

THE  
PHRENOLOGICAL JOURNAL,

AND  
MAGAZINE OF MORAL SCIENCE,

FOR THE YEAR 1838.  
(FROM DEC. 1837. TO OCT. 1838.)

VOL. XI.

OR  
VOL. I. OF THE NEW SERIES.

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Quiconque a une trop haute idée de la force et de la justesse de ses raisonnemens pour se croire obligé de les soumettre à une expérience mille et mille fois répétée, ne perfectionnera jamais la physiologie du cerveau. — GALL.

The first business of philosophy is to account for things as they are; and till our theories will do this, they ought not to be the ground of any practical conclusion. — MALTHUS.

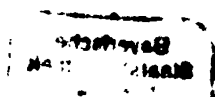
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# ADDRESS

BY THE ORIGINAL PROPRIETORS AND CONDUCTORS OF THE  
PHRENOLOGICAL JOURNAL, TO ITS READERS.

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IN resigning the property and charge of the *Phrenological Journal* into other hands, the original Conductors consider it to be due to their readers as well as to themselves, to state briefly the circumstances under which it has been carried on during the long period of fourteen years, and the reasons by which they are influenced in now transferring its publication from Edinburgh to London. Mr. William Scott, Mr. James Simpson, Dr. Poole, Dr. Andrew Combe, and Mr. George Combe were the original proprietors of this Journal, and by them its publication was commenced in December, 1823, — a time when the force of public prejudice made it almost impossible to obtain a hearing. The enemies of Phrenology confidently prophesied that its first Number would be its last; yet its conductors have now completed *fifty-three* quarterly numbers, forming *ten thick octavo volumes*! The first four numbers were edited by Dr. Poole, under an engagement with the proprietors, at the close of which he ceased to have any connection with the work. The subsequent numbers, down to No. XXI. inclusive, were edited by the proprietors themselves. Mr. Scott then withdrew from all connection with the Journal, and from that time it was continued under the management of the three remaining proprietors, down to the 53rd number, published on the 1st September, 1837.

From the first moment of the undertaking, the proprietors have been actuated solely by the desire to cultivate and extend the knowledge of what they considered to be a science fraught with the most beneficial consequences to the human race; and they have endeavoured to accomplish this end in that spirit of moral and intellectual purity and peace which Phrenology so strongly inculcates on those who embrace its truths. Wherever they have fallen short of this aim, as in many instances they have done, it has been from the imperfection of their

own faculties, and the unfavourable circumstances in which they were placed. From the beginning all the proprietors have been actively engaged in professional pursuits, and could boast neither of pecuniary independence nor of literary leisure. The conducting of the Journal, therefore, was the work of those hours which professional men generally devote to pleasure and recreation. Far from being cheered in their labours by the hopes of gratifying their ambition, they were warned by their friends that they were laying a sure foundation for their individual ruin, by opposing public opinion with such marked determination. They were spurned as weak and mischievous enthusiasts by the men who then took the lead in literature and science; some of whom, nevertheless, rather inconsistently, put forth their most powerful efforts to extinguish them by argument and ridicule, and where these failed, by misrepresentation. Amidst these difficulties, they were not sustained by the approbation even of any considerable body of followers animated by principles congenial to their own. The views of human nature brought to light by Phrenology were so new and unexpected, that few even of the most enlightened minds were prepared to embrace them. Their consequences were obviously important, but they were shrouded in so much obscurity, that the public shrunk back from investigating them. The conductors of the Journal, therefore, laboured amidst obstacles and discouragements of the most formidable description, and for many years the circulation of their work was so limited that they had the painful certainty of having few supporters in the world. It was only the consciousness of the purity and dignity of their motives, and an irresistible conviction of the importance of the cause in which they were engaged, that supplied them with confidence and enabled them to persevere. They felt that they were acting for posterity, and although they knew that they should never personally hear the verdict of an impartial and enlightened community on their labours, they relied on its justice, and, through faith, were cheered with the hope of an ultimate acknowledgment that they had done some service to the cause of human improvement. The real merits or demerits of their work will be appreciated more justly as its conse-

quences are developed by time: but even now, they believe, it will be generally acknowledged, that the whole annals of science do not present such a record of the state of public feeling regarding a great discovery at its first promulgation, as is contained in the ten volumes of the Phrenological Journal which they have just completed.

Throughout the whole work, the labours of the proprietors and of all the contributors have been gratuitous; and it is solely owing to disinterested zeal that the work exists. To Mr. Robert Cox, however, the proprietors have been indebted for much valuable aid. Besides furnishing upwards of sixty articles, many of them highly valuable, he edited the work from No. XXXIV. (December, 1832) to No. L. (December, 1836), both inclusive; besides preparing the Indices of all the volumes from the fifth to the tenth inclusively, — a labour which has greatly enhanced the value of these volumes as a record of phrenological facts, doctrines, and occurrences.

For a few years past, the sales of the work have sufficed to defray the expenses of paper and printing; but a considerable amount of capital, expended during the first years when it was not productive, remains unredeemed. These facts are mentioned to enable the readers to form a proper estimate of the difficulties with which the conductors have had to contend, and having stated their case, they leave the value of their efforts to the verdict of the public; expressing only their sincere regret for any imperfections with which the work has been chargeable, and which they would have been happy in removing if it had been practicable for them to do so.

Their reasons for transferring the publication to London, now when its success seems no longer problematical, are entirely personal, and do not imply any diminution either of zeal or confidence in the cause in which they have been so long engaged. In January, 1837, Mr. Robert Cox ceased to reside in Edinburgh, and his valuable assistance was withdrawn from superintending the printing of the work. Dr. A. Combe was prevented by impaired health and his indispensable avocations from lending that aid which otherwise he would gladly have afforded. While Mr. Simpson and Mr. Combe were frequently called from home, to teach Phreno-

logy and its applications in distant parts of the country. In these circumstances they could not insure that regularity in the conducting and publication of the Journal which are essential to its success.

They have now transferred the copyright and management of the work to a gentleman resident in the vicinity of the capital, whose contributions have often enriched its pages, and who has distinguished himself by his writings in other departments of science. They confidently believe that he will infuse into it fresh vigour, while he will preserve unimpaired those moral and practical qualities with which its past conductors have aimed at imbuing it.

They return their warmest thanks to those readers, whose zeal in the cause has led them to continue their support through the season of difficulty, and respectfully solicit their future countenance to the work ; at the same time, they pledge themselves still to lend their best assistance to the new Editor, in rendering it worthy of approbation.

JAMES SIMPSON.

ANDREW COMBE.

GEORGE COMBE.

Edinburgh, 21st October, 1837.

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*Note by the Editor of the New Series.*—It is proper to mention that the preceding Address did not reach our hands until after the “Introductory Explanations,” which commence this Number, had been printed. The circumstance will account for some repetitions of statements which might otherwise have been avoided, and will also explain the slight discrepancies of sentiment and anticipation that may be observed between the two explanatory addresses. We ourselves have been attentive readers of every Number of this Journal that has been published, and have constantly sought to introduce it to the notice of such of our friends as were likely to be pleased or benefitted by its contents; and judging from our own feelings and experience, we cannot hesitate in believing that the other readers of the Phrenological Journal will gratefully acknowledge the vast services which have been rendered to Phrenology, by the gentlemen whose names are subscribed to the Address above printed.

