn of intellect and feeling, the little girl manifests this tendency of her nature. The doll is then the most absorbing object of interest that can be offered to her attention. In maturer years the mimic infant is laid aside, but the feelings which found delightful expression in the caresses bestowed on it are not extinct. The nature of the woman is the same as that of the girl; the conventional fashions of society may teach her to draw a veil over her affections, but they glow internally, and it will still be her highest gratification to give them scope in an honourable and useful field. If this be woman's nature, her education ought to bear

* From the Edinburgh Phrenological Journal. No. 31

direct reference to the cultivation and direction of it; in short, maternal and domestic duties should be held out as the leading objects of female existence, and her whole training should proceed in harmony with this great end. High physical, moral, and intellectual qualities are required for the due fulfilment of these purposes; and we have no hesitation in saying, that no occupations allotted to man afford a wider field for the exercise of the best elements of mind, than those here assigned to woman.

The *physical* condition of the mother has a powerful influence on the bodily and mental constitution of the children, and on this account she ought to be taught the best means of invigorating and preserving her own health. The temperament of the mother exerts a great and permanent influence on the qualities of the children. The different temperaments, so far as known, are described in the elementary works on phrenology, to which we refer, remarking only at present, that the word temperament means a constitutional quality, pervading all the organs of the body; and that the doctrine of temperament does not contradict the fact, that, *cæteris paribus*, the mental character is determined by the organs which predominate in size in the brain. David Haggart, who was executed nearly ten years ago for the murder of the jailor at Dumfries, possessed a nervous temperament, which communicated mental activity in a high degree; but his brain was chiefly developed in the animal and intellectual regions, the moral organs being relatively small, and his energy and intellect took the direction of crime;—he was a bold, dexterous, enterprising, and able criminal. If the proportion between the animal and moral organs had been reversed, he would have been a moral man of talent, and an ornament to society.

If the mother enjoys a high nervous, or sanguine, or bilious temperament, or a combination of these, along with health, activity in the children may in general be expected as a constitutional inheritance. If her temperament be lymphatic, the tendency of nature is to transmit this quality, with all its concomitant heaviness, dulness, and inertness, to the offspring; and these individuals are incapable, in the struggle of life, of making head against difficulties and opposition, and are generally unfortunate. One of the great causes why men of talent frequently leave no gifted posterity is that they form alliances with women of low temperament, in whose inert systems their vivacity is extinguished; and, on the other hand, the cause why men of genius often descend from fathers in whom no trace of ethereal qualities can be discovered is that these men were the fortunate husbands of women of high temperament, and fine cerebral combinations, who transmitted these qualities to their offspring.

Fine temperament appears to be the result of climate and cultivation. The texture of the Ceylonese and Hindoo skulls is much more delicate and refined than that of the skulls of the natives of New Holland. The effects of temperament pervade all parts of the body; and hence a fine or coarse skull, or skin, is an indication that the textures of the brain and the nervous system, and of the muscles, are similar. A brain of a fine texture is a finer instrument of mental manifestation than a coarse brain; and hence we find the Ceylonese distinguished by refinement, and the New Hollanders by rudeness and harshness of manners. We have heard it remarked by an acute traveller, that the lymphatic temperament, indicated by coarse fair hair, plump and inexpressive countenance, and languid eyes, with the attendant coarseness and dulness of mind, greatly predominates among the lower orders in the northern countries of Europe; while dark hair and dark eyes, or fine flaxen hair and clear vivacious blue eyes, indicative of the bilious and nervous temperaments, are much more common among the higher classes in the same regions; and that the proportion of the bilious and nervous temperaments to the lymphatic increases as the degrees of latitude decrease.

The physical quality next in importance in a woman, viewed as a mother, is health. The human body is composed of a variety of systems of organs, each having particular functions to perform; and health is the result of the favourable action of the whole, in harmonious combination. Every organ is disposed, other circumstances being equal, to act with a degree of energy in proportion to its size; and as disease is the consequence either of under-action or over-action of the organs, their proportion to each other in size is a point of fundamental importance in regard to health. By the appointment of a wise Providence, a female figure of the finest proportions for symmetry and beauty, graceful motion, and elegant appearance is, *cæteris paribus*, the most favourably constituted for healthy action. If the carriage of the body be erect, and the motions be easy, light, and graceful, these are indications that the bones are solid, the muscles energetic, and that the blood is well nourished, well oxygenised, and that it circulates freely. If the countenance beam with intelligence and goodness, there is a predominance of the moral and intellectual regions of the brain, and the individual, in birth and constitution, is one of nature's true nobility. Such a woman, if her intellect were instructed in the laws of physiology, so that she might deliberately maintain her high qualities unimpaired through life, would be a treasure of the highest price as a mother. Under proper instruction, she would decline alliance with any partner who could not boast of qualities suited to her own. If sickly, miserable, and

immoral children were born of such parents, we conceive that there would be more plausible grounds for questioning the moral government of the world, than any that are afforded by domestic calamities occurring under the present system of neglecting all these physiological conditions in marriage.

All departures from due proportion in the size of the different organs are attended with greater or less liability to disease. If the lungs be too small, indicated by a compressed chest, short collar bones, with shoulders projecting forward, and giving roundness to the back, the blood will be imperfectly oxygenised, there will be a corresponding deficiency of vital energy, and a liability to pulmonary diseases. The tendency of nature is to transmit lungs of a similar constitution to offspring, and to perpetuate feebleness and suffering. Large lungs, on the other hand, indicated by a very full, swelling chest, broad expansive shoulders, and projecting breast bone, highly vivify the blood, and impart animal vigour to the whole frame; but if the size goes beyond that of due proportion to the other organs, they are liable to excess of action; in other words, to fever and inflammation. Instruction in the principles of physiology would induce a reasonable woman, possessing deficient lungs, to avoid all external circumstances, such as cold and damp air, midnight dancing, or sitting in crowded theatres or churches, which lower the vital energy, and impair the tone of that organ, because these are the direct excitements to disease; it would induce the lady whose lungs exceed the due proportion in size, to avoid high feeding, indolence, violent passions, and all other causes which stimulate too violently organs constitutionally prone to excessive action, and hurry them into acute disorders. Like observations are applicable to the brain, stomach, and other viscera. In accepting the addresses of a lover, a lady should avoid defects similar to her own, because children born of such unions would inherit the imperfection in an increased degree; whereas deficiency and excess might to some extent counteract each other, if judiciously blended; there being always limits of imperfection in either case, which ought not to be admitted within the pale of matrimony at all.

It is generally believed, that however sound these principles may be in themselves, it is perfectly Utopian to expect that they will ever be attended to in practice. It is regarded as so delightful to form romantic attachments from pure sympathy, affection, and liking, and so inconsistent with the very nature of love to admit of the interference of reason, that all practical philosophy in such affairs must be utterly hopeless. We admit this conclusion to be just, while men continue ignorant; but, as the Creator has established these laws of

the human constitution, and framed the faculties of man in due relation to them, we have the fullest confidence in their being completely practical whenever the proper means shall be taken to render them so. We know already instances in which they have become practical. Let the young be taught to know the outward signs of temperament, and of large and small organs, and their effects; let them trace their actual consequences in the families with whose histories they are familiar, and they will, sooner than is generally believed, recognise the hand of God in these institutions, and desire to yield obedience to them. It is ignorance alone which renders the principles unproductive.

If female children were taught at home by their parents, at school by their preceptors, and at church from the pulpit, that the grand object of their education is to qualify them for discharging, with fidelity and success, the duty of mothers, and that the physical and mental condition of their offspring will depend upon their own, such information as we have now been sketching would be devoured with the utmost avidity; and we have good reason for believing that it would speedily become practical.

For many years the lives of children depend almost exclusively on the care of the mother. Young women, therefore, ought to be taught not only how to regulate their own habits, that they may preserve their health and vigour for the benefit of their offspring, if they shall become mothers, but also how to treat children, both as physical and mental beings. This information would be attended with great advantages whether they were subsequently married or not. The very study of the structure, functions, and proper treatment of human beings, with the view of exercising kindly affection towards them, would be delightful in itself; and the young students, if they did not become mothers, would, at least, be sisters, aunts, or friends, and could never want opportunities for the practice of their knowledge. Information of this description is not neglected by women with impunity. In London nearly one-half, and in the country one-fourth, of all the children born, die within the first two years. There is no example among the more perfect of the lower animals of such a vast mortality of their young, where external violence is withheld; so that woman, with reason, and morality, and religion, as her gifts, makes a poor figure in her maternal character, contrasted with the inferior creatures acting under the guidance of pure instinct. Much of this mortality arises from imperfect health in the parents themselves, so that the children are born with only a feeble embryo of life; but much is also directly owing to injudicious treatment after birth. "Ignorance and mismanagement," says the Westminster Review, "are often fatal

to the children of the rich. The visible effects of cold are seldom instantaneous. It produces its morbid changes on the constitution insidiously and slowly; and when, for the first time, they become apparent, they are often beyond the reach of any remedy. And the only true remedy is precaution; *that* is always safe, and might almost always be certain. Warm clothing, and a moderately warm apartment, comprehend the two points which it is essential to observe. During intense cold, a young infant ought never to be carried into the air. When imprudently exposed, death sometimes seizes upon a child. In cases of this kind, the death is ascribed to convulsions, or to some imaginary cause, which the medical nurse teaches the female nurse to repeat. Unless we would cut it off in its childhood, or sow in an early age the seeds of disease which will ultimately prove mortal, a child must uniformly be kept in a moderately warm temperature. On the change of season—as soon as autumn approaches, before winter comes—every one should adopt a clothing warm in proportion to the cold that may set in. The common practice of postponing this change, with a view of hardening the constitution, is highly dangerous. Many a youth has never lived to see manhood, because he would reserve warm clothing for his old age. It seems to be a fancy prevalent among young people, that it does not become them to wear warm clothing in cold weather. Various diseases that cut life short are the constant fruits of their folly; and in the female especially, in whom the skin is so much more vascular, delicate, and sensitive—whose circulation partakes so much more of the external character—who is therefore so much more sensible to cold, and so much less capable of resisting it, all these precautions are necessary in a tenfold degree. Yet, it is the custom among women to clothe themselves warmly during the morning and the day, and at night to put on a dress thinner and lighter, to expose the neck, the bosom, and the arms; and then we wonder that they are feeble and delicate, that is, diseased; and that the beautiful especially, in whom the skin is always exquisitely vascular, so often become the prey of consumption.”—No. 31, p. 197.

One important branch of female instruction, therefore, ought to be the treatment of children as physical beings. Lectures should be instituted to communicate this information, and the basis of it ought to be anatomy and physiology. The minutæ of these sciences need not be treated of, but all the leading organs and their uses should be explained. It is a great error to suppose that this study is necessarily shocking and indelicate. It is so only in the eyes of ignorance and prejudice. The Creator has taught the inferior creatures to rear their young successfully by instinct; but he has not conferred this guide

on the human mother. One of two conclusions, therefore, appears to follow. He has intended either that she should use her faculties of observation and reflection in acquiring all the knowledge requisite for the proper treatment of offspring, or that she should recklessly allow a large proportion of them to perish. One or other of these conclusions is really inevitable; because, as he has denied her instinct, and as she cannot obtain knowledge to supply its place, without application of her intellect to study the laws of nature, which instinct prompts the lower creatures to obey without knowing them, the Creator must have intended either that she *should* study these laws, or give up her offspring in vast numbers to destruction. The latter result actually happens to the enormous extent just mentioned; and if it be the necessary consequence of the Creator's gift of reason, in place of instinct, to women, we are silent, and submit to condemnation; but if it be the natural effect of their not having employed that reason in a proper direction, we say that He has commanded them to study his works. If this conclusion be just, we may rest assured that they may safely, and in perfect consistency with feminine delicacy, study the Creator's designs, his power, and his goodness, in the structure, functions, and adaptations of the human body, and that they will not find their higher faculties outraged, but exalted and refined, by the knowledge which will thus be revealed. It may be imagined that rules for the preservation of health may be taught without anatomy being studied; but all such instruction is empirical. The authority of any rule of health is the fact, that nature is constituted in such and such a manner, and will act in her own way whether attended to or not, for good if obeyed, and for evil if opposed. This authority is rarely comprehended without instruction concerning the foundation on which it rests. The rule otherwise resides in the memory rather than in the understanding; and the possessor has no power of modifying her conduct, and adapting it judiciously to new circumstances. She knows the rule only, and is at a loss whenever any exception, or new combination not included in it, presents itself. The professor of Scots Law most acutely and judiciously directed his students, when reading about the law of title-deeds, to take the parchments themselves into their hands, and to look at them, assuring them that familiarity with their mere physical appearance would aid the memory and judgment in becoming acquainted with the doctrines relative to their effects. Philosophy and experience equally confirm the soundness of this observation; and it applies, in an especial manner, to rules relative to health. When a good dissection of the heart and lungs has been exhibited to a young woman, she understands much better, feels more deeply, and remembers much longer

and more clearly, the dangerous consequences of exposing the throat and breast to a stream of cold air, or to a sudden change of temperature, than when she has only heard and read precepts to avoid these and similar practical errors. In the former case, Cautiousness and Veneration are reinforced by the dictates of intellect; whereas, in the latter, the feelings alone are left to direct the conduct.

Another leading branch of female education ought to be that kind of knowledge which will fit a woman to direct successfully the moral and intellectual culture of her children: this embraces a vast field of useful and interesting information. If we should ask any mother, who has not studied phrenology, to write out a catalogue of the desires, emotions, and intellectual powers which she conceives her children to be endowed with; to describe the particular objects of each faculty; its proper sphere of action; the abuses into which it is most prone to fall; and also the best method of directing each to its legitimate objects, within its just sphere, so as best to avoid hurtful aberrations, we know well that she could not execute such a task. We entreat any sensible woman, into whose hands this article may fall, who has a family, and has derived no aid from phrenology, to make the experiment, for her own satisfaction at least, if not for our gratification. She will discover in her own mind a vast field of ignorance, of which, before making the trial, she could not have conjectured the extent. We have space only to say, that we regard the earnest and practical study of phrenology, or, in other words, of the primitive faculties and their scope of action, as an indispensable step towards education. There are few mothers who do not sometimes discover wayward feelings, particular biases, or alarming tendencies, breaking out in their children, when they least expect them; and we refer to their own consciousness, whether they have not in alarm and bewilderment wondered what these could be, and lamented their own inability to comprehend or to guide them. Mothers who have experienced this darkness, and have subsequently studied phrenology, have appreciated the value and importance of the light which it shed on their practical duties. We are not pleading the cause of this science for the sake of making proselytes. Our proposition is general, that a mother cannot train faculties without knowing their nature, objects, and sphere of activity; and if any woman can find practical information on these points without the aid of phrenology, we recommend earnestly to her to seek it out and adopt it.

Let us now suppose a mother to be instructed concerning the physical constitution and mental faculties of her children, she will next require to become acquainted with the objects in the external world to which these faculties are related. We are told that it is a

delightful task* to "teach the young idea how to shoot;" but the power of doing so, implies in the teacher some knowledge of the direction in which it will shoot most successfully, and of the objects to which it is related; in other words, acquaintance with the external world, so far as it is calculated to excite the moral sentiments and intellect of the child, and operate on the happiness of the future man or woman. In female education the communication of this information is deplorably neglected. It implies the study of the elements of botany, chemistry, natural history, and natural philosophy, in addition to anatomy and physiology, as well as familiar acquaintanceship with the social institutions of our own country, and the civil history of nations. It is true that the mother exerts a powerful and permanent influence on the character of her children, in making the deepest impressions, and supplying the earliest ideas that enter their minds; and it is of the utmost importance to society at large, that she should be well qualified for so important a duty. Children who are not gifted with originating powers of mind, which is the case with nineteen out of twenty of all who grow up, reflect absolutely the impressions and ideas which their mothers, nurses, companions, teachers, and books infused into them in youth, and of these the authority of the mother is not the least. Let women reflect, therefore, that they may sow the seeds of superstition, prejudice, error, and baneful prepossession; or of piety, universal charity, sound sense, philosophical perception, and true knowledge, according to the state of their own attainments; and let them also ponder well the fact, that the more thoroughly destitute they are of all sound information, and of all rational views of mind and its objects, the less they are aware of their deficiencies, and of the evils which their ignorance is inflicting on another generation.

ARTICLE IV.

LETTER FROM PROFESSOR CALDWELL.*

To the Editor of the American Phrenological Journal

Sir,—

When an article in your Journal involves in doubt, if not in palpable error, any facts or principles of interest to phrenology, no

* While this Journal can never consistently become a vehicle for *personal* controversy, or to subserve the ends of any *individual* or *party*, yet its pages are open to the discussion of all topics important to the interests of phrenological science, when such discussion is conducted in a suitable manner, and with a proper spirit. We shall therefore be pleased to receive a communication from W. B. P. in reply to Dr. Caldwell's.—Ed.

apology, I trust, will be deemed necessary by you from a friend to the science, for making it the subject of a few remarks. That this is the case with an article in No. 7, I am inclined strongly to suspect, if not actually to believe. I allude to the "Letter from a Correspondent," signed W. B. P.

That writer, as I was positively assured, by at least a dozen gentlemen of high intelligence and standing, and unquestioned veracity, who were present and heard him, publicly declared some years ago in New Orleans, and, in the paper referred to, has virtually repeated and recorded that declaration, that he can "determine the temperament of a person, (and if that person be a Caucasian,) the complexion of his hair, eyes, and skin, by an examination of his cranium." Of course it is fairly to be presumed, that the "examination" may be made at any period—days, weeks, months, years, or centuries—after the death of the individual; and that the cranium may have been preserved in a cabinet, bleached in the open air, or inhumed, during the interval.

That I expressed my doubts, or rather disbelief, of the correctness of this declaration of W. B. P., when it was reported to me, is true; and my reasons for doing so were strong, and, to myself, satisfactory. *I believed it to be incorrect*; and the extravagance which characterised it in the estimation of intelligent and reflecting men, had brought phrenology with them into serious disrepute. Nor has my opinion respecting it sustained any change by the influence of time. I still regard the statement of your correspondent as incorrect, and shall disclose a few of the reasons of my incredulity.

First, however, permit me to observe, that if your correspondent does really possess a knowledge of any lines, marks, or characters, uniformly impressed on the human cranium, by which "temperament and complexion" are indicated, with a degree of accuracy sufficient for the purposes of practical phrenology, he owes it to the science and its votaries certainly, as also perhaps to his own reputation, to reveal it; for at present, as I am compelled to believe, the secret rests exclusively with himself. I most assuredly know of no other phrenologist who pretends to an acquaintance with it. Nor is the slightest disclosure made of it, or indeed any serious reference made to it, in such phrenological writings as have fallen under my notice; yet I am not an entire stranger to the works of either the great masters of the science, or of their most distinguished followers. Let me hope, therefore, that, as soon as it may comport with his leisure and convenience, W. B. P. will instruct us on this subject.

That when temperament is *simple*, and very powerfully developed, it produces some effect on the bones, as well as on the softer parts of the body, is probably true. But it is equally true, that that effect has

not yet been so thoroughly investigated and settled as to be convertible to any useful purpose. Besides, if temperament imprints itself so deeply and indelibly on the skull bone, its imprint on the other bones of the body must be equally deep, and still deeper on the muscles, glands, nerves, spinal cord, and other soft parts of the system. As easily, therefore, and as certainly, may your correspondent detect "temperament and complexion" by an examination of the os femoris, or os tibiæ, or even of the phalanges of the fingers or toes, as by an examination of the cranium. And the softer parts will furnish him with still better indices in his researches. Can he, then, by an examination of a gland, or a section of a muscle, blood-vessel, nerve, or of the spinal cord, whether they are in a fresh or a dried condition—or can he, by an examination of all of them united, discover the "temperament and complexion" of the individual to whom they belonged? The question is propounded; let W. B. P. reply. And should the reply be affirmative, I trust it will be accompanied by reasons to substantiate its truth.

But this is not all. If I mistake not, a still more stubborn and intractable difficulty here presents itself. Temperament is rarely—very rarely—simple. In nineteen cases out of twenty, perhaps in ninety-nine out of the hundred, it is mixed—composed of two, three, or more of the simple temperaments, each claiming an equal right to make its mark, and give character to the bones and softer parts of the body. Here would seem to be confusion inextricably confounded—an irreconcilable clashing of claims and interests, pretensions and rights! Where is the seer sufficiently gifted to interpret this mysterious hand-writing on the wall? Over a scene of such maze and entanglement, where is the human spirit that can move with the efficiency requisite to bring order out of chaos, and light out of darkness? Is your correspondent prepared to reply, "That spirit is mine," and to prove the solidity of his lofty assumption? Let the issue determine.

It may be well, moreover, for W. B. P. to remember, that another obstacle sufficiently formidable lies across his path. Temperament, whether simple or mixed, is never stationary; but is perpetually changing in the same individual, in his progress through life. In this respect, the infant, the child, the boy, the youth, the man in his prime, the man in decline, and the old man, are very materially different from each other. Hence must arise a perpetual fluctuation and intermingling of whatever imprints temperament may make on the bones and other organs of the body. Nor does the eye, whose colour your correspondent asserts he can detect by the skull, always harmonise with the temperament and complexion. Far from it. Under a very bright

Circassian complexion, and some admixture of even the phlegmatic temperament, both the eyes and hair are frequently very dark and vivid, and the reverse. The eyes are often light, while the temperament is choleric, and the hair and complexion usually dark. With an olive complexion and jet-black hair, Napoleon's eyes were blue. And among the gipsies, whose hair and skin are of Hindoo darkness, the eyes are often of a piercing gray.

Here I am aware that the weightiest authority may be *seemingly* arrayed against me. But that, when the subject is fairly examined, it is *only* seemingly, not *really*, will be made clearly to appear. In the third edition of Mr. Combe's System of Phrenology is found the following paragraph :—

“The effects of temperament are distinguishable in national skulls. The grain of the New Holland skull is extremely rough and coarse ; that of the Hindoos, fine, smooth, and compact, more closely resembling ivory ; the Swiss skulls are open and soft in the grain ; while the Greeks are closer and finer.”

Mr. Combe has here, inadvertently I doubt not, attributed to temperament an effect which is the product of a very different cause. The skull of the New Hollander differs from that of the Hindoo ; not because the temperament of the individuals they belong to are different, but because those individuals belong to *different races* of the human family. The New Hollander is of the *African* race, while the Hindoo is a strongly marked variety of the *Caucasian*. And a greater coarseness and hardness of bone, compared with the bones of the other races, is a settled and well-known characteristic of the full-blooded African. This is amply verified by the bones of the negro, whose cast is unchanged.

It is not, however, supposable that either all New Hollanders or all Hindoos possess the same temperament. In that respect they must differ from each other, like the people of other nations. Suppose, then, that the crania of two New Hollanders, or two Hindoos, of different temperaments, are presented to your correspondent, will he be able to point out the effects of that difference, traced in intelligible characters on the bones ? I strongly suspect that he will prudently decline an affirmative reply. Yet does his pretension amount to an assumed ability to indicate the difference.

The skull of the Swiss, again, differs from that of the Greek ; not on account of a mere difference of temperament, but because the individuals belong to *different varieties* of the Caucasian race. Let the skulls of two Greeks, of different temperaments, be presented to W. B. P., and I defy him to show between them any difference subservient to the ends of practical phrenology. Respecting Swiss

skulls belonging to individuals of different temperaments, the same is true. Your correspondent can point out no difference between them, possessing the weight and value of the thistle's beard, as a means to be employed by the practical phrenologist.

But I am not yet done with the paper of W. B. P. That article, if I mistake not, contains another heresy, as gross as that I have just examined. The author openly uses the following language:—

"I did teach in New Orleans and elsewhere, and demonstrated the differences" (produced, of course, by their religious tenets and exercises) "that exist between Calvinistic, Arminian, and Catholic heads; and I did profess to distinguish, by an examination of the head, the progeny of one religious ancestry from that of another."

Here, again, your correspondent affects a degree of penetration, sagacity, and phrenological skill, which, as far as my knowledge reaches, is peculiar to himself. I know of no other phrenologist whose pretensions are so lofty. If, indeed, he can make the distinction he professes to make, he can teach others to do the same. He can point out, in intelligible language, the developments which characterise respectively the heads of Calvinists, Arminians, and Catholics. And to do so would be an act of charity, at least, if not of justice, to those who are less informed and skilful than himself. I hope, therefore, he will not long withhold from us information at once so curious and desirable. For the attainment of it, I will cheerfully enrol myself as one of his pupils.

On this subject, however, as on a former one, I confess myself as yet a stubborn unbeliever. I feel fully persuaded that your correspondent cannot make the discriminations he professes; and the following are some of the grounds of my persuasion.

In all men the religious organs are the same; the principal ones being Veneration, Wonder, Hope, and Conscientiousness, aided, however, materially by Benevolence, Ideality, Comparison, and Causality. By some difference, therefore, in the developments of these, must any difference that may exist between the crania of different religious sectarists be produced.

That the religious, like the other organs of the brain, are affected in their growth and size by exercise, cannot be doubted. Those exercised in the highest degree will be the largest; and the reverse. But I confess myself an utter stranger to the problem, why or how it is, that, zeal and sincerity being equal, any one set of these organs is more intensely and constantly exercised under one form of Christianity than under another? Wherefore, for example, Veneration, Wonder, Hope, or Conscientiousness, or all of them united, should be exercised to a greater effect, and in a more modifying degree, by a pious

Catholic, than an equally pious Arminian or Calvinist—or the reverse, why the exercise and its effects should be higher and more striking in the two latter than in the former? And I am yet to be convinced that your correspondent is any better informed on the subject than other phrenologists. I am open, however, to conviction, and anxious for information. Let him manifest his superior attainments, therefore, in an article on the existing differences and their causes, and my disbelief will be extinguished; and I shall promptly acknowledge my obligation to him for the favour. So deep and deplorable is my present heresy, that I verily believe W. B. P. can as easily distinguish a Calvinist from a Catholic, or an Arminian from either, by the bones of his foot, as by those of the head. In the boldness of his assumption, he reminds me of a dentist I once met with, who assured me most gravely that he had learned to detect the *nationality of teeth*. That he could discriminate, after any process they might have undergone, the teeth of the Irish from those of the English, Scottish, French, or Italian; and, indeed, the teeth of any one people from those of any other! If I do the writer injustice in these remarks, it is wholly unintentional; and he has it amply in his power to revenge himself on me, by putting me in the wrong, and *proving* my want of *practical* knowledge in phrenology, instead of *hinting* at it. One remark more on the paper of your correspondent, and I am done.

"Let," says he, "the Presbyterians or Methodists, or any other Christian sect, live as exclusively, and for as long a time, within the pale of their society as the Jews have, and they will become as distinctly marked; indeed, some of them are now, to my observation, as strongly marked."

This clause is unphrenological and unworthy of the science. Phrenology consists in facts, collected by observation, approved by judgment, and arranged and applied to their purposes by reason. But, in the present case, W. B. P., abandoning fact, resorts to assertion and vague analogy, and loses himself in hypothesis, the product of fancy. If he means to contend, that the peculiar character of the Jewish head and countenance is the result of their religious creed and form of worship, he has no other ground for the notion than conjecture, as wild and improbable as fiction can make it. But I am done.

In engaging in the foregoing discussion, I have been actuated by motives which I believe to be sound. The views of W. B. P. having found their way into your Journal, are now matters of phrenological record. If true, they deserve to be more thoroughly illustrated, and a knowledge of them more extensively diffused. But, if groundless, as I confidently believe them to be, their looseness and extravagance are calculated to bring phrenology into disrepute with men of judgment

and reflection. In such case, the friends of the science should discredit and reject them.

Very respectfully,

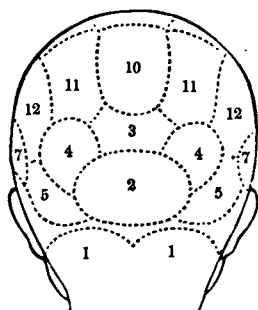
Your obedient servant,

CH. CALDWELL.

Louisville, April 20th, 1839.

ARTICLE V

ELEMENTARY PRINCIPLES OF PHRENOLOGY.—NO. 2.



1. Amativeness.
2. Philoprogenitiveness.
3. Concentrativeness.
4. Adhesiveness.
5. Combaticiveness
6. Secretiveness.
7. Self-Esteem.
8. Approbativeness.
9. Cautiousness.
10. Self-Esteem.
11. Approbativeness.
12. Cautiousness.

That the brain is the organ of the mind, and that particular parts of it perform specific functions, constitute two of the fundamental principles of phrenology. Though the brain is *the* organ of the mind in a general sense, yet it is regarded as a compound organ—*i. e.* composed of a congeries of organs. Phrenologists believe that these various organs act as instruments of the mind, or, in other words, that every faculty of the mind is manifested by means of a single, individual organ. In proof of this position, they rely chiefly upon facts, though all analogy favours the hypothesis. It is a universal law throughout all organic matter, that wherever we find a plurality of functions to be performed, there are a plurality of instruments for performing them.

The term faculty is used to denote a particular power of thinking or feeling, connected with a particular part of the brain. This manner of defining the word faculty, as well as the general method of considering the manifestations of mind as consisting of different faculties, is, we believe, in perfect harmony with the opinions of the best writers on mental science. The whole system of Dr. Thomas Brown's philosophy is based upon the fact of the mind's existing in different states, and its manifestation in any particular state he regards as a distinct faculty of mind.

Now, according to phrenology, these states of mind (which are simply thoughts or feelings) refer not so much to its previous states, nor to its relations to external objects, as to *its connection with particular portions of the brain*. All phrenologists, we believe, agree in regarding the mind as a *simple and indivisible substance*. What the *nature* of this substance or essence is, we have no knowledge whatever. But the fact of considering the mind, or rather its manifestations, as consisting of different faculties, in no way contradicts its *unity*. The plurality of names originates rather from a plurality of instruments than from any changes in the nature or conditions of the mind itself.

The brain is the centre of the nerves of sensation and acts of motion. It is divided into two parts, called the *cerebrum* and *cerebellum*. It consists of a mass of soft matter, composed of two distinct substances. One part of it is white in colour and fibrous in structure; this is generally called *medullary substance*, and is found principally in the interior of the brain. The other part is a pulpy or gelatinous substance, and is called *cineritious*, from its similarity of colour to that of ashes, and sometimes *cortical*, from its resemblance to bark; this part composes the exterior or outer surface. The brain is governed, like all other parts of the human system, as to its growth, exercise, rest, and nutriment, by fixed laws. It is all-important to understand these laws, in order to improve the physical, mental, and moral nature of man.

The brain consists of two hemispheres, separated by a strong membrane: each hemisphere is divided into three lobes, viz. anterior, middle, and posterior. The organs of the brain are all, therefore, double, like the nerves of sensation and motion, and the organs of the external senses. The cerebellum is distinct from the cerebrum, being separated by a membrane called the *tentorium*, and is situated in the lower and back part of the head. This consists of nervous matter, being composed both of the *cineritious* and *medullary substance*, though its form and internal arrangement differ materially from the cerebrum. For a full and minute description of the brain, its structure, its several parts, and various functions, we must refer our readers to standard works on anatomy, physiology, and phrenology.

We now enter upon a particular analysis of the different faculties, without entering into their combinations. It will be our design to present as clear, critical, and condensed views of their various offices, by quotations and other means, as the nature of the subject and our limits will permit.

1. **AMATIVENESS.**—The cerebellum is the organ of this faculty. Its function is to produce the feeling of physical love or sexual attach-

ment. The organ is situated between the mastoid processes, or prominences immediately back of the ears, and its size is indicated by the fulness of this region, or by the general thickness and breadth of the neck. The cerebellum is small in children, and does not attain its full size till between the age of fifteen and twenty-five. The strength of the propensity corresponds to the development of the organ, and varies in its degree in different persons. This faculty may become the source of great happiness or misery.

Mr. William Scott, in an essay on the influence of this propensity on the sentiments and intellect, (in No. 7 of the Edinburgh Phrenological Journal,) makes the following very just remarks:—"This faculty has been regarded by some individuals as almost synonymous with pollution; and the notion has been entertained, that it cannot be even approached without defilement. This mistake has arisen from attention being directed too exclusively to the abuses of this propensity. Like every thing that forms part of the system of nature, it bears the stamp of wisdom and excellence in itself, though liable to abuse. It exerts a quiet, but effectual influence in the general intercourse between the sexes, giving rise in each to a sort of kindly interest in all that concerns the other. This disposition to mutual kindness between the sexes, does not arise from Benevolence or Adhesiveness, or any other sentiment or propensity alone; because, if such were its sources, it would have an equal effect in the intercourse of the individuals of each sex among themselves, which it has not. In this quiet and unobtrusive state of feeling, there is nothing gross or offensive to the most sensitive delicacy. So far the contrary, that the want of some feeling of this sort is regarded, wherever it appears, as a palpable defect, and a most unamiable trait in the character. It softens all the proud and anti-social feelings of our nature, in every thing which regards that sex which is the object of it; and it increases the activity and force of all the kindly and benevolent affections. This explains many facts which appear in the mutual regards of the sexes towards each other. Men are, generally speaking, more generous and kind, more benevolent and charitable, towards women, than they are towards men, or than women are to one another. This principle appears not merely in deeds of charity and benevolence, but also in the different judgments which the two sexes are observed to form in regard to each other's conduct and character, particularly as to any delinquencies into which either of them may occasionally fall; we generally find their judgments much more severe in reference to an individual of the same than of the opposite sex. Men are more indulgent judges of the frailty of unfor-

tunate females than women are; while, on the other hand, the kind hearts of women are more inclined to relent at the distresses consequent upon the imprudence, or, it may be, the crimes of our sex, particularly if these are in either case accompanied with the palliating considerations of youth and beauty.

"I may here mention an effect which is produced by this propensity in conjunction with the sentiments, the announcement of which may, at first sight, appear a little paradoxical, but which, I am nevertheless satisfied, is perfectly true. What I mean, is that this quiet state of sexual feeling, instead of leading to any thing gross or improper in our intercourse with the other sex, is, in fact, a great means of purifying that intercourse from every kind of grossness. Uniting, as it does, with the sentiments, and particularly with Love of Approbation, it leads either sex to avoid carefully whatever may offend the higher and more refined sentiments of the other; and, consequently, to suppress, when in the presence of one another, the too open display of those grosser feelings to which an excess or abuse of this propensity is known to give rise. Hence it acts, when in this moderate and regulated state, as a refiner of men's minds, humanising and softening them, and bringing them by the gentlest influence from a state of rude and bearish grossness, to all that nicety of tact and delicacy of feeling which distinguishes well-bred persons. There is certainly a very great difference in this, respect between those men who are fond of the society of the fair sex, and those who prefer, on all occasions, the company of males. The sexual feeling may therefore be said to be one of the moving causes of delicacy as well as politeness, in as much as it is by means of it that the sentiments upon which these depend are brought into the requisite state of sensibility. Here we perceive a propensity which, from being contemplated only in its abuses, has been supposed to lead necessarily to every sort of grossness, producing, in its moderate and legitimate exercise, effects directly the reverse.

"This refining and humanising the sentiments, by means of the amative propensity, may be observed in that change of manners which takes place in every boy in his progress to manhood.

"The truth is, that about the period of puberty, at that precise period when the organ of this propensity is developing itself, there often becomes visible a change in the character, much greater than ever happens at any other stage of life, and of which this organ appears to be one of the efficient means. At or before this period all the other powers are gradually advancing to their full development, and many of them as fully developed as ever they are at any period. They seem to advance to perfection by a slow and measured progress; but this comes into action more suddenly, and by a start; and when we find that, at the same period, a change is produced in the whole mind, and an entire new turn given to the thoughts and ideas, it is impossible not to attribute the latter of these circumstances to the former, as one at least of its causes. There may be, and no doubt there are, minds so constituted as not to require the additional stimulus derived from this source. There are some in whom the knowing organs and sentiments are, from the beginning, so active, that they seem to learn almost every thing by intuition; and who exhibit, even in childhood, a precocity of talent, that supersedes the necessity of much exertion, or at least renders it easy and delightful. But in general this is not the case; it is most common to find the intellectual faculties more or less sluggish; but what is chiefly complained of by the instructors

of youth, is the want of energy—the want of some sufficient motive to exertion. It is only in some that the love of praise will supply this motive, in others, the fear of punishment. Some boys, who were dull and listless at school, become stirring and active when they enter into life, from the influence of Acquisitiveness; and to some, a motive for exertion is supplied with full effect by the propensity we are now considering.

“Some may remember that, at the period we allude to, a new warmth and vigour seemed to be infused into their minds, communicating a kindred energy to almost every power and sentiment they possessed;—a feeling, as if a new element was added to their being—a feeling of satisfaction and pleasure, giving a sort of delight to the mere consciousness of existence. It is as if the hitherto sluggish mass were suddenly touched with a Promethean fire, that inspired and illuminated the whole, and converted the inanimate stature into a true and living man. The spirits seem to have acquired an unwonted elasticity—the blood bounds through the veins with a force and fulness to which we before were strangers—and every nerve is strung to vibrate to the touch of rapture.

“To this feeling, as I have described it, influencing and influenced by the other powers and sentiments, we owe, I am persuaded, more than half the pleasures of domestic and social life; at least, without this, these could have no existence. It is felt by all, though not perhaps equally, as all are not equally endowed with the propensity; but still, generally speaking, we may say it is felt by all, and perhaps more strongly, and with a greater degree of pleasurable emotions, by the more correct and virtuous part of society, than by those who yield too easily and implicitly to the grosser impulses which it inspires. Those who have kept a proper guard over their propensities of this kind, and who restrain it in its last degrees of activity within the bounds of honour and virtue, are far more alive to the refined influence which we have endeavoured to describe, and actually enjoy from it a degree of harmless pleasure to which the libertine and the mere sensualist are utter strangers. Among all the consequences of vice, it is none of the least unhappy that it destroys the sensibility for, and relish of, those very pleasures which have been too intensely pursued.”

It is very important that the nature of this faculty, both as it respects its *uses* and *abuses*, should be properly understood, especially by the young. Much vice and misery would undoubtedly by such a course be prevented.

2. PHILOPROGENITIVENESS.—The function of this faculty is to produce an instinctive fondness or attachment for children, as well as for helpless and tender beings generally. The organ is situated immediately above the middle part of the cerebellum, and corresponds to that part of the head which projects farthest backward. Scarcely any organ is more conspicuous or easily distinguished, and its manifestations may be recognised with equal facility. In the language of Mr. Combe, (in his *System of Phrenology*), “Those who possess the feeling in a strong degree, show it in every word and look, when children are concerned; and these, again, by a reciprocal tact, or, as it is expressed by the author of *Waverley*, by a kind of ‘free-masonry,’ discover at once persons with whom they may be familiar, and use

all manner of freedom. It is common, when such an individual appears among them, to see him welcomed with a shout of delight. Other individuals, again, feel the most marked indifference towards children, and are unable to conceal it, when betrayed into their company. Romping disconcerts them; and having no sympathy with children's pranks and prattle, they look upon them as the greatest annoyances. The same novelist justly remarks, that if such persons sometimes make advances to children, for the purpose of recommending themselves to the parents, their awkward attempts are instinctively recognised, and fail in attracting reciprocal attachment.

"The feeling produced by this faculty is so intense and delightful, that no other is more liable to abuse. When too energetic and not regulated by judgment, it leads to pampering and spoiling of children; to irrational anxieties regarding them, and sometimes to the most extravagant conceit of their supposed excellences. When misapplied, it defeats the object of its institution; for, instead of conducing to the protection and happiness of children, it renders them highly miserable. When the organ is deficient, indifference and regardlessness about offspring are the consequences. Children are then felt as a heavy burden; they are abandoned to the care of menials, or altogether neglected, and left to encounter the perils and distress incident to tender age without solace or protection."

Mr. William Scott, in an article on the nature of this faculty, (in the *Edinburgh Phrenological Journal*, No. 8,) has the following remarks:—

"The feeling seems to consist, partly at least, in a certain emotion of kindness, condescension, and almost of compassion, towards a class of beings who bear so near a resemblance to ourselves, but in circumstances, in certain respects, of much inferiority. When this is felt strongly, or is, from circumstances, strongly excited (as it is when the objects which excite it are our own offspring), it is accompanied by a desire, which is quite instinctive and irresistible, to assist, to support, and to protect those who appear so far from being able to protect themselves. A confirmation of this account of the feeling is afforded by the well-known fact, that if in a family of children there be any one more delicate, weak, and helpless than the rest, that one is sure to engross a double portion of the care and affection, and even of the admiration, of the parents. We have seen children the victims of disease, and, more deplorable still, deficient in intellect, towards whom their parents were not only attracted by the strongest ties of affection, but whom they even regarded as paragons of beauty and wisdom, and over whom they brooded with a fondness which they did not bestow upon their healthier and more promising offspring. The love here was not in proportion to any other amiable qualities, but in proportion to the weakness and helplessness—to the necessity which existed for care and attention. Thus it is provided that those who are least able to care for themselves are possessed of the strongest hold over the affections of those whose office it is to care for them. In like manner, too, though as children grow up they never lose the hold of a fond

mother's affection, yet that affection is for the most part more fondly and partially bestowed upon the youngest, because the weakest and most helpless of them.

"The same principles seem to govern this propensity, as it manifests itself in those in whom, though naturally strong, it is prevented from indulging itself upon its natural and proper objects. Ladies, who lead a life of single blessedness, or who, though married, have not been favoured with children of their own, as a substitute for these, are often observed to bestow their fondness on animals, generally of the smaller and more delicate kinds, which they nurse and pamper with a degree of devotedness and affection which can only be compared to that of a mother for her children, and which, I have no doubt, has its origin in the same source. * * * In the objects which are chosen for this sort of attachment, it furnishes doubtless an additional source of pleasure, if, besides the qualities of smallness and delicacy, they add any considerable portion of intelligence and sagacity, such as some of the families of the canine race; and, in some instances, the intellectual qualities are preferred, even though accompanied with mischievous propensities, as in the case of monkeys, which not a little resemble in both respects, and, indeed, come the nearest that any of the lower animals can do, to ill-educated, spoiled, and intractable children. When we consider the source from which this taste arises, it should perhaps make us more tolerant of what many have considered, not quite unjustly, an extravagant and irrational fondness for brute creatures, which is often found in unmarried and childless ladies of a certain age. Instead of being angry at this, as the extreme of folly and absurdity, we will see that they are merely following the bent of a strong natural propensity, which was originally implanted in them for the wisest purposes, and which, in more favourable circumstances, would have rendered them affectionate mothers, and excellent mistresses of families.

"We have observed, that this propensity is generally weaker, and the organ of it less largely developed, in men than in women. Agreeably to this, we find that not many fathers show a very fond attachment to their children during the first weeks of infancy. Their attention is hardly drawn to them until they begin to show some symptoms of dawning intelligence, and to acquire some use, however imperfect, of their powers. Both parents, however, experience a delight, which probably none but a parent can know, in marking the gradual unfolding of the infant mind, and the progressive steps by which the child advances to a manifestation of its powers, both physical and mental."

(To be continued.)

ARTICLE VI.

PHRENOLOGY IN THE UNIVERSITY OF EDINBURGH.

To the Editor of the American Phrenological Journal.

New York, May 10, 1839.

Sir,—

As every phrenologist is interested in learning the progress of the science in other countries, I send to you a paragraph which appeared in the "Edinburgh Chronicle" newspaper of 16th March, 1839.

"ASSOCIATED SOCIETIES OF THE UNIVERSITY.—These societies held their fourth annual general meeting and debate, in the Hopetoun Rooms, on Friday evening. Upwards of four hundred gentlemen attended, consisting of members and their friends, introduced as visitors. Several parties of ladies also honoured the meetings with their presence. The Rev. William Sinclair, A. M., of the Diagnostic Society, was called to the chair. After preliminary business, the appointed discussion of the question, 'Does phrenology afford or contain a sound system of mental philosophy?' was opened at great length, on the affirmative side, by Mr. Alexander Arthur, delegate nominated for that purpose by the Diagnostic Society. Mr. Samuel Brown, delegate of the Cuvierian Natural History Society, responded on the negative side, in a speech of great power and brilliancy. The miscellaneous debates then commenced, and, having been opened on the part of the Dialectic Society by Mr. W. Wallace Fyfe, secretary to the Associated Societies, was kept up with great spirit till beyond 12 o'clock, the following gentlemen taking part—viz. Messrs. Glasgow, of the Diagnostic, and Millar, of the Dialectic Societies, in the affirmative; and Messrs. Storie, of the Dialectic, and Ushart and Mill, of the Scots Law Societies, in the negative. On the vote being taken, the negative of the question was carried by a majority of 40 to 13. The chairman, in acknowledging the vote of thanks awarded for his conduct in the chair, congratulated the associates on the prospects of philosophical topics being in future discussed at these general meetings, in a manner worthy of the University creditable to the students, and flattering to the professors."

A few words may be necessary to convey to your readers a correct idea of the import of this statement.

In Edinburgh, almost all the professors are hostile to phrenology, except the Rev. Dr. David Welsh, who professes his belief in it, but does nothing to support it. He is professor of church history. Several of the other professors lecture against it; and nearly all express their dislike of it, with greater or less intensity, in private society. The professors examine the students, and confer degrees. The young men, therefore, in addition to the deference and respect which they naturally feel for their instructors, are prompted by considerations of their own interest to gratify them by adopting their opinions. Phrenology has thus to encounter the whole weight of the authority of the professors, and the subserviency of the pupils, as obstacles to its progress among the students. "The Associated Societies of the University," is a name given to a union of a variety of societies, consisting of young men following distinct professions—such as "medicine," "law," and "theology;" and the opinion of this union pretty fairly represents the general opinion of the whole students of the season. On the occasion alluded to, then, nearly one-fourth of the members of the union voted that "Phrenology contains a sound system of mental philosophy," and three-fourths voted that it does not. In other words, supposing this vote to represent fairly the proportions of the whole of the students who entertain opinions for

and against the truth of phrenology, the result is that one-fourth of them publicly declare their conviction that phrenology is true, and that their teachers are indulging their own prejudices in opposition to truth, when they assail the science in their lectures; and that those among them who teach the physiology of the brain, and the philosophy of the mind, without reference to phrenology, omit to teach nature, and substitute exploded errors in its place.