THE  
PHRENOLOGICAL JOURNAL.

No. LIV.

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NEW SERIES.—No. I.

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*Introductory Explanations to the New Series.*

IN commencing a *New Series* of the *Phrenological Journal*, conducted by different parties, and with its publication transferred from Edinburgh to London, it will be proper to offer some explanations respecting our future plans and prospects; and it will not be out of place to connect with these a few brief remarks on the present aspect of Phrenology. This Journal was commenced fourteen years ago, at a time when the current of public ridicule was running strongly against the science to the diffusion and elucidation of which it was devoted. The supporters of Phrenology were then few; and although amongst those few were several very able men whose superior power of mind was felt and acknowledged in their own social circles, yet no sooner did they address the public in explanation and defence of Phrenology, than any petty puppet deemed himself entitled and called on to set up his own limited ideas in array against them, and also modestly took upon himself to pronounce them fit denizens for the regions of irrationality, as so many wild enthusiasts or deluded fools. In that day, it was rare to meet with phrenologists hardy enough to avow their convictions openly, in general society, and to disregard the usual manifestations of contempt or enmity which the avowal was almost sure to call forth. We have now reached a different era in the current history of Phrenology. So far from an avowal of belief in the principles of our science being seldom heard in mixed society, it has become quite a rare occurrence to meet with any intelligent and well-informed person who *totally* denies, or who even professes to entertain doubts of the *general* truth of the subject. From this common assent, we must, indeed, except a few rustic gentlemen, and some others, chiefly elderly men, still wholly ignorant of the matter, albeit persons of some knowledge on

other subjects. With a few such exceptions as these, (overlooking also certain roof-shaped craniums, the possessors of which estimate themselves at a much higher premium than their neighbours would consent to buy them at,) almost everywhere in the present day we find the great body of the really educated public yielding assent in general terms, though each person has mostly his own particular doubts and difficulties to bring forward as objections in detail. These also will gradually cease to be made, since in nineteen out of twenty cases they are found to spring solely from want of knowledge, whether owing to the absence of ideas, or to the existence of misconceptions, in the minds of the objectors, the proper remedy for which will consist in the diffusion of more correct knowledge.

Further, we see that the truth of our science is not only thus obtaining place amongst the received opinions of society, but that a deep and abiding interest is taken in the subject, and that most persons admit the vast importance of phrenological investigations, just so far as they happen to be acquainted with their real nature and objects. Hence may we safely assume that the general principles of Phrenology are now allowed by the intelligent portion of the public, to be true, useful, and interesting; and that we shall have little further need to defend our subject, *in toto*, before the public. Our future labours, on such ground, will rather be directed to meeting any individual objections made against particular departments of a science now generally received, though as yet far from being perfected. This we shall be glad to do; and believe that the agitation of such questions will not be found useless to phrenologists, some of whom do not always sufficiently keep in view the many uncertainties and difficulties that still remain.

If we would arrive at truth, in enquiries connected with mental philosophy, it is of the first consequence that we should have numerous and very exact observations as a groundwork, or as data, on which to reason; and it is equally necessary that we should submit all our conclusions drawn from them, to the most rigid and repeated examinations. In investigations touching the philosophy of mind, the sources of error are many, very deceptive, and pregnant with great mischief if overlooked in practical applications. Thus, our first and paramount duty, as journalists, will still be the endeavour to complete and (where necessary) to correct the science of Phrenology, on the basis and in the outlines already laid out. For this purpose, all new facts, or newly-observed confirmations of opinions not supported by the most ample evidence, will be eagerly sought for, and gladly received when offered by others. Much has, indeed, been already effected in this way; but very much yet remains to be done. Nor must we only seek to



perfect our science by additions to that which is already known or believed to be so. Doubtless the doctrines of phrenologists are mainly correct, while regarded as a whole; yet we do fear that some minor points, if not some of the later systematic generalisations, have been assumed rather more hastily than a strictly philosophical induction would warrant. We speak here of proofs. It is one thing to satisfy our own minds, but another and often a more difficult labour, to adduce sufficient proofs to make doubt in others become unphilosophical. In the conflicting opinions respecting the real functions of some of the organs, there is ample evidence that individual observers do not find the received notions of others to be wholly authorised by the facts of nature. Whether the facts have been ill observed, or conclusions from them have been drawn prematurely, we need not here stop to enquire; it is a sufficient support to the accuracy of our remark, that such discrepancies do largely exist, whatever may be taken as the explanation of them. Facts, we repeat, numerous facts, accurately observed and precisely recorded, are yet wanting for the more satisfactory elucidation of many points in Phrenology; and we shall endeavour to specify under another article (probably in our next Number) the kind of observations which are among our *desiderata* on this head.

In addition to the record of mere facts, we would have a watchful eye kept to the conclusions drawn from them by individuals. Sweeping generalisations in science are always to be received with caution, as being usually the offspring of slender knowledge or superficial powers of reasoning. Such are the natural manifestations of minds, whose range is too contracted to take in the counter-possibilities and the varied explanations of the self-same facts, such as may be given by different observers. To spring at once to conclusions, seems to be commonly a far more agreeable effort, than is the slower process of testing the soundness of our opinions, by a careful examination of the grounds on which they rest at each progressive step. Our best phrenologists, — they whose opinions carry most weight in the estimation of others, — have constantly endeavoured to make each step sure and solid; and keeping in view the difficulties of the subject, it may confidently be asserted, that they have steered clear of false conclusions with singular felicity. At the same time, it must be allowed, that some others have brought a temporary discredit upon the science, by venturing rash conclusions and dogmas, nominally on phrenological data, which they have been unable to support when pressed by the adverse arguments of opponents. We have occasionally witnessed with pain the dilemmas into which half-informed phrenologists have in this way caused themselves to be drawn. Per-

haps we may not be wide of truth, in attributing much of the distaste towards Phrenology, without absolute denial, which is avowedly felt by several scientific men of high attainments, to the injudicious manner in which crudely-formed conclusions have sometimes been set in array against received opinions, and with which more mature deliberation may show them to be less discordant than has at first appeared. Besides this, most persons receive their earliest ideas about Phrenology, orally, in course of ordinary conversation. Injudicious enthusiasts and the mere pretenders to knowledge abound; and they unwittingly circulate much that is fallacious or wholly false. Such errors are received by others in the light of expositions of Phrenology; and as a natural consequence, persons imbibe a distaste to the subject, who would have been attracted towards it, had their first notions of the matter been accurate. It is difficult to apply an effectual remedy in correction of this evil; but a rigid and cautious examination of all that comes into print will be a partial palliative; and the diffusion of sound knowledge will gradually tend to prevent the mischief, by increasing the number of competent persons, who will teach the public that a man is not necessarily acquainted with the subject just because he chooses to call himself a phrenologist. We shall be obliged to any friends who may draw our attention to such misrepresentations as get into public circulation.

But the observation and record of isolated facts, the systematic combination of those facts into general rules or principles, and conclusions deduced from them by a process of reasoning,—supposing all this to have been done quite accurately,—together make up only an unapplied or theoretic science; which can be of no real value to mankind, otherwise than as it affords an agreeable study for a few individuals, until its principles are brought to bear upon the practical affairs of life. It is this application of science which changes mere knowledge into “useful knowledge;” it is only when thus applied that knowledge can be truly designated as *power*; and it is in its adaptation for these practical applications, that the science of Phrenology shines out as vastly superior to the abstract philosophy of mind, so long and sedulously cultivated by the Scottish school of metaphysicians. Whatever the talents of the individuals of this school may have been, their labours have invariably proved of such extremely little service to mankind at large, that the name and subject of Metaphysics have become the staple of numerous current jests against the natives of Scotland, and amongst them likewise. We regard, then, one of the most important sections of our prospective labours, to be that of applying the facts and principles brought to light by phrenolo-

gical investigations, to the elucidation and improvement of all matters in any way connected with the training and direction of the human mind, as well as to the more exact appreciation of many others in which the influence of mind constitutes an element for consideration. Education, legislation, and morals in general, come under the former head; while our social customs, civil institutions, political economy, national statistics, and general literature, are more or less touched on under the latter. It is on account of such applications of phrenology, that we have adopted the subsidiary title of "*Magazine of Moral Science*;" being well assured, that on Phrenology only can moral science be steadily based. In support of this asseveration we might cite many of the papers published in former volumes of this Journal, and proceeding from the pens of writers every way entitled to take a foremost rank amongst the expounders of practical ethics.

In one or other of the departments mentioned,—*facts, conclusions, and applications*,—Phrenology, as the Science of Mind, bears directly and intimately on most of the ordinary pursuits of life; and it thus becomes the interest and the duty of all to know something of our science, to have some knowledge of mind, of the corporeal conditions on which its due manifestations depend, and of the manner or degree in which one mind is able to exert an influence upon others. To no one can knowledge of this kind be wholly useless; to very many must it be in the highest degree beneficial. The happiness of individuals and the prosperity of nations rest alike on the natural powers and direction of the individual and national mind. To know what those powers are, is fundamental; to know the extent to which they can be changed and guided, and the limits which nature prescribes to our successful efforts, is of vital consequence; and to apply this knowledge, for the removal of evil and increase of happiness, is all-important.

It is to be feared that many and deep-rooted prejudices will long have to be contended against, by those who would apply phrenological analysis as a test of the soundness of our opinions, habits, and institutions. There is a constant proneness in the human mind, and more especially in the minds of the ignorant and half-educated, to decide on the truth or value of new views solely by reference to the ideas previously imbibed or formed. These latter being assumed true, sound, and safe, the more novel views are forthwith rejected (so far as they differ) as untrue, unsound, or unsafe. Comparatively few persons are sufficiently imbued with the spirit of philosophical impartiality, to submit their notions to a re-examination, when any newer and different views are suggested to them; and thus it happens, in

every community, that much of its intellectual and moral power is spent in resisting the advance of improvement. All persons hold some kind of ready-made opinions, on questions of moral and political philosophy. They may be totally unable to give any reason for the faith which is in them; they may not be able to explain, or even may not themselves clearly know, what their real opinions are: from extreme ignorance or defective capacity, they may be utterly incompetent to form a correct judgment; nevertheless, they will have some vague notions or feelings of their own, by which every proposition novel to themselves is at first to be tried, and is then to be received, doubted, or rejected, according as it may chance to chime in more or less harmoniously with opinions which they have earlier adopted. It is only in the minds of the young, which are still comparatively unoccupied, that we usually see any fair estimate of rival doctrines. The history of Phrenology itself affords an example of this. Few elderly persons have quietly allowed its progress, when the subject has been brought before them; fewer still have in any way assisted to advance it; almost none of such have made themselves duly acquainted with its real merits. It is the young who have adopted the science; who have studied it; and who have exerted themselves to diffuse a knowledge of it. There are now excellent phrenologists advanced in years; but they are phrenologists of long standing, — indeed, *excellence* implies this, — who early imbibed the principles of their science. The difficulty of inducing persons to adopt ideas which may conflict with others before taken up, has become proverbial in the oft-repeated couplet, slightly altered here, —

“ A man convinced against his will  
Remains but half-converted still.”

Our comments upon this familiar topic may appear to be longer than needful. We dwell upon it, because the judgment of every person is influenced thus; and we are desirous of drawing especial attention to the circumstance, as one of the greatest difficulties with which all have to contend, who would either expound new views in moral science, or modify and correct older ones which they deem erroneous. Perhaps every reader will admit this tendency of his fellows to reject all propositions which are at variance with their pre-conceived notions; and, perhaps, at the same time — even for that sole reason — every reader will at first be inclined to dispute something that he may find in our pages. We can only beg of those who would do so, to take the course which we shall now recommend to them. Let us suppose one of our readers to have met with some statement or suggestion which appears not exactly conformable to his own opi-

nions. Either he or we must be in fault; but is it just in him to decide that *we*, and not *he*, must be so? We should rather say, let him first determine exactly (the better, if in form of written propositions) what are his own ideas on the subject-matter, and what grounds he has for keeping to them. This done, he may examine whether there really exists any variance between his own and our conceptions. Supposing a discord actually existing, he may then consider whether he is able to prove his own views, and to show that ours are false or fallacious, either by a direct appeal to the realities of nature, or by fair inferences from undoubted facts. Some such process as this, carried on by the minds of persons who dispute each other's opinions, would no doubt often remove the obstacles to concord. Men will inevitably *feel* differently; but thoughts ought to be uniform, if such have been reached by a process of correct reasoning. For our own share, we can say to any of our readers inclined to disagree with us on ethical questions, that we shall be glad to offer them the opportunity of appealing through our pages to the same parties to whom our own remarks are addressed. We stipulate only that their grounds of dissent shall be based on something real and demonstrable to others, and not merely upon the egotistic arguments of "I think," or "I feel," which are often so freely used in moral discussions. Such are undoubtedly always very convincing reasons to the parties who do use them in the light of arguments; but there is no legitimate claim to force them upon others, either as argument or as demonstrative evidence.

We do not here enter into detailed explanations as to what may be the proper objects and full scope of phrenological enquiries. That we esteem them most comprehensive will be evident from the tenor of our present allusions, and from the varied subjects treated of in former volumes. Our purpose just now is rather to indicate the direction which it is wished that our own labours should receive. The subjects to which they will relate will be in some measure apparent from the remarks already made; and the order of arrangement, in which it seems most convenient to introduce them, will be as follows:—Miscellaneous Papers—Cases and Facts—Notices of Books—Short Communications—Notes on Opinions—Intelligence. Although such may be taken as a general plan of arrangement, it may happen that examples of each of these sections will not be found in every successive Number of our Journal. They will appear rather from time to time, in accordance with the accumulation of our materials; and, though wishing to give a seasonable diversity to our matter, we shall be averse to the sacrifice of value or importance for the sake of variety alone.

The two first sections do not seem to require much explanation. They will be especially devoted to the elucidation and improvement of the science of Phrenology and its practical applications. But cases and papers relating to the structure and functions of the nervous system in general, whether in a state of health or disease, will not be considered as beyond our proper sphere; and disquisitions on ethical subjects, by others, will be held admissible, even when they are discussed without direct reference to organization; although we should certainly much prefer to have the physical conditions kept closely in view.