In this view, the vote is important, and must be felt by the professors as a condemnation of their conduct by one-fourth of their pupils. In the medical societies, the majorities are favourable to phrenology; the opponents are most numerous among the students of divinity.

Dr. Barber, well known in the United States, lectured on phrenology this winter in Greenock, in Scotland, a town containing 22,000 inhabitants, and had a class of 1000 hearers, of whom 600 were mechanics.

I am, sir, &c.'

GEO. COMBE.

MISCELLANY.

Dr. Buchanan in Florida.—We present the following extract from a letter directed to the editor of this Journal.

Quincy, Fla., April 9th, 1839.

Sir,—

For some time past, the citizens of this place have been entertained by the very interesting lectures of Dr. Joseph Buchanan. Dr. B. is the most original thinker, and zealous cultivator of the science, that we have met with. At the conclusion of his course of lectures, a committee was appointed by the class to draw up a statement of their views in regard to the science, and of what they had witnessed. C. H. Dupont, I. R. Harris, James M. Gilchrist, and I. Ferguson, Jr., were appointed on said committee, and prepared the following report, which we desire that you should publish in your Journal, as the most appropriate medium:—

REPORT.

To express the sentiments of the class, which fully concur with their own, the committee feel bound to declare, that the science of phrenology, as presented by Dr. B., appears to be a system of philosophy both practical and rational. We see nothing in it that is contrary to the dictates of Christianity or common sense; on the contrary, it appears to have been founded in the most careful and considerate manner, and to present as strong claims to our confidence as could be expected of any science in its comparative infancy. Before the arrival of Dr. B., there was a general feeling of distrust and opposition to the science, which has since yielded to the force of truth. Dr. B. introduced his course by a lecture in the Methodist church, in which, after answering in a very satisfactory

manner the popular objections to the science, he stated the principles and facts in physiology upon which the science is based, demonstrating that the organs of the mind are located in the brain alone. He was presented on that evening with the skull of a person known to the company alone, and requested to pronounce upon its developments; after carefully examining it, he announced that it appeared to be a negro skull, and evidently indicated that he bore a bad character; in this, he explained that there was no fatalism, for the developments in this case were originally tolerably good, but the whole moral organs had the marks of inactivity, and the animal passions appeared to be active. He inferred the vicious character from the indications that the moral organs had not been exercised with vigour up to his death. Conscientiousness being very small, he inferred that he would lie, cheat, and steal; but having Reverence tolerably large, would be respectful to his master and appear a good servant to him, and be apt to make a profession of religion, as a cloak to his crimes. This opinion was very true; the skull was that of a negro, executed at Tallahassee, in 1835, for murder, and his private history corresponded with the opinion of Dr. B.

In his second and third lectures he gave the history and the present state of the science, with the anatomy of the brain; in the other lectures, he illustrated its principles before a large portion of our citizens. In these lectures we heard many novel and interesting views, not found in the books upon that science, and frequent illustrations on the heads of our well known citizens gave a lively interest to the proceedings.

The manner in which he illustrated the changes of the character, and the corresponding changes of the skull, was peculiarly satisfactory, as it was explained, by an interesting collection of crania, in which we observed the uniform deficiency of the moral organs when the character had become bad. In a highly respectable citizen of this county, he pointed out correctly a change of character, indicated by the cranium, which had taken place within the last twenty years; the gentleman to whom he attributed this change, declared it was true, and was not a little surprised at the discovery. In short, Dr. B., from the correctness of his reasoning, and the accuracy with which he delineated the natural character, has satisfied our minds that phrenology will receive great benefit from his labours, and that the science will ultimately prove of great value to mankind, will afford essential aid in the great object of education, and strengthen the cause of true religion.

ISAAC FERGUSON, JR.,
Chairman of Committee.

The American Journal of the Medical Sciences.—The February number of this work, for 1839, contains an interesting article on the functions of the cerebellum, by Dr. J. D. Fisher, of Boston. Physiologists differ in opinion as to the function of this organ. There has been considerable discussion on the subject, within a few years, both in Europe and America. "One class maintain the doctrine that this organ is the regulator of the movements of locomotion; a second, that it is the centre and source of sensation; and the third, that it is the organ of the instinct of reproduction." The last hypothesis, we believe, is now very generally admitted as true by all who have thoroughly investigated the subject; and some recent discoveries go very far to prove, that this organ is intimately connected with the nerves of motion as well as of sensation.

Dr. Fisher has furnished, in the above article, three very strong facts in proof of what may properly be called the phrenological hypothesis

respecting the functions of this organ. To those of our readers in the medical profession, who are interested in this subject, we would recommend a work, recently published in Edinburgh, (and for sale by Marsh, Capen, and Lyon, Boston,) containing the researches of Gall, Vimont, and Broussais, translated from the French by Mr. George Combe. Says the Boston Medical and Surgical Journal of this work—"No thinking, reflecting practitioner of medicine, after studying this very able and certainly original display of profound investigation, could in conscience any longer continue that misapplication of remedies to organs, the derangement of which, instead of being local, depends entirely on a diseased condition of some particular part of the encephalon."

There is also, in the same number of the American Quarterly Medical Journal, an article, extracted from the Lancet, of London, which contains several facts showing deficiencies in the organ of Colour, and corresponding defects in character. This communication was prepared by Dr. Elliotson, and laid first before the Phrenological Society of London.

Knickerbocker, published at New York.—The March and April numbers of this popular periodical contain each an article in vindication of phrenology, by Caleb Ticknor, M. D. The common objections against the science are there ably and satisfactorily answered. We should be glad to make several quotations, did our limits permit, and may at some future time.

National Magazine and Republican Review.—In the March number of this publication, for 1839, we find an article on the "Delusions of Science," by Hon. Caleb Cushing, of Newburyport, Mass. The writer has there seen fit, without much show of argument or knowledge on the subject, to ridicule phrenology, and graduate its merits, both as to truth and importance, with those of astrology, alchemy, animal magnetism, &c. We should have expected different things from a mind so highly disciplined and richly stored as Mr. C.'s; but we forbear remarks, as it is our intention to make this communication the subject of a more extended notice.

Boston Quarterly Review.—The April number of this periodical, for 1839, contains an able article of 24 pages on phrenology. The writer (who, we presume, is the editor of the work) admits the truth of the fundamental principles of the science—viz. "1, The brain is the organ of the mind; 2, The brain is a congeries of organs, and each organ serves to manifest a special faculty of the mind; 3, The strength of a faculty, *cæteris paribus*, is proportioned to the size of the organ; 4, The size of the organ, and, therefore, with the above qualification, the strength of the faculty may be ascertained by examining the external head."

Still he denies to phrenology the claim of its being considered as a complete system of mental science, and passes sundry strictures upon what he is pleased to call its "pretensions." While we acknowledge the justness of some of his criticisms, we might correct several mistakes into which the writer has fallen, and perhaps remove some of his objections; but it appears to us that his difficulties arise more from the unintelligible and imperfect system of the eclectic philosophy, which he so zealously advocates, than from any inherent defects in phrenological science.

Dr. Elder's Address.—In our last number, we gave a brief notice of

this address, which was delivered before the Penn Institute of Pittsburgh, Pa. We now make several quotations from it, in compliance with our previous promise.

"Adopting the common division of *intellect* and *emotions* with which every body is familiarly acquainted, we will consider the former class as divided into two grand groups, to wit: those powers by which all our acquaintance with external things is acquired; I mean (more definitely) those faculties by which we have the knowledge of material existences, their sensible properties, and their physical relations to each other; and secondly, that other higher order of mental powers, by which the facts of nature—the treasures of observation—the raw materials of reflection—are elaborated into the infinitely varied forms of thought, from the easiest inference to the loftiest abstractions. The first class will be well described, and easily and fully understood, under the name PERCEPTIVE powers; and the other class, whose province it is to reflect upon the conceptions furnished by the first, are also fitly called the REFLECTIVE faculties. The latter have the power not only of combining, separating, and modifying the perceptions, and that of drawing consequences and constructing general laws, but it is their high province also spontaneously to produce, to originate, and bring into existence a rich supply of important knowledge, underived, even in the most remote degree, from without, but evolved, as by creative energy, from nothing that can be the produce of sensation.

"For the purposes which we have in view, we will consider the intellectual faculties of these two kinds—the perceptive and reflective; and the sorts and sources of the knowledge they procure, it must be recollected, are extremely unlike. By the one, we are made acquainted with external existences and events; these are drawn to our mental stock from *abroad*. The other great tributary to the tide of thought has its fountain head *within us*—one supplied by the elements that the senses furnish, and another spontaneously evolved—both springing from the same powers, though different in their elements, and designated alike by the common term reflection. Allow me here to press a practical distinction of these two classes, as it deeply concerns your ultimate success to know and feel it thoroughly. I refer to what I might, perhaps, call the mechanism of their activity. The perceptive class of faculties may be usefully regarded as *acquiring—accumulating—drawing* in the truths of observation and research; while the reflective *reverse* the direction of their energies, they *produce—evolve—throw off*, or *send abroad* their active efforts."

"To the fact that the systems of education are constructed in reference to the things which by custom are called learning, rather than based upon the faculties to be cultivated—to this capital mistake it is owing, that we have no anatomy or physiology of mind for common use; and all our after efforts, like those which the systems sanctioned in our earlier years, in the blind aim at a general education, are merely empirical, and success is much more a matter of luck than of intelligent direction. Another thing, still worse than this, we may complain of. The moral and religious sentiments, the propensities and semi-moral emotions, have all been slurred over and huddled into a heap called feelings—regarded as the province of the divine and the moralist, and given up and given over to their appropriate taskmasters for Sunday drilling. Or if any care is commonly felt, or particular influence exerted upon this noblest order of our powers, it is done alone from motives of piety and morality, or out of respect to the rank and character they give, but without any reference to the influential and all-important relations

which they hold to the intellectual powers themselves. Because the science of mind is not availably known, or disregarded in the schemes of education—because it is not known that the moral faculties, all of them, are the fair subjects of systematic cultivation—because their number, nature, and the conditions of their activity are not understood or not considered, the great truth that actual and individual exercise (not perceptive instruction) is their appropriate training, is either not understood or not regarded. *Systematic education*, you know, is commonly restrained to the intellectual faculties exclusively, and the auxiliary force of feeling is thus lost to the best purposes of intellect; the symmetry of mind is marred; the balance broken; the emotions are thrown out of play, disjointed rudely from their natural fellowship with thought; one half the soul neglected, left to run to waste, deranged or palsied. It is this division of our faculties that chiefly makes us what we are; propensity and appetite urge us to indulgence; pride and vanity solicit gratification; avarice and ambush push us into enterprise; cruelty and cowardice arm and agitate: while conscience and devotion, faith, hope, and charity, press their claims, and rule and serve by turns the lower feelings of our nature. These, in all their varieties of urgency, and in every grade of power, continually play as impulse upon the intellect, warming, stimulating, exalting, and directing, or degrading and maddening its vast energies. Thought is light, but passion is power. Intellect is direction, but feeling is impulse; and they do mingle in our spontaneous reflections for good or ill, as chance or government determines. In systematic education only are they unnaturally neglected and divorced—a wrong demanding the earliest remedy that self-government can furnish for the purposes of intellectual education not less than for morality."

"There are truths—the most important truths—that are not the mere crystalised ice-drops of induction, or the insensate frost-work of imagination; there are truths that spring not from the earth, nor are they written on the sky. I speak of the truths of morality and religion, covering the whole ground of duty and of hope. These are believed not so much by the head as in the heart, they so depend on our moral feelings, that to *understand* them is truly as much a work of the affections as of the intellect. Justice, generosity, philanthropy, and piety, are quite beyond the reach of unmixed intellectuality, however great it might be; they are the product and the province of man's better, holier nature—that part of him which constitutes his least distant resemblance to the Deity. These, our moral faculties, must be trained to duty, subordinated habitually to the law of love, directed by the prescriptions of the Bible, and kept active and efficient by the vital spirit of religion, or the 'brain will lose its force, the mind its fire,' thought burst its proper boundaries, imagination turn to phrensy, and all that once was beautiful and bright, grow baleful and deformed. Intelligence, divorced from feeling, carries a canker at the heart that must wither its best energies at their very source; for who can

'Wake the soul by strokes of art,
Reform the manners and amend the heart,'

but he whose own emotions breathe the breath of life into his moral teachings? The conceptions of our nature's purest feelings come only from their own internal stirrings; they can no more be taught in lessons, than the melodies that charm the perfect ear can be made, by mere description, to live in all their melting richness in the sense of one born deaf. The man whose soul is a stranger to any moral feeling may never reach the meaning of its name. Painted flames may seem to glow, indeed, but cannot burn; 'the thoughts that breathe,' have their vitality

from emotion; 'the words that burn,' kindle their fervour at the fire of feeling—the grip, the password, and the sign, in the masonry of mind, are known only to the initiated, and have no meaning for any who lie beyond the brotherhood of kindred feeling.

"Thus, we regard the faculties in their healthful proportions, and in their natural order, as an arch of power and beauty, rising on one side from the lowest of the instincts, through a glorious gradation of emotions, up to universal love and humble piety—the keystone that fitly joins the moral to the intellectual segment of the mind—and on the other side, mounting sublimely up from the simplest perception to that godlike range of reason that will at last achieve the government of nature for its destined lord. This is the true arch of promise, standing out upon the heaven of our hope, irradiated by the Divinity's full beams, and based upon the ocean of His love. But the harmony and order of the faculties glow upon the imagination with such gorgeousness and grandeur, that I have been seduced from the primary intention of the figure. It was introduced to gain to our argument the strength of the mechanical allusion, by illustrating that the force and power of the whole mental structure depend upon the support that each integral faculty gives and gets from each other, and for the sake of the inference which I would enforce, that every power must be regarded not only as adapted to its peculiar office, and educated for that reason, but also that each faculty bears such relations to kindred and auxiliary powers as should add a corresponding importance to its cultivation."

"The views I have offered you in such confidence of language, are drawn directly from the pure fountains of the true philosophy of mind, so true—so plainly true—that they may seem rather the dictates of enlarged experience than the inferences of a scientific system. Allow me now, as the best performance of the high duty that your kind confidence has assigned me, to commend that system to your most assiduous study. It is the science of phrenology—start not—abused, traduced, misunderstood, and, by its vulgar advocates, degraded, it is nevertheless the rational revelation of human nature, eminently capable of investigation and of proof, and harmonising with and illustrating alike our human experience and most holy faith.

"In this last best effort of the human mind to bless and benefit mankind, you have, if you will avail yourselves, a full remedy for the present and all other failures to exhibit the philosophy of self-instruction, and, if I mistake not, you will derive from it advantages, unequaled in all the other walks of natural science put together; I think I know something of their value—but the true science of the mind derives its higher dignity and its greater value from the nature of its subject. In the firm conviction of its truth and high importance I offer this advice, and with it my best wishes for your personal well-being and the success of your society."

"The public mind is slow to move; but once set in motion, its course is irresistible, and will bear down all individual opposition. Phenologists have unquestionably put it in motion; and neither they nor their opponents can now arrest the movement. Phenologists may guide and accelerate, and anti-phrenologists may slightly retard, the progress of public opinion, but none may stand still where all else is in motion. The retarders of a mighty movement are swept off in its course, or swallowed up in the current, while the guides are borne safely forward with it. It is full time that the opponents of phrenology should open their eyes to their true position, ere the flood will sweep *them* off.

Whether they have been induced to resist the progress of phrenology through sheer lack of knowledge, without dishonesty—through ignorance and self-sufficiency—or through interested motives, equally it behoves them now to pause. The honest, who err only from want of knowledge of the science, we advise to learn; and we ask them, whether it is at all probable that a system of delusion, open to the most direct tests of its soundness, should have spread over Britain, half the kingdoms of Europe, and North America; and that it should have gained its supporters, not amongst the ignorant, the vicious, or the prejudiced, but from the best educated, most moral, and most intellectual part of the community?

"In so far as the progress made by phrenology in public estimation is concerned, we cannot mistake the signs of the times. It is undeniable, we repeat, that phrenology has been strongly opposed by men in power, both the great and small, from the rulers of kingdoms down to village schoolmasters, from men of science down to the humblest scribes of the public press. Yet it has made way steadily against the efforts both of power and numbers. Every individual effort to refute the facts, or to overturn the principles of the science, has signally failed. Many individuals of decided talent are now found amongst its firmest advocates. Hundreds have enrolled themselves members of phrenological societies. The public obviously begins to lean to it. Its very terms are found so convenient, so true to nature, that they have crept into general use, both in books and common conversation. So strong is the interest excited—and it cannot now be that of novelty—that few lecturers, indeed, can draw such numerous audiences as do the phrenologists. And so decided is the demand for instruction on the subject, that the elementary works of phrenologists are bought to a greater extent than are those treating of any other science, which does not form a compulsory part of professional education.

"In the future prospects of the science, we find nothing to darken its brightened aspects. Indeed, the onward glance shows every thing more bright and hopeful. The men of note, who held professorships and other influential positions when phrenology was first brought into public notice, and whose authority and power were instantly opposed to it, these men are running the common lot of their race, and dying off; while the disciples of phrenology are becoming their successors, and will assuredly train the rising, and raise up the next generation in the full and unprejudiced adoption of phrenological views."—*Watson's Statistics of Phrenology*.

Mr. Combe closed his second course of lectures in New York city about the middle of May. We learn that they were attended by large and respectable audiences, and that the numbers and interest in the subjects discussed increased till the end of the course. The New Yorker, a popular and very extensively circulated paper, has given a correct and full report of these lectures.

We are informed that it is Mr. Combe's intention to spend the summer in traveling, and resume his lectures the ensuing fall, with the design of returning to Europe in the spring of 1840.

New Work.—"Phrenology in the Family, or Utility of Phrenology in Early Domestic Education, by Joseph A. Warne, A. M.," is the title of a work recently issued from the press of Mr. Donahue, in this city. A review of this work will shortly appear in the Journal.

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ARTICLE I.

PHRENOLOGY IN RELATION TO FATALISM, NECESSITY, AND HUMAN RESPONSIBILITY.

BY JOSEPH A. WARNE, A. M.

It very frequently happens, that for a long time after a new discovery in science has been made, the benefits which might be expected to follow are not realised; because the discoverers, or the advocates of the discovery, are constrained to employ themselves in answering the cavils, and refuting the objections of opponents, instead of following out the discoveries which have been made, to their legitimate and beneficial consequences. This has, to a very great extent, been the case with phrenology; and though we are not of the number of those who seem to think this science has arrived at the *ne plus ultra* of perfection, we believe it has, at least, proceeded so far as that results might have been realised from it, more strikingly beneficial than any we have seen, had its friends and advocates not had their attention diverted from these, by the loud and repeated alarms sounded on the subject of the tendencies of phrenology. Instead of enquiring whether it was *true*, and resting in the assurance that truth can have no injurious tendencies, its enemies charged it with almost every conceivable *ism* which could attach odium to it, and to the acknowledgment by any man that he believed it. Thus Atheism, and Deism, and Materialism, and Fatalism, were all, in turn, attributed to this ill-fated science; and men were virtually forbidden to embrace it, till the charges were all disproved. And even now that forty years have elapsed since the first announcements of the science were made, the necessity still exists that phrenology should be vindicated, or defended against these charges and allegations.

In the present article, our attention will be directed to the subjects enumerated in its caption; and they are all intimately connected with

the first of them—**FATALISM**. This is a word of the true import of which very many of the persons who use it, in connection with phrenology, are ignorant; it is one of those associated in the minds of most men with errors—*capital* errors—in religion; indeed, so closely is it associated with these, that it would be difficult to avoid the suspicion of heterodoxy in faith, should a religious man avow his belief of Fatalism, *in any sense*. And yet, in the word itself, there is nothing which need alarm the fears of the religious; for many, if not most of them, hold as truth, doctrines which include all that the word, traced to its etymological source, signifies.

The word "fate" is derived from a defective Latin verb, the signification of which is to *speak, pronounce, decree, or efficiently to determine*, and its primary meaning is "a word, or decree, pronounced by God;" or, "a fixed sentence, whereby the Deity has prescribed the order of things which exists, and has allotted to every person, whatever shall befall him." But the word "fatalism," as commonly used, is not confined to the doctrine of fate, as thus ascertained from the etymology of the word. It is a word employed in more senses than one; and it is in one only of those senses that phrenology claims or acknowledges any connection with it. By fatalism, some persons understand—the present constitution of the world, and all things, and beings, and occurrences in it, as the result of chance; or of causes inherent in eternal matter; and this, irrespective of any supreme and superintending intelligence. This kind of fatalism must never be charged on phrenology; nor will be laid to its account by any who properly understand the pretensions of this science; for it teaches that the constitution of man's intellectual nature is such, as to lead him, from the works of nature, to infer with certainty the existence of an intelligent Author of nature. With this atheistical sense of the term "fatalism," therefore, let phrenology never be identified.

But does a similar objection lie against fatalism, in the *etymological* signification of that word—viz. as teaching that by the *word, or decree, or sentence* of the Supreme Being, the world exists; and each thing and being possesses just that nature which is impressed upon it, and the present order of visible things as constituted? We think not. It were to be wished, indeed, that since the word "fatalism" has become a terror to many pious persons, it had, and might have, no existence in connection with phrenology; and yet, if such persons would bear in mind the proper etymological signification of the term, they would assuredly discover nothing in it, nor in phrenology in adopting it, which is at all at variance with the religious creed of a large majority of Christians. In holding this opinion, the phrenologist declares his belief that all things which exist, are the productions of

an infinite creating intelligence; and that over all to which his power has given being, that power, in conjunction with wisdom and benevolence, presides; and that the nature of every *thing*, and every *being*, is fixed, determinate, and unalterable; and that, were it otherwise, it would be a reflection on His power, or wisdom, or goodness:—on his *wisdom*, if he should fail to *discern* what was best; on his *goodness*, if, having discerned, he should fail to *choose* what was best; and on his *power*, if, having discerned and chosen (and therefore desired) what was best, he should yet have *failed to secure it*.

Such, then, being the creed of phrenologists, let us enquire whether *facts* do not furnish unquestionable proofs of its correctness. Is it not a fact, that a certain fixed and definite nature is given to every thing, and every being? Does the apple tree ever produce oranges? or the oak tree, walnuts? Is the progeny of a cat ever found to be a swine? Or that of a mouse, an alligator? It is obvious that, so far as the lower creatures and things inanimate are concerned, the doctrine in question is true and indisputable; and that all the modifications which result, in one or the other, from soil, climate, food, culture, cross-breeding, &c. do not amount to any thing incompatible with it.

And its truth is not less unquestionable with regard to man; and although his pride may be somewhat mortified by the conviction, he must nevertheless be convinced, on a moment's reflection, that his faculties and the laws of their activity, their growth and increase, are fixed and limited by the *fiat* of the Almighty. Does it depend on the will of any one whether he should have an existence at all or not? Is it any more dependent on his choice, whether he will draw his first breath in this country or any other? whether he will be the offspring of parents rich or poor, dishonoured or renowned, black, or white, or red? Did any one ever decide for himself that he would be born under a despotic or a democratic government? that his parents should be papists or protestants, Christians or heathens? Did any one ever choose to be the first, or last born of a family? Did *he* choose under what circumstances he would or did first see the light? the capacities of his instructors? the intellectual and moral character of those who surrounded him in infancy and childhood? and the thousand other accidents which influence him through life? No! Of all these, the *will of the Creator was the determining cause*.

The organs of our vegetative life, also, perform their several functions according to determinate laws, to which they are severally subject, entirely independent of our will; and the results are just what they are, and are unchangeable, because the Creator has determined that they shall be so. The liver secretes bile, and does not perform digestion; the lungs oxygenise and revivify the blood, and do not

propel it; the stomach digests food, and the heart propels the blood; and the functions of these organs, severally, cannot be reversed, or substituted the one for the other; and that each should thus constantly, and invariably, and unchangeably perform its own functions, is resolvable, only and wholly, into the will of the Creator.

The same is true of animal, as of vegetable life. It is not subject to the control of our will, that our external senses are just such as they are, in kind and degree; and that they are subject to the several laws which govern them. We see, and hear, and smell, and taste, and feel, not because we *will* to do so, but in accordance with the constitution of our nature—*i. e.* with the will of God. We cannot, at will, see with our ears, or taste with our hands, or smell with our eyes. It is not in our power, at will, to see as *red* that which is green, or to see a cheese-mite as large as an elephant. In the same manner, the existence in us of propensities, sentiments, and intellectual faculties, is not determined by ourselves; nor are their relations to each other, and their mutual influence, subject to the will. "Benevolence" cannot, at will, be converted into "Destructiveness;" nor can "Philoprogenitiveness" be changed into "Causality;" what each is, *it is*, and it is *what* it is, in obedience to the will of the Creator.

Further, individual dispositions of mind, and conformations of body, are found, as a matter of fact, to be possessed by different persons in different degrees; and their differences and peculiarities depend on organisation, and descend from parents to children. Daily observation may convince us that, in various persons, the several feelings and faculties are active in very different degrees. This, too, is the result of organisation and temperament, which exist independent of the will of the subject. Nay, we may go so far as to say, that even the Supreme Being himself, possesses a determinate nature, and *cannot* be other than he is; for absolute perfection, and infinite goodness, and infinite justice, are his attributes; and he *cannot do* evil, nor *desire* evil, nor *approve* evil.

Such is a view of the doctrine of phrenology on this subject, in connection with *facts*; let us now consider it in connection with *religious creeds*. The doctrine of phrenology is, "That the Deity has prescribed the order of things, as it exists, and has allotted to every person, whatever shall befall him." It would certainly be difficult to find an intelligent Christian whose creed should be at variance with this doctrine. If the order of things—the constitution of universal nature—be *not* such as the Deity has prescribed, then it follows that He is not the author of that constitution; or that something has been added to it, or subtracted from it, without his approbation or know-

ledge; or in opposition to his will. If this be so, then, though he might have been the *original author* of the constitution of nature, its *administration* must have been withdrawn or wrested out of his hands. This must have been *by* his permission—with his approval, or *without* it. If *by* his approval, (and if it was originally the *best* that could be framed,) then he *approves* of what is *not* best, or is *not tenacious* of what *is so*; and on either supposition, he cannot be infinitely wise, nor infinitely good. If the administration of nature passed out of his hands *without* his consent or approval, then a power, greater than his, wrested it from him; and, on this supposition, infinite power does not belong to him. But this supposition undeifies him; for who can conceive of a DEITY, without supreme wisdom, and power, and benevolence? Therefore, the supposition which involves these consequences must be abandoned; and we retain the *general* position, “that of the order of things, or the constitution of nature, as it exists, the Deity is the author;” and the *particular* position, “that he has allotted to every person, whatever shall befall him,” is equally susceptible of proof, by following out the same train of reasoning.

But turning from the general creed of all intelligent Christians, let us look at the particular religious belief of certain sections of believers in revealed religion, and we shall see that the doctrine of phrenology meets with support from them. There is considerable diversity among religious men, in the particular creeds held by them—a diversity so great and striking, that at first sight it would appear irreconcilable: One holds the doctrine of divine decrees, another rejects it; one is strong in his confidence that the doctrine of divine sovereignty is true; another is as confident that it is false; but there is more of *apparent*, than of *real* difference between them. The rejecter of divine decrees believes, yet, in the divine foreknowledge; and in the fact of the Divine superintendence and government;—in his government, too, by means and instruments, and according to wise and benevolent principles; and this includes all for which the advocate of divine decrees would be tenacious. The rejecter of the doctrine of divine sovereignty, at least the Christian who rejects it, believes yet most firmly in the doctrine of divine and universal Providence, and in the absoluteness of human dependence on God; and this, when properly traced out, includes all that is essential to the creed of him who believes in divine sovereignty.

The doctrines held by some denominations of Christians, on the subject before us, are at least *as* strongly conceived, and *as* energetically expressed, *ex cathedra*, by these denominations themselves, as any phrenologist would desire to express them; and, of course,

fatalism, if chargeable at all, must be equally so on their theological systems, as on phrenology. "Predestination," says the Catechism of the Westminster Assembly of Divines—and that formulary is, in its principal features, acknowledged by other denominations than those whose ministers compiled it—"Predestination is God's eternal purpose, whereby he fore-ordained whatsoever cometh to pass." We shall not stop to prove the truth of this proposition of that wise and learned body of men, neither will our readers expect it. It is not for us to show how, and wherein, the prescience of the Arminian, and the predestination of the Calvinist, coincide in their results, with each other; our only object is to show, that since they do thus coincide, and since phrenology coincides with each, no charge of fatalism can lie against phrenology, which is not equally chargeable on both those systems of religion; and since all evangelical Christians range on one or other of these sides, on the question of the decrees, phrenology is as free from the charge of fatalism, as is the creed of any body of such Christians.

But what shall be said of the harmony of the phrenological doctrine on this subject, with the volume of the Divine Revelation? Will it bear examination by the law and the testimony? We have no disposition to shrink from an application of our doctrine to this test; although we distinctly declare our conviction, that it is not equitable to *require* a philosophical system to conform to that volume, before it is allowed to be considered as true. The phrenological doctrine on the matter in hand, however, will suffer nothing from examination by the test of sacred writ.

On the general topic of the subjection of all things, and all beings, to the government of Jehovah, the voice of Revelation accords, exactly, with the conclusions of phrenology. "He doeth according to his will in the armies of heaven, and among the inhabitants of the earth; none can stay his hand, or say to him, What doest thou?" Dan. iv. 35. "Our God is in the heavens; he hath done whatsoever he pleased." Ps. cxv. 3. "Whatsoever the Lord pleased that did he, in heaven and in the earth, in the sea and in all deep places." Ps. exxxv. 6. "He worketh all things after the counsel of his own will." Eph. i. 11. "He is of one mind, and who can turn him? and what his soul desireth, even that he doeth: for he performeth the thing that is appointed for me; and many such things are with him." Job xxiii. 13. "He spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever; the thoughts of his heart to all generations." Ps. xxxiii. 9-11. "Surely, as I have thought, so shall it come to

pass; and as I have purposed, so shall it stand." "This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. xiv. 24, 26, 27. "My counsel shall stand, and I will do all my pleasure; I have spoken, and I will bring it to pass; I have purposed, I will also do it." Isa. xlix. 10, 11.

It would be easy to multiply passages, to almost any extent, in confirmation of the doctrine of the foregoing ones—viz. that all things and beings are under the government of God; and that whatever occurs, is the fulfilment of his purpose, or at least takes place by his permission. This is the doctrine of phrenology, and this is the doctrine of Holy Writ; this species of fatalism, then, is taught in the Bible, and against it, as part and parcel of the phrenological system, no consistent believer in Revelation can object. But phrenology goes further than to embrace this general position; it teaches, as we have seen, that the endowments, corporeal and mental, of each individual, are precisely *what* they are, by Divine appointment, and by Divine endowment. Does Revelation harmonise with this? It does, most fully and perfectly. It teaches "that no one hath any thing that he hath not *received*;" that all things, and all endowments, are from God; that "the Lord giveth wisdom, and out of his cometh understanding." It not only ascribes the endowments of men to God, but also the *differences* of endowment, between one man and another, are ascribed to him; "He divideth to every man severally *as he will*." This truth is taught by our Redeemer, in the parable of the Talents; the owner of which entrusted *five* to one servant, two to another, and one to a third; and also by the Apostle Paul, when he compares the diversity of endowment in the disciples of Christ, to the different functions of the several members of the natural body—the eye, the ear, the hand, the foot. If fatalism, then, is chargeable on phrenology, for asserting that each individual is what he is, by virtue of a constitution which he has received in accordance with the will of God, and that the differences between one man and another are referable to the same cause, phrenology must not bear the censure or reproach alone; and he who utters the censure, does with the same breath reproach the word of his Maker.

(To be continued.)

ARTICLE II.

ON THE NATURE OF THE EVIDENCE BY WHICH THE FUNCTIONS OF DIFFERENT PARTS OF THE BRAIN MAY BE ESTABLISHED.*

BY GEORGE COMEE.

In perusing the remarks of physiological authors on the functions of the brain, every one must have been struck with the great importance which they attach to the experiments of Flourens, Magendie, and others, and the contempt with which they have regarded the observations and reports of phrenologists on the same subject. The preference which they have shown for the experiments alluded to, is obviously owing to their having inconsiderately committed themselves against phrenology, and to a natural desire, thence arising, to be able to discover the functions of the different parts of the brain by other than phrenological means, so as at once to wipe off from themselves the stain of ignorance, which they cannot conceal, and to deny to the phrenologists all merit in accomplishing this end. The same feeling makes them shut their eyes and ears to the evidence which phrenologists place before them. Their rejection of it, however, is not an act of their understandings, but arises from a revulsion of their self-esteem at the pretensions of a class of men, whom they have ridiculed and condemned, to instruct them, even by the humble method of reporting facts in nature which they have observed.

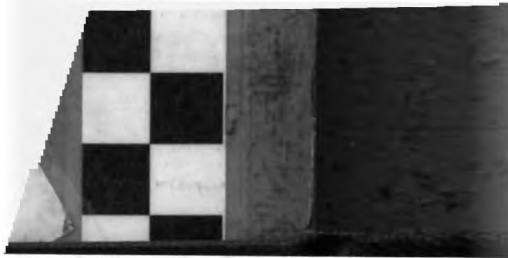
While, however, these feelings unquestionably operate in many of the more advanced physiologists, there is a younger class of enquirers who perceive that the experiments alluded to, have not accomplished the ends for which they were instituted, and who, less hostile to phrenology, are willing to embrace truth, by whomsoever presented; but who, from the inherent difficulties of the question, are at a loss to decide on the real merits of the experiments, and on the value of the cases reported by phrenologists. The following remarks are offered to assist this class of enquirers in forming a judgment for themselves.

The established practice with physiologists is, to cut through, or cut away, different nerves and different portions of the brain in living animals, and to observe the results. The experiments are first made and announced by one experimenter, such as Flourens, Magendie, or Sir Charles Bell; they are then repeated by several other enquirers; and if all obtain the same results, the facts are generally received as established physiological science. If contradictory reports be made, further experiments are resorted to; and belief is suspended until a

* From the Edinburgh Phrenological Journal. No. 51.

strong body of concurring testimony appear in favour of one conclusion. In some instances, this method appears adequate to attain the end in view. When Sir Charles Bell cut the root of a motor nerve, and saw that the power of motion was lost in the muscles on which it was ramified, and when he cut across a nerve of sensation at its root, and observed that sensation was lost, the evidence of the functions of these nerves was complete. But four conditions are necessary to the success of this method of investigation:—*First*, The part destroyed, must be a distinct organ with a specific function; *secondly*, The part injured, must be such that it may be cut without necessarily involving the disorder of the functions of a variety of other parts; *thirdly*, The function of the organ to which the cut nerves are distributed must be known; and, *fourthly*, After the operation, these functions should be completely within reach of observation. These conditions were present in Sir Charles Bell's experiments in irritating or cutting roots of the nerves of motion and sensation. For, 1st, These nerves were distinct organs, each having a specific function; 2dly, It was possible to cut a branch of the fifth pair, or a root of a spinal nerve, without involving the functions of the nervous system in general in derangement; 3dly, It was known that the muscles manifested voluntary motion and sensation; and hence, when one of those powers was suppressed, it was possible to distinguish its absence; 4thly, The muscles on which the cut nerves were ramified were so much within reach of observation, that they could be forced into action or sensation at the will of the experimenter, and hence he could discover what effect had resulted from his operations.

When, however, Flourens proceeded to cut out, in living animals, the cerebellum and different parts of the hemispheres of the brain, these conditions were wanting. For, 1st, He could not say whether the parts were or were not distinct organs, executing specific functions; 2dly, These parts could not be laid open and cut away, without involving the functions of the nervous system generally. This proposition is now admitted by Sir Charles Bell, and many other physiologists. 3dly, He did not know beforehand what mental power the part destroyed manifested, and he could not therefore judge of its suppression; and, 4thly, The animals in whom the cerebellum and parts of the convolutions were destroyed, were not, after the operations, in a condition of health, or placed in external circumstances calculated to show whether they were or were not capable of manifesting any propensity which might be connected with the injured organs. There is not a shadow of evidence, for example, that these creatures manifested the propensity of Amativeness *after* the cerebellum was destroyed. Yet, if our doctrine be correct, that this



feeling is connected with that organ, the suppression of the manifestations after the abstraction of the organ, might, according to sound principles of induction, be viewed as the direct result of the destruction of the organ.

The experimenters proceeded on the assumption that nothing was known concerning the functions of the cerebellum and of the cerebral lobes, and yet they expected to discover the functions of these parts by observing the powers which were not manifested when they were destroyed. The reasonableness of this expectation may be judged of by a short analogy. Suppose that an instrument, capable of emitting an unknown number of sounds by means of an unknown mechanism, was presented to one of these operators, and that his object was to discover, by experiments, what sounds it was capable of producing, and by what precise pieces of machinery each sound was emitted. Imagine that he opened its covering, and seeing a number of wheels and springs, he, at random, broke two or three of them, and that he then set the machine agoing. If it refused to emit *any* sounds, he would discover that he had destroyed it all. But if it still emitted twenty or thirty sounds, how could he tell what sounds were wanting, when he did not know the original number? And how could he discover, by this silence, the particular sounds which the broken wheels and strings were calculated to emit when entire? Yet this is the precise condition in which the experimental physiologists stand in regard to the faculties of the mind and brain. They do not know what propensities, sentiments, and intellectual powers, the mind is capable of manifesting in its entire compass, and they do not know what particular powers are manifested by each particular part of the brain; they therefore proceed to discover unknown faculties, by destroying at random convolutions whose functions are unknown! This is precisely like breaking the strings of an unknown instrument to discover the notes attached to these strings. The philosophical maxim, *Ex nihilo nihil fit*, is set at defiance; for they destroy the organ, and expect that, after it is destroyed, it will reveal to them its functions. To bring into clearer light the inadequacy of this method, we may suppose that the physiologist is presented with a machine capable of emitting, not an unascertained, but a definite number of sounds, say thirty-five, by means of thirty-five distinct strings, every one of which is visibly separate from the rest. It is clear that, even in this more favourable case, it would be necessary for him, in order to discover the sound emitted by each string, to proceed as follows:—1st, To cause the machine, while entire, to emit all its sounds, and to become so familiar with each that he could recognise its presence or absence with positive certainty. 2dly, When he cut a particular string, to

cause the machine to emit all its sounds so far as it retained the power of doing so, in order that he might judge *what* sound was now wanting:—This would be indispensable before he could have sufficient reasons for inferring that any particular sound depended on the string which he had destroyed. If he were not acquainted with all the sounds, each by itself, when the machine was entire, he could not tell which sound was wanting when a particular string was broken. Or if the machine was so constructed that he could not break one string without rendering several more mute, he could not discover which of the sounds which were now wanting was connected directly with the string which he had cut, and which were only incidentally involved in its fate. And, 3dly, If he had it not in his power, after having cut one particular string, to cause the instrument to emit all the other sounds which it was still capable of emitting, he would, if possible, be still more completely obstructed in his attempt to discover the particular note attached to the particular string on which he operated, for he would want the first element for observation, the presence of sounds to be compared with the strings which remained entire. If the broken wire gave only a few discordant jingles, he might be sadly in error, if he imagined these sounds to be its proper notes.

The only way in which he could hope to succeed by this method, would be, 1st, by becoming familiarly acquainted with each of the thirty-five notes by itself. 2dly, By ascertaining that each string was so far independent of all the other, that he might cut it without impairing them. And, 3dly, By placing the machine in circumstances calculated to elicit all its sounds at distinct intervals, by making it emit them accordingly, and then observing which of the thirty-five was wanting.

When we apply this illustration to the case of the physiologist, we perceive,

1st, That they are unquestionably ignorant of the character of each primitive propensity, sentiment, and intellectual faculty, which may be manifested by the mind. Hence, on seeing a certain number of manifestations, they cannot tell to what primitive powers they belong, nor how many are still wanting to complete the manifestations of the full catalogue of primitive faculties. In this condition of ignorance, they can never tell whether any particular power is the sole faculty suppressed or not, and therefore they cannot say that that particular power, and no other, depends on the part of the brain which they have destroyed.

2dly, They are avowedly unacquainted with the particular parts of the brain which manifest particular primitive powers. Hence, in

cutting away portions of the brain, they may destroy half of one organ and half of another, or one entire organ and half of each of two others adjoining it. They are not convinced that the organs are double, and do not cut away precisely the corresponding portions of the brain in the two hemispheres. In their ablations they resemble an experimenter on the supposed machine, who should smash a few wheels and strings at random, and then listen to discover what sounds he had rendered the machine *incapable* of producing. By their incapacity to remove precisely the two organs of any one faculty, and neither more nor less, they can never place themselves even in the condition of the experimenter, whose machine possessed thirty-five easily distinguishable individual strings, on which he could operate with a certainty that he was cutting only one at a time. Their operations are really smashing wheels and strings at random, and then listening to discover what sounds shall *not* be emitted.

3dly, After having destroyed a particular part of the brain, they cannot make the animal manifest, in distinct succession, all its propensities, sentiments, and intellectual powers, which it may be still capable of manifesting. They cannot cause it to love its mate of the opposite sex, to love its young, to fight, to conceal, to fear, to build, to sing, to be proud, at their pleasure; and if these powers were not manifested after the ablation, the legitimate conclusion would be, that they all depended on the portion of brain abstracted. As the same non-manifestation would follow from cutting out a great variety of parts of the brain, the conclusion would, by this method, be reached, that all of these powers depended on each part cut away in succession, or that each part manifested all the faculties.

4thly, The physiologists do not pretend that they can cut out particular organs from the brain without impairing the functions of other organs. It is impossible, therefore, to compare particular manifestation lost with particular parts cut out.

For these reasons, while I admit the competency of experiments by vivisection to discover the functions of the nervous system, where the four conditions before described exist, viz. 1st, Where the part cut is a distinct organ; 2dly, Where the part can be cut without seriously involving other parts; 3dly, Where the functions of the organ on which the cut nerves are ramified are known; and, 4thly, Where it is possible to compare the state of the function after the operation with its condition before it; yet I deny its competency to lead to any valuable results where these conditions are wanting; and I respectfully maintain, that all of them have been wanting in the experiments performed by ablations of the cerebellum and of particular parts of the brain. I consider, therefore, that this method is funda-

mentally defective, unphilosophical, and unproductive, when relied on for discovering the primitive faculties connected with particular parts of the brain.

These observations are all fortified by the following excellent remarks of Sir Charles Bell. "I have endeavoured to discover the truth by the examination of the structure, and the observation of the phenomena of life, without torturing living animals. It is too common a belief that, in physiology, experiments on animals is the best and surest way of pursuing an enquiry, although it be certain that the supposed issue of experiments is as much affected by the preconception, as the process or reasoning can be. The experimenter on brutes is not to be called a philosopher merely because he goes counter to the natural feelings of mankind; nor is he the more entitled to favour, that he gives a character of cruelty to the medical profession, thereby contracting its sphere of usefulness.* *It is but a poor manner of acquiring fame, to multiply experiments on brutes, and take the chances of discovery. We ought at least to try to get at the truth without cruelty, and to form a judgment without having recourse to torture.* At all events, it is our duty to prepare for experiments upon living animals by the closest previous application of our reason, so that we may narrow the question, and make it certain that advantage shall be gained by the experiment."†

When Dr. Gall started in his career of discovery, he was equally ignorant of the fundamental faculties and their particular organs, as the physiologists in general now are; but his method of removing this ignorance did not involve self-evident absurdities and impossibilities. He met with living and healthy men who were capable of manifesting a great variety of faculties at pleasure, except one, say Tune. He met with others who had an instinctive facility in manifesting this faculty, but who were deficient in others. Here was a power so specific that its nature could not be mistaken, and here were indi-

* "That I have known the best and most virtuous men hold a different opinion, I must allow. But I have not been able to suppress the expression of my sense of this matter, that dissections of living animals attended with protracted suffering must be wrong. I can affirm, for my own part, that conviction has never reached me by means of experiments on brutes, neither when I have attempted them myself, nor in reading what experimenters have done. It would be arraigning Providence to suppose that we were permitted to penetrate the mysteries of nature by perpetrating cruelties which are ever against our instinctive feelings. I am, therefore, happy in believing that the examination of the natural structure, and the watchful observance of the phenomena of life, will go farther to give us just notions in physiology than the dissections of living animals."

† An Essay on the Circulation of the Blood, by Charles Bell, &c., 1819, p. 25.

viduals who were able and willing to manifest the faculty so far as they had the power as often as he pleased. On comparing their heads, he observed that the one had a particular part of the brain large, and the other had that same part small, and that the power of manifesting was in proportion to the size of the part. This case was the same as if Dr. Gall had met with two self-acting and intelligent machines, capable of emitting a variety of sounds by distinct strings, and had found that in one of them a particular string was very large and strong, and in the other that it was broken; and had, by observing the notes which each emitted, discovered that a particular musical note was deficient in the machine whose string was broken, and vigorous in that whose string was large and sound. There is neither absurdity nor impossibility here. Men with particular organs deficient, such as Milne with Colouring, Haggart with Conscientiousness, are instruments having particular strings damaged, yet capable of sounding all their other notes; while other individuals, in whom these same particular organs are very large, are like machines in which these strings are remarkably strong, and as they are intelligent and self-acting machines, and as a defect in one particular organ does not impair the others, we can induce them to sound their notes, and hence we may compare the power of manifestation with the size of the string until we are satisfied.

The circumstances which I have here mentioned, show that it is in vain to expect that cases will ever be recorded of the artificial abstraction of particular parts of the brain, and the suppression thereby of particular powers, so as to produce a satisfactory physiology of the brain; and if physiologists will not condescend to resort to the observation of the size of particular parts of the brain, as indicated by the skull during life, and to the comparing of that size with the power of manifesting particular mental faculties, they must remain long uninstructed regarding the functions of the different parts of the brain. They have a great aversion to this method of proceeding, because they conceive it to be particularly liable to fallacies. There is the want, they say, of that precision which is so desirable in science. There is no measure of the size of an organ. It cannot be estimated in inches, nor by weight. Again, there is no standard by which to try the force of the manifestations. They therefore reject the whole method as empirical and unphilosophical, and incapable of leading to scientific truth.

We at once admit, that the two elements in our method of investigation are both in their own nature *estimative*. We cannot accurately measure or weigh the size of particular parts of the brain during life; but we affirm, that if an average natural endowment of

the observing faculties be possessed, we may, by due practice, learn to *estimate* it with sufficient precision to lead us to positive conclusions. Again, we confess that we cannot measure the force of each manifestation of the faculties by ounces or inches, but we maintain, that, by proper instruction and the exercise of the understanding, we may *estimate* it also. Phrenology, in its evidence, rests on the same foundation as the practice of medicine. The existence of disease cannot in general be determined by weight or measure, and the characters of diseases can be judged of only by their appearances, or the symptoms which they present. The organs affected—the degrees to which they are affected—and the extent to which medicines act on them, are all *estimated* by the exercise of observation and reflection on mere symptoms. In the practice of medicine, anatomy, physiology, and pathology, shed their lights to help the judgment in its estimates, but they do not reveal the theory of medicine, *a priori*, nor do they render it a demonstrative science.

The same general laws of evidence must necessarily apply to the study of phrenology. The mental manifestations are not ponderable nor measurable any more than the capacity for pain or pleasure, or the powers of hearing or sight, are so. We *estimate* the degree in which these susceptibilities and capacities are possessed by different individuals, and regard our knowledge as substantial, and we must of necessity learn to *estimate* the force of the mental manifestations by a similar exercise of observation and reflection, or remain for ever ignorant of mental science. Again, the differences between the forms of the particular organs, and between their sizes when large and small, are so palpable, that it is absurd to deny the possibility of distinguishing them in favourable cases; and, in proving a science, we are not only entitled, but bound by the dictates of common sense, to select the simplest and the most striking cases, *instantia ostensiva* of Bacon, as best calculated to bring the truth to light.

It must therefore be by the exercise of observation and reflection, or by the practice of the method of *estimating*, that we shall discover the primitive faculties connected with particular parts of the brain, if ever we shall discover them; and it will be only after these discoveries have been made that anatomy, physiology, and pathology will shed light on our path. Until we have followed this method, they are as little adapted by their own beams to reveal the functions of the different parts of the brain, as they are to unfold, *a priori*, the symptoms and best modes of treatment of diseases.

Those individuals, therefore, who object to the evidence on which phrenology is founded and supported, appear to me not to understand the nature of the enquiry. In the phrenological books, there is as

clear a specification of the localities and appearances of the organs, of the functions which they perform, and of the effects of their different degrees of development in point of size, as there is in treatises on the practice of physic of the organs affected, and the symptoms which constitute particular diseases. The authors of medical treatises do not record all the cases by which the propositions which they announce were first ascertained, and may be still traced. They assume that the enquirer has qualified himself, by previous study, for understanding and appreciating what they describe, and they refer him to the sick beds of the people for verification of their remarks. We teach our student how to observe, and refer him to the active theatre of the world, where he will find faculties manifested, and developments of organs exhibited, to an unlimited extent, and we bid him verify our observations there. We refer him to prisons and lunatic asylums, and to pathological cases reported by phrenologists, for evidence of excessive, of deficient, and of diseased manifestations. The opponents, however, object to pathological cases reported by phrenologists, because they say they are interested in representing them in favour of their own views.

We may truly say, in this science, that every man who is not for us, is against us; and the objection might be urged, that we cannot trust to reports made by anti-phrenologists, because they are interested in finding evidence to justify their opposition. But I go farther, and maintain, that the most honest *non*-phrenologist is incapable of reporting pathological cases calculated to establish the functions of the different parts of the brain. A non-phrenologist is a man who has not studied phrenology, and who is ignorant of its details. Now, such a person does not know the primitive faculties of the mind, nor their modes of manifestation, and he does not know whether different parts of the brain have or have not different functions. He cannot point to one portion of the convolutions, and say this manifests such a power, and, when it is diseased, *this* power, and no other, will suffer. He cannot say that it is an organ at all. In short, persons, ignorant of phrenology, that is, of the situations of the mental organs, and their healthy manifestations, are no better qualified to report accurately pathological cases of these organs, with a view to the elucidations of their functions, than a person would be to report pathological cases of the abdomen, who only knew in general that it contained the organs of digestion and assimilation, but without being aware that one part serves for chymification, another for chylicification, another for the secretion of bile, and a fourth for absorption, and so on. For these reasons, it is only phrenologists who are capable of reporting such cases, so as to give them a bearing on the subject. In

the case of Mr. N., reported in the Edinburgh Medical and Surgical Journal for October, 1836, and in this Journal for December last, Mr. Craig, so far as can be discovered by his report, did not know that the function of a part of the posterior lobe of the brain, which he saw extensively injured, was to manifest Combateness, and, in consequence, he made no mention in his printed report, whether Mr. N.'s temper was or was not affected by the disease of that part. In consequence of knowing the function of that part in health, I saw the importance of investigating this point minutely, and ascertained that the manifestations were as morbid as the organ. Again, Mr. Craig reported that Mr. N. spoke ten, and knew four more languages; yet, although he had his brain in his hands, he did not report whether any particular part of the brain was large or small, in concomitance with that great gift. Apparently he did not know, because he had not studied, where any convolution connected with that talent was to be met with. From previous study, I was informed that a certain convolution lying above each superorbital plate was regarded as the organ of a faculty for languages, and, in consequence, I earnestly observed its size, and was able to report that it was very large. I select this case, not for the sake of boasting, but because it is fairly illustrative of my proposition, that a person who has not ascertained the situations of the different mental organs, and the manifestations which accompany them in a state of health, is not capable of reporting pathological cases of these organs with success. We should estimate at a very humble value pathological reports on the organs of the thorax, made by a person ignorant of the separate functions of the lungs, heart, and blood-vessels, however high his general talents might be; and equally valueless and inconclusive will pathological reports relative to the brain in all probability appear, when made by those who are ignorant of the use of its different parts.

I therefore respectfully maintain, not only that the principles of investigation adopted by phrenologists are sound, and adequate to attain the ends in view in employing them, but that there is no *other* method by which the primitive faculties attached to particular portions of the brain can be discovered.

ARTICLE III.

THE TEMPERAMENTS.

The word *temperament* is derived from the Latin word *temperare*, which signifies to mix, to *temper*, &c.; but in the modern and more common acceptance of the term, it is used to denote the result of a

mixture or *tempering* of all the qualities, both bodily and mental, of any individual. The doctrine of the temperaments has long been a subject of study among physiologists. Differences in external appearances, and certain peculiarities of character, corresponding in some measure to these differences, were observed and associated together by various individuals in the earliest ages. And it is now generally admitted by physiologists, and all close observers of nature, that there exist some definite relations between certain qualities of mind and peculiar organisation and state of the human economy. But writers differ somewhat in opinion as to the extent of these relations, and the particular parts and conditions of the body on which they depend.

It is not our present object to enter into any discussion with the expectation of explaining, and much less of settling, all the facts and hypotheses on this subject. At some subsequent time, we may notice the opinions of different writers, and offer some remarks upon the *causes* of the temperaments—showing how far they depend upon the *quality* of the whole organisation, as well as the *predominance* of certain organs in the body;—and explain *in what way* these organs are connected with particular portions of the brain, and also *how* the temperaments are or may be changed, &c. &c. We wish now simply to present the external indications by which the different temperaments may be recognised, and their corresponding effects on character. And most individuals can understand and apply these to very good advantage, without going fully into the philosophy of the subject. As this knowledge must chiefly be acquired by the inductive process of investigation, it is necessary that every person should observe and collect facts, and study *nature* for himself. All that written descriptions or verbal instructions can do, is to give some general directions, which the student in phrenology must critically examine and constantly apply, until his ideas are clear, fixed, and settled on the subject. But we would at the same time remark, that a knowledge of physiology is indispensable to a full and thorough understanding of the temperaments, especially of what may with propriety be called their *philosophy*.

Phrenologists have very unanimously agreed in the division of the temperaments into four classes:—viz. the *nervous*, when the brain and the nerves are predominantly active; the *sanguine*, when the lungs, heart, and blood-vessels, are predominant; the *bilious*, when the fibrous and muscular portions of the system predominate in strength and activity; and the *lymphatic*, when the secreting glands and the assimilating organs exceed, in due proportion, the other parts of the system. As each of these forms necessary and constituent parts of the body, we never find *one alone*, and seldom all united in *equal*

proportions. In combination, sometimes one predominates, and sometimes two, and occasionally, perhaps, two or three are found in nearly equal proportions. The combination depends chiefly on hereditary descent and age, though it is very much affected, if not in some instances entirely changed, by disease, diet, climate, or other external influences. But in order to know the combined effects of temperament upon character, it is necessary first to be made acquainted with the physical and mental indications of each. Mr. Combe has given a very clear and correct description of these, which we copy, *verbatim*, from his "System of Phrenology."

"The *lymphatic* temperament is distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale, clear skin. It is accompanied by languid vital actions, with weakness, and slowness in the circulation. The brain, as part of the system, is also slow, languid, and feeble in its action, and the mental manifestations are proportionally weak.

"The *sanguine* temperament is indicated by well-defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair, inclining to chestnut, blue eyes, and fair complexion, with ruddiness of countenance. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated countenance. The brain partakes of the general state, and is active.

"The *bilious* temperament is recognised by black hair, dark skin, moderate fulness, and much firmness of flesh, with harshly expressed outline of the person. The functions partake of great energy of action, which extends to the brain, and the countenance, in consequence, shows strong, marked, and decided features.

"The *nervous* temperament is recognised by fine thin hair, thin skin, small thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active, and the mental manifestations proportionally vivacious."

That Size, "*cæteris paribus*," is a measure of power, is one of the fundamental principles of phrenology. Among the conditions included in this phrase, "*cæteris paribus*," i. e. other things being equal, that of temperament is the most important in its influence. Dr. Spurzheim was inclined to regard the temperaments as indicating only "four different degrees of activity in the vegetative and phrenic functions." Some other phrenologists are disposed to consider the effect of temperament on character to consist in something more than simply in the *different degrees of activity* in the functions of the brain; that the *structure, predominance, and state*, of certain other organs of the body, have not only a powerful effect on the *whole* brain, but also on

particular portions of it, and consequently modify, to some extent, the various manifestations of mind. These conditions vary also in their effects, according to external circumstances, and the peculiar influences operating on the individual for the time being.

The *quality* of the brain uniformly partakes of the same character as that of the whole body. And it is by observing and comparing the external indications of the latter, and their corresponding effects, that we are able to arrive at a knowledge of the former. It is a universal law throughout all organic matter, that the larger the organ, other things being equal, the greater will be its proportional vigour and strength in activity. It is necessary, therefore, in order to combine or analyse the different faculties of any individual, to know first the relative size of his organs; as the larger organs will generally take the lead, in power and influence, in the formation of character. But when we compare the developments of one person with those of another, it is indispensably necessary then to know the *quality* of brain in each, in order to understand the differences in character, and its peculiar exhibitions under all circumstances. And it is on this account, that phrenologists lay so much stress upon a knowledge of the temperament. Every person, therefore, who wishes to be well versed in the philosophy and application of the science, should thoroughly study its nature and effects on character. And the only possible way to do this successfully, is to study *nature itself*. Still, the student of phrenology needs some general directions, either from books or a teacher, in order to make observations and draw correct inferences. The facilities for acquiring a knowledge of this subject, we propose to afford, as far as they can consistently be presented in a monthly periodical.

We shall first consider separately the *physical indications*, and the corresponding *mental qualities* accompanying each temperament. Though it is seldom, if ever, that any single temperament is found unmixed, and only occasionally in very great predominance, yet it is necessary to know the nature and effects of the temperaments *individually*, in order to a correct and full understanding of their combinations. While, therefore, the reader may not be able to apply the following descriptions in full to any single individual, nevertheless, he may perhaps distinguish some person of his acquaintance who has a predominance of some one of the temperaments described; and, at all events, by proper attention to these descriptions, and some little application of them by way of observation, he will be prepared to understand much better their *combined* effects. It is impossible to supply by cuts the place of *living* illustrations; still, as the subject may be rendered clearer and more impressive by them, and few books

contain illustrations of this sort, we shall present several cuts, though we could wish their execution more perfect, and the intended delineations of the temperaments by them more true to nature.

No. 1.



No. 2.



Cut No. 1 is designed to illustrate the lymphatic temperament. Dr. Spurzheim describes it as follows:—"It is indicated by a pale, white skin, fair hair, roundness of form, and repletion of the cellular tissue; the flesh is soft, the vital actions are languid, the pulse is feeble, and the whole frame indicates slowness and weakness in the vegetative, affective, and intellectual functions."

In a person possessing a predominance of this temperament, we generally find a lifeless expression in all the features of the countenance, a heavy eye, and vacuity of look; slowness in all the movements of the body, and feebleness in all its functions; the hair most usually of a light flaxen, or dark colour; the features and joints very smooth, and their exterior quite uniform and round; the skin pallid and fair; the flesh soft and abundant, and not unfrequently a tendency to corpulency.

A writer in the *Edinburgh Phrenological Journal*, No. 42, remarks as follows:—"This temperament (lymphatic) is considered to depend upon undue predominance of the watery constituents of the various animal materials, as in the glandular, serous, and mucous secretions, and of the quantity of the serous portion of the blood. And as the various organs of the human frame, more particularly the brain, seem to act upon the application of *stimuli*, so it is considered that, with the lymphatic temperament, the fluids of the body are of the least

stimulating qualities. Consequently, individuals of this temperament are generally remarkable for their aversion to both mental and corporeal exercise; and whatever be the native power in either of these respects, the deficiency of activity, in its exercise, will even operate as an insurmountable barrier to the attainment of first rate excellence in any pursuit. Such persons, with the highest mental power, will be surpassed in their qualifications for the common and extraordinary duties of life, by individuals of far less native strength of mind, but who, with a more favourable temperament, and consequent love of exercise, have laid in large stores of mental possessions."

Says another writer, speaking of the same subject,—“The general characteristic of the lymphatic temperament is an insurmountable tendency to indolence, and an aversion to exercise, either of the body or mind. Persons possessing it, will be deficient in that enduring persistency of character which more favourably marks the bilious temperament, and will be easily diverted from their object by the love of ease or sensuality. They will be disposed to indulge in bed in the morning; they will not easily impose restraint on their appetites; will neglect, or perform in a slovenly manner, the monotonous every day duties of life, and will always be inclined to put off exertion of any kind till they are pinched by necessity or shame, or by some other motive, which will be determined by their organisation.” * * * “Their perceptions are dull, indistinct, and seldom make deep or lasting impressions; their passions sluggish, though rather strong; their affections mild, pliable, and constant; their ideas few and slow, but tolerably clear. All actions which require boldness, promptitude, decision, or obstinate study or courage, they are wholly inadequate to perform. But they are pleased with such as they can perform tranquilly, and at leisure. As neither the external nor internal impressions are lively, they have neither the vivacity, the gaiety, nor the changeable character of the sanguine. Their ideas, sentiments, virtues, vices, and, indeed, every moral, as well as physical attribute, appear in a character rather negative or of mediocrity. But with all these disadvantages, added to a natural indolence of character, on account of their mild and unchanging disposition, and the ease with which they bend their opinions and inclinations to those of others, they often succeed in gaining and preserving unbounded influence over persons of very different dispositions, and far superior talents.”

Each temperament seems to affect, more or less, every part of the body. Where we find, therefore, the organs of the brain performing their functions with great activity and energy, we shall usually find similar results in the exercise of the muscles, and other parts of the human system. This principle is practically recognised by writers

who describe very accurately and minutely the *habits* and *actions* of persons of different dispositions and characters. In this way, the temperaments of different individuals may be distinguished very clearly and satisfactorily. And perhaps no writer has sketched the delineations of the lymphatic temperament more strikingly correct, than William Cobbett, though he was no phrenologist. As illustrations of this, we make the following quotations from his *Advice to Young Men*, in a series of letters. "In his letter to a lover, he discusses the question,—“Who is to tell whether a girl will make an industrious woman? How is the punblind lover, especially, to be able to ascertain whether she, whose smiles, and dimples, and bewitching lips, have half bereft him of his senses; how is he to be able to judge, from any thing he can see, whether the beloved object will be industrious or lazy? Why, it is very difficult,” he answers. “There are, however, certain outward signs which, if attended to with care, will serve as pretty sure guides. And, first, if you find the *tongue* lazy, you may be nearly certain that the hands and feet are the same. By laziness of the tongue, I do not mean *silence*; I do not mean an *absence of talk*, for that, in most cases, is very good; but I mean a *slow* and *soft utterance*; a sort of *sighing out*, of the words, instead of *speaking* them; a sort of letting the sounds fall out, as if the party were sick at stomach. The pronunciation of an industrious person is generally *quick* and *distinct*, and the voice, if not strong, *firm*, at least. Not masculine—as feminine as possible; not a croak nor a bawl, but a quick, distinct, and sound voice.” “Look a little, also, at the labours of the *teeth*, for these correspond with the other members of the body, and with the operations of the mind.” “Quick at meals, quick at work, is a saying as old as the hills, and never was there a truer saying.” “Get to see her at work upon a mutton-chop, or a bit of bread and cheese; and if she deal quickly with these, you have pretty good security for that activity—that *stirring* industry, without which a wife is a burden, instead of a help.” “Another mark of industry is a *quick step*, and a somewhat heavy tread, showing that the foot comes down with a hearty goodwill.” “I do not like, and I never liked, your sauntering, soft-stepping girls, who move as if they were perfectly indifferent as to the result.”

Cut No. 2 is designed to represent the nervous temperament, which is produced by a predominance of the brain and the nerves over other portions of the system. Dr. Spurzheim describes its external indications as follows:—“Fine thin hair, delicate health, general emaciation, and smallness of the muscles; rapidity in the muscular actions, and vivacity in the sensations.”

The Messrs. Fowlers, who have made many observations in this country, give the following description of this temperament in their work on phrenology:—"It is accompanied by the highest degree of excitability and activity of the corporeal and mental powers; vividness and intensity of emotion; clearness and rapidity of thought, perception, and conception; sprightliness of mind and body; light, fine, and thin hair; a fair, clear, and delicate skin and countenance; and more activity, vivacity, and intensity, than power and endurance of mind and body."

It is much easier to recognise the mental characteristics of this temperament than its physical signs. Where it predominates, the individual is more inclined to mental than physical exercise, and is fond of study and acquiring knowledge. It is generally accompanied by a quick, clear, and discriminating mind, and vivid, intense, and excitable emotions. A predominance of this temperament gives a susceptibility of exquisite enjoyment, or extreme suffering.

The writer (in the *Edinburgh Phrenological Journal*, No. 42) before quoted, has the following very just remarks on this temperament:—"Its external characteristics are, a soft skin; fair and thin hair; sometimes a paleness of the complexion, and sometimes a hectic tinge; small and soft muscles; pointed features, and delicacy of the whole organisation; generally a slenderness of form; a sparkling vivacity of the cornea; and a quick, sharp pulse?" This temperament is the most favourable to mere activity of the mental powers; but the activity is not so enduring as in the case of the bilious temperament. The mind may then be compared to a taper burning with a light too brilliant, and thence the more speedily consumed; or to ignited flax, which astonishes by its glare, but whose flame is as transitory as it is brilliant. Individuals so characterised, will be sure to be in a state of very energetic excitement on the application of stimuli inadequate to the result with the mass of mankind. If a person has strong animal propensities, he will, unless strongly under the influence of properly-directed moral feeling, be almost sure to run a short but active career of profligacy and libertinism; if the intellectual organs be in relatively large proportion, he may speedily wear down his bodily strength, and sink prematurely into the grave, the victim of excessive mental exercise; or if the religious feelings predominate greatly over the intellect and animal propensities, he may become a religious maniac; and so on. In children, the possession of the nervous temperament, under the present rage for early and strenuous mental excitation, is sometimes the worst of misfortunes; since their young brains, being so readily excited, often afford, in the mistaken judgment of their guardians, the highest evidence of genius;

and thus the poor victims are goaded on, until some affection of the exhausted brain or nervous system hurries them to the close of their ill-fated career—if it do not leave them the prey of some serious nervous affection, as epilepsy, hysteria, or even downright fatuity. In such cases, however, ill-judging and mistaken parents usually console themselves by observing, that their children were too good for this world; or that they themselves were too happy in the contemplation of their excellence, and that calamity had befallen the children as a visitation for the sins of their forefathers. I am far from disputing the verity of the doctrine implied by the last propositions; but an Almighty Providence has given us the capability of noting, to a certain extent, the intermediate links in the chain of causation, and has permitted us, where practicable, to modify their relations; and hence I would exhort every guardian of youth or infancy to consider well the effects of conduct, such as I have mentioned. Henry Kirk White, I should consider, afforded the very *beau ideal* of the nervous temperament; and I have very little doubt that Lord Byron, Pope, and Cowper, were mainly of the same constitution.”

In our next article on this subject, we shall take up the sanguine and bilious temperaments, and afterwards consider the combinations and various applications of all.

ARTICLE IV.

PRESIDENT SHANNON'S ADDRESS.

Delivered before a public meeting of the Phrenological Society of the College of Louisiana, on the 8th of February, 1839.

LADIES AND GENTLEMEN,—

Permit me, on the present occasion, to offer you a few thoughts on phrenology, and the relation subsisting between it and the Christian religion.

Bear in mind, as we proceed, that there is a wide distinction between phrenologists and phrenology, between Christians and Christianity. Many and grievous errors may result from the neglect of this distinction.

Whoever maintains that the brain is the organ by which the mind acts, and that the mind performs different functions by different parts of the brain, is a phrenologist. This is the broad basis on which the science of phrenology rests. All beyond this are merely the details of the science, and subjects of enquiry and observation. About the essence of mind, phrenology does not pretend to speculate.

Were it to act otherwise, it would be as undeserving of the name of science, as are the vague hypotheses of the metaphysicians. *Nothing but facts, and what can be proved to be such*, in relation to mind, and its manifestations, constitutes legitimately the empire of phrenology. All that has been done by the science, is the observation, arrangement, and classification of those facts, that existed from the beginning of the world, though *in part* unobserved. So many of these facts, however, were apparent to all from the creation, as to render it justly a matter of astonishment that the world has been so long, and so grievously humbugged by the crude and everchanging hypotheses of the metaphysicians; and that the true science of mental manifestations was undiscovered till the days of Gall and Spurzheim.

For instance, it was apparent in all ages, so far as the instrumentality by which mind operated was *visible*, that each dissimilar function was performed by a distinct organ. There never was a time, when it was not obvious to all, that the mind could not hear without ears, see without eyes, nor feel, smell, or taste, without the organic apparatus appropriate for each of these functions. It was equally apparent from the beginning, that the mind could neither *see* with the ears, *hear* with the eyes, nor perform the function of any sense, except with its own appropriate organ.

Strange! that any should have supposed, *that so soon as the organic apparatus is removed behind the curtain*, and out of the reach of vision, *this law should be reversed*; and that the mind should then, and then *only*, perform dissimilar, and even *opposite functions*, by the *same organisation*. This hypothesis is so extravagant and absurd, that the unbiased mind would be forced to reject it, independent of the many *stubborn facts* by which phrenology supports her claims.

The hypothesis in question, and it is the identical one on which anti-phrenology is built, is precisely *as reasonable*, as that the man who is *always drunk*, whenever and wherever he is seen, is *always sober* when out of sight. The man who would reason thus, except in relation to phrenology, or where the prejudices of the unthinking mass were enlisted in his favour, *would run very little risk* of being judged *rational*.

Add to this, the undoubted existence of monomania, dreaming, partial idiocy, and partial genius, all explicable and easily so, on the supposition of a plurality of cerebral organs, but otherwise *wholly inexplicable*, and I, for one, am constrained to be a phrenologist—or, in other words, I am constrained to believe that the mind performs every distinct and separate function by its appropriate organic apparatus, as well when that apparatus is *invisible*, as when it is distinctly

seen. Nor can I discover *even the semblance of reason* in the supposition, that the law, which is found to hold *universally* with regard to those instruments of mind that are *visible*, should be reversed with regard to such instruments, and *such alone*, as are invisible.

I have already said, that monomania, dreaming, partial idiocy, and partial genius, are *wholly inexplicable*, except on the supposition of a plurality of cerebral organs. A very little reflection will convince the candid, that were the brain a single organ, none of these affections would be possible.

If the brain acted as a single organ in every mental manifestation, it is most clear that no individual could, at any given time, possess different degrees of cerebral power on different subjects. The only difference that could possibly exist, under such circumstances, would be an acquired aptness of application to some subjects rather than others. Nothing, however, can be more certain, than that by nature some are formed *to excel* in particular departments, who could never rise above *mediocrity* in others. Not unfrequently, too, do we meet with an individual who is perfectly insane on one subject, and on that alone, his cerebral power on all other subjects remaining meanwhile unimpaired. To phrenology, this presents no more difficulty than that a man should have good eyes and bad ears. Deny phrenology, and the phenomenon is wholly inexplicable.

Again, what is dreaming but a result of the activity of some cerebral organs, while others are asleep? I have never heard an intelligible definition of dreaming, even from the lips of an anti-phrenologist, that did not tacitly admit the truth of phrenology, by admitting a plurality of mental organs. Were the brain a single organ, it is manifest that all the faculties must of necessity be equally awake, or equally asleep, at the same time.

But it is not my design at present to enter more fully into the argument in favour of the truth of phrenology, my main object being to consider very briefly the relation subsisting between it and the Christian religion. Before entering on this part of my subject, however, I would have it distinctly understood, that we should not be deterred from the reception of any truth, on account of the apparent discrepancy between it and our previous opinions. Phrenology and Christianity may both be true, and yet men of the strongest intellects may draw from each erroneous and contradictory conclusions. Hence, *as all truth is valuable, and no error harmless*, it is in a high degree unwise and unphilosophical, to allow our previous opinions—religious or otherwise—to influence our investigations on any subject. TRUTH, pure and unadulterated *truth*, should be the aim of all our enquiries.

If Christianity be true, (as, in my opinion, it undoubtedly is,) it has nothing to fear from the developments of phrenology; for truth can never be in conflict with itself. Phrenology claims to rank among the sciences. To support this claim, it must consist of facts; and against facts there can be no reasoning. The only way in which the anti-phrenologist can fairly meet the question, is to disprove the facts on which phrenology is based. Unless he can do this, his efforts are vain. It is even worse than vain, it is *highly mischievous* to attempt to arrest the progress of the science by forcing it into an imaginary conflict with the doctrines of Christianity. The man who does this, (be his intention ever so pure,) is in effect the worst enemy of our holy religion. For if phrenology be supported by facts, and yet opposed to Christianity, the latter *must be false*. There can be no other alternative. God in revelation cannot contradict God in nature; and, therefore, if any communication claiming to be of heavenly origin is opposed to undoubted facts, cognisable by our senses, *to give it credence* would be TO DIVEST OURSELVES OF RATIONALITY.

It may be of some service to remember, in this stage of our remarks, that no strange thing has happened to phrenology, when it *is condemned beforehand* on the plea of opposition to the Christian religion. On the contrary, the very same thing has happened to most (if not to all) of the great discoveries in science, since the revival of letters. It is humiliating to reflect, that Galileo, Harvey, Newton, &c. have all been persecuted by those *who professed to be actuated* by a zeal for Christianity. Before we conclude our present remarks, we will attempt to explain this strange phenomenon.

But is it true, as some suppose, that the doctrines of phrenology are opposed to the Christian scriptures?

If there be any such opposition, it must be wholly indirect and inferential. The facts on which the science is built, cannot be opposed to Christianity, as we have seen, unless the latter be untrue. And if the inferences, which some gifted minds may be disposed to draw from those facts, be so opposed, this would constitute a valid objection against the inferences alone. *Against facts*, objection is wholly *inadmissible*.

So far as Christianity is a matter of revelation, it is obvious that there cannot be a *direct conflict*; for here phrenology maintains the most profound silence. Neither can there be an *indistinct collision*, unless Christianity is opposed to facts; in which case, as before said, it must be false, and ought to be rejected. For example, if Christianity taught, that men can *see without eyes, hear without ears, smell, taste, or feel*, without the appropriate organ, then, I readily grant, it would be in collision with phrenology—but not more so,

than with *common sense*. This, however, not being the fact, there is no conflict, *direct* or *indirect*, between phrenology and the Christian religion, viewed as a revelation.

Neither is there any conflict between them, viewed as systems of law for the regulation of human conduct. One teaches more than the other; but between the teaching of 'one, and that of the other, where the voice of both is heard, there is no contradiction. On the contrary, there is a perfect and most beautiful harmony. Indeed, in this respect, phrenology has already given essential aid to the Christian religion. It has *nullified* and *stultified* all the arguments that infidelity has ever brought against the morality of the New Testament, as being either in opposition to the voice of nature, or *too perfect to be applicable to man in his present state*. Not even the *infidel phrenologist* can for a moment entertain either of these objections, without at the same time discarding the clearest demonstrations of the science.

In short, if the sciences, in general, claim to be regarded as the handmaids of religion, I consider this claim, on the part of phrenology, as pre-eminently just. In support of this opinion, let us attend to a few facts.

1st, Phrenology teaches that men have certain mental faculties; and that, for the proper use of these faculties, they are justly held accountable. It is of course implied here, that no man can be held accountable for the exercise of a faculty that he does not possess—a talent with which he has not been intrusted. The idiot, for example, cannot be held accountable for intellect, nor the maniac for reason; the deaf man for hearing, nor the blind man for vision. How perfectly this harmonises with fact, and with Christianity, is too obvious to need explanation.

2dly, Phrenology teaches that, so far as is known to us, (and beyond this it pretends not to speculate,) those mental faculties are dependent for their manifestations upon the brain, and each special faculty on a distinct portion of brain. In other words, it teaches that the mind performs distinct and dissimilar functions by different instruments. Here, again, as accountable agents, our relation to Christianity is manifestly unchanged. For it is evident that accountability would remain unaffected, if the mind performed the several functions of hearing, seeing, smelling, tasting, feeling, comparing, constructing, concealing, *hoping*, fearing, *loving*, and hating, by the toes, rather than by the organs to which phrenology assigns those functions.

3dly, It teaches that the feelings (commonly called *appetites* and *passions*) are blind, and act solely for their own gratification, regardless of the general good; that, consequently, they require to be

guided by intellect, properly enlightened, and to be controlled by the moral and religious faculties.

4thly, It teaches that by proper exercise any organ is strengthened; and on the other hand, that by disuse it becomes weak.

5th, It teaches that man possesses by nature religious faculties, such as Hope, Conscientiousness, Veneration, &c.; that these sentiments are the highest and most authoritative in his organisation; that, consequently, they should rule, guided themselves by intellect properly enlightened; and that it is only in this way that we can comply with the laws of our Creator, and secure to ourselves the greatest amount of present and future happiness.

Having thus demonstrated, that by the very necessity of our organisation we are religious beings, the only alternative it leaves us is, whether we will have a true or a false religion—one that will accomplish the sublime purposes of the Divine Architect in elevating and beautifying our whole nature, or one that will defeat those purposes, sensualise and brutify our aspirations, and involve us in the deepest degradation and wretchedness, both at present and throughout the whole duration of our future existence.

Here, on this subject, the teaching of phrenology terminates. Farther than this it cannot extend. And here it is, that heaven-born Christianity kindly steps in to our aid, furnishing us with a perfect system of religious doctrine and duty, such as phrenology could never have invented; and yet such as even her infidel worshippers are constrained to admire.

Now, the intelligent Christian cannot fail to perceive, if he reflects at all, that when the question is narrowed down to this, shall we have a *true* or a *false* religion—a religion that will *exalt*, or one that will *debase*, our nature—a religion productive of *happiness*, or one productive of misery, both present and future; in such an enquiry, Christianity has *every thing to hope, nothing to fear*. Indeed, to the enlightened phrenologist, contemplating without prejudice the adaptation of Christianity to our organisation, its tendency to elevate our nature and produce the highest style of man, its internal evidence must be irresistible.

Did my time allow, it would afford me much pleasure to go through a complete summary of what phrenology teaches, and prove to this audience, that so far from being justly chargeable with opposition to Christianity, no science can present better claims to the high honour of being regarded as her handmaid. This, however, is unnecessary, and the occasion admonishes me to be brief.

The singular phenomenon, that most, if not all, of the great disco-

veries in science, since the revival of letters, have encountered bitter hostilities on the plea of opposition to the Christian religion, has been adverted to; and a pledge has been given, that, before the conclusion of our remarks, an explanation of this strange fact would be attempted. Now for the redemption of this pledge. And that our remarks may be more thoroughly understood, and more fully appreciated, we will take for an example the Copernican system of Astronomy. This system, as you all know, places the sun in the centre, and makes the earth and the other planets revolve about him at different distances, and in their respective orbits. It is now universally admitted by the whole scientific world to be correct; and the man that would seriously controvert it, would make himself a laughing-stock even to schoolboys of ordinary intelligence. And yet it is no long period since the whole fury of the inquisition, *miscalled holy*, was turned loose against the advocates of this doctrine, upon the plea of its supposed incompatibility with the teachings of revelation.

Hear how this grave charge was maintained. The Bible represents the sun as standing still on the plains of Askelon, in obedience to the command of Joshua, for a given time. Now these wiseacres *inferred*, that this was absolutely irreconcilable with the supposition that the earth moved, and the sun remained stationary in the centre of the system. For, argued they, unless the earth moved, and was moving, how could it in truth be said to stand still? This barrier, which to them seemed absolutely impassable, presents now to the intelligent mind no difficulty whatever. It is now universally admitted, that revelation *does speak* to men, and, in order to be intelligible, *must speak* to them in their own language. For the scientific accuracy of that language it is in no shape responsible; since to give instruction in the sciences formed no part of the business of revelation.

Observe, too, that the difficulty in question was wholly *inferential*. Men *inferred* that the Bible taught certain things, relative to the motion of the planets, that were incompatible with the Copernican system; and, therefore, that this system ought to be rejected, and its advocates treated as infidels. The intelligent now universally admit the system as true, and reject as false the inferences by which it was brought into collision with the supposed teaching of the Bible. Observe, also, that the zealots, of whom we have been speaking, in their blind zeal for the Bible, struck a deadly blow at its very vitals. For could it once be established that their inferences were correct, no intelligent man could now do otherwise than reject the Bible as untrue, and consequently an imposition.

“Ex uno disce omnes.” From one, learn the true character of all. In every such instance, bigotry, the offspring of ignorance and self-

conceit, is the real cause of all the intolerant opposition that has *curst* the world and *disgraced* the church. It is of the very nature of bigotry to identify the blundering inferences which it draws from revelation with revelation itself; and, blindly confident of its own *infallibility*, to denounce as infidel, without a candid examination, whatever may seem to conflict with its cherished dogmas.

In view of the foregoing remarks, it is not unreasonable to expect, that phrenology will be found to conflict, not with Christianity itself, as contained in the New Testament, but with many of the dogmas, which in our day are zealously propagated as identical with Christianity.

When we consider that the Christian world is divided into a vast number of rival and conflicting sects, contending for an equal number of jarring and *contradictory* dogmas, we must at once perceive, that it is absolutely impossible for phrenology to be true, and in harmony with them all. Now as each of these rival dogmatists, in the true spirit of infallibility, identifies *his opinions* with the *book itself*—or, to speak more correctly, *substitutes them* instead of the book, never admitting even the possibility of their being erroneous, it is perfectly reasonable to expect, that whenever phrenology, or any new discovery in the sciences, comes in collision with their beloved dogmas, it will be denounced as infidel, and its advocates regarded as inimical to Christianity. Be it remembered, however, that science is merely the arrangement and classification of facts; and hence, that whoever imputes to the science hostility to the Christian religion, in effect imputes that hostility to God, who is the author of those facts. Thus, under the guidance of blind zeal, he becomes the efficient enemy of that revelation which he professes to advocate.

From the foregoing considerations, we may see clearly the relation subsisting between phrenology and the Christian religion. Between phrenology as a *science*, and Christianity as a *revelation* from heaven, there can be no opposition; although the former may be incapable of harmonising with one in a thousand of the *conflicting dogmas* that are now taught as equivalent to the latter. But should phrenology on that account be opposed by the religious world? It might as well be asked, Ought the Copernican system to be rejected, because it was incapable of harmonising with the dogmas of the *holy* inquisition? It is well worthy of being remembered by the religionists of the present age, that, when they endeavour to refute new doctrines by the outcry of *heresy*, *infidelity*, rather than by candid and rational argument, they prove nothing so much as the weakness of their own cause, and the *exceeding probability* that they themselves are making void the revelation from heaven, by substituting in its room the traditions of men.

If, therefore, any new discovery in science should appear to be opposed to opinions generally received on the subject of Christianity, this should be a sufficient reason with all sincere lovers of truth to give the matter a thorough and candid examination; for Christianity being admitted to be true, cannot be opposed to any other truth. Consequently, if any new discovery or scientific truth conflicts with our interpretations of the New Testament, it proves that those interpretations are most certainly erroneous. When errors of interpretation are thus corrected by the progress of science, it is no loss to the Christian world, but, on the contrary, so much clear gain. When the Copernican system corrected the erroneous interpretation of the *holy* inquisition, the Bible, instead of being subverted, was obviously established on a firmer basis. And so must it be in every similar case. More thinking men have been made infidels by the absurd interpretations that have been given to the Bible, than perhaps by any other cause. So far, therefore, as science can aid in removing this stumbling block, by correcting the evil in question, every sincere Christian should hail her with joyous acclamation as a public benefactress.

In this respect, I have little doubt that phrenology will do more for the Christian religion, than all the other sciences combined. The reason is obvious. It alone comes in immediate contact with Christianity, by unfolding the true science of that on which Christianity is intended to operate. Hence, the greater opposition, which in the nature of things it must encounter, in the present *divided*, and consequently *erroneous*, state of religious opinions.

It is rarely that any other science has an opportunity of coming in contact with religious prejudices. When it has, it fares no better than phrenology. But the latter, occupying in part the same ground, has frequent opportunities of collision with false glasses, and erroneous interpretations of the living oracles.

Let it not be forgotten, that in the foregoing remarks I have spoken of phrenology and Christianity as they are in themselves, and not as they are metamorphosed or perverted in the hands of erring and misguided men. In short, I have spoken of one only as a science, and of the other only as it came from heaven. Hence, it will not do to apply my remarks to every thing that is *misalled* phrenology, on the one hand—nor, on the other, to all that passes current in the world as identical with the Christian religion. I would just as soon consent to be held responsible for the infidel dogmas of Voltaire, or of Tom Paine, as for such a misapplication of the foregoing sentiments.

To guard against misconception, and to advert to a cardinal point, let us take an example. It has been objected against phrenology,

that it leads inevitably to fatalism, and thus destroys moral accountability; that men are compelled to obey the stronger organ, or combination of organs, and, consequently, to act in every case precisely as they do. And I have been sometimes no little amused to hear this objection gravely brought forward, by those who religiously believe that the Bible teaches *that nothing ever did happen, or ever can happen, throughout the vast universe of matter and of mind, in any other way than as God had absolutely and unchangeably foreordained from all eternity!*

If phrenology teaches what they say it does, they should most assuredly rejoice at it; *provided*, however, that they *really believe* their own avowed religious creed. But, I affirm, most unhesitatingly, and shall now undertake to prove, that injustice is done to phrenology, when it is made responsible for such inferences. I will not pretend to deny, that some phrenologists do occasionally draw the inferences in question. So do some that call themselves *Christian preachers*. Christians, however, are not *Christianity*; phrenologists are not *phrenology*. And a very little reflection will show, that no phrenologist can draw such inferences without abandoning the utility, and some, at least, of the fundamental principles of the science.

Every phrenologist pleads for the utility of the science, on the ground, that, where the organisation is not well balanced, organs that are too weak may be strengthened by exercise, and organs that are too strong may be weakened by disuse. Nor does the science affix any limit to this recuperative process, short of a perfect equilibrium and harmony of all the faculties. In the borrowed language of its mistress, Christianity, it is constantly whispering in the ears of its disciples, "*Be ye also perfect, even as your Father, who is in heaven, is perfect.*"

Nor does phrenology stop with the ameliorating influence of *voluntary action* upon the character of him by whom it is exerted. It teaches the rational and scripture doctrine of *hereditary transmission* of qualities, a law by which every man can transmit to his offspring an *improved*, or a *deteriorated* organisation, as the result of his own *voluntary agency* in improving or deteriorating his own character. What a glorious, yet what a *tremendous* responsibility!

Now, it must be apparent to all, that when the infidel phrenologist, *in order to annihilate a painful sense of his responsibility to God*, infers that his organisation *compels* him to act thus or so, he disclaims in this respect the practical utility of the science, converts it into a hollow and unsubstantial mockery, and abjures its fundamental principles aforesaid, no less than he outrages common sense.

In conclusion, will the audience permit me to urge on their con-

sideration the great importance of investigating thoroughly, and with the utmost candour, the claims of phrenology? If it be true, ignorance of its principles must be attended with loss; and opposition to them *must involve criminality*, in so far as *available means* of correct information are brought within our reach.

To the reflecting mind it requires no argument to prove, that if phrenology be true, the benefits resulting from it to the human race must be *incalculable*. The knowledge which it diffuses in relation to mind, and to the laws by which its manifestations are governed, is well calculated to ameliorate the condition of man in a thousand ways, which the present occasion forbids me to enumerate. Under its potent influence, the various forms of insanity, which are but so many diseases of the cerebral organisation, bid fair to become (nay, they have *already* become, in a good degree) as curable as the various forms of bodily disease.

The grand benefit, however, which I anticipate from the general spread and prevalence of the science, grows out of the influence which it is destined to exert in favour of the universal triumph, not of sectarian dogmas, but of *pure an undefiled Christianity*. Such influence I consider it capable of exerting, and destined to exert, in a variety of ways; but especially by demonstrating, beyond the possibility of refutation, the *perfect adaptedness* of the Christian religion to that nature on which it is designed to operate; and by aiding in the correction of those erroneous and absurd interpretations of scripture which have driven more thinking men into the arms of infidelity, than have been so driven by any other cause, or by all other causes acting in combination.

Hail! then, heavenly science, beauteous handmaid of our holy religion!

ARTICLE V.

FRUITS OF HOSTILE MISREPRESENTATION AGAINST PHRENOLOGY.

It is in accordance with nature and reason to expect opposition to new discoveries. Such is the record of history in all past ages, and such will continue to be the case, until the intellectual and moral nature of man is relatively stronger and better educated. But the effect of this opposition is not entirely useless. Its influence is frequently beneficial in causing more thorough and accurate investigations to be made, in order to furnish stronger evidences in proof of

any alleged discovery. The nature of the principles involved, become thus better understood, and their limits more clearly defined and definitely settled. Another beneficial result of opposition is, that it tends to prevent too hasty changes or improvements in society, which would otherwise occur, as growing out of new discoveries. It is probable that no cause or science has ever encountered greater and more hostile opposition, than that of phrenology; but, at the same time, it is undoubtedly indebted in some respects to this very source for its rapid progress, and present character as a science, as well as for the number and strength of its supporters. Phrenologists would never have complained at mere *opposition* to their science. It is of the *spirit* and *manner* in which it has been conducted that they complain. It is because this opposition has originated principally from profound ignorance of the principles of the science, and sheer prejudice against what its enemies *supposed* to be phrenology, but, in fact, was a very different thing, by means of *their own* misrepresentations, and existed *only* in their own imaginations.

While, on the one hand, this opposition has not been without its uses to phrenology, on the other, it has not always been with impunity to the character of those who have caused it, or to the happiness of individuals and communities that have been affected by it. Many facts might be collected in confirmation of this remark, while it must be left to posterity to record the principal fruits of this misrepresentation and hostility. Men of talents and extensive knowledge, occupying places of power and influence, cannot misrepresent or pervert principles which involve the best interests of man, with impunity, either sooner or later, to themselves and to others. We are led to make these remarks, in consequence of reading a recent letter in the British Phrenological Journal, disclosing the effects of simply one individual's being misled by Dr. Barclay's opposition to phrenology. And we envy not that man's reflections or posthumous fame, who, either through ignorance or prejudice, teaches "his own erroneous prepossessions" for truth, and thus follows in the footsteps of Drs. Barclay and Gordon. The letter referred to, was directed to the editor of the above journal, and is as follows:—

"Sir,—

"It is now twenty-eight years since I was a pupil, for four years, of the celebrated Dr. John Barclay, lecturer on anatomy in Edinburgh, and I recollect that toward the end of each course, he devoted a lecture or two to the subject of phrenology. Dr. Gall's cast of the skull was exhibited, and served as a butt against which he hurled all the ridicule and contempt which he could command. Entertaining a

sincere respect for his talents and judgment, I went forth into the world, believing as firmly in the truth of his statements against Gall's doctrine, as I did in the circulation of the blood, or in muscular motion. I regarded phrenology as downright nonsense, and phrenologists as fools. This opinion was strengthened by Dr. Gordon's celebrated article in the *Edinburgh Review*.