In our "NOTICES OF BOOKS," we shall not hesitate to step beyond the range of phrenological literature, when works on any other subject will afford us the opportunity of illustrating some fact or principle of Phrenology, or for pointing out some useful application of the science. Comments upon works not written by phrenologists will thus from time to time find place here, especially if such works in any way relate to mental philosophy, or serve to illustrate the progress or peculiarities of mind. All works on the philosophy of mind, or on ethics, that may be sent to us for notice, shall be placed in the hands of persons whom we deem competent to express a correct and impartial opinion on their merits, and be noticed accordingly. We do not, let it be remembered, restrict ourselves to works which professedly adopt the cranioscopical department of phrenology, although the strictly phrenological treatises will be held entitled to earlier notice whenever a preference becomes unavoidable.

The "SHORT COMMUNICATIONS" are designed to be a miscellaneous assemblage of such hints, suggestions, observations, criticisms, and prospective or retrospective notes, as occur to the minds of our correspondents, and which it may appear desirable to put on permanent record, or to bring into temporary notice, although singly too brief or too incomplete for putting forward in a more formal manner. To these we may add occasional extracts from published works, illustrative of mental philosophy. It is trusted that some useful ideas may thus be communicated from mind to mind, such as may at least have the good effect of stimulating readers to observe and investigate points which might not otherwise have obtained their attention. This section has already been introduced into some of our later Numbers; and referring to these for examples, we invite such communications from all quarters, expressed as briefly as possible; though without positively engaging to print everything that may be sent, lest the introduction of more important subjects should be thus interfered with.

"NOTES ON OPINIONS" is the title adopted to express an

occasional section, intended to receive quotations of such opinions put forth by writers, or current in society, as are connected with phrenology, or which may admit of illustration on phrenological grounds, whether by way of confirmation or refutation. If we reflect how greatly the current maxims and opinions of society have varied from age to age, and how utterly discordant with each other are the ideas and beliefs of men in our own day, in relation to subjects connected with mind and morals, there will seem to be ample ground here for the application of general reasoning and phrenological tests. And this will also be the proper section, under which to introduce any comments that we may deem it advisable to make upon isolated opinions put forth against Phrenology. In reference to this section, we must forewarn our friends that it may be expected to consist chiefly of notes in dissent, notes of assent being seldom called for; and that when we select a particular passage from any work, in order to oppose or qualify an opinion of its author, the difference of our own, on a single point, must not be construed as implying any general censure or disrespect. Some persons are so wondrously sensitive, that if another differ from them in a single idea, they will instantly take fire at the supposed disrespect to their judgment; wholly overlooking ninety and nine other points in which there may be full concord.

"INTELLIGENCE" will embrace miscellaneous notices respecting the diffusion of Phrenology, proceedings of Phrenological Societies, lectures, discussions, and any other local or personal news touching the science or its supporters, or otherwise interesting to phrenologists. Obituaries, with brief biographical notices of persons who have been distinguished as phrenologists, will be acceptable records from those whose opportunities may enable them to draw up such notices with accuracy. We do not mean fulsome eulogies, but plain and matter-of-fact statements. It is usual for the editors of journals devoted to other subjects thus to record the services of men who have attained to celebrity and usefulness in their own branches of science, and they who devote their time and talents to Phrenology are certainly entitled to the same respect. Moreover, a philosophical biography is a display of the mental qualities of the individual, and thus the shortest biographical notice ought in fact to be a phrenological analysis of character. As we are not possessed of the power of ubiquity, we must rely on the good-will of our correspondents for the chief supply of local and personal news.

We have further to remind our friends, that a public journal of this description is necessarily the united work of several individuals; that no one person can be held answerable for the correctness of every alleged fact or opinion put forth in it; and

still less can the general body of phrenologists be held thus responsible for its contents. Though we shall be averse to giving an editorial sanction to any of those peculiar and unsettled views likely to cause discord amongst phrenologists properly so called, yet being supporters of John Bull's habitual demand for "fair play," we shall certainly not refuse to receive and print the opinions of our friends, merely because we ourselves, or some others, may happen to dissent therefrom. At the same time, we reserve the right of expressing our non-acquiescence in the views of any correspondent, in whatever form is agreeable to ourselves. Reference may be made to the "Notice to Correspondents," on the cover of this Number, for directions how to address communications to us; and we may at the same time request attention to the regulations there mentioned.

We have entered thus far into explanations, in consequence of wishing this Journal to be viewed rather as the literary voice of phrenologists than as a mere "speculation" on the part of its conductors; and we must yet advert to some private considerations, such as journalists do not usually intrude upon the public, but which we have felt called upon to mention in two or three former Numbers, to account for alleged defects in our publication. The peculiar position of Phrenology, as a very controversial subject, and one which is only now beginning to receive the countenance of the "Great in Science and Literature," has hitherto been a serious impediment to the circulation of this Journal. For many years it was carried on at a considerable pecuniary loss annually, and a debt has thus accumulated which there is very small prospect of discharging. The proprietors of the Work preferred to suffer this pecuniary loss, rather than to cease a publication which they esteemed—and undoubtedly with correctness—of much benefit to the cause of Phrenology. The circulation has latterly much increased; but on account of the debt above alluded to, there can be no probability of any pecuniary advantage to the parties now engaged in conducting the Work, and responsible for its expences. We make this explanation, in order that our own motives may not be misconstrued, when we earnestly call on our well-wishers to assist the circulation of this Journal by all proper means in their power. If we devote our time to it without remuneration, and take upon ourselves all the pecuniary risks and liabilities, from a sincere conviction of the vast importance of the science advocated, and the beneficial consequences to mankind ultimately to result from its diffusion, we may certainly expect to be acquitted of merely selfish motives, while urging phrenologists to exert themselves in giving effect to our labours, by aiding to diffuse



them. A true science of mind is of the highest possible importance to the interests of civilised man. Why, then, should not every public library and news-room be supplied with a journal devoted to it? Why should not every true phrenologist use his best exertions, each in his own sphere, to effect this? Why should not a copy be regularly taken by those phrenologists to whom the trifling annual cost is no obstacle? We are no friends to forced circulation; nor do we wish that our Journal should be purchased by those who would only lay it on the book-shelf unread. What we do desire is, that it should be brought into notice, and rendered serviceable to others, by being placed before persons likely to receive advantage from its pages, and to become interested in the science to which it relates; and whilst we number amongst our supporters and contributors most of the ablest phrenologists of Britain, whose own private works are in the highest esteem, there is no presumption in saying that our pages cannot be unworthy of perusal.