"I went to India in the practice of my profession, where a copy of Mr. Combe's *System of Phrenology* was sent to me by a brother, who studied law in Edinburgh, and became an ardent phrenologist. He strongly urged me to study the subject, and assured me of its truth; but I sent only petulant replies to his remarks, and never looked into the book beyond the plates. I continued to laugh at phrenology till within the last three years, when I was induced to look into its merits by finding several of my friends, eminent physicians, believing in its truth. I read the *Phrenological Journal*, Combe's *Constitution of Man*, and other works, and devoted a serious attention to nature. The result has been a complete conviction that phrenology is true; and I am now one of its steady admirers.

"I communicate these facts to you, for the sake of adding, that during my residence in India, I had, for twelve years, the medical charge of a very extensive public hospital for the insane, and that I now very deeply deplore my ignorance, during that whole period, of a science which would have been of the highest utility to me in the discharge of my professional duties, and which would have greatly benefited my patients. I cannot now look back, except with extreme regret, to the blind prejudice which led Dr. Barclay to instil *his own* erroneous prepossessions into my mind; and as I have reason to fear that there are still medical teachers who are pursuing the same injurious course towards their pupils, I send you this letter as a warning to them, of the injury they are doing to the young minds who look up to them as their guides, and of the bitter disappointment which will assuredly, on some future day, be expressed against them, when those whom they are now misleading shall discover the extent of the injury which they have sustained.

"J. W——, M. D.

"Bath, April, 1838."

ARTICLE VI.

CHARACTER OF CHIEF JUSTICE MARSHALL.*



It is sometimes said to phrenologists, "What do you think of the head of Judge Marshall? there is nothing remarkable in its appearance, and it is not large; yet he was certainly one of the greatest men of the age." This question is one which a phrenologist should delight to answer. The analysis of such a character is full of instruction and of interest to the student of human nature. We do not answer, that he was made what he was entirely by the force of circumstances, although these were remarkably favourable to the development of his great powers. If we allow all to circumstances, we shall admit that men are made wholly by external influences. This is contrary to common observation, and opposed to the first principles of phrenology. His cerebral organisation appears to have been highly favourable to the attainment of his great excellence as a judge and a man, but we believe there are a considerable number in this country

* This article is copied from a work, titled "Practical Phrenology, by Silas Jones." It is an interesting and profitable exercise, to apply the principles of phrenological science to a critical analysis of individual character, as well as to the solution of mental phenomena generally. Mr. Jones has done this very successfully, in a number of instances; and we may take occasion to transfer to the pages of the Journal other delineations of character, contained in his work, similar to the above. To those of our readers who wish to procure a work on phrenology, decidedly *American* in its character—a work treating of the elementary principles of the science in a practical and philosophical manner—we would recommend the work of Mr. Jones. It is published by S. Colman, New York, and can be found at the principal bookstores in other cities.—Ed.

now, who, if acted upon by the same circumstances, would in time become equally distinguished. But no man in this country has, for so long a period, been in situations requiring such untiring mental effort, upon great and difficult questions, with so great advantages for availing himself of the assistance of others. To have been young and educated, at the breaking out of the Revolution, and the son of a talented and judicious officer—to have held a command, and have been actively engaged in those times of great excitement—to have studied the profession of law, and entered upon its arduous duties, when legal information was scarce and constantly in requisition—to have been an active statesman, associated with Washington, Henry, Jefferson, and Madison, in all the great political questions agitated during the formation of our present national government and his own state government, either as a member of the conventions of the people or of Congress, or as a secretary of one of the departments or a foreign minister; and, in addition to all this, to have been thirty-four years Chief Justice of the Supreme Court of the United States, a court which has power to decide upon all the great provisions of the constitution, whether they rendered null a law of a state or of congress, besides an extensive jurisdiction in cases arising between citizens—I say, to have been under all these influences, must have produced a wonderful effect upon an intellect naturally strong and well balanced.

We will now respectfully give our impressions of the *organisation* of this distinguished judge. He was a tall man, of rather spare habit, and probably of a nervous, bilious, and sanguine temperament. His constitution was remarkably firm, and formerly he endured great physical efforts without injury. In after life, he became more exclusively a man of hard study and deep reflection.

Without ever having seen this great man, and merely from an examination of approved portraits of him, I ventured to form the following judgments of his cerebral development. The head is remarkable for its fine proportions, being a general full development; but the model of it is such as to give it a strong preponderance to the higher sentiments and higher intellect. That the organ of Comparison predominated, is evident both from length of fibre and peripheral expansion. Causality is also large. Individuality is well developed, and was doubtless quite active. The other perceptive organs appear not to have been remarkably large.

The sincipital region is much larger than the basilar. The head is particularly well developed in all the region of the higher sentiments. Benevolence, Reverence, Firmness, Conscientiousness, and Ideality, are noticeably large, especially Firmness and Conscientiousness. The organs of Self-esteem and Love of Approbation were evidently

but moderate. His great general powers, (requiring large subjects for stimulus,) and particularly his Benevolence and Conscientiousness, acted more in giving a relish to public life, than his Self-esteem, or Love of Approbation, or Acquisitiveness. Such a man would not seek office, nor accept it, unless for the public good. The head not being large in the occipital region, it would not measure as large in circumference as many other heads of moderate intellectual organs, and, for a man of great and well balanced intellect, without strong propensities, I would not desire to see a larger head.

Since the above was written, I have carefully examined the remarkably accurate marble bust of Judge Marshall, by Frazee, from which it would appear that his head in the intellectual region is uncommonly large. From the ear to Comparison, is $5\frac{1}{2}$ inches; to Eventuality, $5\frac{1}{4}$; to Individuality, $5\frac{1}{4}$. The forehead is also broad, measuring not less than five inches across from the external angle of one eye to that of the other. From ear to ear, is less than six inches. No other measurements could be made by callipers, which would indicate the size of the head. My judgment of the relative size of such organs as are indicated by a bust, is as follows: Comparison, predominant; Causality, Individuality, Locality, Form, Size, Order, Number, Reverence, Conscientiousness, Firmness, and Ideality, large; Eventuality and Language, small.

The natural language of the intellectual organs appears to indicate the greatest activity of a combination of Individuality and the reflective faculties, as if investigating, defining, discriminating, and combining. Through this, shines the mildness of Benevolence, the respect of Reverence, and the inflexibility of Firmness and Conscientiousness.

We will now see how admirably his organisation was fitted; not only to constitute a great judge, but *such* a judge as he is known to have been.

I would remark here, that in giving the *beau ideal* of a judge, we must give that perfection of organisation which is necessary to *judgment*. A judge seems by his very name to be judgment individualised. With an intellectual region so large and well balanced, Judge Marshall had little difficulty in acquiring all the knowledge necessary to the formation of judgment; and his organ of *Comparison* gave him his vast power of comprehension and analysis, of contemplating a subject as a whole, and divesting it of all that had not an important bearing upon the question to be decided. But intellect alone is not sufficient to constitute the judge. The feelings should all be active, but should act in harmony. There should be a large organ of Conscientiousness. This is but the organ of a blind feeling,

but it acts as a power in giving a strong desire to discover the truth—and the whole truth—and in exciting the intellect to greater effort when in search of truth. This, we have remarked, was a very large organ in the head of Judge Marshall. Firmness and Cautiousness were also large. The head runs high, and is broad directly above the ear, giving room for large Cautiousness, Conscientiousness, and Firmness. These gave a guardedness and steadiness to the progress of his investigations. With the organs of Self-esteem and Approbativeness moderate, he preferred the duties of a lawyer to those of public office, and he never felt the office of Chief Justice of the United States, except in its responsibility. His organs of Reverence and Benevolence being large, these, connected with his moderate Self-esteem, rendered him a most *patient listener*. His Ideality being rather more than an average organ, [he wrote poetry when a boy,] gave the finish to whatever he did, and, with Reverence and Conscientiousness, supplied the deficiency occasioned by small Self-esteem, and saved him from stooping below the dignity of his situation. The smallness of his Love of Approbation, rendered him deaf to praise; and the smallness of his Self-esteem, and his large Reverence and Benevolence, rendered him *patient* as a judge, and charitably inclined towards the counsel who addressed him. This is such a man as the country needed, and such as the republic used for her benefit, when great talents were sought after. Such men as he will not reach high office, in times when office is bestowed with reference to party service or party supremacy. In short, we behold in him a hard-working, untiring, powerful intellect, of such vast comprehension to be equal to any reach. In its composition it is strong, well balanced, and perfect; in its proportions there is little wanting, and nothing superfluous. He was not selected with any view of illustrating the domestic, or mere animal feelings; and his history is sufficiently known to appreciate the remarks made upon his character, as a great, if not the greatest, judge of the age.

MISCELLANY.

"*Crania Americana: or a Comparative View of the Skulls of Various Aboriginal Nations of North and South America; to which is prefixed, an Essay on the Varieties of the Human Species*, by Samuel George Morton, M.D." Such is the title of a work now in press in this city, which will be issued on the first of September. We have been favoured by the author with a prospectus and set of plates. The simple name of the work, "*Crania Americana*," is sufficient to excite the

curiosity, not only of the general reader, but to attract the particular attention of the naturalist, the anatomist, and the phrenologist. Every thing calculated to throw light on the physical and mental nature of man is deserving of special attention.

The natural history of animals and plants early enlisted the superior talents of such men as Buffon, Cuvier, Humboldt, Linnæus, and others. And more recently, much attention has been directed to the collection and study of the numerous specimens of fossil remains which have been found in caverns, and various subterranean deposits. Great value has been attached to the importance of these discoveries and investigations; but when compared with what might result from the same amount of time and labour expended in the study of human crania, it becomes insignificant. Human crania, in themselves anatomically considered, possess far greater interest than organic remains, either of plants or of the bones of the lower order of animals; but, when viewed as indices of the mental manifestations, the study of them is incomparably increased in interest and importance. Although craniological specimens have thus far been greatly neglected, and even now, in the estimation of many, are regarded as of little consequence, yet the time will come when they will receive the attention which their importance justly demands.

The work of Dr. Morton, though confined to this country, as its name imports, will form a valuable contribution to this department of science. It opens a fruitful field of enquiry, both novel and interesting, and hitherto in a great measure unexplored. Little is known respecting the early history and character of the Indians, previous to the discovery of this continent. Many efforts have been made, by travellers and historians, to collect and embody every species of information which might serve to portray and transmit their real character. Not only have their habits and customs, in active life under every variety of circumstances, been critically observed and recorded, but even their implements of war and hunting, as well as the various specimens of their skill and ingenuity, designed either for amusement or utility, have been sought with the greatest eagerness. Great value is generally attached to these collections, however trifling or comparatively useless in themselves, as mere illustrations of Indian character. But very little attention has ever been given to the collection of crania, which would develop at once the *primary* and *original* elements of their character, and solve many phenomena respecting them, which otherwise must be inexplicable. By this method, and this *only*, can a correct and systematic analysis of their *native* character be obtained.

The *Crania Americana* will contain an "Introductory Essay, embracing a brief view of the varieties of the human species, accompanied by a coloured map of the world, showing at a glance the geographical distribution of all the races of men." Marked differences exist in the physical organisation of the various divisions of the human family, and in no part is this difference more striking than in the configuration of the head. This work will afford valuable facilities for investigating and comparing those analogies and differences.

The lithographic illustrations will constitute an important feature of the work, consisting of "seventy-five plates, each containing a cranium of the natural size." They will also be accompanied by about "two hundred outline engravings on wood, and such national and individual remarks as may appear necessary." These drawings are executed with remarkable accuracy and precision. Indeed, the original skulls themselves could scarcely convey a more distinct and correct view of the

general shape and peculiar modifications of the skull, than these drawings. The crania of more than forty Indian nations will be represented in these plates, including the "Peruvian, Brazilian, and Mexican, together with a particularly extended series from North America, from the Pacific ocean to the Atlantic, and from Florida to the country of the Esquimaux."

These illustrations will enable the reader to distinguish, at one view, the differences in the skulls of different nations, and trace out the coincidences or dissimilarities between the size and developments of the skull, and the varied exhibitions of character. We shall have here representatives of the ancient Peruvian race from the Temple of the Sun, as well as of several Indian tribes from the caves and the mounds of the western states—races that have long since become extinct. "An exposition will be given of those extraordinary distortions of the skull, caused by mechanical contrivances among various tribes, Charibs, Peruvians, Natchez, Chinooks, Calapooyahs, &c. In fact, the author's materials in this department are probably more complete than those in the possession of any other person; and will enable him to satisfy the reader on a point that has long been a subject of doubt and controversy." These singular distortions of the human head have excited numerous enquiries and conjectures; and now an opportunity will be afforded for reconciling many facts and phenomena which have hitherto appeared inconsistent and contradictory.

The intrinsic value and practical utility of the work will be greatly enhanced by the numerous and accurate measurements which will be given of the crania. The author has bestowed a vast amount of labour on this tedious and all-important part of the work. The capacity and various dimensions of each skull have been accurately ascertained. The interior capacity, as a whole, and the distinct apartments, of every skull, are given with the greatest precision. The coronal region is measured with mercury, and the anterior and posterior chamber with seeds in a graduated tube, in a manner ingenious and somewhat complicated, but perfectly correct. The facial angle is taken by a new and complete instrument. And besides a series of anatomical measurements, embracing the various diameters of the cranium, about *forty phrenological* measurements of every individual skull are given. We regard these craniological statistics as one of the chief excellences of the work. In fact, these data will render it *invaluable* to the student of natural history and anatomy, in connection with mental science.

"The phrenological part of the work will be embraced in a separate memoir, from the pen of George Combe, Esq." This department is in able hands, and the phrenological directions it contains emanate from high authority. By the aid of this essay, the reader will be able to understand the bearings of the work on phrenology, and, from the data given, can make his own deductions. A grand characteristic of the work is, that it will consist of a *vast collection of facts—facts in nature*, which will be better appreciated, the more they are studied. It is one of those *rare* productions which will be quoted and referred to by scientific men of other nations; and will go down to posterity as the most valuable representation, that could be transmitted, of numerous tribes of the human family which have already become extinct, and of others which in all probability will disappear before the close of the present century.

"The text will embrace between two and three hundred pages, printed on fine paper, in imperial quarto, from a new and beautiful type." The subscription price of the work is twenty dollars. It will be furnished to subscribers *only*, payable on delivery. The edition consists of only five

hundred copies, and no future edition of the work will be issued. We are gratified in learning that there is a prospect of the author's being remunerated, in part at least, for the great amount of time, labour, and expense, bestowed upon the work, as nearly four hundred copies are already subscribed for. A copy should be deposited in the library of every literary, scientific, and medical institution in the United States, and would be found a valuable reference work for a great variety of purposes, even in private libraries. But application for it must be made soon, before the subscription list is completed. Should, therefore, any readers of this notice wish to obtain a copy, and will immediately forward their names and address to the editor of the American Phrenological Journal, we will transmit the same with pleasure to the publisher of the "*Crania Americana*."

Eclectic Journal of Medicine.—We copy from the February number of this journal, for 1837, the following extracts, which compose, in part, a review of a work by Dr. Reese, of New York, against phrenology. These quotations we deem not inappropriate to the present state of the public mind, in relation to phrenological science; and we believe that they will not be found devoid of interest to the readers of this Journal. In the discussion of some important topics connected with phrenology, we may have occasion to refer hereafter to the remaining part of the review, as well as to the works of Drs. Reese and Brigham.

"The most exacting phrenologist cannot complain of any deficiency of notice of his favourite science by literati and savans, zealots and bigots, within the past year. Of the style of commentary, fairness of argument, or fulness of thought, applied to this subject, he may not perhaps be able to speak in very flattering terms; nor to regard with much complacency his own position, according to the showing of the critics. An amended tone of stricture and criticism is, however, very obvious in most of the journals, pretending to any character, in which phrenology has been discussed of late. Whether this be any evidence of increased respect for the subject, or of deference to its numerous advocates, or merely of a higher standard of ethics in literary discussions generally, we will not take upon ourselves to determine. The (London) Quarterly Review contains, in a short article, animadversions on the system of phrenology, untrammelled certainly by principles of mental philosophy, and innocent of consecutive reasoning agreeably to any system of logic, whether scholastic or practical. The concluding sentence has this affirmation: That no man of distinguished general ability has hitherto announced his adhesion to their (the phrenologists') creed. The reply to this might be, that there is no man of *distinguished general ability* whose cerebral development and cranial configuration do not confirm the doctrines of phrenology. But again, critics, like doctors, will differ, even when professing to swear by the master, let truth come as it will. Dr. Prichard closes his recent and valuable work on *Insanity*, which we hope soon to place before our readers, with a summary view of the claims of the phrenological school. Though adverse to it, he admits that phrenology has obtained many zealous advocates in different countries, and that some of them have been men of *distinguished talents and extensive knowledge*.

"The theme is continued in a similar spirit, if not in echo, by the American Quarterly for last December. The drift of the writer is to show the fallacy, we use a mild word, of the craniological part of the science, or of organology; and in doing this, to subvert, as he thinks, the

whole system. He does not seem to be aware that, apart from the study or demonstration of the connection between structure and development and function, or in other words, of its physiology, this system, with reference merely to its psychology, is far in advance of any other with which philosophy has yet enriched the world. Unlike those laboured and unnatural hypotheses, which placed the mental operation of man and animals in direct contrast, by making reason the characteristic of the former and instinct that of the latter, and which attempted to support this view by arbitrary definitions, phrenology has clearly shown, what the common sense of mankind, notwithstanding the fogs of metaphysics, always had glimpses of; viz. that in all animals, from the lowest up to the highest, there is a gradation in their mental powers, as we see there is in their bodily structure; and that a view of the entire series exhibits to us, in a wonderful degree, the harmonies among created beings not less remarkable in the former than they are now so generally admitted to be in the latter. *Comparative psychology*, before unknown, or involved in the most revolting contradictions, was at last rendered, by Gall and Spurzheim, instrumental to the elucidation of man's mind—his appetites, propensities, and sentiments. The elements of his boasted intellect are also seen to be active in some of the lower animals. In this way, the whole animal creation is placed before us, not, as heretofore, for idle wonderment or profitless speculation, but for illustrating, by the closest analogies, our own nature.

"The reviewer in the *American Quarterly*, among other oversights, does not seem to be aware of the restoration of mental philosophy, from the stage of insignificance into which the followers of Locke had reduced it; when, with the denial of innate ideas, they conjoined that of all natural diversity in morals and intellectual powers. Whatever differences were noticed in life, were attributed by these pseudo-philosophers, (Condillac, Helvetius, and their followers,) whom anti-phrenologists are not backward to quote as authorities, to the suggestions by external objects, and were explained on the doctrine of association. From these puerilities, more degrading to philosophy than the Della Cruscan rhymes and conceits to true poetry, men were withdrawn; and their attention was once more put in the track of nature and common sense, by the discoveries and writings of Gall. The innateness of moral feelings and of the intellectual faculties was brought to light, and enforced by such copiousness of facts, and comprehensiveness of reasoning, as to place it beyond doubt, though it may still be within the reach of cavil. The history of genius in individuals, and of government and laws in different people and races, become again valuable, because understood and appreciated; and it is calculated, as illustrative of the doctrines of phrenology, to aid and improve education, and to systemise in a proper manner the labour of jurists and legislators. So far have the minds of intelligent persons been carried, by the lights of phrenology, in advance of the old boundaries, that a certain class of critics now urge, in objection to the science, that it has taken advantage of the obscurities, difficulties, and jargon of the olden metaphysics, to substitute a scheme which is more in accordance with facts, and which solves or explains difficulties before unsurmounted. Calling it a cabala, or a hocus-pocus, these critics still reluctantly admit that it tells them more, and more consistently, of human nature, than they had before learned by their favourite scholastic method. The seed, they say, is bad; and yet of it comes fruit of a quality which they confess they have not seen equaled.

"This last comparison suggests to us the title of a work, which we are sorry, both on account of its author, and still more for the sake of

true religion, in which justice and charity are such beautiful ingredients, ever saw the light.

"Our reference is to a recent production by Dr. Reese, of New York, entitled, *Phrenology known by its Fruits*,"* in which the author asserts broadly, but without any proof, or show of reason, that this view of mental philosophy "leads to coarse infidelity and irreligion," and that "there is a mutual and irrepressible repulsion, which must eternally separate phrenology from Christianity." These assertions are quite as strong, and in the same spirit, and quite as true, as those made in times long past, against Galileo for his advocacy of the Copernican system, and at a subsequent period against Locke, for those views of the mind, and its faculties, which have since been taught and commented on so fully in the most orthodox institutions of learning. We have not read Dr. Brigham's work, nor do we feel ourselves called upon to defend either his heresies, or those of any other phrenologist, supposing them to have been advanced; but that phrenology, from any peculiarity in its doctrines, leads the mind naturally, or necessarily, to infidelity or irreligion, will be credited by us, so soon as we hear devout and pious members of the Scotch church aver that its doctrines carry their believers into mystic rant and delirious ravings, derogatory to religion and morals, because the unfortunate Irving, once an ornament of that church, was led to countenance these extravagances and to teach unsound doctrine. By a parity of reasoning with that of Dr. Reese, the enormities of the Anabaptists of Munster, so forcibly depicted by Robertson, should be regarded as the fruits of Luther's doctrines, and of the protestant reformation; the burning of Servetus, the first fruits of Calvinism; and the cold blooded murder of Cardinal Beaton, the fruits of John Knox's preaching, and of Scotch presbyterianism. Surely it must be seen, that extravagances of opinion and disorders of conduct, however discreditable to the individual, ought not to be laid at the door of that sect or school, of which he is nominally a member, provided his tenets are pure in principle, and clearly efficient to guide to an upright and righteous life. We make these remarks in reference to the mode of argument adopted by Dr. Reese; not that we believe them applicable to the case of Dr. Brigham, who, for aught we can learn, amidst the unmeasured assertion and fierce denunciation of the former, (his reviewer,) may be both a consistent Christian, and a zealous phrenologist.

"Dr. Reese thinks it is a monstrous notion, that there should be a part of the brain through which man has a sentiment that prompts him to devotion, and to the worship of a God, or at least of some superior and invisible powers or beings. His objections are two-fold:—first, against the alleged connection between the sentiment and the material organisation; and, secondly, against the innateness of the sentiment. The author admits himself, "that the brain is the organ by which the mind acts"—and again, that "the brain is the material organ of the mind." Without the brain, therefore, there could not be, as we infer from Dr. Reese's own showing, any manifestation of mind, either of moral or religious feeling, or intellect. Hence we see that, in this part of the argument, the difference between Dr. Reese and Dr. Brigham is one purely of a scientific or physiological nature; the former affirming of the whole brain, what the latter believes is done by a particular part of it, which is called the organ of theosophy or of Veneration, in the language of phrenology. Neither of these writers is a whit more or less a mate-

* Being a review of Dr. Brigham's late work, entitled "Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind."

rialist than the other; neither, from this showing, is entitled to call the other a fool or an infidel. But Dr. Reese is peculiarly denunciatory on the point of the alleged innateness of the religious sentiment, which, according to his gloss, "phrenologists tell us, proves that religion is founded in *nature*, and they generally agree that it has no other origin." This reviewer acknowledges, in the introduction, that, although for some time nominally a phrenologist, and an honorary member of some phrenological societies, he had not attended to, or studied phrenology. We wish that, overcoming his horrors at the view with which his first superficial readings in it inspired him, he had gone a little deeper; he would then have seen the distinction so clearly and emphatically laid down by phrenological writers, between the innate sentiment or tendency to worship, and suitable ideas and modes of manifesting it. The natural man, furnished with a particular portion of a material or cerebral structure, has, according to the phrenologists, a susceptibility or sensibility to devotion; but its direct manifestation, and the consistency of the acts of his life, will depend both on the relative size of other parts of the brain and the strength of their corresponding faculties, and on the extent and degree of tuition to which these are subjected. Revelation furnishes the appropriate excitement and aliment to the pre-existing susceptibility. True religion, according to phrenologists, is the product of revelation operating on this sentiment."

"Dr. Brigham is reproved by his reviewer for arrogance in pretending to advise the clergy, respecting the advantages to them of a knowledge of anatomy, physiology, &c.; that is to say, of the structure and functions of the human body, and of the numerous and diversified agencies by which it is modified—subjects constituting, in fact, the best part of natural theology. We are at a loss to see the criminality of counseling men on matters which are intimately connected with an efficient discharge of their duties, both as regards themselves personally and their fellow-men. Surely a minister of the gospel, to whom is entrusted the care and cure of souls, should be supposed to know human nature, not alone, as taught in doctrinal disquisitions, but as exhibited and modified by its material casement. He, who so oft discourses on life, and death, and immortality, might, one would think, both enforce and elucidate his propositions by reference to the structure of the human body, its various functions and wonderful mechanism, yet ready derangement and inevitable decay. With a more accurate knowledge of the influence which the body, in its various ailments, exerts over the mind, and the correspondingly various degrees of impressibility of this latter to advise—remonstrance or exhortations—the pastor might so direct his discourses from the pulpit, and conversations in the sick room, as to make them more frequently productive than they are of the good proposed. The rules for the preservation of health are so closely blended with some of the soundest maxims in morals, and best precepts in religion, that the latter cannot be enlarged upon, nor brought home to the feelings and understanding of men, if the teacher be neglectful, or ignorant of the former. The present misery which sin entails, can never be fully or adequately enforced by the preacher who is ignorant of the nature of the symptoms of the penalty paid in bodily distress and loss of health. The connection between good health and good morals, or the enjoyment of the former, depending on an observance of the laws established by the Creator, furnishes the spiritual counsellor with a text on which to discourse, in the particular instance of aberration, with unction and profit—with a full appreciation of causes and a greater certainty of prevention. General denunciation of wrong and crime is little better than declama-

tion, which startles at the moment, but gives no precise direction to shun, nor specific mention of penalty. There is, indeed, one kind of penalty which preachers are not backward in pointing out, but that is in the dread future, and does not form a part of the present branch of enquiry.

"Natural history, and science in general, ought to be more cultivated and better understood by the members of the clerical profession, in order to enable them both to illustrate and suitably adorn their discourses on the wonders of creation, and the power and wisdom of the Creator, and to check that irritable jealousy, usually the growth of ignorance, towards freedom of scientific investigations. When these run into extravagance, their absurdities could be readily detected and exposed by the scientific clergyman; and their injurious tendencies, when they conflict with the literal meaning of Sacred Writ, much more happily prevented by arguments and facts, drawn from science, than by arrogant assumption of infallibility for all his doctrines, and fierce denunciations of materialism, infidelity, and the like, against his opponents."

Phrenology in Wheeling, Va.—Mr. J. S. Grimes, whose labours in behalf of phrenology, in the western part of New York, we have previously noticed in the Journal, delivered a course of lectures at Wheeling, Va., in May. We copy the following particulars respecting them from the Wheeling Times:—

"At a meeting held immediately after the close of Professor Grimes' lectures upon the science of phrenology, the object of which was explained by E. W. B. Canning, Esq., his honour, Moses W. Chapline, mayor of the city, was called to the chair, and H. G. Darling appointed secretary.

"A motion was submitted by Wm. Paxton, Esq., to appoint a committee of five to draft resolutions expressive of the opinion of the meeting upon the lectures of Mr. Grimes; whereupon the following gentlemen were appointed—E. W. B. Canning, Esq., Wm. Paxton, Esq., J. Morton, M. D., T. Townsend, M. D., J. Frissel, M. D., who reported as follows:—

"The committee to whom was referred the expression of the opinions of the present meeting, upon the subject of phrenology, as explained by Professor Grimes, in a series of lectures just closed, beg leave to offer the following resolutions:

"1st. *Resolved*, That phrenology, as a science, commends itself to the favourable regard of all thinking and observing men; that it affords an incomparable substitute for the mazy and uncertain metaphysics in which the investigation of mental phenomena have hitherto been involved; that it has an important bearing upon the interests of education, and is, in our opinion, the only true science of the human mind.

"2d. *Resolved*, That we bear our cheerful testimony to the interesting and instructive method in which Professor Grimes has presented the science, with his own important improvements, proving its admirable harmony with the human constitution, its anatomical support, and its capability of more direct proof from external development, in a manner at once entertaining to his numerous audience, and highly honourable to himself."

The other resolutions, being of a *personal* and *local* character, we omit.

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ARTICLE I.

**THOUGHTS ON THE MOST EFFECTIVE CONDITION OF THE BRAIN AS THE
ORGAN OF THE MIND, AND ON THE MODES OF ATTAINING IT.**

BY CHARLES CALDWELL, M. D.

That in our present state of being, compounded as we are of soul and body, the brain is the organ or instrument of the mind, in the manifestation of all its faculties, and the performance of all its functions; and that, without that instrument, the mind is powerless, is admitted now by all enlightened and unprejudiced enquirers as a fundamental proposition in mental philosophy. Nor can a reasonable doubt be entertained, that the size, form, and organic condition of the brain make up, as an aggregate, the true and only source of mental activity, strength, and general efficiency; and the reverse. If a condition of the brain of great excellence be favourable to profound and powerful mental action, a condition defective in excellence must be unfavourable to it.

This proposition rests on the postulate, that, as abstract substances and independent entities, all human minds are alike—the mind of a Newton, or a Napoleon, having no superiority over that of an idiot. And such postulate, though not demonstrable, is in the highest degree probable. While bigots and fanatics, with the timid and the illiberal, will probably reject and perhaps denounce it as immoral and heretical, they cannot oppose to it aught that deserves the name of argument. On the contrary, every fact and substantial consideration that in any manner bear on it, are arguments in its favour. The truth of this will presently appear, sustained by evidence, which its opponents will be unable to meet and invalidate.

In a special manner it will be made to appear, that, when examined on the ground and principles of the doctrine herein embraced, mental phenomena of every description are much more intelligible than on

those of any other doctrine. Indeed, on no other supposition than that of the *equality* of human minds, as separate and independent existences, can the phenomena referred to be made intelligible at all. To illustrate this by a familiar example :

Does a severe injury of the brain reduce to a similar state of inaction or debility the minds of the most powerful and the feeblest thinkers—of the most enlightened and the most ignorant—of manhood and childhood—of the philosopher and the idiot? It does. In each it deranges, suspends, or entirely extinguishes the powers of intellect. And the reason is obvious. Considered in the abstract, the minds of these several classes of individuals are alike, and act only through the brain. When the brain, therefore, is paralysed, and rendered unfit for its functions, they do not act at all. Assuredly they give no manifestation of action. Nor is there aught heretical in this belief; else was one of the most illustrious of the hierarchy of England a rank heretic. The following is an extract from the writings of Jeremy Taylor, whose influence and authority in the church, whether for power and splendour of mind, orthodoxy of belief, or sanctity of deportment, are unsurpassed.

“If a man be exalted by reason of any excellence in his soul, he may please to remember, that *all souls are equal*; and their differing operations are because their *instrument* is in better tune, and their body is more healthful, or better tempered; which is no more praise to him, than it is that he was born in Italy.”

To talk, as some do, of the different “structure” of different human souls or minds, is to use words without being able to attach to them a shadow of meaning. As well may they allege a difference of “structure” in different *thoughts*. Sensible men should disavow such dreaminess, and exercise their minds on something more substantial, tangible, and useful.

Another prefatory position, of a nature much less metaphysical and debatable, now claims attention. It involves the question of the *improvability* of the brain, considered as the instrument or apparatus of the mind. Is the brain, in that capacity, susceptible of improvement? if so, to what extent can its improvement be carried, and by what means can it be effected with most certainty, and in the highest practicable degree?

Limited at present as is our knowledge of living matter, especially as respects its susceptibility of change and amelioration of condition, to solve the second of these questions, with even an approach to accuracy, is impracticable. The task will not therefore be attempted—the task, I mean, of ascertaining *to what extent* the organ of the mind can be altered and improved in its fitness for action. That the

extent, however, is great, and its bearings diversified, is not to be doubted. In proof of this, abundant matter will be adduced hereafter.

In entering on this discussion, I am perfectly aware that I am about to tread on critical ground, and to attempt the elucidation of a subject as arduous as it is interesting. There is not in phrenology a single point, in relation to which more numerous or grosser mistakes are committed, or more groundless and deceptive charges preferred against the truth and self-consistency of the science, than as respects the aggregate of qualities, which constitutes the best condition of the brain, in its high capacity as the organ of the mind. I allude to that condition which gives to mental action its widest compass, greatest power and brilliancy, and most entire efficiency. Nor is there, perhaps, another point of equal importance, which phrenological writers have so slightly considered and so imperfectly elucidated.

Persuaded of the truth of this representation, and regarding the matter referred to as of peculiar moment in the science of mind, it is my design, on the present occasion, to make it the subject of a brief disquisition. And while thus employed, though on some points mere thoughts and opinions may be suggested, nothing but facts shall be adduced as argument.

As already stated, my chief reason for attempting such an elucidation of the subject before me, as may render it plain and easy of comprehension to every enquirer, is that, in its present state, it is one of the commonest grounds of opposition to phrenology, and one of the most fruitful sources of cavil at its doctrines. True, like every other form of anti-phrenological effort, the opposition is feeble and the cavil frivolous. Yet they still exist. And however groundless they may be in themselves, and futile in the eyes of enlightened phrenologists, they are often held up, and made to act as barriers to the belief of those whose information on the subject is immature and limited. For this reason, and as advocates of truth, the friends of the science should attempt their extinction. As one of these, therefore, I shall engage in the enterprise without further preface; and bring toward its accomplishment such resources as I can command for the purpose.

By the foes of phrenology, its advocates are charged with an attempt to maintain, as one of their settled and fundamental tenets, that the size of the human brain is alone the correct measure of the amount and strength of the human intellect. In more definite language, that as are the dimensions of the contents of the cranium, so are, and must be, the mental compass, power, and action of the individual to whom they belong.

From whatever cause or motive it may arise, this is a casual mistake, or an intentional misrepresentation, which might be well called

disreputable, not to characterise it by a more condemnatory epithet. Phrenologists, as their writings and teachings abundantly prove, do not represent size alone as the exclusive measure of the power and excellence of the human brain. It is but *one of the elements* of that excellence. And there are *four or five* others, each possessing a kind of influence peculiar to itself, and an amount proportioned to the degree of its existence in the organ.

Size, however, is a leading element in giving power to the brain, as it is in giving power to every thing else. I say to "every thing else;" and my meaning corresponds to the broadest interpretation of the language employed. The position admits neither limit nor exception. Throughout creation, as far, at least, as human discovery has penetrated, including both dead and living matter, other things being alike, size is the exact and never-failing measure of power and influence. This is a primitive and positive truth in science, as unlimited and unimpeachable, as that which pronounces the whole to be greater than a part. It is indeed the same truth, expressed in different language, and applied to the purposes of a different branch of knowledge.

That this point may be correctly and definitely settled, let it be analysed and subjected to the requisite scrutiny; and it will pass the ordeal without harm or hazard. Nor is it less applicable to cerebral substance, than to any other form or description of matter. Be it observed here, once for all, and borne in remembrance, that the brain, being a living organised substance, is governed by the same laws, and changed for better or worse by the same means and modes of action, with other masses of matter in like condition—I mean organised and living masses. Let us select muscular substance as perhaps the best test for those attributes of brain which I am now considering.

That, other things being equal, the size of muscles correctly indicates the amount of their strength, is doubted by no one. A man possessing large muscles is always regarded as proportionally strong, unless he be influenced by debilitating causes. Of this truth, even the inferior animals have an instinctive perception. Hence small dogs, horses, black cattle, sheep, and deer, rarely, if ever, make an attack on large ones. Or if so, it is only when several small ones try their strength with one large one. A pack of wolves will attack and destroy a horse or a bull; but a single wolf will retreat from him.

Enfeebling causes, moreover, that are in constant operation on us, are both numerous and various. Yet numerous as they are, their influence is limited. Take, therefore, promiscuously from the same crowd, a hundred large men and a hundred small ones, and the average of muscular strength will always preponderate in favour of

the former. Respecting brains, the same is true. Take, without selection, a hundred men with large heads and a hundred with small ones, and the average of intellect possessed by the former, will uniformly surpass that possessed by the latter. Yet, for reasons to be rendered hereafter, there will be found among the small men some individuals superior in muscular strength to other individuals among the larger men; while, in like manner, in given individual cases, some of the party with small heads will exceed in intellect some of the party with large ones. And in each instance the same causes explain satisfactorily and alike the deviation from the general rule, that size is the measure of power, as well in the cerebral as in the muscular tissue. Indeed, it would be easy to show, on physiological principles, that all sorts of agency, which strengthen or enfeeble, improve or deteriorate brain, muscle, and other organs, are virtually the same. Nor can the case be otherwise. The parts acted on, injuriously or salutarily, are but so many tissues or forms of organised matter, and enter as separate portions into the same body, which, though thus composed of many distinct parts, constitutes notwithstanding, as a whole, a living unit. Of this unit, therefore, all the subordinate organic elements are necessarily governed by the same system of vital laws, and influenced alike by the same agencies.

Were it important for me to dilate on this subject, with a view to its further development and confirmation, the nervous system would furnish me abundantly with facts in illustration and proof of it, which nothing could contravene.

Other things being alike, the power of a nerve is always precisely proportionate to its size. The optic nerve of the eagle, and the portion of his brain corresponding to it, are surpassingly large; and his vision, in conformity to them, is pre-eminently powerful. Of the optical apparatus and the vision of the falcon, the vulture, the lynx, and of certain other birds and beasts of prey, the same is true. So is it of the hare and the chamois goat. Their eyes and optic nerves are unusually large, and their sight keen in a corresponding degree. And in all animals of dim and feeble vision, the visual apparatus is correspondingly small. Of this, the mole and the screech-owl give proof.

Of the several varieties of the canine race, the keenness of the sense of smell is widely different. And so is the volume of the olfactory provision, the size of the nerve, and the capacity of the nostril, always corresponding to the vigour of their faculty. In the fox and the stag-hound, which pursue their game by the scent alone, the volume of the nerve of smell is large, and that of the nerve of sight but small; while in the greyhound, which, in the chase,

depends entirely on its eyes, the reverse is true—its optical apparatus is large, and its olfactory small.

In the horse and the ass, the hare and the deer, hearing is known to be acutely sensitive; and their auditory organs are proportionately large.

Of the senses of touch and taste, the same may be affirmed. Wherever they are unusually vivid and strong, the instruments for their performance are unusually massy. In our own systems, this is very strikingly and beautifully illustrated. Our chief seat of touch is the hand and fingers. And, in perfect adaptation to the power of their function, the nerves of sense distributed on those organs, greatly surpass in size the nerves of feeling distributed elsewhere. From several of the inferior animals, testimony to the same effect may be abundantly derived.

Nor is my subject yet exhausted. Is the power of voluntary action of any muscle or set of muscles peculiarly vigorous? They are supplied with motive nerves peculiarly large, or with smaller ones in peculiar abundance.

In correspondence with these several views, the inferior animals generally surpass ourselves in muscular strength, in proportion to their size, and fall short of us in the strength and keenness of their feeling—I mean their sense of touch. And, in conformity to this, their voluntary motive nerves are comparatively larger than those of man, and their tactual ones comparatively smaller.

To pursue and illustrate farther the parallel between the muscles and the brain, in relation to the causes which modify their condition, and alter their power and energy of action. These causes in the aggregate are, *size, temperament, health or soundness, education or appropriate and habitual exercisc, age, and the degrees of temporary excitement*, which occasionally exist. The influence of size in imparting strength having been already considered, I shall now offer a few remarks on the other elements of power just enumerated, and the influence they produce. And, first,

Of *temperament*. The influence of this, in bestowing on living matter, or withholding from it, strength and activity, more especially perhaps the latter, is great. According to our best understanding of its nature and composition, temperament consists, in part at least, in the minute and peculiar organisation of parts—probably in the different proportions in which the several simpler organic tissues (especially cellular membrane, lymphatics, blood-vessels, and nerves) enter into the structure of the more compound organs of the body; and the greater or less compactness and tensity of those tissues.

The more compound organs especially referred to are the brain and nerves, and the muscles, tendons, membranes, and glands. That the bones are also affected by temperament, cannot be doubted; but to what extent is unknown.

Of the tissues, some, being of a higher order than others, are possessed of a superior degree of vital activity, power, and efficiency. Foremost in these respects are the blood-vessels and nerves—in more fashionable language, the nervous and sanguineous tissues. Accordingly, when they preponderate in the organisation, the system in all its parts is characterised by superior strength in proportion to size, combined with a higher degree of activeness. On the contrary, the cellular and absorbent tissues being of an inferior caste, when they superabound in the structure of parts, comparative dulness and debility are the product.

Thus may be explained the production of three temperaments, the sanguineous, the nervous, and the phlegmatic, differing from each other in tone, activity, and power. To these may be added two other temperaments, the choleric and the mixed, which are usually accounted of a higher and more efficient order than either of the preceding ones. To the influence of one of the two latter are the master spirits of the world—the Alexanders and Cæsars, the Cromwells and Napoleons—believed to have been indebted for much of their successful daring and greatness. Into the catalogue of temperaments is usually introduced another, under the denomination of the melancholic. On its constitution and character, however, it is not my present purpose to dwell, as it does not often occur, to influence the strength and activity of either the body or the mind, and is perhaps nothing else than an ultra-degree of the choleric temperament—a degree pushed to the verge of disease and debility; if it be not itself a form of disease.

There appear, then, to be five temperaments, or modifications of constitution, which more or less influence the efficiencies of man. And the different degrees of capability which they bestow would seem to arise from the comparative tensility and vividness of the animal fibres which severally belong to them, and the different degrees of compactness with which those fibres are united, in the tissues and general structure of the body. It is moreover quite probable, that the various degrees of fineness and delicacy of the fibres, which enter as elements into the composition of our bodies, have also an influence in the formation of character. Added to the superior refinement and sensitiveness, which they can hardly fail to create, they must produce a pliability, ease, and sprightliness of action, which are not only graceful and pleasing, but also useful, as attributes, both mental and corporeal. There can hardly be a doubt that the surpassing spright-

liness, grace, and attractiveness of woman, as well in the manifestations of her mind as in the movements of her person, arise from the peculiar refinement of her organism. Indeed, there would seem to be no other source from which they *can* arise.

To form a temperament of the highest order, the union of four qualities would seem to be essential. These are, *tone or tenseness of fibre, compactness of structure, vitality, and sensitiveness*; each of them consummate in kind and degree. Such a temperament is necessarily mixed—being compounded of the sanguineous, the nervous, and the choleric. From the first, it derives high vitality; from the second, sensitiveness; and the requisite *tensity* and compactness from the last.

That the choleric temperament bestows tensity and compactness on the muscles of the body, is obvious. Hence the comparative solidity and hardness of those organs to the touch, in persons in whom that temperament prevails. And that in the same individuals there is a kindred tensity and compactness of the brain and nerves, is an inference which cannot be reasonably questioned. Nor is it less certain that the sanguineous temperament gives abundant vitality to the muscles; because it supplies them abundantly with arterial blood. And that fluid is the immediate source of life to them, and to every other organ which it supplies with nourishment, the brain and nerves not excepted. To the nervous tissue, moreover, the sanguineous temperament is as liberal in its supply of blood as to the muscular. Sensitiveness, of course, wherever it exists, is the product of the brain and nerves.

To complete the sanguineous temperament, and to heighten and strengthen the character of the mixed one of which I am speaking, a large and well proportioned chest is essential. The reason is plain. Such a chest contains voluminous and vigorous lungs to vitalize the blood, a large and powerful heart to give force to its circulation, and blood-vessels, corresponding in size, to convey their fluid copiously to every part of the body. To these characteristics, add a short and thick neck, and a large brain well developed in its several organs, and the aggregate must be accompanied by talents of the highest order. Subjoin the requisite kind and degree of cerebral training, and the fortunate and rare possessor must be consummately great.

The worst of all temperaments is the phlegmatic, the predominant characteristics of which are, laxity of fibre, a want of compactness in the union of fibres, defective vitality, dulness, and debility. In evidence of the truth of this, persons possessing that temperament are marked by a softness of muscle, a feebleness of circulation, and a want of vitality, as is manifested by them in feeling, action, and

thought. Their chest, lungs, heart, and blood-vessels, are comparatively small.

The three other simple temperaments, though inferior to the mixed one already spoken of, are far superior to the phlegmatic. Of these, the sanguineous is perhaps the lowest in efficiency, and the choleric the highest, the nervous holding a station between them. Some of the external marks of the temperaments, by which they may be known in themselves, and distinguished from each other, will be noticed hereafter. I shall only further observe of them at present, that they are constitutional attributes, and therefore pervade the entire system. In each individual, I mean, the temperament is *general*, that of the nervous, vascular, muscular, cellular, and every other tissue, being the same. There are not, as some physiologists have alleged, several temperaments in the same person, some of them belonging to certain sets of tissues or organs, and some of them to others. Yet there is reason to believe that, in many cases, the same temperament is higher toned in some organs than in others. This difference probably arises, at least in part, from the degrees of exercise and training, which, from peculiar causes, certain organs undergo beyond the amount sustained by others: and of which it is my design to speak hereafter. Nor is it by any means *certain* that, in some cases, the same individual does not receive from nature distinct local temperaments, confined to different parts of his body.

Sound organisation and healthfulness make another element essential to the vigour and efficiency of the brain. In illustration of this, I may again refer to the muscular system. It need hardly be observed, that, to the natural and vigorous action of that class of organs, the qualities just specified are indispensable. A muscle imperfect in its original organisation, or in any way diseased, is, in a corresponding manner and degree, defective or deranged in its functions. For, if there be any thing certain in relation to living matter, it is, that as are its organisation and condition of healthfulness, so is its action. Nor is this more certain with regard to any tissue or organ of the body, than as respects the brain. The condition of that viscus, and the phenomena exhibited by it, in hydrocephalus, idiocy, madness, and delirium, testify to this point, with a clearness which no one can misunderstand, and a force that cannot be resisted. As soon shall an individual walk with activity, and dance with grace, under the calamity of a shattered or dislocated limb, or see distinctly with a disordered eye, as feel naturally, or think and reason with power and effect, under the greater and more deplorable malady of cerebral derangement.

Exercise and training. To every organ of the body this is an

abundant source of increased size, power, and fitness for action. Here, again, the muscles serve most obviously and strikingly for illustration and proof. From their number, situation, and functions, the changes they undergo, in size, strength, and activity, are most readily detected. But we have reason to know that the skin, the glandular system, the digestive organs, and even the bones themselves, are also increased in bulk and tone, by suitable exercise. The bones of the blacksmith's arm, and of the opera-dancer's lower limbs, are augmented in size and compactness, firmness and strength, just as certainly as their tendons and muscles. To the physiologist, moreover, the cause of this change is sufficiently plain. To the parts that are exercised, an additional quantity of blood is directed, the blood itself is ameliorated in quality, and the nutritive apparatus of the excited portions is invigorated in its functions. Hence the augmentation of the organs in bulk.

Nor is this all. Exercise not only increases the *power* of action in vital organs; when it is suitable in kind, well proportioned in degree, and skilfully directed and applied, it creates in them a peculiar fitness for given forms of action, and a corresponding facility in executing it. It produces in them, I mean, action directed toward particular ends, and fits it for their accomplishment. It is when it takes this shape and character, that it is called education or training; and it then adds greatly to practical competency. Instances of it we have in the training of the muscles, joints, and other parts concerned in music, both vocal and instrumental; and in dancing and fencing, horsemanship and the mechanical arts. In education, conducted with a view to qualify for these performances, there is as great a necessity for the improvement of the parts in aptitude, as for their increase in bulk, activity, and power. And those attributes are all produced by the same agency, with equal certainty, and perhaps to an equal extent and effect.

In the functions of the nervous system, the improvement effected by judicious training is also remarkable. Hence the keenness and strength which the external senses acquire by practice. This is strikingly exemplified in the savages of the west, as well as in the white and half-savage borderers, who pursue the vocation of hunters and trappers. By habitual training, their vision improves in keenness and power, and their hearing is rendered almost preternaturally acute. By constant exercise in feeling the pulse, the physician's touch becomes unusually sensitive; and the same is true as respects that sense in persons who deal in soft and delicate articles of merchandise, and in the manufacture and employment of fine edge and point tools. *Moss*, the blind Scottish philosopher, brought his touch, by cultivation,

to such exquisite perfection, as to be able to detect by it the colours of cloth. And other individuals are reported to have done the same.

Nor is improvement in the senses of taste and smell less remarkable in some well-trained florists, and in many inveterate tea, wine, and cordial-drinkers. In illustration of this, the reader will accept, for as much as it may be worth, the following anecdote. Though it was gravely related to me as a truth, it will be remembered that I do not vouch for it to that effect. Like the story of the faithful dog of Ulysses, it may be true in principle, though not perhaps in fact.

A pipe of Madeira was broached peculiar in flavour. One keen-palated wine-bibber, on sipping a glass of it, said it tasted of iron; and another, of leather. The two champions of taste, each proud of his renown, and determined not to forfeit it by admitting the fallibility of his gustatory skill, were unable to decide the controversy by the goblet. As they persevered, moreover, in imbibing the beverage to quicken their sensitiveness, and in defending each his own opinion, the strife very naturally waxed warmer and more noisy. Reluctantly, at length, persuaded to admit the *possible* fallibility of their taste, they were induced by the bystanders to adopt a less dubious mode of decision, by a thorough examination of the interior of the vessel. The wine being accordingly drawn off, *an iron key, with a strip of leather fastened to it*, was found in the pipe! The two combatants, therefore, having mutually triumphed, joyously shook hands, and embalmed their friendship, and did homage to their taste, in "another bottle."*

To the brain itself, the principle illustrated by the foregoing remarks is peculiarly applicable. Beyond most other organs, that central mass is altered and improved by judicious exercise. It is augmented in size, and materially changed in development and shape. This is *known* to be true. And, on the ground of what is considered substantial evidence, the same organ is believed to be also increased in compactness, and heightened in intensity and fitness for action. Hence its improvement in power and efficiency. In verification of some of these points, the following authenticated facts are adduced.

Sir William Herschel did not engage in the study and severe pursuit of astronomy until, I think, about, or perhaps after, the fortieth year of his age. From that period, his application to the study of the science was uninterrupted and intense. Three casts of the front

* Since the above was written, I have met with this anecdote, for the *first* time, in a work of the last century. Still, however, I shall not expunge it, but submit it to the reader, who may regard it at option as a fact or a fiction. Whether true or false, it is in keeping with the principle for which I am contending.

part of the astronomer's head were taken, at as many different eras, and are now in the cabinet of Deville, of London. The first was taken about the time when Sir William began his ardent devotion to the stars, and the two others at different periods some years afterwards. And in each cast the cerebral organs, especially exercised in the study of astronomy, are palpably different in development and size. They are smallest, as taken at the first period, largest at the last, and intermediate at the middle one. The form of the head, in consequence of this growth of portions of the brain, underwent, of course, a corresponding change; and the strength, activity, and efficiency of the organs increased with their bulk, and with the invigorating exercise and excitement they sustained.

Instead of an astronomer, had Sir William become, at forty, a blacksmith, or a boatman, the result would have been as different as the form of pursuit, and in precise correspondence with it. His brain and head would have remained as they were, and his arms and shoulders, with all the muscles subservient to their movement, would have become larger and more compact, more powerful and active. And the different kind of exercise and training would have been the cause.

I am intimate with a gentleman, now advanced in years, who, in the early part of his life, was much addicted to the exercise of the organs of Ideality and Comparison. He marked more or less with the figurative, fanciful, and high-wrought products of them, almost every thing he wrote. For the last fifteen or twenty years, however, he has, to a considerable extent, changed his subjects of research, and style of writing, and restricted himself closely, and at times very intensely, to the exercise of his reasoning faculties. The issue is striking. His diction is much more terse, compact, and unornamented, and his manner more argumentative and logical. And his organs of Causality have very perceptibly increased in size. This latter fact is conclusively established, by the marked differences between several likenesses of him, which have been painted at different periods of his life. The portraits of him that were taken from twenty to thirty years ago, show much less of Causality than those which have been more recently taken.

In individuals, moreover, who, even in the decline of life, have become, in contradiction of their former habits, seriously and zealously devotional in their character, the religious organs have been often visited by a second growth. I once possessed a portion, but have unfortunately lost it, of the skull of a person of this description, whose religious fanaticism was ultimately sublimed into permanent insanity. The lunatic, for several years, spent much of his time in

the most fervent paroxysms of adoration and prayer. And the change which Veneration underwent in him was remarkable. The organ grew to such an extent, as to produce a preternatural indentation on the *internal*, and a corresponding protuberance on the *external*, table of the cranium.

Nor can a doubt, I think, be reasonably entertained, that in poets and painters, sculptors and mechanics, who pursue their callings with ardour and perseverance, their predominant organs, which they thus intensely employ, are augmented in size by the exercise they undergo. And, in each case, the compactness, power, and activity of the organs keep pace with their growth.

The head of Napoleon Bonaparte, at the different epochs of his life, and under the different stations he filled, affords, in phrenology, one of the most interesting and instructive lessons that can any where be found. That, in the progress of his wonderful career, his whole brain, but more especially the reflecting organs of it, increased very materially, not to say very greatly in size, cannot be doubted by any one, who has examined carefully and without prejudice, particularly under the light of sound physiology, the likenesses of him, whether on canvass or in marble, taken by different artists at the several periods to which reference has been made.

The resemblance to each other of those likenesses, taken at any given era, is striking; while their dissimilarity to the likenesses taken at anterior or subsequent eras, is scarcely less so. And at each successive period, the size and form of the head, as expressive of intellect, is remarkably improved. Nor can the enlightened physiologist be ignorant, or even doubtful, as to the cause of this improvement. It was the intense, I might well say, the unexampled and preternatural excitement which his brain sustained in meditating and maturing his military movements, his political and civil measures, and his wild and gigantic schemes of ambition.

I know it may be said, and has been said, that the artists who painted and sculptured him, as emperor, flattered him, by giving to him the size and form of head which phrenology pronounces of the highest order. In plain terms, that their likenesses of him were mere fancy pieces.

To this supposition the answer is plain. The artists who delineated him as emperor were not phrenologists—but the reverse. Nor, had they been so, would they have dared to phrenologise him, who was known to be a foe to the science, and a contemner of its advocates.

It has been said, again, that the likenesses of Napoleon, as emperor, are nothing but finely modeled and highly finished antiques. This is another palpable mistake. No head, whether Egyptian, Greek, or

Roman, can be produced, bearing the slightest resemblance to the head of Napoleon. Or if so, I have never seen it, and shall be pleased to be informed where it may be found. The portrait of the great modern is unique. Antiquity has nothing like it. And it produces of itself a full conviction that it is true to nature.

Nor is this all. By many who knew Napoleon well, I have been confidently assured, that the likenesses of him as emperor were strikingly correct. This assurance I received especially from Cuvier, Larrey and Grouchy, Lefevre and Lallemant. The latter officer had a splendid miniature of his imperial master, taken by one of the first artists of Paris, the head of which was identical in outline with the others that were drawn when he held the sceptre.

Indeed, as far as I am informed, no one who was intimate with the emperor's personal appearance, has ever questioned, much less denied, the correctness of the likenesses of him taken at the time when he wore the purple. Yet are those likenesses universally acknowledged to differ most materially from such as had been taken at an earlier period. The latter, I say, were inferior in size in all parts of the head, very especially in the region of the reflective organs.

Nor do I entertain the slightest doubt, that, after the seclusion of Napoleon at St. Helena, where his brain sunk into comparative inaction, and became diseased, his head decreased again in size, especially in the intellectual compartment, and underwent a corresponding alteration in shape.

This is unquestionably the case, if the mask of him, taken by Antommarchi after his death, be at all correct. The lineaments of the emperor's head are not there. The cast is comparatively contracted and inexpressive.

In further illustration and proof of the principle here contended for, suppose the following experiment to be made:—

Two youths, as much alike as can possibly be found, in years, size, and figure, temperament, intellect, and other attributes, corporeal and mental, are selected for the trial. Let them be of the same family—even *twin-brothers*.

Of these striplings, when at the age of fifteen, one commences the life of a student, or cultivator of the mind, and the other that of a farmer, or cultivator of the soil. And these occupations they steadily and ardently pursue until the age of forty-five, having never, in the intermediate time, been in each other's company. Will they then very strikingly resemble one another, in a single attribute of either body or mind? No, they will not. Such a result would be hardly short of a miracle. If not supernatural, it would be an event

eminently unnatural in the history of man. In their developments and general figures, the two individuals will be exceedingly dissimilar. The student will have the largest and best shaped head; and the agriculturist will excel in his muscles and person. Nor will the difference be restricted to mere size and shape. While the former will surpass the latter in the compactness, vigour, and activeness of his brain, he will be inferior to him in the same qualities of his muscles and joints. To the truth of this representation, though he may never have seen the experiment made, nor even previously thought of it, the enlightened physiologist will not hesitate to subscribe.

So much for the individual effects of different forms of education and learning. But communities and nations are nothing else than masses of individuals. Under like circumstances, therefore, they are acted on and influenced in a manner similar to individuals; and, under different circumstances, in a manner equally different.

But savagism and civilisation, which are but states of education and training, place nations under circumstances peculiarly different. So do different *degrees* of civilisation; and therefore, at different periods, give different conditions to the human family. And these conditions attach chiefly to the brain and nerves, more especially, perhaps, to the sensitive and sympathetic nerves. For that the improvement in our condition, denominated civilisation, consists in a corresponding improvement in our nervous system, no enlightened physiologist can doubt. Why? Because improved civilisation is but another name for improved feeling, and improved intellect.

What, then, is the condition of the cerebral and nervous systems of the civilised and enlightened nations of Christendom *now*, contrasted with their condition a few centuries ago, when their civilisation and knowledge were greatly inferior? The answer seems plain. The moral and intellectual compartments of the brain are larger and higher-toned, more active and vigorous. And no doubt the sensitive and sympathetic nerves have been similarly changed. Our intellectual, social, and moral organs have gained over our animal a higher ascendancy than they held in former and less cultivated times. Hence the striking decline in human ferociousness and cruelty of every description—in war, inquisitorial persecutions, and in the forms of punishment for crimes against society—and the advancement, no less striking, in knowledge, clemency, and moral feeling. And as civilisation and its concomitants shall advance in time to come, those portions of the nervous system, which minister to its promotion, will increase in size, activity, and vigour, until they shall have attained the highest perfection of which they are susceptible. I should rather

have said, that the highest practicable stage of human civilisation and improvement will *follow* the highest practicable improvement in the size, activity, and vigour of the brain and nerves. For there is nothing in anthropology more certain, than that every form of mental advancement is the result of a corresponding advancement in the condition and character of cerebral matter, serving in the capacity of the organ of the mind. From this change in the human temperament arises the superior amount of madness in modern times, the different characteristics which mark diseases, the disappearance or decline of old diseases, and the appearance of new ones.

The artificial growth and invigoration, as they may be called, of the organs to which I have hitherto referred, are such as contribute to the elevation and improvement of the standing and character of those who possess them. The reason is plain. The organs thus trained, enlarged, and strengthened, belong to the moral and intellectual classes. The tablet, however, may be reversed, and too often is so, to a deplorable extent.

The animal organs may be exercised and invigorated, and the issue be ruinous. Of this, we have a memorable and repulsive exemplification in the practice and character, the condition and fate, of the sot and the glutton. They cultivate, enlarge, and strengthen the organ of Alimentiveness, until it gains such an ascendancy over their nobler faculties, as to degrade and brutify them. When that organ, together with other animal and kindred ones, is thus, by long-continued exercise, increased in size, excitability, and vigour, the disease of general sensuality, and of sottishness in particular, (for it is a disease,) becomes not only chronic and inveterate, but structural and constitutional; and is transmitted, like other constitutional qualities, from parent to child. Hence the sons of confirmed drunkards are so frequently and fatally drunkards themselves. And hence the extreme difficulty of exterminating the evil. To eradicate this organic derangement from the brain, when it has assumed, from duration, a chronic character, is as difficult and hopeless as the cure of cancer or tubercular consumption. It is, indeed, a task of a similar description. Nor, if it can be effected at all, can any measures accomplish it short of long-continued, steady and persevering abstinence from stimulating food and drink,—to hold in tranquillity, and reduce in vigour, the organ of Alimentiveness, together with the other animal ones,—to which must be added, the training and strengthening of the moral and reflecting organs. The latter expedient acts in a two-fold way. While it operates physiologically as a direct revellent, it gives strength and activity to reflection and moral sentiment, and arrays them against the impulse of animal appetite. By such a course,

judiciously regulated, and resolutely and unremittingly pursued, may gluttony and drunkenness be in most cases removed—perhaps in *all* cases, if opportunely commenced, and skilfully persevered in to the requisite extent. Nor can a doubt be entertained, that, in obstinate cases, depletion, local or general, or both suited to the occasion, may be employed as an appropriate and useful auxiliary. The disease, I say, consists in a highly excited, if not a sub-inflammatory condition of a given portion of the brain, and must be removed by the same means requisite for the removal of a like condition from other portions.

To the other animal organs—Amativeness, Combaticiveness, Destructiveness, Secretiveness, and Acquisitiveness—similar remarks may be correctly applied. Excitement and exercise enlarge and strengthen them; unbridled action in them leads to vice and irregularity always, and not unfrequently to disgrace, misery, and ruin; and the only way to control the propensities which belong to them, and thus prevent or eradicate the evils to which they lead, is to moderate their action, by the removal and avoidance of their exciting causes, curb and restrain them, by the cultivation and strengthening of the countervailing moral and reflective organs; and, in aid of these means, to employ such depletion, diet, and regimen, as cases may require.

By a course of this description alone, can his animality be brought into subjection to his higher and nobler nature, and man be elevated to the condition of a truly moral and reflective being. And by such course, wisely directed and duly persisted in, this end, so deeply important to our rank and well-being, can be attained, as uniformly and certainly, as can any other event be produced by the suitable agency of its natural causes. If man, therefore, continues vicious and unhappy, the fault and the misfortune are attributable to himself; not to any thing in the cast of his destiny which he cannot control. Whatever he does, he does freely, though in strict subserviency to the influence of motives. I shall only add, that flagrant immorality, profligacy, and crime, are as essentially the product of functional excess or structural derangement of the brain, or of both united, brought on by abuses which might have been avoided, as pneumonia is of similar affections of the lungs, hepatitis of the liver, or dyspepsia of the stomach. And, under skilful treatment, opportunely commenced and unremittingly persisted in, the moral maladies are as remediable as the physical. I repeat, therefore, that if man becomes and continues a moral lazar, the sin and responsibility are his own; and the penalty and punishment, which inevitably follow, are equitable and just. His purification and amendment are fruits within his reach, if he choose to pluck them. As a voluntary transgressor, therefore,

he deserves the fate which he virtually invokes, and recklessly defies.

Age. On this topic, but little need be said, though it is rich in matter of interest and moment. The effect of age, or period of life, on mental manifestations, is known to every attentive observer; and to every one thoroughly versed in anatomy, its effect on the brain is equally well known. The enlightened phrenologist, again, is familiar with the fact, that between the condition of the brain and the manifestations of the mind, at different periods of life, there is a striking correspondence. So striking and characteristic, indeed, is this correspondence, that it furnishes a leading and irresistible argument in favour of the truth of one of the fundamental propositions of phrenology.

As respects the human brain, it has, like the muscles and joints, as many ages, if not one more, than Shakspeare gives to man. There is, for instance, a brain of infancy and childhood, another of boyhood, a third of juvenility, a fourth of early manhood, a fifth of mature manhood, a sixth of declining manhood, a seventh of early old age, and an eighth of the childhood of extreme senility. And each of these differs more or less from all the others. So do the manifestations of mind, at the different periods of age through which the brain passes, differ from each other in a corresponding manner and degree.

In infancy and childhood, the brain is superabundant in fluid substance, and therefore tender and feeble, defective in organisation, and altogether immature. And on a similar scale of defect, debility, and crudeness, are the faculties of the mind.

In boyhood and juvenility, both the brain and the mental powers are advanced and improved in condition and strength; in early manhood their improvement is still higher; and, by the prime of life, they, like the muscles, bones, and other tissues of the body, are also in their prime.

The next change of interest and importance exhibited by the brain and the mental phenomena, is when they enter on the downhill portion of their journey; and that portion they also pass over in the same harmony, in relation to the mutations sustained by them, with which they had previously made their ascent. Every deterioration which the lapse of time produces in the brain, is accompanied by a like deterioration of mental action. And thus proceed the kindred changes, until death arrests them.

Such is the cerebral and mental history of every member of the human family, whose life is protracted to the period of old age. And, I repeat, that around one of the fundamental truths of phrenology it forms a rampart which nothing can either penetrate or overthrow.

From the preceding remarks, it is fairly deducible, that the age, or period of human life, which gives to the brain its highest excellence, as the organ of the mind, is the meridian of manhood, when the entire system is ripe and in its prime, and when the organisation of every part of the body (the brain being one of them) is as complete, and its structure as compact and excellent, as the temperament possessed by the individual admits. In this respect, as in all others, the analogy between the action of causes on the brain and the other organs of the body, whether to impair or improve them, is not only striking, but it is without defect. Or if there be a difference, it is, that the positive prime of *cerebral* life occurs a few years later than that of the other parts of the body. There is reason to believe that, under judicious cultivation, the brain of some persons may continue to improve in condition, until the age of forty-five. At that time its balance is supposed to be most complete. And the opinion appears to have claims on our belief. After that age, the mind may become still farther enriched with knowledge; but not more vigorous or adroit, in the use of the knowledge already possessed.

Under this head of my subject I shall only add, that, of the several terms or periods of our lives, there is only one which we can so control, as to protract or curtail it at pleasure. And that is the most important term; being that which runs from the period of intellectual manhood, to the commencement of positive intellectual decay. Fortunately, I say, there are means within our reach, by which that term, by far the most efficient and useful of our lives, can be materially extended. And those means consist in a strict avoidance of irregularity, dissipation, and unnecessary exposure. In other words, they consist in obedience to the injunction of the Apostle, "Be temperate in all things"—in eating and drinking, sleep and wakefulness, the indulgence of the passions, emotions, and affections, the exercise of mind and body, and in all enterprises and forms of exposure, and whatever else may be calculated to make a lasting impression on our systems. By the pursuit of such a course, I say, the commencement of real intellectual fading may be greatly postponed. To illustrate this position, and show its soundness:

Suppose the age of thirty to be the beginning of the period of ripe manhood. At this point of time, let two individuals of like constitutions commence their career; one as a reckless profligate, addicted to every form of excess and vicious indulgence; and the other as a pattern of temperance and regularity. Let neither meet with any accidental and crushing disaster, but experience alone the natural effects of the life he pursues. Make this experiment; and mark the result. At forty-five, the profligate will be older, and more shattered

in constitution, and more incompetent to arduous struggles and useful employments, than he of orderly deportment, and virtuous habits, will be at sixty. Let a third person pursue, as a third course of life, a mean between the two, and he will be broken down, and rendered inefficient, at a mean period—earlier than the man of strict temperance, and later than the profligate.

It need hardly be added, that a regular perseverance in suitable exercise does much towards the preservation of the health and vigour of all parts of the system. This is as true of the brain and nerves, as of the muscles and joints. By the temperate and well adjusted exercise of all the organs of the brain, pursued to the proper extent, the old age and decrepitude of that viscus may be for many years deferred. An adoption and resolute persistence, in such a course, will insure to the faculties of the mind more elasticity and vigour, even at the age of three score and ten, than they would have had at that of fifty, if incrustated in the rust of indolence and inaction. In proof of this, many illustrious examples might be cited. Among the crowd that presents itself, I shall refer only to those of Voltaire, Goethe, and Franklin, Jefferson and Priestley, Madison, Adams, and Talleyrand. Those great men exercised their minds regularly and constantly to the close of their lives. And the consequence was, the preservation by them of a degree of mental activity and vigour great—I had almost said, astonishing—for their years. But a short time before his death, Dr. Priestley, too feeble to *write*, dictated a pamphlet of considerable length, in less, I think, than four-and-twenty hours. And the performance, though far inferior to what he could have produced, and *did* produce, at forty-five, was highly creditable.

To carry out these views, and render them more palpable and impressive, let the term of which I have been speaking, be contrasted with any other well-marked term which we pass over, in our journey through life, and the issue be noted. The first term or epoch in our career, is that of infancy or childhood; and it closes about our seventh year. Nor can it, by any means at our command, be either materially shortened or extended. The second term, reaching from the close of the first to puberty, ends from the thirteenth to the fourteenth year of life, and, as regards its duration, is equally intractable. The third, extending to early manhood, closes, with equal certainty and ungovernableness, about the age of twenty-one. And from that to mature manhood, which arrives at twenty eight or thirty, the number of years is nearly the same. Nor can that term be lengthened or shortened, any more than the preceding ones. After the commencement, moreover, of confirmed old age, with its decrepitude and debility, *its* pro-

gress also is always steadily, and for the most part speedily onward and downward, in defiance of all attempts at control,

Once more. I have said that the influence of age on mental operations is known to "every *attentive* observer." And so it is. But many persons confidently speak and write on the subject, not only without the instruction which correct observation imparts, but in the very face of it. Thus, in necrological articles, it is frequently asserted, that individuals have died at the age of eighty, ninety, or a hundred years, *with all their mental faculties unimpaired*.

This is tantamount to the assertion of a miracle. No such event has ever occurred in modern times. Nor can such occur, without a radical change in the organic and mental laws and principles of our nature. A centenarian with all his mental faculties unimpaired! As well might our necrologists speak of a man of equal age, with the elasticity and vigour of his muscles and joints, his swiftness in a foot-race, and his nimbleness in the dance, unimpaired. True, a centenarian can walk, think, and talk, and possibly, also, declaim and write. Not, however, as he could have done when in his fortieth year. In a special manner he cannot, without exhaustion, so long persist in such exercises. He may converse with sprightliness, for a few minutes, on topics which have long been familiar to him. But as respects passing events, and new topics of science, his mind is a blank; and he can exercise it but briefly on any topic. But substantial strength is much better evinced by long persistence in an effort, than by the momentary vigour by which it is characterised. Mr. Jefferson, when, I think, in his eighty-second year, and Dr. Priestley, when past his seventieth, gave striking proofs of this. They would converse with all the alacrity, and not a little of the apparent vigour, of their earlier years. But the effort was soon at an end; and the sages would pause, retire within themselves, until their strength was recruited for another limited manifestation of what they had been at an antecedent period. In these reviving pauses, I have repeatedly seen Dr. Priestley fall into a momentary slumber at table, and, suddenly awaking, rejoin in conversation. So true is it, that a temporary exertion of mind, though apparently vigorous, gives no substantial evidence of positive strength.

From the preceding remarks, under the present head of the subject before me, the only inference I shall now draw (and I am authorised to draw it) is, that the brain is truly the organ of the mind—that, like our other organs, it is influenced by years—that it possesses its highest excellence in the prime of life—and that it is crude and imperfect in infancy and childhood, and impaired, like the muscles, under the decrepitude of age.

A temporary state of inordinate cerebral excitement, inviting to the brain an unusual amount of arterial blood, is another important element in the most fruitful and efficient condition of that organ. This excitement is the product of sundry causes.

A paroxysm of fever, especially the hot stage of intermitting fever, with a tendency to the head so strong as to be barely short of delirium, is frequently the source of this condition of the brain. Under that degree of excitement, the mental action is more than ordinarily vivid and energetic, productive and brilliant. Even in persons of a phlegmatic temperament, there is not unfrequently now a lustre of the eye, a keenness and promptitude of perception, a scope and flashiness of thought, and an exuberant and glowing stream of language, which call forth at once admiration and surprise. Every faculty of the mind being thus improved in tone and character, the sick person converses, I say, with greater fluency, reasons with greater clearness and cogency, manifests a readier and richer creativeness of fancy, and clothes his creations in colours brighter and more gorgeous than he ever compasses under the cool and sober commonplace of health. Nor is the cause of this mental orgasm concealed. The blood being superabundantly arterialised by the heightened function of the lungs, and projected towards the head in ultra-profusion by the inordinately invigorated action of the heart, imparts to the brain an exuberance of life, accompanied by an augmented tension and tone, and thus renders it a high-strung and improved instrument for the display of the mind. And hence the superiority of the mental performance.

Persons in this condition of brain, having some of their faculties elevated far above their customary standard, and being, also, by the same condition, gifted with certain powers, to which they had been previously strangers, have become unexpectedly poetic and musical. Others, again, have grown unlike and far superior to themselves, when healthful, in the faculties of Number and Constructiveness. A distinguished mechanic in Boston, who is not unknown to me, completed *mentally*, when labouring under a cephalic fever, and actually constructed on his recovery, a complicated and exceedingly ingenious piece of machinery, which he had, for seventeen or eighteen years of health, unsuccessfully endeavoured to accomplish. He had been unable, I mean, during health, to frame a complete prototype or pattern of the machine in his mind. But this he achieved when his inventive powers were quickened, enriched, and invigorated—I might say, inspired—by a preternaturally excited condition of his brain.

These facts are known to be equally true in relation to certain

descriptions of lunatics—of such, I mean, as labour under high-toned madness. In those unfortunate and perturbed beings, given powers of mind are developed and brilliantly displayed during the tumult of their wildest paroxysms, of which, in the unexcited state of their lucid intervals, they make no manifestation. Among these paroxysmal developments may be enumerated, an inspired condition of Ideality and Tune, Number, Causality, Mirthfulness, and Hope. And to this, may be added a similar orgasm of the faculties of Combative-ness, Destructiveness, Secretiveness, and others.

Inflammation of the brain, the product of fractures of the skull, by blows, falls, and other mechanical accidents, has often proved the source of an eminent degree of intellectual improvement. Nor is such improvement always evanescent. Far from it. On the contrary, it grows permanent at times, and continues during the lives of the individuals who experience it. Many well authenticated cases of the kind are already on record. I have witnessed and registered several myself, and could add several more, were it requisite or admissible. Such cases, however, being already numerous, and unquestioned as to their authenticity, the addition would be superfluous, and will be therefore declined.

Idiocy itself has occasionally yielded to cerebral inflammation—to what is termed, I mean, “brain fever.” Singular as this may appear, and perhaps incredible to those who are strangers to the subject, it is notwithstanding true. In such cases, the augmentation of life and tensity, imparted to the cerebral organs of the idiot by the accumulation of arterial blood in them, which accompanies inflammation, and forms an element of it, makes amends for the small size and lax condition of those organs, and their consequent debility and insufficiency for action. In other words, the same degree of cerebral excitement and arterial congestion, which would render a sound-brained man *delirious*, renders an idiot *sane*. In the records and occurrences of infirmaries and mad-houses, cases of this kind are not unfrequent.

As a very general, perhaps a universal rule, in occurrences such as these, when the inflammation and tone of the brain go down, the patient falls back into his idiotic condition. Such facts incontestably prove, that on the state of the brain depends the character of mental manifestation. Were other forms of evidence extinguished, these facts alone would testify to some of the fundamental truths of phrenology with a clearness and force which no one could either misunderstand or resist. They, moreover, sustain two very important physiological maxims—that irritation creates a centre of confluxion, and

that a preternatural accumulation of arterial blood gives a corresponding amount of life and action to the organ where it exists.

There are yet other forms of cerebral excitement, which elevate the tone and efficiency of the brain, and improve, for the time, the mental manifestations in a corresponding degree. Of this description, is the excitement produced by wine and opium. The convivial board is an opulent source of heightened music, poetry, and wit; and also, at times, of strengthened logic and sublimated eloquence. The celebrated traveling declaimer, Ogilby, never ascended the rostrum, without being under the excitement of laudanum. I have known, also, two or three distinguished lawyers, who, in preparing to speak on trials of deep interest, usually braced and fertilised their minds by similar means. That these modes of stimulation surcharge the brain in like manner with arterial blood, augment its energy and efficiency in action, and through that channel produce their invigorating effects on the mind, is not to be doubted.

Of certain forms of madness, I repeat, the same is true. They improve some of the faculties of the mind in an eminent degree. Thus, as heretofore stated, the lunatics who labour under them, are much more poetical, musical, and mechanical, and much more powerful in calculation and reasoning, during the paroxysms of their complaints, than at any other time. Indeed, some lunatics manifest those faculties only during their insanity, making no exhibition of them in their lucid intervals. In proof of this, scores of cases might be readily adduced from the histories of the insane. One of the descriptions of lunacy here alluded to occurs so frequently, and is of a character so peculiar and striking, that the French writers have given it the name of "*folie raisonnante*"—reasoning madness.

But the most interesting and important form of cerebral excitement, and that which most eminently improves the brain, winding it up, during its continuance, to the highest pitch of intensity, is yet to be cited. It is that which arises from the brain's own action. Of the truth of this, all public speakers, and every correct observer of them, especially in scenes of high-wrought oratory, can hardly fail to be sensible. The feelings which the speaker himself experiences, the paroxysm of inordinate mental power, of which he is conscious, and of which he exhibits involuntary tokens in his aspect, attitude, gesticulation, and entire deportment, are too striking to pass unobserved, and too plain in their language to be misunderstood.

When the orator first rises, surveys his audience, and commences his address, he is often pale, anxious, and agitated, perhaps to the extent of a perceptible tremor of his person and voice. Under these

circumstances, his exordium is rarely either animated and graceful in manner, opulent and varied in matter, or pertinent, choice, and vigorous in expression; nor is it poured forth in a copious and uninterrupted torrent. On the contrary, all seems comparatively limited and sterile, laboured and forced. His thoughts evolve slowly, and succeed each other heavily, with unintentional pauses, and at irregular intervals; his language is stiff and formal, restricted and cold; and, for a time, his whole performance is powerless and unpromising. Or if the thoughts, slowly uttered, have power in themselves, they are accompanied by hindrances which diminish their effect. Of this truth, Cicero has recorded his own consciousness as respected himself. Mortifying experience had taught him the lesson. And Mr. Fox was never great in an exordium, and rarely, if ever so, in any part of an opening speech. It was when fired by opposition, in the collision of debate, that he manifested that stupendous reach of eloquence which left the most illustrious of his contemporaries behind him. In a single, or set speech, or in one of a mere introductory character, Pitt surpassed him. But in the tempest of debate he was greatly his inferior. To return from this digression, and finish my picture.

At length a change in every thing commences. The countenance of the orator, losing its paleness and anxious expression, grows fuller and flusher; new animation, vigour, and confidence awaken in it, and, in its entire appearance and effect upon the spectators, it is altered and improved. And in other points, also, where defects had existed, improvement follows improvement, until the whole effort of the speaker experiences, progressively, a similar change. His thoughts and conceptions are no longer called up with difficulty, in a crude and shapeless condition, and thus, unfinished, *forced* from his lips at the intervals of minute-guns. They now spring spontaneously into existence, full-formed and mature, and press towards their object in trains so thick-coming, and throngs so crowded, as to threaten to be too boundless in number for orderly utterance. And such would be the case, did not the powers of language and expression increase simultaneously with the powers of thought. But in all its faculties the mind of the orator is equally excited and inspired, and is therefore equally vigorous in action, and exuberant in product. Hence all his powers are now in harmony. His language is as copious, choice, and forcible, as his conceptions are rich and varied, his illustrations are bright and pertinent, and his combinations and arguments ready and well selected, profound and convincing. Accordingly, flashes of wit and fancy, and high-wrought bursts of eloquence, escape him, calculated alike to attract and persuade, convince and command.

Even his voice increases in compass, flexibility, and power; and his whole action, attitude, and manner, become more appropriate and expressive, and better fitted for the enforcement of his matter, and the attainment of his end. And if he be an orator of the highest order, (and none but such can thus acquit himself,) and be engaged on a subject commensurate with his abilities, it is now that he stands forth a glorious personation of eloquence, above the imitation of art, and equaling whatever of splendour and excellence in that form of human greatness imagination can conceive. Such orators were Pericles and Demosthenes, Cicero and the Gracchi; such were Chatham, Mirabeau, and Fox; such, Henry, Ames, and Pinckney; and such, a few of our still surviving American speakers.

Is any one inclined to consider this mental portrait of an orator too broadly lined, and too highly coloured? and does he therefore regard it as a creation of fancy, rather than as a reality, which genius and cultivation occasionally produce? Had he witnessed, as I did, several of the wonderful efforts of Mr. Ames, especially his speech on the British treaty, his opinion would have been different. He would have pronounced the picture short of the original. And there is reason to believe that the oratory of Patrick Henry was still more resplendent; and that of Mr. Fox, though below it in grace and fascination of manner, was superior in power.

Of such description are some of the manifestations of mind and person, which constitute eloquence of a high order; and phrenology explains the causes which produce them. And those causes are purely physiological. They consist in an increased afflux of blood to the brain, drawn thither by the increased excitement which that organ experiences from the exercise it sustains. Such, at least, is one of the causes. To what extent a superabundant production of the cerebral fluid, or matter of influence of the brain, may form another, the present state of physiology does not authorise us to say. Nor is it orators alone, whose brains becoming thus, by their own exercise and excitement, surcharged with arterial blood, give inspiration to their minds. The same is true of writers, especially of poets. *They* also experience their happy moments of conception and mental outpouring, in which they become, as if by preternatural endowment, superior to themselves. And such moments never visit them, until they have fired their brains by periods of intense application to their subjects. Then only are they graced by Apollo and his train, and enabled to surpass even their own hopes and imaginings, by the vigour of their efforts, and the splendour of their productions. Thus did Dryden give birth, at a single sitting, to his *Alexander's Feast*, the most glorious lyric in the English language. And thus did Scott,

under a similar orgasm, compose, in a few hours, his battle of Flodden-Field, including the death of Marmion, sufficient of itself to immortalise his pen.

That blood does flow to the brain in an augmented volume, and that in proportion to the fulness of that augmentation is the increase in the tides of thought and utterance, is felt by the speaker, and is palpable to the observer.

In the progress of his cerebral exercise and excitement, the countenance of the former, as already stated, becomes flushed and fuller, and also warmer; his eyes protrude, and flash with a heightened lustre; his carotid and temporal arteries swell and throb in an unusual degree; he feels a girding tension of his brain, which at times is even painful; unaccustomed gleams of light flit across his eyes; an alarming giddiness assails him; and instances have occurred, in which he has fallen down epileptic, and even in apoplexy. Though such high-wrought scenes are rare, they have, notwithstanding, an existence; and they speak a language easily understood. The records of eloquence furnish us with some of these cases; and I could myself add several others to the list. It is but a few years since a distinguished senator, in Washington, became so giddy in the course of one of his intense and burning addresses, that he was obliged to pause, and sit down; and the senate adjourned to allow him time to recover and proceed. And I know a young lawyer, who has several times, under the excitement of debate, been attacked by epilepsy.

All this seems clearly to show, that the splendour and efficiency of the loftiest flights and achievements of eloquence, depend on the tone and temporary excellence imparted to the brain as the organ of the mind, chiefly by a superabundance of blood. And that blood is unusually well arterialised. Why? Because the lungs, the arterialisers of it, are in high excitement, power, and action, from their exercise in speech; and because they receive at the time, in superabundant quantity, the influence of the preternaturally excited and operative brain. For it need hardly be added, that the healthful energy of the brain contributes much to a corresponding energy in other organs.

In further illustration and proof of my position, it may be remarked, that the reason why high-wrought passion is the source of such fertility and force of conception and thought, and such eloquence of utterance, is because of the abundance of blood it attracts to the brain. For that it does thus accumulate blood in the brain, is a truth which nobody doubts, and every thing confirms. Indeed, the fervid condition of an orator under high excitement, is in all respects tantamount to a paroxysm of passion. In either case, therefore, the cause of the

high-toned eloquence, and of the other improved forms of mental manifestation which accompany it, are the same.

It was under a cerebral orgasm of this description, created by the fervid and fanatical action of her own mind, that the Pythia of old raved out her oracles, which the credulity of the times attributed to the working of the God within her. And it is under a similar orgasm, the product of a similar cause, that the modern Improvisatori of the land of song pour out their wonders of poetry and music. I am aware, that the mental orgasm of the Pythia is attributed to her having chewed the leaves of the laurel, or of some other stimulating plant, and swallowed the juice. But this is a mere surmise, destitute of any solid foundation. Certainly the Italian Improvisatori seek no inspiration from any intoxicating article of the kind. And they are, on some occasions, as highly excited as was the Delphic prophetess.

Such are the elements necessary to the constitution of a brain of the highest order—a large size and well proportioned development—a sound organisation and a healthful condition—the best form of temperament, believed to be the mixed—the tone and compactness conferred by skilful and well-conducted training—the condition which accompanies the prime of life—and the heightened tensity produced by strong temporary excitement. A brain of this description and weak mental manifestations have never been united. Nor can such a phenomenon occur, until the laws of nature, which at present control the constitution of man, shall be changed or annulled. As soon shall quicksilver float on water, and a cubic foot of lead be tossed on the breeze with the lightness of a feather.

Compactness, it may be observed, increases not only the power of the brain, but also its weight; as it does the weight of muscle, bone, and every other substance. It is owing to this quality, that smaller brains sometimes outweigh larger ones, and are also more vigorous. The brain of Lord Byron, for example, though not of the largest size, was among the heaviest, as well as the most vigorous, that man has ever possessed. Its weight, I think, was four pounds, and from eight to ten ounces. And the weight of the brains of Cuvier and Dupuytren, whose heads were immensely large, was about the same. Here compactness and tensity made ample amends for any want of size in the brain of the poet, and rendered the productions of that brain the wonder of the age.

But a brain may have all the foregoing qualities, a well-proportioned development excepted, and the individual to whom it belongs possess, notwithstanding, but a moderate, or even a meager intellect. The reason is plain. The chief bulk of the brain may consist in the massiness of the animal or moral compartment, or of both united,

neither of which is a source of talent, or a repository of knowledge; while the intellectual compartment is exceedingly small. And to a diminutive organ, or set of organs, nothing can give *power*. Such organs may be distinguished by superior activity, correctness, and grace, but never by superior strength. As soon shall a dwarf in dimensions be a Hercules in "labours," or a Vulcan in lameness an Apollo in the race.

A brain, again, may be diminutive in size, while the intellect of the individual possessing it is vigorous. The reason of this is also plain. The animal and moral compartments are small, and the intellectual disproportionately large. But whatever may be the strength of intellect, or the amount of knowledge of an individual thus organised, he will be essentially defective in energy or rectitude, or perhaps in both. For energy of character is derived chiefly from the animal organs; while rectitude is the product of the moral. It need hardly be added, that a practised and skilful phrenologist finds no difficulty in ascertaining, with sufficient accuracy, the comparative size of the different compartments of the brain in the heads he examines. In his efforts, therefore, to decipher character, he may be always successful.

There is yet another agency, which in no ordinary degree influences the brain and modifies its character. It is the *partial* exercise of it—the training and strengthening, I mean, of only certain organs or parts of it; while the remainder are suffered to lie and grow feeble in a state of repose. This deranges its balance, and is so far injurious to its soundness and vigour in general action. It ripens and confirms *partial genius*, which is but another form of expression for a *want of mental harmony*; and, when pushed to an extreme, it often impairs the health of the entire system, and results, at times, in the production of madness. The form of lunacy it produces is monomania, which is known to consist in the derangement of one or a few organs, the rest being sane. And the suffering organ or organs are almost universally those which are most exuberantly developed. It must be familiar to those who have mingled much with the insane, and become acquainted with their histories, that perhaps the most frequent source of monomania is partial genius, and the intense pursuit of its peculiar objects. In other, and more general terms, monomania, as just intimated, is most usually the product of an excessive development, and the inordinate and long-continued exercise of some one, or of a few, of the organs of the brain.

It is well worthy of remark and remembrance, that it is not mental efficiency alone that is promoted by the due exercise and strengthening of *all* the organs of the brain. The same measure contributes not a little toward the maintenance of the health of the body when

possessed, and its restoration when lost. The reason is obvious. The influence of the brain over the other parts of the body, for evil as well as for good, is so powerful and preponderant, that any unsoundness in the condition, or morbidness in the action of that organ, cannot fail to prove in some way pernicious to the system which it controls. This is one cause which renders solitude, where the social and conversation organs lie dormant, so injurious to health. The enervating and morbid influence of solitary confinement on the systems of convicts, is attributable to a similar source. Of this form of punishment, an entire obliteration or paralysis of the intellectual faculties, in consequence of the suspension of intellectual exercise and excitement, is one of the effects. Here, again, the analogy between the brain and the muscles, as relates to the laws by which they are governed, is complete. Withhold from them action and excitement, for a sufficient length of time, and they become alike paralytic or debilitated, and incapable of action.

One of the supposed modes of ascertaining the size of the human brain being deceptive in itself, leads of necessity to erroneous results. It is computation by the size of the hat which the head requires. If the hat be large, the entire brain of the individual who wears it is alleged to be correspondingly large. This, however, I repeat, is a primary mistake, fruitful in the production of consecutive and secondary ones. And, like most other mistakes, it arises from a want of observation and thought.

There are four classes, or rather orders, of cerebral organs; and "hatters' measure" gives the size of only two of them; and they are comparatively of inferior standing. They are the animal and the knowing or perceptive organs. The two superior orders, the reflecting and the moral, lie above the range of "hatters' measure." Not including them, therefore, it gives no indication of their development and size.

The hat of Lord Byron is said by one of his lordship's biographers to have been very small. In consequence of this, a notion prevails, and is often appealed to by anti-phrenologists, that that wonderful writer had a small brain. Such, indeed, *might* have been the case, and yet no objection have grown out of it to the truth of phrenology. Lord Byron's genius, though of the loftiest order, was *partial*, and did not, therefore, require a large development of every organ. The same is true as respects Demosthenes. His genius also was *partial*. His head, therefore, as represented by the statuary of his time, was not very large. It was characterised, however, by consummate intensity.

But, in truth, Lord Byron's head was not unusually small. Of the

size of his hat, I have nothing to say ; because I never examined it. His Grecian helmet, however, I have examined, and have had it on my head ; and it is far from being uncommonly small. Yet the gentleman who now possesses it, and who knows the fact to be true, assured me that his lordship did not wear it with entire ease and comfort, but complained of its tightness and troublesome pressure.

Sir Walter Scott did not require a hat larger than those of many other men, whose entire brains, compared to his, were small. The development of his reflecting organs was large, and that of his moral ones perhaps unequalled.

When viewed, however, on a general scale, even "hatters' measure" testifies to the truth of phrenology. In the extensive and ancient batteries of London, and I believe also of Paris, where the manufacture, descending from father to son, has been carried on for centuries in the same family and the same building, there exist three different standard sizes for the hats of adults. Of these, the smallest is intended for serving-men, day-labourers, and others who work with their muscles instead of their brains. The next largest size is for mechanics, tradesmen, and other men of business, whose pursuits require somewhat more of cerebral exercise. And the third and largest size is intended for men of education and profession ; and for such generally as are engaged in vocations where the brain is enlarged, by being kept under habitual excitement and action.

In the same establishments, hats of a size still smaller are prepared for boys of from seven to twelve or thirteen years of age. Yet have anti-phrenologists asserted, (and some of them even now persist in the error,) that the head of a boy has attained its full size by the end of his seventh year ! With equal truth might they assert, that his foot or hand, or any other organ of his body, had thus early attained its growth. On this topic I shall only add, that the hatters' arrangements here referred to, had existed for centuries before the discovery of phrenology, and are not, therefore, the product of its doctrines. Yet are they explicable only on its doctrines ; and so far, therefore, do they testify to its truth.

One circumstance remains yet to be spoken of, which is believed to be influential in giving character to the brain as the organ of the mind. It is the comparative amount of the cortical or cineritious portion of that organ.

It has long been surmised, that the secretory or generative action of the brain is carried on by its cineritious matter, while the function of the medullary is to convey the vivifying and strength-giving product of that action, and diffuse it through the system.