Lastly, in evidence of past services, and to give the encouragement of past success as an inducement to future exertions, we call attention to the undeniable fact that Phrenology has already greatly advanced in public estimation, notwithstanding the many efforts formerly made to arrest its progress; that it is still advancing with sure steps, and gives full earnest of continuing to advance with an accelerating speed. By the exertions of phrenologists, it may now be urged onward at a greatly increased rate. We wish to aid them in their efforts, and we beg of them to aid us in turn. Phrenologists have no longer to contend against public contempt or hostility. The time for this has gone by, never to return. A clear knowledge of the subject, combined with a judicious and unobtrusive use of that knowledge, will be found to ensure for its possessor the respect, and usually also the good-will, of those with whom he associates. A phrenologist will still occasionally meet with persons, even some few persons of intellectual eminence, who pretend to despise his science. Let such pretended contempt be disregarded. It is unreal. It is impossible that it should be otherwise than unreal, unless when the offspring of utter ignorance of the subject. The pretence is just a mask assumed to hide dislike and jealousy. A well-trained, well-informed phrenologist, as such, never is despised by those who know him. He has a vantage-ground in his knowledge, from which he cannot be dislodged. It is a power which he can make instantly and forcibly felt by those who resist it. How, then, is it possible, that a science which gives him this power,—which *is this power*,—can be really condemned by those who feel its pressure against themselves? There is an absurdity in the idea, mere drivelling in the asser-

tion of it. We have, indeed, seen a few — a very few — professed phrenologists, who were evidently despised by some of their self-esteeming acquaintances ; but even here Phrenology seemed to have a redeeming power, for the individuals would probably have been still less respected, had they wanted the advantage given by only an imperfect knowledge of the science. As to the personal impression made by competent phrenologists, in general society, we are inclined to believe that so far from being less than it ought to be, it is in some sense greater than what should be. Many persons are now disposed to give phrenologists credit for a deeper insight into character, a far more accurate appreciation of motives and talents, than can truly be made. Hence the number of pretenders to Phrenology rapidly increases. Deceptive persons, who deem the reputation of ability and knowledge useful to their professional or other interests, often make undue pretensions to phrenological skill, where they believe their auditors little acquainted with the subject. Why should this be done, if it be not felt by them that such knowledge draws respect from others, and so far elevates its supposed possessor in their eyes? We recommend the timid and the approbative — those who fear openly to avow their convictions — to attend to such indications of the feelings of society; and they will soon reach the conclusion of being more likely to advance than to recede in the estimation of others, if making a straightforward and confident declaration of their own convictions on the subject. The independent phrenologist needs not such encouragement; but he observes these signs with interest, as being so many proofs that his science speeds and prospers. It is vain to point to A., B., or C., — men known or unknown, — and say that they refuse credence. What matters it if a thousand recusants can be named? The fault is their own. The loss is their own. We can do without them. We may find enough of the willing, to dispense with the unwilling, though joyfully welcoming all. We repeat, without fear of confutation, that where a competent and judicious phrenologist is found, fearless to defend and ready to explain his science; there Phrenology neither will nor can be contemned. That our own exertions, as journalists, may assist in increasing the numbers of such competent phrenologists, is our first and most earnest wish. Hitherto this Journal has been of much service in such respect: may it continue to be so !

## I. MISCELLANEOUS PAPERS.

I. *Remarks on the fallacy of Professor Tiedemann's Comparison of the Negro Brain and Intellect with those of the European.* By ANDREW COMBE, M.D.

PROFESSOR TIEDEMANN'S elaborate essay\* is remarkable in several points of view. It proceeds from the pen of one of the first physiologists of Europe; its materials have been gathered from a personal examination "of the most celebrated anatomical museums, both on the continent and in Great Britain;" and its subject is considered to be "of great importance in the natural history, anatomy and physiology of Man; interesting also in a political and legislative point of view." The mode of inquiry pursued in it is based upon the two principles long considered by the phrenologists as demonstrated, but still scouted by many as unworthy of serious discussion — namely, *first*, that the brain is the organ of the mind, and *secondly*, that there is a constant relation, *cæteris paribus*, between mental power and cerebral development. A fallacy, however, runs through almost all the author's applications of the above principles, and consequently vitiates many of his most important conclusions. In these circumstances, a more detailed examination of the original essay, than the notice already given in the *Phrenological Journal* (No. lii. page 627.), seems to be called for, as Tiedemann's name and influence will mislead many, and for a time give to error all the authority of truth.

Tiedemann's grand objects are, to prove, 1st, that the opinion of Negro inferiority expressed by Camper, Scæmmering, Cuvier, and almost all naturalists of any eminence, is incorrect; 2ndly, that the Negro brain is equal in size and similar in structure to that of the European; and, 3rdly, that consequently the former is equally capable of civilization as the latter, and owes his present inferiority entirely to bad treatment and unfavourable circumstances, and will lose it when placed in the position in society, which has been recently assigned to him by the "noble British Government." These positions are urged by Tiedemann with so much philanthropic warmth, and with such hearty zeal in the cause of the Negro, that we feel no small reluctance to enter the lists against him; but having a thorough reliance on the supremacy of truth, and believing its diffusion to be fraught with more ultimate happiness to the Negro himself than he can

\* On the Brain of the Negro compared with that of the European and the Orang-Outang. By Professor Tiedemann, of Heidelberg. (*Philosophical Transactions* for 1836. Part II.)

possibly derive from the propagation of an amiable error, we offer no apology for attempting to shew that the prevailing opinion remains unaffected by any evidence brought against it by Tiedemann, and that *de facto* the Negro brain is inferior in intellectual power to that of the European.

In pursuance of the above objects Tiedemann first enquires, whether "the Negro has the same quantity of brain as the European?" and to ascertain the fact he institutes an elaborate comparison between the weight of the brain, as determined in upwards of fifty Europeans of different ages and countries, and its weight in several Negroes examined either by himself or others, and the results obtained are not only full of interest to the phrenologist, but well worthy of the attention of those among our opponents who still continue to ridicule the principle of size of brain being *cæteris paribus* a measure of mental power. Every fact mentioned by Tiedemann adds to the already overwhelming proofs adduced by the phrenologists; but coming in this instance from the pen of a hostile authority they may probably carry more weight with them than if found in a phrenological essay.

After quoting the statements of many authors and detailing the weights of fifty-two European brains examined by himself, Tiedemann mentions that "the weight of the brain in an adult male European varies between 3 lbs. 2 oz. and 4 lbs. 6 oz. troy. *The brain of men who have distinguished themselves by their great talents is often very large.* The brain of the celebrated Cuvier weighed 4 lbs. 11 oz. 4 dr. 30 gr. troy, and that of the celebrated surgeon Dupuytren weighed 4 lbs. 10 oz. troy. *The brain of men endowed with but feeble intellectual powers is, on the contrary, often very small, particularly in congenital idiotismus.*" Here then is ample confirmation of the phrenological evidence, and from a source which cannot be considered as biassed in our favour. Tiedemann proceeds, "The female brain is lighter than that of the male. It varies between 2 lbs. 8 oz. and 3 lbs. 11 oz. *I never found a female brain that weighed 4 lbs.* The female brain weighs on an average from four to eight ounces less than that of the male; *and this difference is already perceptible in a new-born child.*" This also corresponds entirely with the long repudiated statements of the phrenologists, and it is pleasant to see the fact thus broadly admitted.

Tiedemann goes even beyond the phrenologists in his applications of the principle of size being a measure of power. He says, "*There is undoubtedly a very close connexion between the absolute size of the brain and the INTELLECTUAL powers and functions of the mind.*" This is evident from the remarkable smallness of the brain in cases of congenital idiotismus, few much exceeding in

weight the brain of a new-born child. Gall, Spurzheim, Haslam, Esquirol, and others, have already observed this, which is also confirmed by my own researches. The brain of very talented men is remarkable on the other hand for its size" (page 502.). Here certainly is ample corroboration of the influence of organic size on mental power; but Tiedemann has fallen into the very serious error of taking absolute size of the brain as a measure of *intellectual* power only; whereas, it indicates, as might be expected *à priori*, absolute *mental* power, without determining whether that power lies in extent of intellect, in strength of moral feeling, or in the force of passion or affection. A brain of four pounds' weight may be large in the anterior lobe and smaller in the middle and posterior lobes; or its chief size and weight may be in the posterior lobes, and the anterior portions be actually small. In both cases Tiedemann would infer equal "intellectual" power, whereas the phrenologist would perceive at a glance, that in the former the intellectual ability would far preponderate; while in the latter the power of mind would consist entirely in intensity of feeling, and the intellect, properly so called, be rather weak than strong.