From the anatomical researches of Professors Tiede and Arnold,

Mr. Grainger, and others, this opinion has derived of late no small amount of confirmatory evidence. Little or no doubt, indeed, of its correctness is now entertained. In proportion, therefore, to the quantity of cortical substance possessed by any given brain, other things being equal, (and the quantity is found to be very different in different individuals,) is the activity and vigour of that brain, as the instrument of the mind. A large amount of cerebral cortex, a corresponding amount of cerebral energy—and the reverse.

Such is the doctrine. True and interesting, however, as it may be, I am not informed of any external marks or manifestations indicative of the quantity of cineritious substance which the brains of different persons may possess. As yet, therefore, the discovery is not available in practical phrenology. In farther support of my position, I shall only add, that the electric nerves of the gymnotus, and the torpedo, are, at their origin, superabundantly supplied with cortical substance.

Pursuant to my promise, I shall now offer a few remarks on some of the external and distinguishing signs of the several temperaments of which I have spoken. That this subject is interesting and important in itself and its relations, especially in its bearings on practical phrenology, will be questioned by no one versed in the science, or acquainted with its objects. And it would be gratifying to me, could I, with propriety, make this the last of my prefatory remarks. But I must add, as an apology for the little light I shall shed on temperament, that, as a subject of discussion, it is as difficult as it would be useful, were it fully expounded. And I shall farther add, that temperament, though a constitutional attribute, is not a permanent one. It changes, I mean, in the same individual, in the progress of life. In neither its external marks, its internal peculiarities, nor its practical influences, is it the same in childhood and adult life. Nor is it identical in the same individual in the prime of his life, his years of decline, and his old age. The reason of this is plain. Changes in the relative and interior structure and character of our organs are in perpetual progress, from the cradle to the grave.

The phlegmatic temperament is that of comparative dulness, inaction, and debility. Of those who possess it, the personal stature is rarely lofty, or the frame broad, square, or athletic. Yet the person acquires occasionally great weight, from an unwieldy accumulation of flesh, more especially of the adipose portion of it. And the flesh (I mean the muscles) is wanting in tenseness and strength of fibre, elasticity and firmness. It is often so soft as to be easily pitted by pressure, and so unelastic as not immediately to resume its natural condition. In persons possessed of this temperament in the highest

degree, another trait is in most cases striking. The abdominal and pelvic cavities are unusually capacious. Of course, the viscera contained in them corresponds to them in volume. This gives to the figure an unsymmetrical and unsightly appearance, and renders the gait awkward. Hence so many of the Hollanders, among whom this temperament prevails, have backs unusually broad in the lumbar region, wide and clumsy-looking hips, protuberant abdomens, and a waddling movement. And the forms and actions of the Cretans, whose temperament is also phlegmatic, are similar.

The complexion under this temperament is light; but instead of being delicately or brilliantly fair, its whiteness is dull and dead-like, indicating a languid and scanty circulation of blood through the skin, and also a deficiency of red globules in the blood. In this respect, the blood resembles in immaturity that of infancy, in which the red globules are wanting in quantity, and the watery and gelatinous portions superabundant. In further proof of the languor of circulation on the surface of the body, if the faint blush which the skin exhibits at times be removed by pressure, it does not very promptly return.

Whatever may be the colour of the eye—blue, gray, or hazel (for it is never, perhaps, black)—it is neither deep nor strong; and the organ lacks lustre. The hair is light-shaded, soft, and sometimes long and flowing. The expression of the countenance is deficient alike in vivacity and strength; the movements of the body are slow, and seldom graceful.

The chest being narrow, the lungs and heart are necessarily small. So are the blood-vessels. Out of this form of organisation grow several important facts. The blood is comparatively small in quantity, defectively arterialised, and circulated without vigour. In volume and action, therefore, the pulse is below the ordinary standard of adult life. The blood, moreover, as already intimated, superabounds in serum and gelatin, and is deficient in fibrin and red globules. Nothing in the system indicates the presence of high-wrought vital action. The surface of the body is low in temperature, and rarely, if ever, exuberant in its growth of hair. And the skin is unusually soft, as well as smooth. Every mark betokens a deficiency of corporeal vigour; and to such deficiency the mental manifestations fully correspond. The digestive and nutritive apparatus alone is possessed of size and tone sufficient to give them vigorous and efficient action. This temperament is the growth of low, humid, and foggy tracts of country, where the sunshine is rarely brilliant and cheering—the Hollands, Sunderlands, and the Bœtias of the earth.

Of the *sanguineous* temperament, the characteristics are exceedingly different from those of the phlegmatic; many of them, indeed,

are the very opposite. All here is life and action and freshness. The complexion is fair and ruddy, the skin being abundantly supplied with well-prepared blood; the eyes are blue, gray, or light hazel, rarely dark; and the hair yellowish, flaxen, or auburn, and sometimes sandy or red. The temperature of the body is high, and the skin plentifully covered with hair. The eyes are sufficiently lustrous, yet the expression of the countenance is sprightly and cheerful, rather than intense and strong. The sensibility is lively, rather than deep; and the movements generally are spirited and active. The limbs are fleshy and well rounded, the interstices between the muscles being filled and leveled by cellular and adipose substance. The stature is rather tall, and the person of good proportions; and the mien is easy, graceful, and pleasing. The temper, though variable, is rarely, if ever, gloomy, dull, or morose. All things are in their spring-time to it. A fulness of life, especially the life of the blood-vessels, with something of levity and thoughtlessness, rather than of strength, steadiness, and solidity, characterises this temperament. Persons possessing it are seldom in any thing profound and masterly. They are pleasant companions, but are better fitted to accompany or follow and execute, than to lead and command. It is the temperament of youth, early manhood, and high latitudes, rather than the reverse.

The *nervous temperament* is less definitely, broadly, and decidedly marked, and therefore more difficult of description, than either of the two foregoing ones. The complexion, instead of being fair, transparent and ruddy, or white and inanimate, is light, delicate, and pearly, with a sufficient show of fire in it; the hair, eyebrows, and eyes, are more frequently, perhaps, dark than light-coloured; the sensibility is vivid and deep; the look and expression have a keenness inclining to intensity; the attention, though capable of rapid transition, is, while directed to any thing, unwavering and close; and the movements generally are quick and lively, accompanied, at times, by a start and a thrill. The frame is rarely of large dimensions, and the person is usually inclined to be spare.

The temperature of the skin, which is delicate and smooth, and comparatively almost hairless, is a medium between the low temperature of the phlegmatic and the high temperature of the sanguineous temperament. This temperament is marked with an abundance of life, as the constant and general activity of mind and body shows; but it is the life of the nervous system, rather than of the blood-vessels. The manifestations, both mental and corporeal, bespeak a fitness for vivid, rapid, and delicate action, rather than for great depth, or masculine power. They remind us of the swallow, rather than of

the eagle; and of the antelope, rather than of the elephant. The attributes of this temperament united make an aggregate, which, though highly respectable, and in some respects efficient, are inclined to be feminine. When united, however, as it sometimes is, to a large and well proportioned brain, the case is different. Such a combination is necessarily the source of an intellect of great activity and strength.

The *bilious or choleric temperament* presents, both in its elements and as a whole, a character far different from those of the foregoing, and of much greater power. It possesses nothing either fair or ruddy, or soft or delicate. Every feature of it is masculine and stanch; and their combination indicates rigidity, sternness, and strength. The complexion is brownish, or olive, or tawny, according to the influence of climate and exposure; the hair and beard are black, strong, perhaps coarse, and curly, and bushy; the eyes are dark and lustrous, often fiery; and the expression of the whole countenance is resolute and manly. The person, though never full in flesh, is highly muscular; the muscles are well defined, compact, and firm; the stature is rather tall, and the frame close-built, sinewy, and tense: and the movements are seldom hurried, except in answer to strong incentives, but are indicative of the restrained calmness of full preparation for action, resolute volition, and conscious power.

Though the structure of the skin, muscles, and other parts of the body may hardly be called coarse or harsh, much less, perhaps, can it be pronounced refined or delicate. Notwithstanding its fibres are not clearly and distinctly visible to us, we are inclined to consider them thick, tight-drawn, and strong, and so closely woven and firmly compacted, as to form a tissue of the highest degree of tensility and firmness, that may be compatible with entire health and freedom of action. That such a temperament must give to the brain and nerves, as well as to the muscles, superior density, weight, and efficiency, can hardly be doubted.

In a system thus organised, we feel instinctively assured that there is much of life and its highest properties. Those properties, however, in common with their source, would seem to be partly latent, requiring a deep impression to awaken them to action. But that action, when fairly aroused by strong excitement, is inordinately vigorous. It resembles the elastic, but stubborn recoil of well tempered steel, when it escapes from confinement, and rebounds from its flexure. In plainer language, the susceptibility of the system, without being *dull*, is not very acute; yet, by impression sufficiently deep and strong, it may be awakened to intense and strenuous effort. Such a constitution is difficult alike to be roused and tranquillised. It

is characterised by fixity, steadiness and perseverance. It is believed, not perhaps without reason, that this temperament has always entered largely into the constitutions of men who, like Alexander, Cæsar, and Napoleon, have awed, subdued, and governed the world, and left on it their impress deeply engraven. It is to be distinctly understood, however, that to qualify these great leaders for the deeds they achieved, mere temperament, as *here* considered, was not sufficient. Their cerebral size and *developments* were the chief source of their mighty efforts and surpassing renown. Unless the brain be of a high order, as respects development and volume, no temperament can make man illustrious. And such a brain, united to *any* temperament, is a source of power.

Of the *mixed temperament*, I have two reasons for saying but little. It is a combination of the temperaments of which I have already spoken, more especially of the sanguineous, the nervous, and the choleric, or of any two of them. Provided, therefore, I have made myself correctly understood, in relation to them as simple and individual conditions of the human system, there can be no difficulty in detecting mixtures of them, especially where their elements are so abundant, and their shades so strong, as to be fairly perceptible, and to be materially influential in giving character to those by whom they are possessed.

The other cause which forbids me to speak largely of the mixed temperament, is the impossibility of telling, in the abstract, or in anticipation of the event, what amount of the elements of any one or more of the simple temperaments may enter into the mixtures, which may present themselves for inspection. This can be done only by an examination and analysis of the temperament when it occurs. All I shall farther say on this subject is, that, notwithstanding what has been stated respecting the choleric, the best imaginable temperament appears to be the mixed one. To bestow on it, however, superior excellence, the mixture must be such, that its elements will be in harmony, and its balance complete. Of the sanguineous temperament, it must have enough to raise it to the summit of vitality; of the nervous, a sufficiency for quick and deep sensibility; and so much of the choleric, as to impart to the compound the highest degree of tension and firmness that may comport with health, united to scope and freedom of action.

I have said that the same temperament differs in degree, at different periods of life, in the same individual. The phlegmatic temperament is at its height in infancy, is diminished in boyhood, youth, and early manhood, and is lowest in the prime of life. Something analogous to it returns, or rather increases, again in advanced old age. The nervous

and sanguineous are at their zenith in youth and early manhood, and decline from that period to the close of life. And the best form of the mixed temperament is ripest, and most perfect in condition, when man is in his prime—from his twenty-fifth or thirtieth, until his fortieth or fiftieth year. It is then that the sanguineous tendency is the best check on the too rigid and inflexible character of the choleric, that the choleric influence restrains the excessive sensibility of the nervous, and that the union of the three is harmonious and complete, in the formation of a well-toned and well-balanced mixed. I shall only further now observe, that temperament, like every other attribute of living matter, may be altered and improved, by cultivation and training, judiciously adapted to its kind and condition. On this topic, however, it is not my purpose at present to enlarge.

Such are my views respecting the several elements, anatomical and physiological, which, when united in the brain, bestow on it the highest perfection of which it is susceptible, in its important capacity as the organ of the mind. Those elements, already briefly enumerated, are again as follows.

The brain must be, 1, large and correctly balanced in its developments—2, well organised and healthy—3, its temperament a mixed one, possessing, also, the requisite balance—4, it must be suitably and highly exercised and trained in all its organs—5, its possessor must be in the prime of life—and, 6, it must be under a temporary orgasm of the highest excitement that is compatible with soundness.

From observations already made, it is sufficiently obvious, that, to the completion of the highest degree of cerebral perfection, the soundness, vigour, and high functional performance of other leading organs are essential. These are more especially the chyle-making, blood-making, and circulatory organs. Of this the reason is plain. Chyle and blood of the best quality must be prepared in sufficient amount; and the latter, raised to the highest state of arterialisation, must be thrown abundantly into the head. But, as just intimated, it is too certain to be questioned, that with these requisitions no competent compliance can be had, unless the organs concerned in the formation of chyle and blood, and in the circulation of the latter, be sufficiently capacious, sound, and vigorous. To consider this topic for a moment in detail:

The brain, like other portions of organised matter, is nourished, vitalised, and invigorated, by well prepared arterial blood. And that it may possess, in these respects, the highest excellence, the blood must have access to it in a free, copious, and well-sustained stream. The entire fitness for this requirement consists, as heretofore mentioned, in a thick neck of moderate length, with lungs, heart, and

blood-vessels large, sound, and vigorous in action, and respiratory muscles corresponding in strength. Unite with these the requisite amount of wholesome food, and sufficient exercise in a sunny climate, and a pure atmosphere, and the arrangement is complete.

It need hardly be added, that men possessed of such brains, temperaments, and other attributes, as those last described and commented on, are made to direct and govern their race; to alter and improve the condition of the world; and to leave an indelible imprint of themselves on the ages that produced them, more especially on the countries in which they laboured. Such rare productions of genius and education, as philosophers, statesmen, and scholars, were Pericles, Socrates, and Aristotle, among the Greeks; Cicero, Pliny, and Seneca, among the Romans; and Bacon, Shakspeare, and Franklin, among the moderns. And such, through all ages, as military chieftains, were Alexander and Cæsar, Napoleon and Washington, with a few other personages that might be cited, but little inferior in greatness and glory.

ARTICLE II.

REMARKS ON THE HUMAN SKULL.*

MR. EDITOR,—

I have not many remarks to make on this subject, which have not directly or incidentally been made by Gall, Spurzheim, or others. I frequently hear medical gentlemen say, that they have seen skulls in such a condition as satisfied them that phrenology could not be true, or if true, impracticable.

In a cabinet of three hundred skulls, made up of different nations, and possessing every condition as to age, sex, health, and disease, with the advantage of having examined more than as many more, it may fairly be presumed, that I have seen all those *conditions* which have satisfied some gentlemen that phrenology cannot be true; and as they have had on my mind a very contrary influence, it is but reasonable to suppose that a special treatise upon cranial peculiarities

* The above article comes from a gentleman who has made very extensive observations; and the facts stated involve important principles in phrenological science. The drawings sent, (for which Dr. Powell has our thanks,) we can use to better advantage hereafter. We are also under obligations to the same writer for several other interesting communications already received, which will appear in due time in the Journal.—En.

will be attended with beneficial results. With these few prefatory remarks, I proceed with my subject.

First, The crania of all healthy young persons are thin, and have, comparatively, their several parts of very uniform thickness, showing an equal action of all parts of the brain, under the stimulus or impulse of nutrition.

This general fact shows that young persons are adapted to any system of education, and to any profession which is not incompatible with the absolute and relative development of the mental organs. With this truth before us, we should never bring to operate upon youth any system of education which must necessarily cause excitement in some mental organs, and not in others; nor should the whole brain be greatly excited. By such a course, precocity, premature old age, imbecility, or death, may be the consequence. We should aim at nothing more than to keep the organs acting in that qualitative manner which will best secure happiness and usefulness; and when such modes of action have become habitual, a change cannot be effected without unusual means. "As the twig is bent, so the tree inclines."

Secondly, Savage crania are comparatively thin, except in very old age, and of pretty uniform thickness through life. This fact has not been noticed, so far as I have seen, by any one. In African skulls, however, I anticipate an objection, inasmuch as some have said they are thick. I admit that the skulls of slaves, whether in Africa or America, are comparatively thick; but the statement is not true as regards the free, native born Africans. Much pains, it seems to me, have been taken to undervalue the negro character, when, in fact, it holds a higher place in the scale of moral excellence than that of our savages. I have crania of free and slave Africans, and our southern slaves, and I find that those whose ancestors were always free, are as thin as the best Caucasian crania, while those of slaves, whether foreign or domestic, are most frequently thick and heavy.

Thirdly, The crania of civilised men, especially of the lower classes of society, are not of uniform thickness after the formation of character. I have now occasion for a pertinent question; and the answer will, or ought to, satisfy all those gentlemen who are made sceptical by the crania which they have seen in museums, hospitals, or other places. The question—Why are savage crania of uniform, and civilised, of unequal thickness? To have the answer to this interrogatory, we have only to be informed that the history of one savage is, in kind, the history of his tribe, except as regards strength, which is the result of constitutional inheritance. All savages live in the same manner—all hunt, fight, lounge, muse, revenge, and rely on

the Great Spirit. One is not a planter, another a banker, another a merchant, &c.; they are, in kind, all the same. Hence the reason why all savages of the same clan or tribe have heads similarly formed; and, I may add, they are all formed in reference to their mode of being; and any effort to make a savage any thing else than that which he is, experience has shown thus far to be very difficult.

In civilised society, some portions of the brain are particularly called into action, while others are as much neglected, in consequence of different pursuits and habitudes of life. Consequently, when important changes have taken place in the character, it is easily discovered by the unequal thickness of the skull. I have seen so many illustrations confirmatory of this doctrine, that I never hesitate to speak of the character, as thus indicated by the skull. To establish this principle in the mind of the reader, I shall be pardoned for adding the result of a trial of this kind which was imposed upon me. I might present many such facts.

In Wetumpka, Ala., a gentleman handed me the top part of a skull, and desired my opinion of the character of the individual, so far as it could be determined from such a fragment. I stated that the skull indicated that the possessor must have been regarded by his friends as a young man of fine promise; but that, later in life, he became lost to all sense of social feeling and moral sentiment. As my discrimination, in this case, was regarded as being very remarkable, the gentleman who handed me the skull published the following notice of it in the *Wetumpka Argus*.

“As phrenology and phrenologists are entitled to the benefits of all the facts that belong to them, I will be excused for giving publicity to those contained in the following statement:—

“On the morning that Dr. Powell arrived in town, I invited him to my office, and presented to his inspection the sincipital or upper portion of a man’s skull with whom I was acquainted. Upon this half of a skull he ventured an opinion, which in all respects was correct. He gave the man’s character as manifested in youth and early manhood—he pointed out some important changes in his character that took place in his latter years—and he gave the complexion of his hair, eyes, and skin; also the kind of person he had; in other words, he gave his temperament.

“Respectfully,

“HORATIO N. MORRIS, M. D.”

A very large proportion of the inferior classes of society, and of those who die in hospitals and almshouses, either never had the social, moral, and domestic convolutions of their brains called into

action; or if they were, in consequence of unfortunate associations, they became neglected and inactive; in either case, the two tables of the skulls indicating their localities became separated, while those representing the active portion became more greatly compressed. Hence I conclude,

Fourthly, That when any portion of the brain becomes inactive, it decreases in size, and that the internal table of the skull continues adapted to it, leaving the external in its original condition; thereby producing an inter-tabular space, occupied by diploe, corresponding to the cerebral diminution. To this law must be excepted those portions of the skull to which muscles are attached. The two tables of these portions are always compressed, and very nearly the same in all conditions of the brain, presenting but little, if any, indication of cerebral increase or diminution. On the contrary, when a cerebral convolution is very active, the two tables of the skull are much compressed, and when it enlarges, both tables become adapted to it.*

Fifthly, It is the opinion of some, and Dr. Spurzheim rather gives countenance to it, that a depression of the external table of the skull, as well as the internal, does sometimes ensue upon a decrease of a cerebral convolution. A depression of both tables are frequently to be seen in the crania which are found in most of the caverns of Alabama, which I suppose to be of savages who did not possess fire arms. They fought with clubs and bows, and therefore it may be presumed that the head frequently suffered. Besides a depression of both tables, there is occasionally found a thin plate of imperfect bone, not thicker than an egg-shell, from a half to one and a half inches in extent. formed interior to the skull-proper, and attached only by the margins. Sometimes, again, both tables are entirely removed by absorption. From all the facts I have on this subject, I conclude that a depression of the external table is always the result of diseased action between the *periosteum* and *duramater*; and never the result of mental inactivity of the part.

Sixthly, When persons recover from that form of hydrocephalus which increases the size of the head, the external table continues in the position in which the disease left it; and the internal separates from it, to keep in contact with the decreasing volume within. Here, again, I except those portions which give attachment to muscles.

I know a boy in New Orleans who had hydrocephalus to such an extent, as to render his head larger than that of any healthy man; the disease, however, was arrested by an attack of yellow fever, and he

* I have the most unequivocal evidence that cerebral convolutions do enlarge after mature age, under the influence of appropriate excitement.

recovered; but the head retained its diseased magnitude. From a comparison of facts, it appears that the result of cerebral inactivity, and the absorption of dropsical effusions, are very similar upon the skull, so far as the separation of its tables is concerned; except that the former are not so extensive.

Seventhly, Such cerebral affections as are attended with partial or complete *fatuity*, produce a thickening of the plates or tables of the skull, and, of course, a corresponding increase of weight.

I have the crania of several persons who were thus affected, but the most remarkable is that of a Choctaw Indian. He received a blow on the side of his head, which produced a fracture and slight depression across the whole anterior breadth of the parietal bone. For six weeks he moved about in an almost unconscious state, when he was shot by some secret agent, possibly a friend. The margins of the fracture were slightly absorbed, and exposed very clearly the original thickness of the skull; which was now about double. It is the heaviest cranium I ever saw.

There is this peculiarity (if I am entitled to an inference from six or seven cases) under which persons labour who are possessed of partial fatuity. They are, in their usual deportment, slow, stupid, apparently inexcitable; and altogether unsuspected of any liability to mischief; and yet commit some capital offence upon a very slight provocation.

Eighthly, The application of pressure to the skull in early youth, if long continued, will produce a corresponding deformity of it. Upon this topic, I think I have some new and interesting matter for the phrenological public.

The Monumental Indians, or those who erected mounds, deformed the heads of their male children. I have the crania of these people from Virginia, Alabama, and Mississippi; but the most thorough deformity obtains with the Natchez Indians, who resided about Natchez and Vicksburg. This deformity consists in converting the *os frontis*, from the nose to the coronal suture, into one plane surface, which gave (if the hair were removed, and it is probable that it was,) the appearance of an enormously tall and expanded forehead. I have three of these heads, and lost five others on a steamboat. They as closely resemble each other, as if they were formed in the same mould. The female crania of these people are as thin and as well formed as those of any savages I have seen; but the male are deformed and thick—the sutures are very strong, and the frontal sinuses are almost entirely obliterated. The face is broad and flattened, as well as the head, so that the *mala* bones have a broad surface entirely facing the front. The occipito-frontal diameter of

the head is reduced to five inches, while the temporal diameter, at the base, is five and a half inches, and through Cautiousness, six and a half. The compressing force was applied upon the forehead and occiput, but of what it consisted, or how applied, or how long continued, I know nothing.

I conclude, from the uniform thickness and the unnatural figure of these crania, that the compression did not, in a specific manner, prevent the development of the compressed organs; nor increase the uncompressed; but caused, to some extent, a general inactivity of the whole brain; which, perhaps, as much as any thing else, contributed to produce the extinction of this people. The Chinooks, at the mouth of the Columbia river, who had, probably, a common origin with the Monumentals, practise this deformity upon their children at this time; but I have no certain information as to the length of time which is requisite among them for the production of this celebrated injury and deformity.

Many persons have speculated about the possible and probable influence of early pressure upon the development of the cerebral convolutions; and even Dr. Spurzheim, who ought, *a priori*, to have formed a clear conception of it, seemed to have possessed some curiosity of the kind. My convictions are, that no good can result from it, unless it be deemed as good, to render inactive such organisations as have an injurious tendency.

In conclusion, I think that every candid and impartial reader must regard the above facts as highly confirmatory of the truth of phrenology, and they can be accounted for only on phrenological principles.

W. BYRD POWELL.

Gainesville, Ala., June, 1839.

ARTICLE III.

PATHOLOGICAL FACT CONFIRMATORY OF PHRENOLOGY.

Utica, N. Y., July 3d, 1839

MR. EDITOR.

Sir,—I send you the following pathological fact in proof of the truth of phrenology. The case was witnessed by several respectable physicians. The post-mortem examination was conducted by Dr. Stewart, of Clinton, and Dr. Munger, of Waterville. I have the utmost confidence in the correctness of Dr. Munger's report. His statements were corroborated by all that were present.

Respectfully yours,

J. M. CROWLEY.

Mr. Lewis Davis, a resident of the town of Marshall, Oneida Co., N. Y., a man of a naturally sound constitution and good mind, aged about forty-one, by occupation a farmer, while in regular attendance upon a protracted meeting, in the month of February, 1836, became religiously insane, in which condition he remained a number of days, until his mind was diverted from the subject on which it was engaged, by the occurrence of sickness in his family. Previous to this time, he was a professor of religion, and was considered an exemplary Christian, and, as a friend and neighbour, was much respected. About the time, or before the occurrence of this meeting, he imbibed the religious notions of a sect who call themselves Perfectionists, and became insane, as was supposed, from the excitement of mind under which he laboured.

While insane, he paid little or no attention to business, but lay upon his face for a number of days, and fasted. From this period until about two weeks previous to his death, which took place on the 10th of November, 1837, he enjoyed tolerable good health, and attended to his ordinary business; but his conduct was in many respects unnatural, different from what it was before the derangement. He was considered naturally a penurious man; but now, he would not refuse to a neighbour, or any one whom he thought worthy, almost any favour, and would commonly, before granting it, and before making up his mind as to any course of conduct, "ask the Lord what he should do," so that he might not, as he said, commit sin, or do any thing wrong. For instance, a neighbour came to him to borrow a rake; he had two, one old and imperfect, and the other new; the latter he did not like to lend, and (to use his own language) "the devil told him to lend the other," and "the Lord told him to lend the good one;" and he did so. Another circumstance. A poor man went to him for some pork; he had none to spare, not even so much as he wanted for his own use, but, he said, the Lord told him to let the man have it, and accordingly he did. During the fall and winter of 1826-7, he distributed his corn among the poor, telling them, that if they could pay for it, they might do so, if not, well, for the corn was the Lord's.

These circumstances are remarkable only, as being so foreign from his natural disposition.

On the evening of October 26th, 1837, he arranged his papers, and put them into his wife's hands, telling her, at the same time, that he was going to heaven, and had no further use for them. He then went to the house of one of his neighbours, and commenced kicking him, for the purpose, as he said, "of driving the devil out of him;" after he had driven him out, as he imagined, he went home, and told

his wife "that he had kicked the prince of devils out of the man." He now became raving and violent, calling himself God Almighty, and believed he was possessed of infinite power. His physician was sent for, and he was bled freely, and became rational, in which state he remained for a number of hours, when he again became delirious and the bleeding was repeated, but not with the same good effect as before, although his violence was somewhat subdued by it. From this time until his death, which occurred about two weeks subsequently, his rational intervals were slight. Most of the time, it took a number of men to keep him in subjection, and he would frequently manifest a great deal of violence towards them, but would regret it very much when he became a little more calm. He was most of the time impressed with the idea that he was equal to God, and called himself God Almighty. For about a day and a half previous to his death, his left side was affected with paralysis.

He was not put on a regular course of medical treatment during his sickness, because his physician supposed that he was not bodily diseased; but that it was purely a religious insanity, produced by mental excitement, and unattended with any organic disease. With these views of the nature of the case, they recommended that he should be sent to the insane hospital, and accordingly preparations were made for taking him there, and the 8th of November (two days previous to his death) was the day fixed upon for starting with him, but he failed so fast, they gave it up.

On the 11th, the day subsequent to his death, a post-mortem examination took place. The brain was examined. The first manifestation of disease which appeared, was the discharge of an unusual quantity of serous fluid during the sawing of the cranium. Upon removing the upper portion of the cranium, the blood-vessels of the *dura-mater* were found very much injected, as were also those of the *pia-mater*. The substance of the whole of the left hemisphere of the brain was in a healthy state; except, that it bore evidence of the congested state under which it had suffered; but upon the right side, under the superior posterior part of the parietal bone, about an inch from the sagittal suture, was found a portion of brain, bearing strong marks of local inflammation externally, and upon making an incision into it, a coagulum of blood, about the size of half a butternut, was found deposited there. In addition to this, we found a small quantity of a greenish yellow pus. *The brain immediately surrounding the coagulum was very much softened down and decomposed.*

The cavity left after removing the coagulum, and the disorganised brain, was nearly, or quite, large enough to contain a small hen's egg. The whole of the brain was very minutely examined, but no appear-

ances of disease were discovered in any other portion of it, except the general state of congestion before mentioned. The examination was prosecuted no farther; because no evidence of disease had been manifested in any other organ during his sickness, and we had found disease enough to satisfy all present as to the cause of death.

I was present at this examination, and assisted in the operation, and am therefore ready to substantiate the truth of the statements here made concerning the condition of the brain. The history of the case I obtained from the attending physician, and from one of the neighbours. Upon first discovering the diseased point in the brain, I was struck by observing that it was situated exactly in that part of the head where phrenologists locate the organ of Conscientiousness,* and remarked this fact to the other physicians present.

I consider this an interesting case, as connected with phrenology; and although I do not believe that it can be established as a science by one or two such cases, yet by many it would become settled upon a fixed and incontrovertible basis.

E. A. MUNGER, M. D.

ARTICLE IV.

PHRENOLOGICAL DEVELOPMENTS OF FIESCHI; WHO ATTEMPTED TO MURDER THE KING OF FRANCE.

(Communicated for the Journal by Dr. W. B. Powell.)

Shortly after this individual attempted to murder the King of France, the public journals every where contained extracts from a report, professing to have been made by some French gentleman, whose name I do not recollect, going to show that phrenology was not sustained by the head of this would be regicide. Dr. Kennedy, of New Orleans, has a *fac simile* of his head, made of wax, and taken immediately after decapitation. In 1836, he favoured me with the privilege of measuring it.

The general development of this head is obliquely upwards and backwards—Constructiveness, Self-esteem, Firmness, and the perceptive powers, are large; while the reflective faculties, social feel-

* It is evident, from the general description of the diseased portion of the brain, as well as from the size of the cavity after its removal, that other organs surrounding that of Conscientiousness were also affected by the inflammation. The organ of Veneration was doubtless more or less diseased; and it is probable, that, that whole region of the brain was at times preternaturally excited.—En.

ings, and moral sentiments, are all defective. I regard his Destructiveness as respectably large—large enough, when viewed in reference to the balance of his head, to qualify him, under the influence of strong motives, for any bloody outrage upon society. The gentleman who reported him, on phrenological principles, as being incompetent to the crime for which he was executed, could not, in my opinion, have been more than the merest novice in the science of phrenology.

In the following list of measurements, the first column contains those of Fieschi, and the other seven are of murderers, which I have added as illustrations of the murderous capacity of Fieschi. All these measurements include the integuments.

A Table of Measurements of Murderers' Heads, taken in inches.

	1. From Self-esteem to Individuality,	2. " Destructiveness to Destructiveness,	3. " Secretiveness to Secretiveness,	4. " Constructiveness to Constructiveness,	5. " Ideality to Ideality,	6. " Cautiousness to Cautiousness,	7. " Ear to Firmness,	8. " Ear to Reverence,	9. " Ear to Benevolence,	10. " Ear to Comparison,	11. " Ear to Individuality,	12. " Ear to Self-esteem,
Fieschi	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 1	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 2	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 3	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 4	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 5	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 6	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8
Murderer 7	7 7/8	5 7/8	5 1/8	4 1/8	4 1/8	5 7/8	5 7/8	6	5 7/8	5 1/8	4 1/8	5 7/8

[M. Amussat, a distinguished French phrenologist, made the following statement respecting Fieschi's character, at the discussion on phrenology before the Royal Academy of Medicine in Paris.—Ed.]

"It has been asserted that the head of Fieschi cannot be distinguished from that of a moral man. Now, in truth, it is (showing the mould) the head of a miserable wretch. It is of small dimensions. The organs of Pride and Firmness—the most prominent and 'mortivant' features in Fieschi's character—however, are of considerable size. The lateral depressions in a murderer's head may at first sight surprise us; but be it remembered, that Gall has never said that a person may not be an assassin 'sans l'organe du meurtre.' The conformation of the head of Fieschi accounts for, if not his last and most atrocious crime, the profligate dispositions of his general character. His destructive propensities were by no means so conspicuous as his inordinate and unprincipled love of notoriety. It did not appear that he had been urged on to his villanous acts by revenge or bloodthirstiness. He had no cause of resentment against the king or any of his attendants; but leading for a length of time an idle, unoccupied, and unprincipled life, his heart had been open to some vague, and almost undefinable Satanic whisperings of personal distinction."

At the close of Mr. Combe's last course of lectures in New York, a committee, consisting of Rev. Mr. Sawyer, Mr. A. Boardman, Rev. Mr. Sunderland, and Mr. E. D. Hurlbut, was appointed to prepare a report in relation to the same. Among other resolutions reported, and unanimously adopted by the class, were the following:—

"*Resolved*, That we regard phrenology as having its foundation in the truths of nature, and as entitled, in point of dignity and interest, to rank high among the natural sciences.

"*Resolved*, That we regard the practical application of phrenological principles to physical training, to moral and mental education, to the treatment of the insane, and to criminal legislation, as of the highest importance and utility; and we indulge the hope of witnessing, in our own day, the beneficial results of such application in the increased happiness of our homes, in the improved condition of our seminaries of learning, in more enlightened legislation, and in the more benign influences of our civil and religious institutions."

The present number of the Journal is principally occupied with Dr. Caldwell's "Thoughts on the Efficiency of the Brain," &c. It is our design, that each number shall contain, generally, a variety of articles, which, as to style, matter, and character, will be adapted to every class of readers. Still, there may be times, when the interests of the science will be most promoted by presenting articles of considerable length. It was desirable, on many accounts, that the communication, referred to above, should appear unbroken and entire; and we believe it richly merits such a presentation. For we doubt whether matter can be found of equal value, on the topics discussed, in any productions which have been published on the science, either in Europe or America; and we know that every person who has any just appreciation of phrenology and wishes to become thoroughly versed in its principles, cannot fail to read Dr. Caldwell's article with great interest and profit.

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ARTICLE I.

An Examination of Phrenology; in two Lectures, delivered to the Students of the Columbian College, D. C., Feb. 1837. By THOS. SEWALL, M. D., Professor of Anatomy and Physiology. Second edition, revised and enlarged. 8vo. pp. 110. Boston: published by D. S. King, 82 Washington street, 1839.

Having in No. 1 of this Journal noticed the first edition of Dr. Sewall's lectures, we feel under no obligations, as far as the matter and merit of the work are concerned, to encumber our pages with a notice of the second. For though, as announced in the title page, the production is "enlarged," it is not changed in its character or bearing. It contains a few brief additions, but no amendments. Or if it be marked with any shadow of amendment, it is because the author has introduced into his catalogue of cerebral organs, Vitativeness, Alimentiveness, and Eventuality, which, probably through ignorance, he omitted in his first edition.

The present edition is still calculated, like the former, to deceive those who are ignorant of the science. This is more especially true, on account of its being introduced to the public by letters from several distinguished men, eulogising the work, and denouncing or ridiculing phrenology in no unmeasured terms. These men, according to their own acknowledgment, are entirely ignorant of the science, and are therefore incompetent to judge of its merits; yet Dr. Sewall is willing to resort to such unfair and dishonourable measures for carrying on his opposition to phrenology. It is, however, in perfect keeping with his past course on this subject. The circumstances connected with the delivery and publication of these lectures, are very far from reflecting any credit on his character. For particulars on this point, we refer the reader to our former notice of this work.*

* For a critical, able, and thorough review of Dr. Sewall's lectures, see a work, titled, "Phrenology Vindicated, and Anti-Phrenology Unmasked, by Charles Caldwell, M. D.," published by S. Coleman, New York.

It was our intention not to notice again, or make any reference whatever to, Dr. Sewall's course in relation to phrenology. But since the second edition of his work is peculiarly calculated to create prejudice against the science, as well as its advocates, and great efforts are made to give it circulation and notoriety, truth and justice demand that it should not be passed by unnoticed in a *phrenological journal*. And having received from a correspondent the following review of this second edition, we cannot deny it a place in our pages. This correspondent expresses himself thus on the subject:—

From beginning to end, this second edition of Dr. Sewall's lectures speaks, like the first, but one language; and that it speaks with a clearness not to be misunderstood, and an emphasis and force, impressive and convincing. And the correct reading of its annunciation is as follows; its author is either grossly ignorant of phrenology and is himself deceived, or his publication is the result of a deliberate and profligate effort to deceive others. That the latter horn of the dilemma is the one on which Dr. Sewall is destined to hang, there is too much reason to believe, notwithstanding his professed regard for truth, morality, and religion. This is a grave charge, and ought not to be preferred, unsupported by evidence. To substantiate it, or to render it at least in no small degree probable, the following fact (among the number that might be adduced) is submitted to the reader. O. S. Fowler, in his "Work on Phrenology," page 285, thus expresses himself:—

"The secret, then, (of Dr. Sewall's hostility and opposition to phrenology) is, as the doctor himself averred to the writer, (and to which avowal he—Mr. Fowler—will be at all times ready to be qualified,) that the doctor's hostility to phrenology originated solely in his own *personal feelings* toward a prominent member of the phrenological society, by which member he said he had been ill-treated; and therefore he had resolved to retaliate upon him by ridiculing his science."

Such is the regard which Dr. Sewall entertains for truth and science, such the frail and flexible character of his *practical* morality, and pretended regard for religion. He takes offence at a phrenologist, justly or unjustly, as the case may be; and, on the ground of that offence, he makes war on phrenology, assaults, and grossly misrepresents and abuses it, regardless whether it be true or false in its principles, or beneficial or injurious to the human family in its tendency and effects!

Will Dr. Sewall venture to deny the truth of the foregoing statement by Mr. Fowler? Proof of its correctness is ready, and will be forthcoming, if demanded. Nor is this all. Other charges, we say,

of insincerity and duplicity, in his bearing towards phrenology, can be preferred against Dr. Sewall, and sustained by testimony ample and conclusive. In fact, his entire course, in relation to the science, for the last twelve or thirteen years, has been a scene of unmanly and disreputable shuffling. To the truth of this charge, some of the phrenologists of Washington are prepared to testify.

May there not be another, and perhaps a more powerfully operative reason for Dr. Sewall's persistent hostility to phrenology? and may not that reason also be personal? May it not be found in wounded vanity and self-conceit? There is strong ground of belief that such is the case.

Has not the doctor been weighed in the balance of phrenology, and found wanting? We shrewdly suspect he has; indeed, we are positively assured that he has. In plain terms, a practical phrenologist informed us that he had examined Dr. Sewall's head in public—at least in the presence of a number of spectators—and pronounced an opinion of his character highly dissatisfactory and mortifying to him, and quite amusing to those who were present. And, unfortunately for the doctor, the witnesses to the examination consisted of his neighbours and acquaintances, many of whom had long and intimately known him, and therefore knew the decision of the phrenologist respecting his character to be correct. Such, then, and so unworthy, appear to be the motives which have kindled the undying ire of our author, and plunged him into his holy war against phrenology and its advocates.

We shall only add, under this head, that could we descend to a full development of our author's conduct, in the case of offence, which awakened his immitigable phrenological wrath, the disclosure would be as far from being creditable to him, as any act of littleness, not to bestow on it a harsher name, that imagination can conceive. It could hardly fail to render him an object of withering scorn to every one who might read the narrative. Even his eulogisers would cease to feel comfortable, on recollecting the unmerited applauses they have bestowed on him, and his miserable performance.

To show that we are not alone in the contemptuous opinion we entertain of Dr. Sewall's "lectures," we shall quote a passage from a brief notice of them in the British "Phrenological Journal and Magazine of Moral Science;" a quarterly periodical, conducted with great ability, and published in London.

"We shall select one example of Dr. Sewall's deliberate misstatements, which we are quite certain will be a good and sufficient reason to the readers of this Journal, for not troubling them any further with the effusions of such a *despicable creature*. This is a rude word, but

delicacy would be out of place towards Dr. Sewall. He writes thus,—

“‘By a recent examination of the head of the celebrated infidel Voltaire, it is found that he had the organ of Veneration developed to a very extraordinary degree. For him it is urged, that his veneration for the Deity was so great, his sensibility on the subject of devotion so exquisite, that he became shocked and disgusted with the irreverence of even the most devout Christians, and that, out of pure respect and veneration for the Deity, he attempted to exterminate the Christian religion from the earth.’ An equally false representation of the character of Dr. Chalmers precedes this pretended phrenological account of Voltaire; and Dr. Caldwell, after copying the two, says, ‘Dr. Sewall is challenged to name the phrenologist of good standing, or of any standing, who has given the preceding explanations of the characters of Voltaire and Dr. Chalmers.’ Of course he cannot ‘name’ the phrenologist.”—See Vol. XI.—No. LVII, pp. 447-8.

But however groundless and unmeritorious, in matter and character, the second edition of Dr. Sewall’s “two lectures” may be, there exists what is deemed a solid reason why it should be noticed. It is prefaced by recommendatory extracts from periodicals, both European and American, and by letters to the same effect, from several characters of high standing in the United States. Of high standing, we mean in their general reputation, and in the given departments of knowledge, to which they have directed their studies and labours. But as is the case with other men, as well as with themselves, they are utterly and necessarily ignorant of all departments which they have not made subjects of attention and research. And of these latter departments, phrenology is one. It will be made to appear presently, that the gentlemen who have underwritten the transcendent excellence and irresistible power of Dr. Sewall’s exposition and argument, in his “two anti-phrenological lectures,” and who have become *god-fathers* and *sponsors* of this *Caliban issue*, are no more competent to judge of phrenology now, than they were in their childhood. Why? Because, by their own acknowledgment, they have never studied the science; and are therefore as ignorant of it now, as they were when schoolboys. So true is this, that they are entire strangers even to its alphabet. Is it not “passing strange,” therefore, that men who have deservedly gained an exalted rank in other branches of knowledge, should indiscreetly and wantonly hazard the loss of a portion of that rank, by lending their names for the intended prejudice of another branch, with which they have not, and, when interrogated, do not even pretend to have, the shadow of

an acquaintance! Yet such has been the unaccountable folly (we can designate it by no milder term) of the Honourable John Quincy Adams, the Honourable Daniel Webster, the Honourable John M'Lean, the Honourable John Sergeant, and other gentlemen of inferior note—yet of high standing and influence in the professions they have pursued. True, in preparing his note of approval and commendation, Mr. Webster has wisely played the wary politician. His reply to a letter, which he appears to have received from Dr. Sewall, is as guarded a specimen of “non-committal” as he ever perpetrated in Congress, or elsewhere. The following is an extract from it:—

“My dear sir,—I have read your Examination of Phrenology when first published. *Of the accuracy of the physical and anatomical facts which you state, I am no competent judge; but if your premises be well founded, the argument is conclusive.*”

Ay, truly; were Dr. Sewall's premises correct, phrenology would never have had an existence. No one of the least intelligence would have ever given a thought to such gross error and palpable nonsense. For that which Dr. Sewall denominates phrenology, and as such assails and endeavours to beat down, is, in many of its tenets and positions, rank nonsense—as exquisitely so, as any thing the doctor has ever written. Unfortunately, however, for him and his honourable disciples and commenders, his premises are not correct. They are, as already stated, the very essence of ignorance and error, or the issue of a studied attempt to deceive. In either case, they are the spurious and valueless coinage of his own brain. No one, therefore, possessing a knowledge of the rudiments of phrenology can possibly be misled by them.

Dr. Sewall's other honourable and reverend followers (for they are all members of Congress, judges, and clergymen) observe no moderation in the terms of panegyric they lavish on his book. Notwithstanding the well-merited distinction of most of these gentlemen, in their own lofty and long-cultivated walks of life, the puerile blunders they have committed, in their notes to Dr. Sewall, are so singular and humiliating to them, as to render them objects of pity and astonishment, not to use terms of stronger import, and which, though equally true, might be deemed more exceptionable. As a specimen of these blunders, the following, though not perhaps the most glaring and absurd, is notwithstanding sufficiently so, to render the entire letter which contains it, an absolute nullity. It is from the pen of the Honourable Judge M'Lean, and here are the terms in which it is conveyed.

"I do not profess fully to understand the science of phrenology," yet "*certain* I am that your arguments (against it) cannot be refuted, nor the effect of your *demonstrations* avoided." A more empty, feeble, and self-destroying syllogism than this, was never constructed by the logician. I do not, says the honourable judge to his protégé, understand head or tail of the thing you have written about, but *certain* I am that you have written most ably, clearly, and conclusively. You have vanquished the Galls and Spurzheims, and Combes and Broussaises, and Andrales and Vimonts, of the world, and all other antagonists who have entered the lists with you, and immortalised yourself! This reminds us of the old enraptured crone, who, in speaking of a sermon she had just been listening to, pronounced it, in her enthusiasm, the ablest and most convincing she had ever heard; because it was so profound, that she understood not a word of it.