If, for example, we compare the Charib with the Hindoo brain, we find the entire mass of the former considerably to outweigh the latter, and according to Tiedemann we should find more intellectual talent in the Charib. The fact, however, is notoriously the reverse, and the explanation is very easy *when we distinguish the regions of the brain in which the size exists*. In the Charib, the anterior lobe is very small, in perfect harmony with his poverty of intellect; but the posterior and basilar regions of the brain are very large, also in harmony with his ferocity and energy of passion. In the Hindoo, again, the reverse holds; the anterior lobe is well developed, and so is his intellect; but the basilar region, so large in the Charib, is small in him; and consequently in vehemence of passion, active courage, and general force of character, the Hindoo is greatly inferior to the more savage Charib.

The same distinction occurs every day in social life. We meet with an individual — a criminal, for instance, — in whom the brain is absolutely large, but who is nevertheless stupid in intellect, and powerful only in the department of the propensities; while, on the contrary, we find many an amiable member of society possessed of a brain smaller in absolute size, but far superior to the criminal in the size of its anterior lobe or organs of intellect, and consequently far superior to the criminal in thinking power and general talents; — results at utter variance with Tiedemann's rule, but perfectly reconcileable according to the phrenological application of the principle.

Hence it is obvious that of two brains, both precisely equal in absolute weight, one may be very deficient in intellectual endowment, compared to the other, and this deficiency be perfectly apparent on inspection when we attend to the region of the brain in which the preponderance lies. But as Tiedemann, throughout the whole of his experiments, utterly disregards this distinction, confounds intellectual power, moral feeling, and brute propensity under one head, and treats of the brain as if it consisted of only one lobe, with only one function, namely, the manifestation of intellect, his inference, that because the Negro brain is equal in weight to the European therefore the Negro is also his equal in intellectual power, falls to the ground as unwarranted by the evidence. To render his conclusion worth anything, he must shew, not only that the two brains are equal in absolute size, but that *the anterior lobe, or seat of intellect, is equally developed in both*;—a position which he never attempts to substantiate, and which is at variance with some parts even of his own facts.

Having obtained the weight of a sufficient number of European brains, Tiedemann next endeavours to ascertain the weight of the Negro brain; but from the very small number of Negroes to be found in Europe, he has great difficulty in obtaining anything like a fair average: in fact, he gives the weight of *only four* Negro brains,—one of a boy of fourteen years of age, stated on the authority of Scemmering to have weighed 3 lbs. 6 oz. 6 dr.; a second, of a tall and handsome Negro of twenty years of age, which weighed 3 lbs. 9 oz. 4 dr.; a third, of a large Negro, mentioned by Sir Astley Cooper, of 49 oz.; and a fourth, examined by himself, of a man twenty-five years of age, which weighed 2 lbs. 3 oz. 2 dr.

In comparing these results with the average weight of the European brain as stated by Tiedemann himself, it is singular to observe the extent to which they are at variance with his inferences. The European average runs, he says, from 3 lbs. 2 oz. to 4 lbs. 6 oz., while the average of the four Negroes rises to only 3 lbs. 5 oz. 1 dr.—or 3 oz. above the *lowest* European averages; and the *highest* Negro falls 5 oz. short of the highest *average* European, and no less than 10 oz. short of Cuvier's brain. And as if these facts were not inconsistent enough with his conclusions, Tiedemann first affirms that in the Negro "the length and height of the cerebral hemispheres do not visibly differ from that of the European; their breadth only being somewhat less" (page 515.); and immediately after subjoins three tables of the "Dimensions of the Cerebrum of Negroes," "Dimensions of the Cerebrum of European Males," and "Dimensions of the Cerebrum of European Females;" the figures of which directly

contradict his assertion! This seems almost incredible, but on summing up the averages we find the following results; namely—

					<i>Inches.</i>	<i>Lines.</i>	
Average length of brain in	-	-	-	4 Negroes	-	5	11
	-	-	-	7 European males	-	6	2½
	-	-	-	6 ————— females	-	5	10½
Average greatest breadth in	-	-	-	4 Negroes	-	4	8½
	-	-	-	7 European males	-	5	1½
	-	-	-	3 ————— females	-	5	4½
Average height of brain in	-	-	-	3 Negroes	-	2	11½
	-	-	-	7 European males	-	3	4
	-	-	-	4 ————— females	-	2	9½

From these tables it is evident that the dimensions of the brain are smaller in the Negroes measured by Tiedemann than in the European; but for our own parts we are not disposed to lay much stress upon results drawn from such a limited number of facts; and we notice them merely to show that, such as they are, they directly contradict the arithmetical proportions or conclusions drawn from them by Tiedemann. The latter, indeed, grants all that we contend for, when in his description of the Negro brain (page 515.) he states that "*the anterior portion of the hemispheres is something narrower than is usually the case in Europeans,*" because as the anterior portion is the seat of *intellect*, this is really equivalent to conceding that the Negro is naturally inferior in intellectual capacity to the European.

Not having access to a sufficient number of the actual brains of Negroes, Tiedemann has endeavoured to supply the want of direct evidence by comparing the capacity of the Negro skull with that of the European, and thus obtaining an index to the relative size of their contained organs. For this purpose he filled the skulls with millet seed, and carefully noted the quantity which each contained. In a general sense no objection lies against this mode of proceeding; but it is useless as a means of determining the proportions of size between the different lobes of the brain, and consequently in estimating intellectual capacity as distinguished from power of feeling. For Tiedemann's special purpose, his time, trouble, and zeal are utterly thrown away, and one cannot help regretting that such should be the case. Among other collections which he visited, was the Phrenological Museum in Edinburgh, to which we twice accompanied him, and from which twenty-three of his observations were taken; and we can bear witness to the pains which he took to ensure accuracy in the individual details; and yet, strange to say, on summing up his table of results, and striking an average (a proceeding which he seems not to have thought of), HIS

FACTS AND INFERENCES ARE ONCE MORE AT UTTER VARIANCE, and we only regret that the numerous editors, who have quoted his authority, should not have examined the matter more closely before so widely disseminating his errors.

After giving several pages of tables comprehending the weight of the quantity of millet seed required to fill Ethiopian, Caucasian, Mongolian, American, and Malayan skulls, Tiedemann says, "It is evident, from the comparison of the *cavum cranii* of the Negro with that of the European, Mongolian, American, and Malayan, that the cavity of the skull of the Negro in general is *not smaller* than that of the European and other human races. The result of HAMILTON's researches is the same. I hope this will convince others that the opinion of many naturalists, such as Camper, Soemmering, Cuvier, Lawrence, and Virey, that the Negro has a smaller skull and brain than the European, is *ill-founded, and entirely refuted by my researches.*" (Page 511.) Now we have already seen that the real question of interest, as regards Negro improvement, is not so much the general size of his brain, as the relative size of its anterior lobe and coronal surface compared to the basilar and posterior portions. But even as concerns the absolute size of the whole brain, it is an extraordinary fact, that Tiedemann's own tables give a decided superiority to the European over the Negro brain, to the average extent of nearly four ounces! The average capacity of forty-one Negro skulls in his own tables amounts only to 37 oz. 1 dr. 10 gr., while the average of 77 Europeans of every nation, also in his own tables, amounts to 41 oz. 2 dr. 30 gr. Of the Negroes, indeed, three are females, but even subtracting these, the Negro average amounts only to 37 oz. 6 dr. 18 gr. Here, then, on Tiedemann's own showing, we have, first, an inferiority in the dimensions of the Negro brain and a greater narrowness of its anterior lobe; and, secondly, a marked inferiority in the capacity of the Negro skull to the extent of about one tenth, and yet he very strangely infers that *both are equal* to those of the European, and the Royal Society and half of our scientific men and journals adopt and propagate both facts and inferences as literally correct and of vast importance!! If the phrenologists had perpetrated such a series of blunders, Sir William Hamilton and his allies would have shouted in triumph over their stupidity.

After treating of the organisation of the Negro, Tiedemann attempts to prove that intellectually and morally, as well as anatomically, the Negro is naturally on a par with the European, and contends that the opposite and popular notion is the result of superficial observation, and holds true only in regard to certain degraded tribes on the coast of Africa. We shall not



follow him into this branch of the enquiry farther than to express our concurrence with him in believing some of the tribes of the interior to be endowed with much higher intellectual and moral faculties than those with which we have been longest acquainted. Park, Denham, Clapperton, and others unite in testimony to the superior civilisation of some of the interior nations. But then these are the tribes which the same authors state to "vary little except in colour from the European," and to have "neither the broad flat noses, thick lips, prominent cheek-bones, sloping contracted forehead," &c. "which most naturalists consider as the universal characteristics of the Negro. Most of them have *well-formed skulls*, long faces, handsome, even Roman or aquiline, noses, thin lips, and agreeable features," and "the Caffres and [Boshuanas? \*] have *the same form of skull and the same high forehead* and prominent nose as Europeans" (page 512.). If this be a correct description, what can be more natural than that races thus approximating to the European standard of organization should also approach to the same standard in function, and present an affinity to the European character? But also what can be more opposed to Tiedemann's main proposition, that the ordinary Negro type and mind are on a level with the European? Because a black race with a brain like that of the European is capable of approaching to European civilization, it does not therefore follow that the thick-lipped and flat-nosed negro with the narrow forehead is equally good; and even granting Tiedemann to have established the first point (which nobody denied), he has still left the latter precisely where he found it, or rather he has left it enveloped in a new cloud of fallacy and obscurity.

That a physiologist of Tiedemann's talent and merited reputation should have failed so signally in an investigation which he recognizes as one of so much importance, and upon which he has bestowed so much labour and with so benevolent an intention, is much to be lamented; but the cause which has led to his failure is still more to be lamented, because it is humiliating to him as a man of science, and is the natural and just result of his own conduct. Well did Tiedemann know that the great discovery of his immortal countryman Gall lay directly in his way in the inquiry in which he was engaged, and that if true it must be of immense use to him in conducting his inquiry. Had he availed himself of its aid, he would have seen at once the

\* There are two names in the MS. which we are unable to read, and as we correct our proofs in the country, without the opportunity of reference to the Philosophical Transactions, we cannot determine them. The Boshuanas are said to be more civilised but less handsome than the Caffres. The names in the MS. have the same initial letters, but are neither of them written exactly as the one introduced above.—EDITOR.

futility of any investigation based on considering the whole brain as the organ of *intellect*, and would thus have avoided becoming the instrument of authoritatively diffusing mischievous error, where he was anxious only for beneficent truth. Tiedemann, however, confiding in the strength of his own merits and the durability of his own fame, chose to treat the phrenological physiology of the brain with contemptuous silence, to disregard its facts, and to reject its aid as a guide. He has preferred being a leader in the train of error, to being a subordinate in the march of truth, and as he has chosen his path so shall he be rewarded. His contribution to the Royal Society's Transactions, although hailed at present as an honour to its author, will ere long be regarded as a beacon to warn others how very little a first-rate talent, great industry, and a European reputation can accomplish when employed in a false direction, and how indispensable to true greatness is the direct and undeviating pursuit of truth.

These observations may be thought severe, and were Tiedemann a mere man of straw, whose opinions nobody cared about, they would be uncalled for. But we cannot acquit him of culpable negligence in overlooking, as he has done, a principle which he is well aware has been much insisted on, and backed by an immense amount of evidence, in the phrenological works; and which, indeed, is broadly admitted, in a general way, by Cuvier and almost every physiologist of any note,—including even Tiedemann himself\*;—namely, that different lobes or parts of the brain have different functions, and consequently that it cannot be judged of as a whole in relation to only one function. Whether Tiedemann's omission of all reference to this distinction arises from intention or from forgetfulness, he is almost equally to blame; first, because it lies at the very foundation of the enquiry, and secondly, because it was doubly incumbent on him who stands as one of the first physiologists of Europe, and whose opinions on all physiological subjects are received with a degree of deference, both in this country and on the continent, which leads many to adopt and diffuse them with implicit confidence, neither in the present instance to give his sanction to errors, the mischief of which is proportionally increased by the wide circulation which his authority ensures them, nor to treat with the contempt of silence the discoveries and labours of men whose names will be handed down to posterity as the most distinguished of the age to which they belonged. If Tiedemann was really ignorant of what Gall has done, then is his ignorance still more blameable; because he

\* See Phrenological Journal, Vol. IX. p. 48.

was aware of the nature of Gall's claims and of the existence of his works, and *ought* to have made himself acquainted with their contents and truth, before erecting himself into an authority entitled to condemn them to oblivion, and to deter the young physiologist from their examination. But perhaps the strangest thing of all is, that Tiedemann's conclusions or arithmetical results are so directly at variance with the evidence of his own facts and figures, and so strongly confirmatory of the opinion which it is his sole purpose to refute.

It is with much pain, we have felt ourselves compelled thus freely to criticise the philosophical fallacies involved in Tiedemann's mode of proceeding; but the interests of truth imperatively required the exposure, and little as we are disposed to contend against a man of Tiedemann's eminence, we shall not shrink from the contest even against greater odds when truth requires it. Phrenology has suffered sufficiently already from the contempt and obloquy of the "Great in Science," and it would be folly to allow the evil to be done without at least attempting to neutralize its effects, and to pave the way for better days.

Before parting with Tiedemann, it is worth while once again to remark how implicitly he adopts the long repudiated phrenological principle of cerebral size being *cæteris paribus* a measure of mental power, and how expressly he confirms other contested phrenological doctrines. Our readers can scarcely have forgotten the strenuous efforts made by Sir William Hamilton to upset the phrenological statements that the cerebellum is relatively smaller in females than in males, and that the brain generally decreases in size in old age. Tiedemann, however, shews by his Tables that not only the female brain but the female cerebellum is actually smaller. In the list of "conclusions" given on page 502., he expressly affirms that "the female brain is lighter than that of the male, and weighs on an average from four to eight ounces less," and adds that "the difference is already perceptible in a new-born child." In the 4th conclusion, after stating that Sir William Hamilton denies the decrease of the brain in old age, he continues, "It is remarkable that the brain of a man 82 years old was very small, and weighed but 3 lbs. 2 oz. 3 dr., and the brain of a woman about 80 years old weighed but 2 lbs. 9 oz. 1 dr. *I have generally found the cavity of the skull smaller in old men than in middle-aged persons.* It appears to me therefore probable that the brain really decreases in old age, only more remarkably in some persons than in others." What will Lord Brougham say to this when he considers the mind to become more vigorous in old age?