"*Demonstrations!*" In what paragraph, page, or section, we beg leave to ask the learned judge, of Dr. Sewall's "two lectures," has he found a single morsel of sense or reason, exhibiting the slightest approach to "demonstration?" And he must keep silence on the subject, or frankly confess that no such gem of intellect exists to give lustre to the production. Nor, as respects the end they are designed to answer, is any clause or portion of either of the notes written by the other honourable and reverend anti-phrenologists more weighty or available than that of Judge M'Lean. They are, in mass, the product of an entire ignorance of phrenology, and therefore unworthy of examination and analysis. Let the gentlemen first study the science, so as to have an acquaintance at least with its horn-book, and then, whether for it or against it, their remarks may be worthy of themselves, and have a weightier claim on the consideration of others. For those savans and literati who have thus engaged, *unschooled and empty-handed*, in the quixotic attempt to dictate a creed to others, there is no "royal or patrician road to science," more than for the most humble and unpretending enquirer. They were neither born phrenologists, nor have become so by inspiration. And that they have never striven to make themselves so by research, we have their own avowal. Yet have they aspired to become, by a dash of their pens, arbiters in a question, whose solution has, for nearly a lifetime, given full employment to some of the most gifted and cultivated philosophers of the day. In this pretence there prevails a spirit which we are unwilling to name. But were we to call it *presumption* or conceit, it would be difficult to prove us guilty of a misnomer.

In a spirit as unworthy of himself as it is of the science he is opposed to, Mr. Adams assails phrenology with a sneer. Why? Because he had no heavier and more effective weapon to wield in his

assault. His procedure reminds us of Byron's Jack Skyscraper, in his poem of "The Island," who,

"Because he knew not what to say, he swore."

In like manner, because Mr. Adams knew not how to argue and discuss, in the science of phrenology, he resorted to his wit, and attempted to ridicule it. The following is his sharp-pointed missile, which, unsoldier-like, he dipped in venom, that its touch may be fatal.

"As Cicero says, that he wonders how two Roman augurs could ever look each other in the face without laughing, I have felt somewhat of the same surprise, that two learned phrenologists can meet without the same temptation."

We repeat, that this common-place and undignified form of attack is utterly unworthy of Mr. Adams's reputation and standing. When engaged in a controversy with men equal in intellect and social rank to himself, (and many phrenologists are so,) he should show his knowledge, strength, and dexterity, in the use of fact and manly argument, not his want of fact and argument, and his sarcastic temper, by resorting to ridicule. Were we inclined to return his attack in his own spirit, we might well say, we wonder how he and his associates, in the recommendation of Dr. Sewall's book, can look each other in the face hereafter, without laughing, or rather *blushing*, on account of the blundering folly they have committed, by interfering in a matter of which they are so ignorant, that they can do nothing but expose their intellectual nakedness.

If Dr. Sewall's correspondents are ambitious to possess a knowledge of phrenology, they must toil for it; else will their testimony, whether for or against it, be as idle and valueless as the thistle's beard. Will this language be deemed disrespectful to men of such acknowledged talents, attainments, and worth? Be it so. *Of pretenders, as such*, we cannot consent to speak respectfully. And that they are pretenders in phrenology, will not be denied by any one competent to decide. Indeed, were they themselves interrogated on the subject, on oath or on honour, they would confess that their knowledge of phrenology is but *empty pretence*.

With the crude notions of such self-constituted and insufficient judges, we will not compare the mature and solid opinions of men who, by years of observation, research, and reflection, have formed an acquaintance with the science of phrenology. Such a weighing of attainment against ignorance, and something against nothing, would be a desecration of knowledge, and a wrong, if not an insult and discouragement, to the study of philosophy. As well might we compare a Hercules with a dwarf, or "Hyperion to a Satyr."

There are, however, in the United States, men who have not made phrenology a regular study, of equal standing and talents with those whose names have been lent as props to Dr. Sewall's anti-phrenological lectures, who entertain of the science a very different opinion. Among these, the Honourable Henry Clay stands conspicuous. It is but a few months since we saw in the hands of Dr. Collyer, a practical phrenologist, certificates from Mr. Clay, and several other gentlemen, highly distinguished for intellect and attainment, virtually testifying to their favourable opinion of the science, by announcing the surprising correctness and accuracy with which the doctor had detected and unfolded their own characters, by examining their heads. Let these decisions, then, in favour of phrenology, stand as counter-balances—for they are so—to the decisions of Messrs. Adams, Webster, and company, in opposition to it. As far as those clashing and countervailing witnesses are concerned, therefore, the "two lectures" are left to stand or fall, according to their possession or want of matter and merit.

As regards the journalists who have cast and recorded their suffrages in behalf of the "lectures," the same may be said, and said with confidence. There is not among them a single individual who has made a *study* of phrenology. And without study—serious study—it can never be understood. If there be an exception to this statement, it attaches to Dr. James Johnson, of London, senior editor of the *Medico-Chirurgical Review*. And even he has never been, in the strict meaning of the term, a *student of phrenology*. He has enquired into it, however, sufficiently to have made respectable attainments in it, and has long been one of its steady supporters. Nor is the support of such a comparative giant in science to be placed on a level, without flagrant injustice, with the opposition of the pigmy European editors, who have uttered their war-cry in the cause of Dr. Sewall. And it is worthy of remark, that the extract from the *Medico-Chirurgical Review*, penned by Dr. Johnson, contains nothing expressive of that gentleman's belief in the truth and soundness of Dr. Sewall's production. It is a mark of editorial courtesy, and nothing more. Here is the extract. Let the reader peruse it, and judge of it for himself.

"Dr. Sewall is evidently a well-informed, and as evidently a well-intentioned man. He examines phrenology with no malice prepense, with no spirit of dogmatism, with no intention to bully. If he disputes the conclusions with the phrenologists, he does so after arguing the question with them, and the grounds of his dissent, as well as the process of reasoning which leads to it, are openly exposed."

Here is neither praise nor dispraise of matter and substance. In all that is said, manner and disposition alone are involved. And had Dr. Johnson been informed of the whole course pursued by Dr. Sewall in relation to phrenology, he would have left his "disposition" to be the champion of itself. Nor, as we feel persuaded, would he have failed to signify his concurrence in opinion with Dr. Sewall, had he believed him to be correct in his views of the science.

Of the "American Medical Intelligencer," the "American Journal of the Medical Sciences," and a few other American periodicals, that have taken sides, and declared themselves partisans of Dr. Sewall, we forbear to speak, for reasons which it would be superfluous in us to recite. We feel it our duty, however, to say, that we deem it extraordinary, not to pronounce it an event of evil omen, for any editor, possessing even a moderate knowledge of anatomy and physiology, with a due regard for their correctness and purity, to become the advocates of a work which has so grossly violated some of the leading truths and principles of both of those branches of science, as Dr. Sewall's "Lectures" have done. The first of these violations to which we shall advert, is clearly involved in the following clauses, page 48.

"In pursuing our investigation, we shall enquire—1. How far phrenology is sustained by the *structure and organisation* of the brain."

This, though not directly, yet virtually and openly, amounts to an assertion by Dr. Sewall, that he can detect the physiology of a part of the body by its anatomy; in other words, that he can tell, by its "structure and organisation," the function which an organ is suited to perform.

Is this true? No, it is not. No allegation can be more groundless and deceptive. We defy Dr. Sewall to disclose, from its "structure and organisation," the function which any tissue of the body is fitted to perform. Nor can such disclosure be made by any other person. The functions of organs are ascertained, not by anatomical analysis, but by experiment and observation.

If Dr. Sewall had not learned the truth from other sources, could he tell by the anatomy of the liver that its office is to secrete bile? from the anatomy of the kidneys, that they are fitted to secrete urine? of the lungs, that their destination and fitness are to receive air and arterialise the blood? or even from "the structure and organisation" of the heart, that that viscus is adapted and designed for the work of circulation? No, he could not; nor is the ablest anatomist and physiologist living competent to the discovery. How then, in the

more delicate, involved, and recondite structure of the brain, can Dr. Sewall detect either the fitness or unfitness of that organ to be made the instrument of the mind, and thus to subserve or not the purposes of phrenology? In the present state of anatomical and physiological science, such detection is impossible—and so acknowledged to be, by every one thoroughly master of those branches of knowledge. Why does the doctor, then, dare intentionally to violate truth, and to deceive the uninformed, by professing to do so? And wherefore do the editors of periodicals back him in such a wanton and shameful departure from duty? We might add, with propriety, why is it that men of such standing and influence as Messrs. Adams, Webster, Sergeant, and M'Lean, lend their names to give weight and currency to so scandalous and mischievous a fraud in science? True, from their utter ignorance of anatomy and physiology, they did not know that it was a fraud. Because of their ignorance, therefore, they ought not to have descended from their high estate, mingle with "the unthinking million," and cry, "True, true," to a production of whose soundness they were incompetent to judge. By such an act of indiscretion and folly they have degraded themselves, and diminished their influence in relation to science, without in the slightest degree elevating or supporting the standing and authority of the writer whom they designed to befriend. Such must be necessarily, and such of right should be, the fate of those who, relying on their own scanty wisdom, resist the advice of the more experienced sage, "*I sutor, ne ultra crepidam.*"

Dr. Sewall has perpetrated another studied and most flagrant violation of truth, by palming on the public five or six plates, at the end of his book, as a correct representation of the average thickness of the human skull, and of the average size of the frontal sinus. If the doctor does not know this representation to be untrue and deceptive, his ignorance of osteology is obvious and pitiable. And if he does know it, his moral delinquency, in making the representation, is an offence, not only against the community in which he lives, but against the solemn ordinances and mandates of Heaven.

The average thickness of the human skull is about two lines, or the *fifth* of an inch. But the thickness of the skulls which Dr. Sewall has had depicted, ranges from about the *eighth* of an inch, which is preternaturally, and, we doubt not, *morbidly* thin, to several lines beyond an *entire inch*—a thickness to which none but the skulls of madmen, long afflicted with their malady, and but very few of *them*, have ever attained. Indeed, two of the skulls delineated in Dr. Sewall's work are greatly thicker than any others we have ever

witnessed.* Nor has he himself, we venture to assert, ever seen them equaled. Hence he has selected them for his plates, from insidious and unworthy motives; because he fancies that, in the eyes of "the million," they present the strongest objection to the truth of phrenology. And the specimen of a frontal sinus, which he has exhibited in plate VI, is at least four or five times, or more, above the average size. A stratagem like this, to carry his point with the uninformed multitude, is alone sufficient to expose the author and his book to the severest censures of every friend of truth. Be the science true or false, beneficial or injurious in its influence on man, such an assault on it is an outrage, at once revolting and unpardonable, on truth and justice, morality and religion, and cannot fail, sooner or later, to recoil on the assailant, with that confusion and overthrow which he had vainly endeavoured to bring down on others.

In pages 83-4-5-6 and 7 of the second edition of his work, Dr. Sewall has inserted, in the form of a letter from the state of Ohio, the report of a case of disease, under the following caption:

"Case of fatal disorganisation of the brain, without corresponding derangement of the intellectual and moral acts. By G. W. BOERSTLER, of Lancaster, Ohio."

Our notice of this singular, and, to us, *unprecedented* case, must be brief and general. And to notice it as, from its extraordinary character, it seems to deserve, is exceedingly unpleasant to us; because our remarks must involve a doubt of the accuracy or veracity of the physician who reported it. The morbid affection, which was cerebral, was the result of a mechanical injury, from external violence, and occurred in a boy about eleven years of age. Such were its violence and extent, that it threw into a deeply diseased condition, almost the entire contents of the cranium.

* We are induced to copy here an extract on this point, from a review of these lectures, which appeared in the first number of the Phrenological Journal.—ED.

"Dr. Sewall says, page 47, 'The history of the intellectual character of the individuals whose crania are here delineated, I shall not relate.' But why not? Candour and honesty required that, if he possessed their history, he should have related it; and his language implies that he does possess it. This we happen to know; and we know, too, that he is so afraid that it will get abroad, to a personal friend and an assistant in the admeasurement of the skulls, *he refused, when requested to confide their history.* It is too plain to be questioned, that Dr. S. knew that a detail of the history of the cases would militate against his theory, and that for this reason they were suppressed. The *thickest of these delineated skulls*, (that from the cabinet of Dr. Spurzheim,) he told his classes in Boston and Cambridge, Mass., was that of a man who was *for twenty years a raging maniac.*"

"The dura-mater (says the reporter) presented strong marks of inflammation" (was, in fact, *very intensely inflamed*) "over the entire arch of the head." In other parts, the "dura-mater was *disorganised by ulceration*." In the right hemisphere of the brain, the "anterior and middle lobes were destroyed by suppuration;" and the place they had occupied, "presented a *perfect cavity*, the hollow of which was filled with some sero-purulent matter." The *third* lobe was also much disorganised. "The left hemisphere was in a state of *ramollissement* (*preternatural softness*) down to the corpus callosum. It was so much softened, that the slightest touch would remove portions; and, with the aid of a sponge, I wiped away its substance to near the corpus callosum, where it began to be firmer, but presented more the appearance of a *homogeneous mass, than of regular organisation*. The *chiasm of the optic nerves, as well as their entire tract*, was so soft as to yield to a slight touch with the handle of the scalpel, and the olfactory were in the same condition." * * * "This boy was, notwithstanding, remarkably intelligent. In my daily visits, I had frequent conversations with him, and in all my observations I could not discover the slightest derangement of his intellectual faculties." * * * "*So far as mind is concerned, he gave no evidence of disease*. His *vision, audition, and voice*, were unimpaired."

Such is the account we have of this extraordinary case of disease. Almost the entire brain gone, or deeply disordered, and the intellect and moral faculties unimpaired!!

Supposing this case to be true, and to prove any thing, it proves entirely too much. The plain and only inference that can be fairly drawn from it is, that cerebral soundness has no necessary connection with *moral and intellectual soundness*; but that, for all the purposes of "sensibility, perception, judgment, memory, and moral feeling," a morbid brain is as good as a healthy one!

To this position, legitimately, we say, deduced from the statement of the case under consideration, the most flagrant and dogged anti-phrenologist will not assent. Nobody will assent to a notion so monstrous, unless his own brain be in a miserably unsound condition. The case is in opposition—irreversible opposition—to all that is known, and all that has hitherto been believed, respecting the cause of sound intellect and sound morals. It affects to make Dr. Sewall and his correspondent, Dr. Boerstler, the scientific vanquishers of Bell and Demoulins, Gall and Spurzheim, Magendie and Cuvier, and a host of other illustrious anatomists, physiologists, and naturalists, and the subverters of their discoveries, and of some of the most approved opinions and doctrines they maintained. It is to create a new epoch in mental philosophy. For even the metaphysicians

themselves admit, that if the brain be seriously deranged, the mind suffers in all its faculties. But Dr. Sewall, in the instance before us, denies the correctness of this admission, and adduces a case, where the mind was healthy, notwithstanding the destruction and loss of no inconsiderable portion of the brain, and the dismal and incurable derangement of the remainder.

Nor does the marvel—for it is a marvel—stop here. In this case, even the unsoundness of nerve had no deleterious bearing on the function of external sense. In “their entire tract, (says the report,) *the optic nerves were so soft as to yield to a slight touch of the handle of the scalpel;*” in other words, they were deeply deranged; and yet the patient’s “*vision, condition, and voice, were unimpaired!!*” Next we may expect to be told that disorganised muscles and bones are as strong, and active, and useful, as healthy ones!!

In plain terms, so extraordinary, unprecedented, and *unique*, is this case, (unique at least to us,) that every consideration bearing on it compels us to regard it as the product of mistake, or deliberate fabrication; else the brain and mind of the subject of it were governed by laws totally different from those which govern the brains and minds of other persons. Had Dr. Sewall, as other fanatics or imposters have done, reported a case in which the *whole brain was ossified*, or even *petrified*, and all the mental faculties and functions unimpaired, we would have reposed in the truth of the report as much confidence, as we do in the truth of that which he has given us. In plainer terms, we would not have believed it, because we *could not*. Had the boy been decapitated, as easily could we believe in his retention and exercise of unimpaired intellectual and moral powers, as with a brain so extensively and essentially shattered. A remark or two more, and we are done.

The getting up of Dr. Sewall’s book, in the manner which characterises it, we regard as an act of *literary charlatanism*. The pomp of names and recommendations, with which it issues from the press, is to us satisfactory evidence of the author’s consciousness that it needed such recommendations. He knew and felt that in itself it has neither weight, attractiveness, or merit. Its deficiencies, therefore, must be supplied by laudatory certificates. For in some way the public appetite must be plied with it to satiety. And, without the sauce of eulogy, its author felt assured that a *second mess* of it would not be swallowed. Hence his beggarly application to his patrons for letters. And hence their folly and recklessness in testifying to the merit of a work, and the demerit of a science, on the value or worthlessness of neither of which, we confidently repeat, they were competent to decide.

Wherefore is it that Brandreth, and other quacks and impostors in medicine, usher to the world their pills and potions, under the sanction of scores of certificates? The answer is plain. Because they know that in themselves their drugs are useless. They know that by their effects in healing disease, those articles will never recommend themselves to public patronage. And public patronage is what they want, that they may be enabled, by means of it, to practise their imposture to a greater extent, and with higher profit. From motives of the same stamp, we have too good reason to believe, has Dr. Sewall prefaced the second edition of his "lectures" with the common-place puffery of letters, obtained, on eleemosynary principles, from an incompetent source. His object is augmented popularity and patronage, that he may enlarge the sphere of his imposition and deception. And we have yet to learn the difference, in point of dishonesty and disgracefulness, between charlatanism in book-making and charlatanism in medicine.

Finally, to show the *actual contempt* (a strong expression, yet a perfectly *just* one) with which the empty puffery of Messrs. Adams, Webster, M'Lean, Sergeant, and company, ought to be regarded, we will state a similar case, and call for a fair decision of it.

A physician or a phrenologist, who has never devoted to the serious study of civil law, statute law, the law of nations, or the science of politics, a single day, writes and publishes a book, in which he attempts to discredit and subvert all that has been written or spoken on the subject of the constitution and government of the United States, by Hamilton, and Madison, and Jay, John Adams, John Q. Adams, Webster, Clay, and other distinguished statesmen of our country. Nor does he stop here. From a dozen or two of men, as ignorant as himself of the branches of knowledge just enumerated he procures letters recommendatory of his work, and proclaiming for him a signal triumph over all his opponents. Suppose such a case, we say, (and folly might produce it,) what opinion would be formed in relation to it by all enlightened and judicious men! Precisely what that opinion would be, we may not say. But this we do say, and say it confidently, that the opinion ought not to differ in any material point from that which should be formed of Dr. Sewall's "Lectures," and the hosannas resounded to them in the prefatory letters. And such, we conscientiously believe, will be the deliberate verdict of every man of sound and unprejudiced sense and correct morals, by whom the "two Lectures," and their dozen of misbegotten eulogies, shall be perused.

ARTICLE II.

CASE IN WHICH CHARACTER WAS INFERRED FROM CEREBRAL DEVELOPMENT.

On the 14th of March, 1839, a skull was presented to the Phrenological Society of New York, with the request that its indications should be described; the gentleman who presented it, promising to furnish some particulars concerning the character of the individual to whom it had belonged.

The request being acceded to, the following gentlemen were appointed to draw up a report on the subject—Mr. A. Boardman, Dr. P. H. Wildman, and Mr. William Stuart. On the 28th of March they reported as follows:—

The committee appointed to examine the skull presented to the society by Mr. L., and to report upon the same, would say, that this being the first formal trial to which their skill, as practical phrenologists, has been subjected, they approach the subject with the conviction, that, in some points, they may give an erroneous interpretation of the external indications. They hope, therefore, that if such interpretation be given, their want of skill may not be charged to phrenology. With these preliminary remarks, they respectfully report:

That the skull appears to be that of a male of between thirty and forty years of age, and of an active temperament. Its dimensions are as follow:—

	Inches.
From Occipital Spine to Individuality,	7½
“ Philoprogenitiveness to Individuality,	7½
“ Ear to Individuality,	4½
“ “ Firmness,	5½
“ Destructiveness to Destructiveness,	5¼
“ Secretiveness to Secretiveness,	5½
“ Cautiousness to Cautiousness,	5½
“ Constructiveness to Constructiveness,	5
“ Acquisitiveness to Acquisitiveness,	5½
“ Ideality to Ideality,	4½

The head is of full size. The intellectual region full; the moral region rather small; and the region of the propensities very large. The following is the relative size of each organ in your committee's estimation:—

Amativeness, large, 9.*
 Philoprogenitiveness, large, 9.
 Concentrativeness, lower region
 full, upper moderate.
 Adhesiveness, large, 8.
 Combativeness, rather large, 8.
 Destructiveness, very large, 10.
 Alimentiveness, full, 7.
 Secretiveness, very large, 10.
 Acquisitiveness, large, 9.
 Constructiveness, rather large, 8.
 Self-esteem, rather large, 8.
 Love of Approbation, large, 9.
 Cautiousness, very large, 10.
 Benevolence, rather full, 6.
 Veneration, rather small, 4.
 Firmness, large, 9.
 Conscientiousness, rather small, 4.
 Hope, rather small, 4.

Wonder, moderate, 5.
 Ideality, full, 7.
 Wit, full, 7.
 Imitation, moderate, 5.
 Individuality, large, 9.
 Form, rather large, 8.
 Size, large, 9.
 Weight, full, 7.
 Colouring, moderate, 5.
 Locality, full, 7.
 Number, rather full, 6.
 Order, full, 7.
 Eventuality, rather full, 6.
 Time, moderate, 5.
 Tune, rather large, 8.
 Language, full, 7.
 Comparison, rather full, 6.
 Causality, full, 7.

The skull is of moderate thickness, except in the regions of Firmness, Secretiveness, Philoprogenitiveness, and Amativeness, in which it is quite transparent.

The characteristics of this head appear to your committee to be written upon it in large hand. The individual possessing such an organisation, would be quite unfit to be a law unto himself; he would be profligate and corrupt, of a savage, blood-thirsty disposition, but wily and cautious to a considerable degree. His intellect, Ideality, and Secretiveness, however, would enable him to cloak his disposition, when necessary, under a plausible and, for his circumstances, refined address; but his sense of Benevolence, of Veneration, and of Conscientiousness, would be too feeble in their appeals to restrain him from evil. Remorse would hardly be felt by him for the most atrocious deeds. He would be pleased with villany adroitly executed, but despise a man who would allow himself to be readily detected. In executing his plans, he would hesitate and be loath to commit himself, but once involved, would become desperate; were he a pirate, for instance, he would act upon the maxim, "Dead men tell no lies." His love of children and friends would be considerable; these being, in fact, almost the only amiable traits in his character. His knowledge of facts, of places, of forms, and his love of music, were considerable. Your committee think that he would be subject to fits of taciturnity and gloom.

In closing this report, your committee remind the society that the only information they received with the skull, was that it belonged to

* The relative size of the developments appears to be given in this case on a scale from 1 to 10.—ED.

an uneducated individual. Of the circumstances of temperament, age, sex, and external influences, they were uninformed.

ANDREW BOARDMAN, Chairman.

After the report was read, Mr. L., who presented the skull, furnished a paper containing the following particulars :—

Account of S., who was tried at New London, Ct., before the Supreme Court, and executed in the Jail-yard, June 6th, 1834, and to whom the accompanying Cranium belonged

Dr. North, of New London, says : “ I saw S. previous to his trial; he seemed to be between thirty and forty years of age; he had an energetic eye, as well as body, and a fierce-looking countenance; he readily answered most of my questions. From his communications, and other sources, I detail the following particulars :—

“ S. was born in the state of Rhode Island; he could neither read nor write, had never been to school, but had been allowed his own way in every thing. He was addicted to intemperance. The immediate cause of the quarrel, which ended in the death of his wife and child, was as follows—

“ S. was in danger of going to jail for debt, and wanted his daughter to give up her hard-earned money. This, Mrs. S. advised her not to do, and told her husband that he was intoxicated with cider. This further excited him, and he took his axe, knocked down the cellar door, knocked in the head of the cider barrel, and let out the liquor. He then came up, looked out of the window to see if any one was near, went behind his wife, struck her on the head with the edge of the axe as she sat with her infant child in her arms, cleft her skull, and almost cut the child in two with the same blow. He afterwards said that it was not his intention to injure the child; but when he saw the distress it was in, from the wound he had inflicted accidentally, he finished its life with a second blow.

“ I have learned from other sources, that S. showed a cruel disposition from a boy; that when he drove a team, he would often get angry, beat his cattle cruelly, and also lacerate their sides by punching them with a sharp nail driven into his whip-stock. In jail, he never said, to my knowledge, that he was sorry for having killed his wife, but only for having killed his child.”

Mr. L. subsequently furnished the following particulars in addition :

Mr. H. Palmer, of Norwich, says : “ I lived in the next house to S.’s, at the time of the murder, and was one of the first who entered after the deed. I heard him say, ‘ I have done the work now.’ I always considered him a sane man, possessed of as much intelligence as men generally; he, however, was without education, neither

had he learned any trade, but he possessed a good mechanical turn of mind; would sometimes make and repair shoes, repair cartwheels, and do other mechanical jobs. He was a very passionate man, and also very cowardly; would avoid contact, if possible; was not a moral nor religious man. In conversation he was obscene, and sometimes quite affable and humorous; he was apparently much attached to his children and friends.

"He had contemplated killing his wife two or three years before he did it, and often had a knife under his pillow for that purpose, but always shrunk back from the task. He wanted to see his wife after her death; and he appeared much affected, felt sorrow, and wished he had not done it. He seemed quite liberal and generous to his friends, for one of his circumstances; he was a day labourer."

ARTICLE III.

Phrenology in the Family; or the Utility of Phrenology in Early Domestic Education. BY JOSEPH A. WARNE, A. M. Philadelphia: G. W. Donohue. pp. 292.

It is often urged, by persons who slight or ridicule the interest which they see others take in the subject of education, that those who seem most to trouble themselves in the matter, often succeed no better than their neighbours, and sometimes not so well. The best governed child, they say, often grows up the least docile; the most be-lessoned booby, the greatest dunce. No doubt. There is here, as in every thing else, a zeal which is not according to knowledge. We once heard of a madman who would daily place his children on the lawn before his house, water them carefully with a watering pot, and leave them out in the summer's sun to dry and grow; as he would have done a rose-bush or geranium. The story says the poor man wondered, when the children died, that a treatment which had cost him so much trouble should have availed so little. There are many, who have not madness to plead as their excuse, whose treatment of the mind costs them quite as much pains, and is yet quite as absurd, as our madman's treatment of the body. Their failure, so far from being a reason why others should take no pains at all, is in truth one of the best reasons possible why they should take more. These unsuccessful experimenters give themselves a vast deal of trouble, while their experiments are going on; but they have not taken the trouble to inform themselves, before they began, of the nature of the

materials they were going to work upon. It is *this* that must be first done, and not the other, that can safely be left undone. Pursue this course—and it is the one we insist upon as necessary in every case—learn first and teach afterwards; and though at every step, from first to last, there must always be care taken to ensure against failure, the future pain of having laboured to no effect may at least be saved, and the constant present pleasure gained, of exertion for a high object clearly seen and ever nearing, by means which we know from the first to be adequate, and which we daily find more and more successful. It is when aiming in the dark, and again and again mortified by the mistakes we make, that exertion is found painful. In the other case, it is among the highest pleasures of which our nature is susceptible. An oyster may enjoy a life of inaction. The human mind can be truly happy only in activity; and is never so happy as when employed on an object worthy of all its energies, with the consciousness of well-directed effort to attain it.

But is this consciousness, it may be asked, after all attainable? Can one really be so sure that he is in the right course? Authorities differ. One would depend upon the fear of punishment as a sufficient ruling motive to secure a child's obedience; another would excite in his mind the expectation of reward, the desire of praise, or the feeling of attachment to the party requiring his obedience; another holds that the object never can be really gained but by appealing to the child's sense of right and duty, or of respect for his natural superiors on earth, or for his Maker. One would develop the understanding by severe study; another thinks it will develop itself best when least trammelled by rules, and allows the pupil, therefore, in each case to follow his own bent, and study so much only as is agreeable to himself. Here we have mathematics prescribed, as the one thing needful to enlarge and mature the intellect; here, Greek and Latin; here, the natural sciences; and there, again, an early abandonment of mere books and study for the business of real life—buying, selling, and the like. All these and more theories there are; and every one of them has its stanch advocates. And where, in all this confusion, are we to find the truth? Above all, how are we to assure ourselves that we have found it, when our search is ended? Again we answer, by the very same course, and no other, that we take when any other difficult question is to be answered. *Not by neglect.* The fool waited on the river's edge for the water to run past. We, too, shall wait as long as he, and as fruitlessly, if we think to have truth some day come to us, instead of ourselves setting out and perseveringly continuing in search of her, till we have found her. We know how to act in other cases; and we must so act in this. The investigation

of nature leads to truth, when the laws of the material world are the subject of enquiry. No one who understands them, doubts the great discoveries in astronomy, optics, chemistry, or any other branch of experimental science. The same God who called the material universe into being, and impressed on it the laws which govern it, created also the world of mind, and gave it laws, as wise, as uniform, as discoverable, as those of matter. He has left it to us, by study and observation, to discover them. If we neglect to do so, the fault and the penalty are ours.

The title of this Journal sufficiently explains the bearing of these observations. We believe phrenology to be the true science of mind; not a mere theory, crude or ingenious, the work of any man or set of men, but the result of that same process applied to the investigation of mental manifestations, which has so long been followed with success as regards the world around us. It is not yet perfect, as a science. No human science is, or ever will be. While a man remains to study, there will ever be new truths for him to discover in every direction. But phrenology, in this respect, is only where all other sciences are. It is quite sufficiently advanced in its progress towards perfection, to be of incalculable value to all who understand it, in every occupation of life; and in none more than in this of education. Nor is it the professed teacher only who requires it, as an aid, or even who requires it most. The parent needs it within his own family; yet more urgently, because those whom nature gives him for pupils are so much more intimately bound up with him, by every tie of interest and affection, than the pupils of the teacher by profession are or can be. The brother or sister needs it almost in the same degree. In one relation of life or other, in short, *all* need it. We ask no one, however, to admit its truth on the authority of our assertion only. We wish for no such converts. We are content to ask attention and enquiry; nor would we have more given in the first instance than we ask. The consequence of unprejudiced investigation, we are well assured, will always continue to be what hitherto it always has been.

We have not forgotten the work whose title we have placed at the head of these remarks. All that we have been saying, has direct reference to it. Mr. Warne's book is one of those which have lately proceeded from the press to call public attention to the subject of education, and in particular to those views of education which are the direct result of the phrenological philosophy. Its author is well qualified, as an educated reflective man, and as a sound phrenologist—in the best sense of the term, a phrenologist from conviction—and a diligent student of the philosophy of the system he has adopted, for

the task he has undertaken; and we are satisfied that his work is by no means among the least valuable of the contributions which phrenologists have made in this department of their labours. It is not a work of undue pretension in its tone any more than its size, or in the choice of its subject. "Early domestic education" is the subject stated on its title page; and the promise given in its title is strictly adhered to. There is no unnecessary digression, and no attempt at a display of fine writing or verbal ingenuity, such as an ambitious book-maker sometimes inflicts on his readers, as he thinks, for the advancement of his own reputation, as a coiner of new phrases, or, in the current language of the day, "an original thinker." Phrenologists, as a class, are perhaps as little addicted to this foible as any other men; and Mr. Warne has as little of it as any of his brother phrenologists. He is evidently fully satisfied of the truth and paramount importance of the philosophical system of which he is an adherent; and it is the promulgation of the truths it teaches, not the mere advancement of a reputation for himself as their teacher, that he has in view. We do not mean to say that his work is a copy or servile imitation of any other; for that, it is not. His arrangement, style, and illustrations, and, indeed, many of his views, are entirely his own. There is none of that ambition after novelty, or the semblance of novelty, for its own sake, which sometimes, and perhaps not unfrequently, leads authors astray, and detracts sadly from the practical utility of what they write. Mr. Warne's style is concise and clear, his mode of arrangement good, and the general view he has presented of his subject, highly satisfactory.

Our author commences his work with a brief introductory statement, designed for those who are not familiar with the subject, of the present position, claims, and uses of phrenology as a science, founded on strict inductive principles, and now admitted among the sciences by authorities well qualified to pronounce upon its merits. He next proceeds to lay down the general subject of his work, by showing the extremely partial and defective character of what ordinarily passes for education, and the true scope and object of education as rightly understood, embracing the training alike of the feelings and of the understanding—of *all* the faculties, in short, which the Creator has bestowed on man. ⁸ Of this wide field, a part is then singled out to be the particular subject of consideration; the education of the human being in its earliest stages, and at home, as contradistinguished from that which makes up the later years of youth and maturity, and is carried on in a great measure away from the family circle. The earliest, and therefore most efficient instructor for this period of life, is commonly the mother; and to mothers, accordingly, the work is

especially addressed. The objection, that as most mothers are ignorant of phrenology, it is useless to address phrenological views and arguments to them, is met by the reply, that for the purposes of the present treatise it is not the organology of phrenology which requires to be presented, explained, or proved, but simply its analysis of the mental powers, a subject easy of explanation even to those wholly ignorant on the former topic. Phrenology, as a whole, it is remarked, may easily be mastered in its leading outlines sufficiently for application to practical uses, by a reference to works readily attainable "in every bookstore," on the subject. To these the reader is referred, to satisfy his desire for further information, if happily he have any. The subject can be treated only in part, in a work like the present. In accordance with this limitation, we have next a correct though brief description, on phrenological principles, of the natural powers and dispositions of the "being to be educated in the nursery." And this chapter is naturally succeeded by a fourth, in which an equally brief sketch is given of the great "practical errors" of the day, in regard to the education of this being. We cannot do better than present the commencing portion of this chapter to our readers, not merely as a specimen of our author's style and mode of dealing with his subject, but also as a condensed and forcible state of truths which cannot be too generally spread before the community, or their truth and importance too urgently insisted on.

"Having presented to view, the *classes* of faculties which belong to the nature of man, shown their relative importance and dignity, and given a catalogue of the principal individual faculties in each class, we pause a moment, and ask any intelligent and reflecting mother, which of these classes of faculties, and which individual faculty, in any one of them, does not require education? If we look at facts, however, we shall be ready to conclude that there prevails, almost universally, a practical belief that nearly all of them may safely be left uneducated, and that those which are admitted to require education, should receive it elsewhere than *at home*. Our position is, that *all* the faculties of our nature require to be educated; trained to such kinds and degrees of activity as are proper to them; and to that activity in such a direction as shall secure the due development of them all, and the approbation of Him who has endowed us with them. We contend, also, that *home* is the appropriate place in which for education to have its commencement; and that parents, but especially *mothers*, are the divinely appointed and responsible instructors.

"These positions will not, probably, be distinctly disputed, or even questioned, in so many words; but we meet with a practical denial of them in the conduct of almost all persons to whom God has given children. It is a *fact*, that *all* the faculties are not attempted to be educated—it is not even *proposed* to educate any but the intellectual faculties; and the education of even these is little attended to, till the child is put in charge of the professional teacher; and it is thought just and right, that until the child is put under his care, that course of instruction through which it is designed that he shall pass, should not have even its commencement. So that the teacher, (than whom, when faithful and

intelligent, there is no human being to whom parents are under greater obligations,) instead of finding the soil which he is expected to cultivate, prepared to his hand by judicious and careful culture at home, finds it overrun with noxious weeds, which it requires much time and great labour to eradicate, even if it be at all possible to remove them; and then begins to sow the seeds of instruction in a soil hardened by the neglect with which it has been treated, and where he ought to have found the young plants prepared for his hand, and waiting only for his fostering and directing attention."

In the chapter which follows, on "education during infancy," each of the feelings and intellectual powers which require attention during this period, is remarked upon in succession; and we should be happy, if our limits permitted, to make some interesting extracts. We are obliged, however, to pass on to the next chapter, in which a similar course of remark is pursued on "education during childhood." Instead of attempting the almost impossible task of presenting, in the few pages we can here devote to the subject, an analysis of the whole train of observation in a work which is itself so brief in its notices of each topic, as to contain hardly any thing but what is necessary to a correct understanding of each, we shall content ourselves with an extract or two, selected almost at random, and, as before, with the double purpose of illustrating the character of the work, and transferring to our own pages important and interesting truths. The first extract we shall make, refers to a topic connected with the intellectual education of the child, which is far too little thought of in most instances.

"It is in vain to propose to substitute any thing else for this knowledge [the knowledge of *things*, as opposed to that of *words*] in the parent—nothing can possibly stand in its place. The parents of a child may have wealth; and may be liberal, and even profuse, in the use of it, for the benefit of their children; they may most willingly and joyfully furnish them books, which contain the information they crave. But this will not answer the purpose, for various reasons which might be assigned; the two following, however, may suffice in this place—First, The desire of knowledge commences before the child can possibly understand that books are the depositories of knowledge; before he can read; and it is painful to his *desire to know*, even to have its gratification *deferred*; and much more so, to have it almost (to the child) *hopelessly deferred*—i. e. till he can read, and, unaided, prosecute his own enquiries. And if he be so eager to *know*, as to wish at once to learn to read, the tediousness of the process disappoints and wearies him; and the more so, because the books he studies, *for years* after he feels the craving for knowledge, do not at all satisfy his desires. For instance, he wishes to know what paper is made of;—perhaps he is *not told*; or possibly he is informed that it is made of cotton or linen rags. He then asks, how is it that dirty rags become clean paper? how it can be, that what looks and feels so different from each other, as rags and paper, can be made one of the other? Here he is told, that when he learns to read he will know all about it; accordingly he is sent to school, that he may learn. His great trial there is, to do violence to his nature, i. e. whereas the impulses of his nature prompt him to action, he is made to *sit still*.

on a bench for hours; and his whole intercourse with his teacher is on the subject of his lessons. Weeks, and perhaps months, pass away, and the little *victim* of education has learned—what? How paper is made? What gives it an appearance and texture so different from rags? Nothing of all this; but he has learned “great A,” and all the rest of the regiment of hieroglyphics; and that a, b, spells ab, and a few more such-like discoveries. This is his commencement of knowledge; but the knowledge of what? Not *things*, but *words*; and the true reason why there are so many book-learned blockheads, is, that they have become familiar with words and *signs*, while the *things signified* have been overlooked. Now, secondly, The natural appetite, in a child’s intellect, is for the knowledge of *things signified*, and not for *signs*. To a child, a book is conceived of simply as a collection of *words*, which mean or teach nothing, *i. e. no thing*; all the books with which he has become acquainted have been such, and his experience leads him to regard *all* books as the terrible *storehouses of tasks*.”

Our second extract has reference to another subject, also sadly overlooked by most of those who have the care of children. After speaking of the involuntary character of the feeling of Cautiousness, the nervous timidity which its undue activity often causes in the child, and the wicked folly, too often practised in such cases, of aggravating by ghost stories and other means, a state of mind so cruelly painful as this is to its young victim, our author thus lays down the course which should be pursued to relieve the mind of such terrors.

“When the child is calm and confiding, introduce judiciously and kindly, in conversation, the subject of his constitutional infirmity. Inform him, and impress it on his mind, that darkness is really nothing more than the absence of light; that the objects in the room are the same—chairs, tables, books, &c. neither more nor less, in darkness as in light. Perhaps, if *very* timid, it may be wise to let the lesson stop here for the present, and allow the pupil to digest it at leisure. On the next occasion, resume the subject by asking him what darkness is? Whether it changes, diminishes, or increases the objects in the room? How you or he can *make* darkness? If he knows not your meaning, bid him close the shutters, that he may see what the effect is. If, as the gloom increases, his terrors appear to come over him, bid him think on your conversation, open the shutters, and go to play. It is most likely that at the next lesson he will be willing *perfectly* to close the shutters; and probably, if you continue talking to him, he may not object to their continuing closed a few moments. Assure him that the darkness of night is exactly like the darkness he has made, and that it is just as safe; so that he never need fear being in the dark. Similar training to that above mentioned, will lead him to see the groundlessness of his fears of solitude, or being alone; and possibly, indeed, your *earliest* lesson might with advantage be given on solitude, and your *second* on darkness.

“If the fears of your child arise from the apprehension of seeing spectres, ghosts, &c., it will be well to explain to him the causes of various mysterious things. This course of proceeding will insensibly lead him to perceive that every effect has a cause, and that there are intelligible causes for many mysterious effects; he is thus guarded against supposing that there is a supernatural cause for every strange thing he sees. It would be wise, also, to purchase or hire, for his amusement and

instruction, a magic lantern; allow him by day-light to examine the slides on which are painted skeletons and bloody heads, &c. Explain the nature and use of the lens; and especially how it operates on the figures in the slides, to enlarge them. Then close the shutters, (having previously lighted the lamp,) and let him, with his own hands, make ghosts, &c. on a screen or wall. Tell him that many persons who have seen such things as those he has made on the wall, without knowing how they were produced, have really thought that they saw the objects themselves, instead of mere pictures, and have been very much alarmed; but, as *he now knows*, there was nothing for them to fear. Perhaps, in his first attempts, his joy may not be wholly without terror; terror at the sight of the goblins he has called up; and joy at the thought that he can lay them at his pleasure."

Another remark follows on the same subject, which is hardly less valuable; and the subject is one which is so little understood, and on which, therefore, so much mistake is ordinarily made, that we cannot refrain from quoting it.

"It need only be added on the education of morbid Cautiousness in children, that it is of the utmost importance for the parent or attendant to be of a patient, gentle, benevolent disposition; and, withal, *intelligent*, as to the nature of the faculty under his training. In all the intercourse held with such a child, by its parents or teachers, the utmost blandness and gentleness are indispensable. The reason of this necessity is, that the exhibition of such feelings and dispositions has a tendency to *keep still* the too susceptible Cautiousness of the child, or to soothe it, if excited; and, according to the principles we have laid down, *any faculty weakens by inaction*. On the contrary, if a parent or teacher, or domestic, be irritable, impatient, or nervous; and especially if ignorant of the nature of the feeling with which they have to do, in the training of their charge, by incessantly leading the child to apprehend some suffering or punishment from their displeasure, they will infallibly do injury, by increasing the evil in question. Such persons maintain in almost constant activity, (and thus increase that activity,) a principle already too active; incessantly augment a feeling, at present excessive in the child; and under such treatment cure of the evil may be considered as hopeless."

Our limits allow us to extract only one more subject, and we select a passage which forms part of our author's introductory observations on the education of the three highest sentiments of human nature, Benevolence, Conscientiousness, and Reverence; in a word, on what is *par excellence* the moral and religious education of the child.

"But though it is with these that we have *especially* to do, in the religious education of children, let it not, for a moment, be supposed that we have to do *exclusively* with these. In the business of religious education, these *should* be addressed; but they should rarely, and, indeed, scarcely ever, be addressed alone, but always through the intellectual faculties—the understanding. But this is very far from being the usual mode of teaching religion to children. On the contrary, a course is adopted which is not only injudicious, but, if it may be said without offence, is positively *absurd*; exhibitions are made both of religion and

of God, which can scarcely be productive of any other effects than a rooted aversion to both; teachers and parents "sow cockle, and expect to reap barley." But it cannot be so. It is admitted that they have no such designs, or wishes; they desire and intend the very reverse; but there are certain tendencies in the course they adopt, which their good intentions will not reverse. The human mind has received from its Creator a certain nature and constitution; and according to this, it will be affected in a certain way by certain modes of treatment; and if certain courses have a tendency to produce injury and mischief, the purest *motives* and the best *intentions*, joined to the *most fervent prayers*, will not prevent it or effect its opposite.

"Probably every one will readily acknowledge that real religion consists in supreme love to God, and such a course of conduct as will arise from that single source. In the religious education of a child, then, the great object contemplated by the parent, is, to inspire such a love to Him. It is love which produces love, according to a common adage; or, more properly, it is *loveliness* which produces it. Accordingly, the loveliness of the divine character should be brought before the child, in order to awaken his affection. But is this the actual course, in the religious training of a child? Very far from it. Instead of this, it is usual to make such displays of the character of God as are calculated to excite scarcely any feelings but those of terror and alarm; i. e. in the attempt to inspire love to God in the bosom of a child, and with the intention, too, that such shall be the result, measures are actually taken, the most naturally *adapted to prevent* that result, and produce exactly the opposite one. We can, it is true, account satisfactorily to ourselves for the adoption of this mode of procedure; but this does neither annihilate the evil, or lessen it; and we should feel little inclination to unravel the *philosophy* of so *unphilosophical* a course, were it not for the hope that the exhibition of the evil may have a tendency to diminish it.

"Pious parents and teachers desire for their children and pupils, above all things, that they should become the subjects of real religion. They consider, too, that, since religion is nothing, unless it has the *dominion* in the soul, they must labour to invest it with the dominion; and, accordingly, that they must address the most powerful feelings of the child, and enlist them on the side of religion and of God, in order to accomplish this object. Now, they are conscious that one of the most powerful feelings in themselves is *fear*—i. e. excited Cautiousness; and also, that it is when they make appeals to the same feeling in their children, (i. e. when they threaten to *punish* them,) that they are most successful in securing obedience to their own commands; therefore, as they think religion to consist in obedience to God, they conclude that obedience to *Him* will be most effectually secured by an appeal to the same feeling as produces obedience to them. Hence they make very early, and perhaps some of their very earliest and strongest appeals to Cautiousness; and exhibit to their children, almost wholly, those attributes and those acts of the Creator which shall awaken their fears; viz. his *terrors*—the "*fire and brimstone, and horrible tempest*" of the world of despair, &c. If

" 'Moloch, horrid king, besmeared with blood
Of human sacrifice, and parent's tears,'

were the God of Christians, a course of conduct like that above described would be perfectly rational, in the religious education of their children; but as the case really is, it is impossible to conceive of any mode of training called *religious*, which is *less deserving* of the name."

Of the remarks which follow the errors of the course here condemned, and in explanation of the opposite course which, as a religious man and a phrenologist, our author would recommend, we cannot here speak at length; but must be content to refer our readers to them as they are found in his own words, and in the concluding pages of his own work. On all the subjects, indeed, we may safely say, to which our author adverts, we would recommend to our readers a perusal of his remarks in their original form. In a brief review, it is not possible to give a correct idea of their tenor, character, and value, and therefore we have not attempted the task, further than by quoting a few passages. The reader will find many others quite as valuable and interesting as any we have extracted, in every part of the work. If he be a phrenologist, there is much in it to suggest to him material for thought, though not put forward, as we have already observed, in an ambitious form. If not a phrenologist, he has much to learn from it. He may not rise from its perusal a confirmed phrenologist. We do not suppose he will. It is not meant he should. But he must, if we are not sadly in error, rise from it with a higher opinion of the claims of phrenology on his attention as a subject of valuable enquiry, and with views and information he did not before possess, on matters which he must feel to be of no secondary utility and magnitude.

ARTICLE IV.

REMARKS ON THE ORGAN OF WATCHFULNESS.

MR. EDITOR,—

Some years since, I discovered, as I thought, a mental faculty and its organ; but declined making them known to the public, except in the lecture-room, till observation should confirm my opinion and qualify me to treat of them correctly. These causes of delay are now, in a great measure, removed; and I have endeavoured to give form to what I know, or fancy I know, about them for your Journal, but I fear my communication is longer than you may desire.

I hope its length will not lessen its value, inasmuch as I have confined my remarks to what I have witnessed, and under circumstances, too, more favourable to clear analysis and deduction than was, perhaps, ever enjoyed by any other phrenologist. I have had the society, the history, and crania of all the tribes and clans of our southern Indians, and have lived five years in the new southern

states; the citizens of which seem to have been selected, from the great mass of mankind, by a species of elective affinity for the purposes of noble daring and difficult enterprise. And although the greatest difficulties incidental to a new and savage country have been removed, the people still manifest an unconquerable disposition—still court danger and difficulty, and, in the exuberance of their energy, every feeling of the mind is openly and boldly manifested in laudable or vicious enterprises. The elements of society are too heterogeneous for a tyrannising public opinion to prevail; therefore every human impulse may be seen exhibiting itself in a state of passionate excitement.

Under such advantages, I have been forced to the conclusions that are contained in the following pages, and therefore respectfully solicit my readers to guard against a premature expression of opinion respecting their legitimacy. *Truth*, I trust, is the object of every phrenologist, and *NATURE* is his final teacher.

In the winter of 1832 and 1833, I had a young friend, Mr. S——, who had returned to live with me after an absence of eight or nine months, during which time his health had become greatly impaired, and his pecuniary affairs much deranged. He was petulant and harsh to his nurse, discourteous to all who came about him, and suspicious and watchful of their intentions.

As I felt much interested for his recovery and happiness, I studied his organisation and manifestations; but could not, by the light which had been shed upon the subject of mind by Gall, Spurzheim, and Combe, comprehend the source of his suspiciousness. Although he did not doubt that I was more interested for his welfare than any one else, his actions testified that he even doubted the sincerity of my professions and attentions.

Upon his return to health, I was frequently surprised at his success in discovering the motives of those who came within the circle of his vision; and to deceive him seemed almost impossible. He could obtain the secrets of those with whom he had intercourse, and, indeed, of an entire community, without any apparent effort.*

* To illustrate the idea I wish to convey, I will give in detail the circumstances that attended, in his case, a manifestation of this singular power. In the spring of 1833, a man (who was not very well dressed, but in this respect did not differ from hundreds of others who walked the same street daily) haled for a moment before my door. Mr. S—— saw him, but said nothing at the time, and probably never would, if the house adjoining mine had not been robbed a week afterwards, when he described this individual, and gave it as his opinion that he was one of the robbers. In a few days, eleven men were arrested for this burglary, and among those who were proved guilty was the person whom he suspected.

Mr. S—— was educated in a correct manner, as regards morality and religion, and not addicted to gaming; but when induced to play, he was very successful. And when he came in contact with those who disliked him, he would discover their secreted feelings, although they were as polite to him as he could either expect or desire. Wherever he went, his chief pleasure seemed to consist in discovering the purposes of those who were about him.

It is now proper to state that Mr. S—— had large Combativeness, Adhesiveness, Destructiveness, Secretiveness, Acquisitiveness, Approbateness, Firmness, Hope, Reverence, Ideality, and the perceptive and relative powers in general. His Cautiousness, Self-esteem, Mirthfulness, Comparison, Causality, &c., were rather moderate.

Having made the preceding observations upon Mr. S——, I reflected upon the characters of some persons, known in history, who must have been similarly endowed. I then endeavoured to ascertain whether such a mental disposition could be referred to any of the established powers of the mind, or to any combination of them. I decided that it was not a function of Cautiousness, for Mr. S—— had this organ too moderately developed to render him prudently circumspect. I then turned my attention to Secretiveness, the organ of which was large in him; but, according to Dr. Spurzheim, the function under consideration cannot be attributed to it, because, he says, "concealment is the essence of all its manifestations." Here, however, I was met by Mr. Scott, who does not confine its operations within such narrow limits. It is his opinion, "that it communicates the desire to discover the secrets of others, as well as to conceal our own."*

Which, then, of these writers, Spurzheim or Scott, has the sanction of NATURE for his opinion? One of the fundamental doctrines of phrenology, and, I might add, of nature, universally, is that no single instrument can perform two distinct functions. Has not Mr. Scott violated this law? It seems clear to me that no two functional acts are more distinct and dissimilar than *concealing* and *discovering*. I regard Dr. Spurzheim as being correct; but NATURE is the only umpire in this case, and I will now appeal to it.

The opposum is so defective in prudence that he is very easily caught; he visits even the yard where, in his predaceous excursions, he must frequently have heard the dogs barking, and yet, in secretiveness, he is unequaled by any other animal. I have known him to conceal the existence of pain, and even life, when the dog was crushing his bones.

* Combe's System of Phrenology.

The small or screech-owl is as little cautious and vigilant as the opossum, and it is as easily taken; for when he is in the hollow of a tree, or snugly perched by its trunk, he feels so thoroughly concealed that he will not move; and hence, can be taken with the hand.

It must now be apparent that Secretiveness does not give the impulse to discover; for if it did, the opossum and screech-owl would, from the power of their Secretiveness, too quickly discover the secrets and motives of their enemies to be so easily caught as they are. Furthermore, the domestic cat is more secretive than the dog, but it is far from being as capable of discovering the affective condition or purposes of those who come into its presence.

To be satisfied that a disposition to discover the secrets or intentions of others does not inhere in Cautiousness, we have only to study the character of the eagle, hawk, heron, sheep, buck, &c. These animals avoid all known danger—they start at the approach of a known enemy—they practise no stratagem, and do not distinguish between those who meditate mischief against them, and those who do not.

If the power in question cannot be attributed to Secretiveness nor Cautiousness, the two combined cannot of course produce it; but the power exists, and whether it be independent or not, is yet to be determined.

The fox is not only secretive and cautious, but remarkable for his vigilance, suspicion, and stratagem. The removal of a fence, the accidental placement of a rail, or breaking of a bush, about his usual haunts, does not fail to excite his attention. The crow is still more remarkable, if possible, for the display of this power in discovering the motives of others, than the fox. There are but few persons who can have failed to observe how closely he may be approached by those who have no designs against him; and how certainly he flies from those who have, and that, too, before they arrive within shooting distance. It must now be pretty evident, I think, that the fox and crow have, besides Secretiveness and Cautiousness, some other power in a high degree, upon which the most of their character depends. But what is this power?

As far as I am permitted to draw an inference from the manifestations of inferior animals, I conclude that a disposition to *conceal*, to *take care*, and to *discover*, depends each upon a separate power. And in precise conformity with this opinion, I have seen persons who were *secretive*, but not cautious; cautious, but not secretive; secretive and cautious, but not disposed to discover hidden purposes, affective conditions, and *vice versâ*.

The preceding observations and reflections have brought me to the conviction that the disposition to observe the affective condition or manifestations of others—the desire to discover the secret motives which are operating about us—the power which Mr. Scott attributes to Secretiveness—depends upon a special faculty, which I call

WATCHFULNESS.

Regarding the disposition to discover the affective condition of others, or their motives, as being a necessary associate of the impulse to take care, in the formation of a prudent character, I was induced to examine the lateral margin of the crown of Mr. S——'s head, and finding the middle portion of it, between Cautiousness and Ideality, reaching to, and sometimes including, the coronal suture, to be very much developed, I suspected this to be the locality of its organ; and the examinations I have made, during six years of phrenological observation, have confirmed the conjecture. That this is the seat of a special power of the mind, has been believed by many; Mr. Combe, in his *System of Phrenology*, has left it with a mark of interrogation.

The organ disposes those in whom it is energetic, to observe mental manifestations, to study motives, and when associated with Secretiveness, to unravel hidden purposes. It directs the attention of the intellectual powers to the animal kingdom, instead of inanimate nature; to man, not things. Mr. S—— possessed the perceptive and relative powers in a high degree of development; but, for all this, he manifested no disposition to study the natural sciences, although surrounded with cabinets of them.

We have an admirable illustration of this power in the character of Sterne; and from the expression of his eye, the "side-long glance and watchful look," I am sure he possessed the organ in a high degree. Mr. Scott may be correct in assigning to the organ of *Wit* the disposition to determine mental qualities, for which Sterne and Franklin were so remarkable—an attribute of mind which I regard as being very different from the one under consideration. The views of Mr. S. W. Fuller, in the sixth number of your *Journal*, go far, in my opinion, to support Mr. Scott.

The intellectual faculties have relation to the external world, and Individuality keeps up their attention to it, unless prevented by disturbing forces; the affective faculties have relation to those of our fellow-beings, and Watchfulness, I apprehend, keeps them active in reference to that relation, and directs, accordingly, the intellectual powers; hence I conclude that Watchfulness holds the same relation to the other affective powers, and the affective condition of others,

that Individuality does to the other intellectual and the external world; consequently, the essence of all its manifestations is to keep the mind alive to the motives, feelings, and purposes of others.

Females, in general, have this organ more developed than men, and this fact is in keeping with that of their possessing a quicker perception of character. I have uniformly found this organ large in those lawyers who were remarkable for their tact in extracting the truth from witnesses, and for the destruction of evidence by cross-examination. When aided by Secretiveness, Cautiousness, and Constructiveness, it gives the power to frame interrogations in such a manner as to obtain the desired answer, if it can be given.*

It is this power that disposes men to seek those offices in which safety and success depend mainly upon its power and activity. Hence police officers and prison wardens generally have a large development of this organ. The warden of the Tennessee penitentiary assured me that he had prevented attempts being made to break the prison, by discovering in the expression and manner of the convicts the existence of evil intentions, and upon having them called up for punishment, they confessed the facts. This officer has Watchfulness and Cautiousness well developed; but Secretiveness is rather moderate.

Than this, there is, perhaps, no mental power more important to military men. Cautiousness admonishes them to be always prepared against such assaults and dangers as observation has taught to be consequent upon war; Secretiveness enables them to conceal their forces, plans, and purposes; but Watchfulness gives them the ability to discover, by small indications, the intentions of the enemy, and to practise such stratagems as are calculated to deceive. Buonaparte, Washington, and Burr, were highly endowed with it. It aids, in a similar manner, politicians and tradesmen.

Although this power, in a high degree, is essential to those who have to be constantly contending with men, it is greatly incompatible with mechanical and scientific pursuits. Very few persons engaged in the latter, will be found to have more than a moderate development

* I am acquainted with a legal gentleman in Virginia, who possesses this power to such a degree as to have arrested men in the highway and in hotels, for offences against the laws, without having learned that any had been committed; and although he was not always able to retain them upon his mere suspicion, yet the sequel proved him to be correct. He was at one time attorney for the commonwealth; and during his service in that office, no indictment of his framing was ever quashed. This gentleman would not, in any intelligent court, rank higher than third rate as a man of intellect. He was fond of gaming, and was generally successful.

of the organ; and those of the former who have it large, neglect their business to pursue trade or the management of men for other purposes. When this power and that of Marvellousness are both well developed, undue confidence will be reposed in those whose character is well and favourably established; but strangers, and those of doubtful character, will be closely watched.

Politicians, actors, and business men require Secretiveness to conceal their emotions; but Watchfulness, I apprehend, prompts to the use of the natural or artificial language, as the case may require, while Imitation exhibits or expresses it. The man, then, who would elude observation, must do more than merely to hide; he must practise stratagem as the fox does to evade the dogs. Some politicians are so circular in their movements, and so frequently cross their own trail, that it is almost impossible for any party to discover their true position. In all such men, Watchfulness may be looked for as a prominent member of the mental family.

Females, generally, and those men who have the organ large, can bear a very great privation of sleep, without apparent injury; while those in whom it is small, very quickly suffer. In consequence of this, it greatly aids the medical practitioner in sustaining the fatigues of his profession. It enables him, also, to discover such causes of disease as are intentionally concealed, from reputable or other considerations.

When this power is energetic, and the intellectual, especially the perceptive faculties, are too defective to obtain what it desires, an unhappy condition of the mind is produced. If Approbativeness be large, then the smallest circumstance is construed into an offence. To preserve the friendship of such persons, we must be constantly making explanations and apologies, or avoid their society. As an illustration of this unfortunate combination, J. J. Rousseau may be cited. A similar condition of the mental arrangement seems to obtain in manifestations of jealousy. Watchfulness causes to be instituted, upon the most trifling circumstances, a train of thought to sustain a suspicion, however slightly excited. An exemplification of this we find in the language of Othello, in relation to Desdemona—

“Happily, for I am black,
And have not those soft parts of conversation
That chamberers have: or, for I am declined
Into the vale of years.”

Thus discovering in himself reasons corroborative of what he had learned from Iago, touching the infidelity of his wife.

It is a well known fact, that all persons who abuse themselves with ardent spirits, are not equally liable to *delirium tremens*. In this

affection I have uniformly found Watchfulness well developed, when compared with the superior sentiments. This liability is greatly increased by deficient Individuality. If Combativeness be well developed, and Destructiveness be not small, suicide may be anticipated.*

Suicide is referred indirectly to Cautiousness and directly to Destructiveness. My observations, and they have been numerous and made under circumstances the most favourable to correct conclusions, have disposed me to believe that Watchfulness and Combativeness are far more essential. When any highly energetic power is wounded, large Watchfulness throws the whole mental economy into the most violent commotion; and if Firmness be moderate or small, Destructiveness respectable, and Combativeness large, suicide may eventuate, whether Cautiousness be large or moderate. Cautiousness, under some circumstances, may greatly aid; but no condition of this power, even with large Combativeness and Destructiveness, will be followed by suicide, if Watchfulness be small.

The cautious man is rarely a gambler, and yet gamblers very frequently commit suicide. If Watchfulness disposes to gaming, and is essential to success, and, at the same time, is a necessary element in suicide, all difficulty is explained.

Savage character is more unequivocal in determining phrenological questions than any other; because all the heads of the same tribe possess a common form, and all manifest a common character, except in force.† Among our southern Indians, the Creeks are not disposed to suicide, and it seldom occurs among them, except in cases where it is forced upon them as preferable to some other mode of death. But the Choctaws, Hitcheloes, and Uchees, frequently perpetrate self-murder as a voluntary act. The former, as a people, have very moderate Watchfulness, while the latter have it highly developed.‡

* Dr. Fearn, of Mobile, Ala., brought me a skull to test my phrenological skill. In the course of my examination of it, I remarked, "This person was very liable to intemperance, and to *delirium tremens*. The Dr., in stating what he knew of the man, said that he died of a second attack of that disease. Professor Stone, of the N. O. Charity Hospital, told me, upon a visit to that institution, that he had a "smart fellow" in one of the wards who would soon be discharged, and desired me to look at his head. The instant I placed my hand upon it, I said, "This man is greatly predisposed to *delirium tremens*." "Ho has just recovered from an attack of it," answered the doctor.

† From the manner in which northern and European phrenologists speak of our savages, I am sure they know little about them. There is more difference between different savage tribes than between any civilised nations. Hence it is preposterous to speak of them indifferently, in treating of phrenological questions.

‡ I have the skulls of two suicides, a Polish officer and a Hitcheloe Indian; in both of which Combativeness, Destructiveness, Secretiveness, Cautiousness, and

In many instances, as with many other powers of the mind, the manifestation of Watchfulness will be found to exceed what would, *a priori*, be expected from the size of the organ; but the history of the individual will show that he was associated with circumstances that were calculated to render it even preternaturally active. Many persons seem to be almost intuitively acquainted with human nature. This peculiar disposition I find beautifully expressed in "The Last Days of Pompeii," where Glaucus is made to say, "We Greeks learn mankind from our cradle; we are not the less profound, in that we affect no sombre mien; our lips smile, but our eyes are grave—they observe, they note, they study."

It has been suggested, that this portion of the brain produced emotions of sublimity, when we contemplate a grand spectacle. My opportunities to make observations in reference to this opinion, have been frequent and unusually good. A literary friend accompanied me to the Natural Bridge of Virginia. Such was the impression of sublimity which this curiosity produced on his mind, that his muscular energies were greatly enfeebled, and for several days nothing else seemed to occupy his mind. He published a highly embellished description of it. He had very large Cautiousness, large Ideality and Marvellousness, moderate Causality, Comparison, and small Watchfulness.

During my explorations of the splendid caverns in the vicinity of Tusculumbia, Ala., I had many opportunities for making similar observations. My conclusion is, that sublime emotions depend upon Cautiousness, Marvellousness, and Reverence.

Dr. Buchanan, an able phrenologist, obtained from me two years since, the preceding views upon the organ of Watchfulness. He has recently informed me that he is convinced that I am, in the main, correct. I feel a very strong conviction that nature, if patiently observed, will bring every observer to the same result.

I have now to perform a duty to myself that will afford me no pleasure, and, perhaps, the public no interest; nevertheless, I feel it to be a duty, and, therefore I hope to be indulged in the discharge of it.

In the second volume of the "Annals of Phrenology," page 420, is a paper, titled "*New Phrenological Theories*," read before the

Watchfulness, are very large, while Firmness and the perceptive powers are greatly defective. I have also the skulls of several suicides in which Destructiveness, Secretiveness, Cautiousness, and Firmness, are but moderately large, while Combactivensness is large, and Watchfulness very large. One of these was a negro, who hung himself because his master threatened to sell him to a severe negro master. In this case, it is proper to add that Self-esteem is large.

Boston Phrenological Society, October 16th, 1835, by E. L. Frothingham. In this paper, which is remarkable for its many novel and pronostorous notions, I find announced the discovery of a mental faculty and organ called "Watchfulness;" with a brief, and, in some respects, a ridiculous account of its function. That your readers may know what this gentleman has said upon the subject of Watchfulness, I will extract his account of it.

"Watchfulness I suppose to determine the activity of those organs of the perceptive intellect which take cognisance of the outward appearance of objects. It manifests the *desire* to observe; excites attention in those perceptive organs, and determines the strength and durability of the impressions received by them. Its activity is also supposed to produce *wakefulness*. Persons in whom the organ is large and active, will be able, from the great stimulus communicated to the external senses, to remain a long time without regular sleep; to be refreshed with short intervals of rest, and to wake at slight noises." How philosophical!!!

"This propensity is stronger in woman than in man—is the reason why she is generally so much more observing, and why she is enabled to be such a ministering angel, when pain and sickness wring the brow! Its organ is situated in the forward part of the space usually allotted to caution, immediately over the ear, and above Secretiveness. The situation of it may be seen upon any Indian skull, on all of which it is remarkably prominent. The nature of its manifestations may also be understood by studying the character of this race."

In another part of this truly remarkable essay, I find the following language:—"This race of men (Indians) have exhibited an activity of the perceptive intellect, a vivid perception, and a tenacious memory of objects which is rarely found in civilised man, in whom these organs are much more extensively developed."

To express my opinion of the matter contained in these extracts, is useless; I will only attempt to prevent the public mind from being abused by it.

I have about two hundred Indian crania, and have mixed with the living tribes, observed their manners and customs, and if, by such means, a correct notion can be had of *our* Indians, Mr. Frothingham has not made one correct remark about them, or I am greatly deceived. From the inspection of a few Indian crania, he ventures to make a mass of ruins of the present phrenological edifice; and to supply what he regards as defects, he creates as many as four new mental powers, and assigns to them such functions as no other being than himself could ever have conceived. He is truly an original.

A few years since, six Indians were escorted through our country,

and their entire indifference to every object of sense, except military munitions, that was presented to them, became a matter of surprise to our citizens generally. When our splendid cities, steamboats, railroads, stores, and parlours, cannot excite observation in those who never saw them before, will it be said that such persons have a great disposition to observe? That portion of the head in which I locate the organ of Watchfulness is not generally as well developed in them as among the whites. But in Secretiveness and Cautiousness—in hiding their purposes, and in avoiding such dangers as experience has discovered to them—they greatly surpass the whites; but, under similar advantages, the whites excel them in stratagem. As hunters and marksmen, they are greatly inferior to the whites. They observe nature very little; are exceedingly ignorant of every department of natural knowledge; but, like the frontier white man, their memory of injuries, favours, and strangers, is lasting.

We both agree that women manifest this power more than men; but will any one dare to say that they observe nature more than men? They observe closely the manifestations of persons; but mere objects of sense, as a general rule, afford them but little enjoyment. Sterne had large Watchfulness and perceptive intellect; why did he not devote himself to the natural sciences? simply because his Watchfulness disposed him to observe human manifestations. From all that we can discover, the eagle, hawk, and buck, are, according to his views, more watchful than the dog, fox, and crow, inasmuch as they cannot be so closely approached by an enemy. But there still exists between these animals a very remarkable difference, which is explained by my definition of Watchfulness. That is, the former observe things, and distinguish between them; the latter, in addition, observe manifestations, and comprehend the mental purposes they indicate.

It is not a little surprising that Mr. F—— should discover an organ and name it, without having discovered its function!! I will not accuse him with having surreptitiously obtained the name of such a mental power, and then speculated as to its probable function; but I will take care to keep the public mind from becoming so far abused, as to suspect me for having obtained any thing from him, without due acknowledgment.

In the winter of 1832 and 1833, I taught in Baltimore the supposed discovery of a mental power, the function of which, in essence, the same as above detailed; but I called it *Suspiciousness*. In a short time after, I regarded suspicion as an abnormal manifestation, and changed the name to *Watchfulness*. In confirmation of this statement, I refer to Professor Miller, of that city. In 1833 and 1834, I taught the same discovery in many places in Virginia; reference, Dr.

B. Welford, president of the Phrenological Society of Fredericksburg. In the winter of 1834 and 1835, I taught the same in Cincinnati; the only persons to whom I could make certain reference are dead. In the spring of 1835, I taught the same in New Orleans to crowded houses; reference, Professor E. H. Barton. In the summer of the same year, I taught this discovery in many places in Alabama; President Woods, now of Boston, heard me at Tuscaloosa. In the fall of the same season, I visited Nashville, Tenn., and examined the head of Murrel, the land pirate, and gave my opinion of it to the public. In that communication, the organ of Watchfulness was named, and its influence upon his character alluded to, but not in a very special manner. Among the many journals into which this communication found a place, I will name the Medical Repository of Cincinnati.

Now, permit me to ask, is it probable that I could have been heard on this faculty and organ, so extensively as above stated, before the year 1835, without the probability of my discovery reaching some phrenologist in Boston?

Some persons may desire to know why I did not long since make this discovery known to the public. For the benefit of young men, I will give my reasons. Immediately after graduating in medicine, one of the professors, Dr. Drake, advised me not to "dabble," while young, in the public prints; but to make observations, and mature my judgment on the subjects I might investigate. This advice was not lost; and the more I read the journals of the day, the more I have reason to thank him for it. The great amount of juvenile matter, betraying much want of observation, which many of them contain, greatly lessens their value. I should add, however, that two years since, I sent an essay on this subject to the Boston "Annals of Phrenology," which, without my knowledge, had ceased to be published.

Respectfully,

W. BYRD POWELL.

ARTICLE V.

PHRENOLOGY IN RELATION TO FATALISM, NECESSITY, AND HUMAN RESPONSIBILITY.

BY JOSEPH A. WARNE, A. M.

(Continued from page 351 of this Journal.)

In the number for July, our attention was directed to the subject of fatalism, principally; and we endeavoured to show that the charge of fatalism, when the term is interpreted in accordance with its etymology,

viz. as teaching that by the *word*, or *decree*, or *sentence* of the Supreme Being, the world exists, and each thing and being possesses just that nature which is impressed upon it, and the present order of visible things is constituted ;—that fatalism, as thus interpreted, is no more chargeable on phrenology than it is on the creeds of all reflecting and intelligent Christians, as declared by themselves ; or than the same as taught in the volume of revelation itself. If the position we then assumed was solidly and successfully maintained, we might justly consider that if we should terminate the consideration of fatalism here, our triumph over objections would be complete. But it is our desire effectually and perfectly to quiet the fears of the timid ; we shall therefore proceed to consider some other objections allied to those formerly met, and which are sometimes alleged against phrenology.

It is said by the objector, “ If it be true that all our emotions, and all our faculties, are the result of physical organisation, the actions resulting from our emotions, and from the activity of our faculties, must be attributable to the same cause ; and we can no more be answerable for our emotions, and the actions to which they lead, than we can for our physical constitution, our complexion, and our birth-place ; there is still a sort of fatality attending our conduct, an uncontrollable necessity of action which must deprive us of liberty, and, with this deprivation, must exempt us from accountability.”

This objection is certainly very specious ; and in stating it, we have endeavoured to give to it all the strength of which it is susceptible ; and if, *in all its strength*, phrenology cannot stand against it, our sentence is, *Let that science go “by the board.”* But we have no fears for phrenology—it can well sustain the onset ; and in this assurance, we shall endeavour to give to the objection a solid and satisfactory reply.

It is of importance, here, that we possess clear and definite conceptions of the import of principal terms. What, then, is meant by the word “necessity,” in the objection ? This is a term applied to that state of things which it is supposed must exist, if emotion depend on cerebral organisation, and if actions result from emotions. We feel confident that we utter the sentiments of all sound phrenologists, when we say, that by the word “necessity” we understand the principle of causation ; this, at least, is our own idea of its import—the relation between cause and effect. Thus, gravitation is the cause why heavy bodies, when unsupported, fall to the ground ; and their so falling when unsupported, is a *necessary* consequence of gravitation. The admission that two and two make four, is a *necessary* consequence from an understanding of the terms in which the proposition “two and two make four” is couched ; united with an appreciation

of the relations which the numbers mentioned bear to each other. We have here given two illustrations, taken, one from the physical, and one from the intellectual world; and we cannot but persuade ourselves that we are distinctly understood. And we should be equally intelligible, when treating of the moral world, were the applicability of the above definition of necessity to this department of knowledge equally attended to. It is, in this department, no less really than in the others, the principle of causation—the relation between cause and effect; for there can no more exist a moral effect without a moral cause, than there can a physical effect without a corresponding physical cause.

But we are not required to express ourselves in this strict and philosophical form; and we shall be more generally and better understood if we avoid it, and say, that by necessity in relation to moral conduct, we mean “that actions always, and of necessity, result from motives;” i. e. “that motives are the *causes* of actions.” It is strange that this should ever have been questioned; because every human being is, in every voluntary action of his life, an example of its truth. It is *motive* which impels us forward in every business enterprise—in every benevolent undertaking—in every exertion to provide for and protect ourselves and our families; to obey the laws, and to uphold the frame of civil government; and there is, universally, a reliance on this principle, when we desire to originate in, others, actions of any given character: we present to them the appropriate *motives to act* according to our wishes. It is because, *in fact*, men are actuated by various motives, that those whose stations in society, and their relations to other men, require that they should act upon and influence the minds of others, are able to select and put into operation those motives which are appropriate, and to predict, almost with certainty, what will be the results. There would be, and, indeed, there *could* be, no sagacious foresight, no *science* of politics, but for the operation of the laws of causation in the moral world—but for the just ground that exists for the expectation of certain consequences resulting from the operation of certain causes, or motives to action. The denial of this would unhinge the whole frame of human society. If man acted without motives, we have no security how he would act in any conceivable circumstances; he might act reasonably or unreasonably, justly or unjustly, wisely or unwisely, well or ill; without motive, his course is as uncertain as that of a ship without a rudder. Of what use, on such a supposition, would be all the institutions which involve the happiness of mankind? Education, morality and religion, rewards and punishments, would all be inefficient, for all these are *addressed to motives*; but if a man is not to be influenced by motives,

they would be inappropriate to his nature, and without advantage to his interests.

Sufficient has now, perhaps, been said, to show the absurdity of the supposition we have considered; for it is an incontrovertible fact, that man, like other things and beings, is subjected to the laws of causation. But so far is this from militating against morality and religion, that all religious and moral truths suppose man in harmony with the rest of nature, in this particular; and do, in fact, present before him objects, the most eminently adapted to call into activity our noblest faculties;—that is, these truths are, themselves, the most powerful motives to call into activity man's highest powers, and to direct them to right moral action.

But, says the objector, "Your doctrine, as a phrenologist, is, that the kind of motive, and its degree of strength, result from cerebral organisation; if so, they *must* be just what they are, in kind and in degree; and if so, am I accountable for feeling their force? Is not my action, *necessary action*, in such a sense as to exonerate me from accountability for it?"

The objection, in this form of it, considers *necessity* as identical with *irresistibility*; but this is not the doctrine of phrenology, and accordingly phrenology disowns it. The doctrine of our science is, That all the mental faculties are innate—that we are born with them—and that they are manifested by means of cerebral organs; and *more*, that they depend on cerebral organs for their manifestation—that manifestation of the mental faculties cannot in the present life be made, but through the medium of cerebral organs. In such a sense only does phrenology harmonise with fatalism. Moreover, phrenology teaches that action depends on power, and that without power no voluntary action can be performed. But power of voluntary action phrenology calls *motive*, as we have already seen; it teaches, therefore, that such action is the result of motive. So far, and only so far, does phrenology harmonise with the doctrine of necessity. But from this it does *not* follow that all actions are *unavoidable and irresistible*; and therefore that moral responsibility does not exist. It is doubtless true, that *without* power we cannot act; but this is quite another position from the following one—"Having power, we cannot abstain from action." In order to *action*, the faculty or power must be in *operation*; but neither in man nor brute animals is this the case at all times, and irresistibly; yet the *faculty* or *power* exists at all times. It often happens that one faculty is in action, while another is at rest; and the result is, that the deed to which one faculty impelled us, is performed, rather than that to which we were urged by the other. And it is to overpower the activity of one feeling, in one of the lower

creatures, that we excite to activity an antagonist feeling or motive. For example, a dog is hungry, and meat is before him; he is inclined to eat it. The motive is strong, and is appropriate; he obeys the impulse, and eats. In this case, one motive alone is supposed to be present and active. But let us suppose that the master of this dog wishes him to learn that he is not always to follow this impulse, and that he therefore calls into activity another—a counter motive. He severely punishes the dog for this act; and in the same circumstances, another time, the remembrance of the punishment deters him from eating; and this, though the *impulse to eat* was as strong as it was before—in other words, a stronger motive overpowers a weaker one; the animal *can* eat, and wishes to eat, but he will not.

It is exactly thus with man. He has many faculties, but they are not all active at the same time; and when two or more operate together, they may act with different energy, and the one may overpower the other; he has the power to do thus and thus; but the possession of the power, or even of the inclination, does not impart irresistible impulse. He *can* dance or sing, let us suppose; but is he *irresistibly impelled* to the acts, regardless of the decorum necessary, relative to time and place, and the persons present? How often do we feel desires and inclinations to act, which we combat successfully by other motives. Unquestionably, then, phrenology does not sanction the opinion that either men or animals are irresistibly impelled to act. On this point, a singular agreement exists between some fathers of the Christian church and the founders of the system of phrenology. Augustin says, "God, in giving the power, does not inflict the irresistibility;" and Dr. Spurzheim almost echoes the words of this writer, and fully adopts his sentiment, when he says, "God, in giving powers, does not inflict the *necessity* of acting;" "though man possesses innate powers, *they do not act irresistibly*." On the whole, therefore, it is evident that man is free and accountable; and that phrenology does not at all militate against these doctrines in the creeds of Christians.

The subject of moral liberty, or free-will, has received considerable attention from writers on intellectual and moral science; and the doctrines they have taught, are widely different from each other. Some have contended that man cannot, in fact, be free, unless he is independent of all natural laws, and his will the sole cause of all his actions; they actually ascribe to him a power of action without motive at all. But it must be obvious, on reflection, that liberty in such a sense cannot be possessed by any created being.

Other philosophers—those of the French school towards the close of the eighteenth century—deny that there is, in fact, any such thing as liberty; and, accordingly, deny accountability altogether. Their

doctrine is exhibited in the following passage from Diderot—"Examine it narrowly, and you will see that the word *liberty* is a word devoid of meaning—that there are not, and cannot be, free beings—that we are only what accords with the general order, our organisation, our education, and the chain of events. These dispose of us invincibly. We can no more conceive of a being acting without a motive, than we can of the arms of a balance acting without a weight. The motive is always exterior and foreign; fastened upon us by some cause distinct from ourselves. What deceives us is, the prodigious variety of our actions, joined to the habit, which we catch at our birth, of confounding the voluntary with the free. We have been so often praised and blamed, and have so often praised and blamed others, that we have contracted an inveterate prejudice of believing that they and we *will* and act freely. But there is no liberty; there is no action which merits either praise or blame, neither vice nor virtue; nothing that ought to be either rewarded or punished. The doer of ill must be destroyed, not punished; the doer of good is lucky, not virtuous. Reproach others for nothing, repent of nothing; this is the first step to wisdom." Such is the doctrine of the atheistical necessarian; phrenology is at variance both with it, and with that which was before stated.

To be *free*, is the reverse of to be *forced*; and of course *free-will* or *liberty* is the opposite of irresistibility. Though the whole constitution of human nature is determined by the will of the Creator, this does not exclude liberty, deliberation, choice, preference, and action, from certain motives and to certain ends. Argument here would be wasted; every man knows and feels, that, in point of fact, his will is free. Free agency consists in the ability to follow the strongest, or the prevailing inclination; in the possibility of doing or not doing any thing, and in the faculty of understanding the motives which solicit us to act, and determining one's self according to them. Into liberty, then, the following elements must enter:—First, **WILL**; secondly, **A PLURALITY OF MOTIVES**; and, thirdly, **POWER, in the will, OVER THE INSTRUMENTS BY WHICH WE PERFORM THE ACTIONS.** Let us consider these separately.

What do we mean by **WILL**? Not merely the *inclination*, but the *decision* or *determination* of the mind. Inclinations or desires are not **WILL**; for we often desire what we *will not* to possess. Desires, says the phrenologist, are *without* the will, and not unfrequently *against* the will, in the presence of the object of the particular faculty whose activity it excites; but *desires* are not *will*, either in man or the lower animals. Of this, the following fact is an illustration. A person went to the store of one who dealt largely, and almost exclusively, in cheese,

and asked for some of very good quality. On tasting some which was shown him, he said that he would rather rely on the decision of a dog that accompanied him, than on his own; and that if his dog would eat it, he would purchase it. On presenting it to the dog, he refused it. This was done repeatedly, till at length the store-keeper said, "Your dog does not like cheese at all." He was assured by the owner of the dog that it was otherwise; and that he was very fond of it, but that it must be *very good*, or he would not eat it. The store-keeper replied, "Well, I will put that to the proof. I have one cheese of very rare excellence, made specially for my own use, and I do not expose it for sale; he shall try that." Accordingly, a piece was produced, which the owner, after tasting it, handed to the dog, and he devoured it eagerly; that cheese, therefore, the master of the dog purchased. Now, what was the secret of this strange proceeding? It was the following. The dog was really very fond of cheese; but he had been educated or trained not to eat it, even from his master's hand, unless offered to him with the *right* hand. Now he wished to purchase a specially excellent cheese, and adopted the plan of making the dog his taster, for the mere purpose of getting into his hand the very best one possessed by a large dealer in the article. He was therefore careful not to offer to the dog any cheese with his *right* hand, until the *best one* was before him.

To apply this principle to the case in hand: the dog was fond of cheese, and therefore *desired* it, when it was presented with the *left* hand; but he *willed* not to take it when so presented, for to this he had been trained. Now, is man a less free agent than a dog? How often do we actually contravene our inclinations by the actions we perform? Experience, then, proves not only that the faculties do not act irresistibly, either in man or animals, or that there is such a thing as liberty, but also that *inclination* or *desire* is not *will*.

Another question now arises. How is *will*, or the decision or determination of the mind originated? To *will*, or determine for or against a certain act, I must know, either certainly or probably, what has happened, or what will happen; I must, to some extent, foresee probable consequences. But to know, and compare, and reflect, is the province of the intellect; hence, then, *will* begins with the understanding; and the will of every animal is in proportion to the degree of its intelligence or knowledge. In like manner, accountableness begins with the understanding, and is proportionate to it. An idiot has *inclinations*; but he is not accountable, because he possesses not the intelligence necessary to render him so; and in proportion as a man possesses a capacious intellect, and that intellect has been cultivated, is he more blameable for a fault than one of an opposite endow-

ment, and smaller advantages in this respect. The first condition, then, of liberty is *WILL*, which is an *effect of knowledge*.

The second condition of liberty regards *motives*, which are to be known and compared. *Will* is the decision of the intellect; but that decision is made according to motives. Motives result from the activity of the propensities and sentiments, and sometimes from the perceptive faculties; they are, therefore, as various and numerous as these, and their several combinations. For, as the faculties may be simultaneously active, the motives which result from their activity may be so likewise. And further, as the sentiments and propensities are sometimes *opposed* to each other, the man often finds himself the sport of *conflicting* motives to action. A plurality of motives is essential to liberty, and so, therefore, is a plurality of faculties; for a creature with only one faculty would be a creature under the influence of but one motive, and, of course, by that he must be *swayed*; he *could* only act in one way; such a creature could not possess *liberty*. If a creature possess several faculties, it will possess freedom in proportion; for it will be the subject of as many motives as it possesses faculties, and a choice between them becomes possible.

But is this all which is necessary to constitute liberty? If there be nothing present but a plurality of motives, and these motives of various degrees of power, in proportion to the strength of the faculties which furnish them, will not the stronger faculty furnish the stronger motive, and will there not thus result a *necessity* of action in the direction of the stronger faculty? Assuredly. This is not freedom; it is only the strongest tendency, or propensity, which in such a case prevails. Liberty, then, requires a third condition; viz. that *the will have power over the instruments by which the actions are performed*. In disease this is not always the case; it sometimes happens that there exists a plurality of motives, and these motives may be known and properly estimated; and yet, for the actions performed, the agent is not accountable. Such are the cases of patients in convulsions, or *tetanus*; who know what they do, and yet, not having control over the instruments of motion, incessantly beat their breasts, gnash with their teeth, or strike their heads against any thing within their reach. Control over the instruments of motion is indispensable to liberty, and therefore to accountability; and it is because man in health possesses this control, that he is accountable for the *actions* resulting from his feelings, though the feelings themselves are beyond his control, and arise, as we have said, without the *will*, and even *against* the will. But if you withdraw the instruments of motion from the government of the understanding and the will, at that moment guilt and responsibility terminate.

But it will now perhaps be asked, What has all this to do with phrenology? It is easy to give an answer to this enquiry, to those who have studied the science, and, in connection with it, the anatomy of the brain and the nervous system; but not so easy in the case of others; the former *know* what the latter must take on the authority of writers on the subject. It must be observed, then, that the brain is, at its base, connected with the spinal cord; and that with either the brain or spinal cord, or with both, all the nerves in the body are connected. The spinal cord consists of at least two parallel columns; one before the other. Of these two columns, or of the entire spinal cord, the brain may be considered as the expansion or enlargement; or as the capital of the entire pillar or column. With the *anterior* column of the spinal cord, all the nerves of voluntary motion are connected; and with the *posterior* column, all the nerves of sensation or feeling are connected. Now, from *that portion* of the spinal cord (the *anterior* column) connected with the nerves of *motion*, fibres are expanded over the whole *intellectual* region of the brain. By this wise and beautiful arrangement, a connection is instituted between the *understanding* of man and his *actions*; so that, by the very constitution of his frame, he is made accountable for those actions. Now it is phrenology, in one of its collateral branches, *which teaches this*; and from this fact we learn how entirely without foundation is the charge brought against this science, that it teaches fatalism, and the irresistibility of motives to human action, and thus tends to set men at liberty from obligation to duty, teaching that "there is no liberty, no action that merits either praise or blame, no vice, no virtue—nothing to be either rewarded or punished."

Now it is not only *not true*, that such are the teachings of phrenology, but it is, we hope, a *demonstrated* truth, that it is phrenology which affords the most satisfactory reply to the doctrine of the atheistical philosophers, on the subjects of necessity, liberty, and responsibility. Their doctrines have their origin in ignorance of the nature of man; in supposing him to be a mere blank paper—an unwritten tablet; and that motives are to be considered as "external" to him; while phrenology so discloses man's nature, as to demonstrate that every condition of liberty is imparted to him, and that, possessing the faculties he does, he *cannot be otherwise than free to act*; and it infers that he is thus *made free*, that he might be *accountable* for his actions. It shows, that while there is no effect without a cause, no action without a motive; and that every motive impels to its *own* particular action, or class of actions; and that man, possessing numerous faculties, may be solicited by numerous motives at the same time, and these, possibly, *conflicting* ones; yet *among his*

faculties are some which enable him to examine the motives of his actions, and to foresee their consequences; and that these discerning faculties possess, at the same time, a controlling power over the instruments of action, and *therefore* he is responsible. Let necessity, then, no more be charged on phrenology; nor, since it *demonstrates*, let it be said to *invalidate* human responsibility.

MISCELLANY.

Phrenology in France.—Some time since, we received a letter from J. S. Carpenter, M. D., of Pottsville, Pa., who visited Paris in the year 1836. From Dr. C.'s communication, we copy the following interesting facts in relation to the state of phrenology at that time in the French capital:—

Le Journal de la Société Phrénologique is published monthly, and has an extensive circulation. It is conducted with much spirit and talent. Broussais, Andral, Cloquet, Sarlandiere, and Vimont, are among the contributors to its pages. Many interesting essays and important facts are to be found in it, and the best history of the progress of the science of phrenology in France may be gleaned from its contents.

L'ouvrage de M. Vimont sur la Phrénologie Comparative is a monument of the industry and talent of its author. It is a work full of profound and important research on the cerebral developments of the lower orders of the animal creation. It is the only work of the same extent and completeness that exists, and supplies a great desideratum in phrenology; for in it, he has pursued his observations through the whole range of vertebrated animals, from man down to insects. His work has a deservedly high reputation, and is much read and quoted by the advocates of the science in Europe. Broussais, in his lectures, made free use of its contents, and commended it highly.

In the commencement of the year 1836, M. Broussais delivered a course of lectures on phrenology, which were attended by a numerous class—principally of medical students. They excited much attention and interest among the Parisian literati, from the high reputation of the professor, and from the jealousy of some of his confrères, who contrived to have the university shut against him, and threw various difficulties in his way to prevent their being resumed. The class immediately entered into a subscription, and obtained a large amphitheatre, in another part of the city, where the remaining lectures were delivered. They displayed the talent of their author, and contained many original observations and new views, which merited, and gained at the time, much attention. Some of his ideas were discussed in the Royal Academy. His opponents, like all the enemies of phrenology, resorted to ridicule, and attempted to put down by that weapon, what they could not refute by argument or observation. Phrenology, when discussed in the academy, has generally been treated in this manner, which induced Broussais, in one of his lectures, after a discussion of this kind, to say, that "Academies, though *learned*, are not always endowed with judgment. The members are too often influenced by passion, rather than reflection."

Phrenology, however, has not been devoid of supporters, even in the

Royal Academy. Broussais is a champion who does not fear to encounter the ridicule of so learned an assembly. Andral, Cloquet, and other members, have not failed to answer the witticisms of that body by stubborn facts. In some respects, the French may be considered in advance of any other people in the pursuit of phrenological observation. No where else has the research into comparative phrenology been carried to such an extent. The work of Vimont alone stands unrivaled.

Le Pensionnat Orthophrénique of Paris is the only institution, I believe, where the diseases of the mind are treated upon phrenological principles.

This institution has been gradually increasing in reputation and usefulness; and, from some statements which I have seen, proves beyond doubt the advantages and superiority of a plan of treatment founded on a correct knowledge of the functions of the brain.

The collections of phrenological specimens, in Paris, are very rich and numerous.

In the cabinet of comparative anatomy of the Museum of Natural History, a very large collection of skulls, casts, &c., has been made. They are exceedingly valuable and interesting to the student of phrenology, from the number, variety, and classification.

There may be seen examples of every kind of head—European, Tartar, Chinese, Hottentot, Negro, Indian, Egyptian, &c. &c.; every form of cerebral development, from the noble head of Baron Cuvier, to that of Bebe, the famous dwarf of King Stanislaus, and the Amsterdam fool.

By the arrangement adopted in this cabinet, the developments of different races are compared with each other, and the human organisation with that of inferior animals.

The establishment of M. Dumontier is also worthy of attention. He has a great variety of casts and specimens; and every thing relating to phrenology may be found at his rooms. He delivers regular courses of lectures on the science, and makes practical examinations. His class in 1836 was well attended. His cabinet contains many choice phrenological specimens.

There are also many private collections which are valuable.

Dr. Vimont on Comparative Phrenology.—A critical notice of this great work has just appeared in the August number of the "Eclectic Journal of Medicine," by Dr. John Bell, of this city. As this review is the first extended notice in the United States of Dr. Vimont's work, (which is the most valuable contribution to phrenological science and natural history, that has been made in the nineteenth century,) we shall copy it entire in a future number of the Journal.

Mr. Combe left New York city about the first of June—passing through Albany, Utica, Rochester, Buffalo, &c.; he visited Niagara Falls, Toronto, Montreal, Quebec, and afterwards directed his course into the eastern states. According to our last information, he was stopping some weeks at Cape Cottage, near Portland, Me.

The next number of the Phrenological Journal will commence a new volume, and will be introduced with a lithographic portrait of Dr. Gall, accompanied with a biographical notice of his life. We have several valuable articles in manuscript; others are in the way of preparation, and we hope to render the second volume of this Journal much more interesting and valuable than the first.