Again, in regard to Sir William Hamilton's assertion of the equal or superior size of the female cerebellum, we find at page 514 a table entitled "Dimensions of the cerebellum and nodus encephali." In it the greatest breadth of the cerebellum in six male Europeans varies from 4 inches 3 lines to 3 inches 6 lines, being the highest and lowest measurements. But in the three female Europeans, the *highest* is only equal to the *lowest* male, namely, 3 inches 6 lines; the other two being 3 inches 5 lines and 3 inches 3 lines respectively. Here again the superior accuracy of the phrenologists is proved even by hostile testimony; and did time permit, other confirmations might be extracted from Tiedemann's pages.

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II. MR. COMBE'S *Letters from Germany*; addressed to the EDITOR of the *Phrenological Journal*. (Continued from page 706. of Volume X. of the former Series.)

VIENNA, the 20th of July, 1837.

SIR, — I gave you an account of the state of Phrenology in Dresden, and now continue my journal. On Monday, 3d July, we arrived in Prague, the capital of Bohemia, and containing 130,000 inhabitants. The descriptions which I had received of Prague had led me to regard it as an extremely old, deserted, worn-out, priest-ridden town; but we were agreeably surprised to find in it large, wide, and elegant streets; new houses of handsome architecture and vast dimensions; good shops; and a great bustle of life and business. We had entered by the new side, and it was only on the second day that we found out the features of antiquity and priestly sway which had rested in our memories and given in our fancies a character of ghostliness and decay to the whole town. These are confined to a small part of it, and Prague may be correctly described as a thriving, clean, pleasant, and active city. We saw more new houses building here, in proportion to its size, than in any other town in Germany which we have visited. I had a letter of introduction to Professor Krombholz, one of the most distinguished medical teachers and practitioners in Prague. I missed him when he called for me, and also when I called for him, and the day after our attempts to meet he was summoned to the country on professional duty, and I never saw him. I had an introduction also to Mons. Wenceslas Hannka, of the Imperial and Royal Library, and had the pleasure of seeing him. There are

a large university, an immense prison, an infirmary, and a lunatic asylum here; but I did not see any of them, owing to Dr. Krombholz's absence. From all I could learn there is not one phrenologist in Prague.

The Bohemians belong to the great Slavonian family, of which the Russians and Poles are branches. They speak a language of their own, and the common people understand none other. The educated classes speak German. A Phrenologist sees at a glance that they are a different people from the Germans. The German generally has fair hair; a great number of the Bohemians are dark. In the Germans the nervous and lymphatic temperaments predominate; in the Bohemians the nervous and bilious. The German head is broad in proportion to its length; the Bohemian head is longer in proportion to its breadth. In the German head the coronal region is generally both broad and high, rising considerably above Cautiousness and Causality. In the Bohemian head Cautiousness stands very high above the ear; the organs of Firmness and Self-Esteem rise still higher; but Conscientiousness is less developed, and there is a want both of breadth and rotundity in Benevolence and Hope. The anterior lobe is in general well developed; the Knowing organs rather predominating. Concentrativeness is larger than in the Germans. The extreme politeness and open good nature of the Germans are not observable here. The people are more stiff, cold, and reserved in their manners. In dining at a table d'hôte at which 70 persons sat down to dinner every day, chiefly Bohemians, I was struck with the resemblance of the heads, features, and gestures of many of them to individuals with whom I am intimately acquainted in Scotland. I tried to find similar resemblances in the towns of Germany, but in vain. Judging from similarity of character, I am disposed to think that Scotland has drawn more of her blood from Bohemia than is generally imagined. Although this country is intensely Catholic, we found all labour and business suspended on Sunday. We were on one Sunday in the north, on another in the centre, and on a third in the south of Bohemia, and every where the same respect was paid to the day. We were told that in the country, the people would not load the corn on a Sunday, even in a rainy season. They go to church at 6 in the morning, and services continue, in succession, till 12 o'clock; after which, in towns, they have dinner, music, dancing, a play, or some other entertainment; and in the country they walk in the fields, or drink beer and talk under the shade of acacias, or lime trees, planted near the inns. In Hamburgh and Berlin, one almost never saw a native dandy. In Bohemia they are as plentiful, and are as obviously indigenous, as in Bond Street or

Prince's Street ; and the race is identically the same in the three countries. We traversed a great part of Bohemia nearly in a direct line from Dresden to Vienna, and found it every where well cultivated ; but a great part of the soil is poor, and, this season, the crops are very late.

We arrived in Vienna on the 11th of July, the distance from Prague being about 200 miles, which we travelled in the mail coach, as the road was not interesting. We hired it all for 4*l.* 19*s.*, and found it an excellent conveyance. It travelled at the rate of five and three quarters English miles an hour, exclusive of stoppages, and there was no unnecessary delay on the road. I had six letters of introduction to highly respectable individuals in the Austrian capital, which soon procured me more acquaintances. I have seen the common objects of interest to strangers, but confine my remarks to Phrenology and the people. Professor Schroff was so obliging as to shew me the Anatomical Museum, at the Jospheum, or great school for military surgery and medicine in Vienna. There is a splendid collection of anatomical preparations in wax, purchased by the Emperor Joseph the II., from Florence. There are other collections in Anatomy, Pathology and Physiology. I inquired of Professor Schroff and his assistant if they knew of any phrenologist in Vienna, or where Dr. Gall had lived ; but they could not mention one individual who studied the doctrine, and they knew nobody who recollected Dr. Gall's place of residence. In the Physiological collection I found a skull marked very correctly according to Dr. Gall's system, as taught by himself many years before his death, but nothing was known about its history. There were a good many skulls in the museum, but the mental characters of their owners were unknown. This single marked cranium was the sole memorial of Dr. Gall and his system which could be found in the Jospheum.

Dr. Seiler of Dresden had given me a letter to Herr Frederick Volke, one of the first booksellers in Vienna, requesting him to inform me of the names of any persons who interested themselves in Phrenology here, and to find out where Dr. Gall had lived, for my satisfaction. One of the gentlemen in his shop, to whom I delivered the letter on the day of my arrival, kindly undertook this duty, and at the distance of a week I called again to learn what progress he had made. He had inquired at his medical friends, but not one of them knew of any one who was a phrenologist, or where Gall had lived. An aged physician is at Ischl with the Emperor, who probably knew Gall, and could tell where he lived ; but Ischl is 150 miles from Vienna, and it is too far to go to ask this question.

I was introduced to Dr. Folwarczyn, Médecin en chef de

L'Institut pour les Fous, who shewed me the public Lunatic Asylum for Paupers. It is the most imperfect that I have seen on the Continent. It was built by the Emperor Joseph at a time when the insane were treated as outcasts of society, and it is on the plan of a prison. It is a circular building of five floors: the cells occupy the circumference, and the centre contains the stair and a circular passage. Each cell has an iron grated window, and exactly opposite to it an iron grated door opening into the circular passage. The window is so high that the patients cannot look out of it; and there is a strong wooden door in addition to the one of iron to inclose each cell. A cell may be about ten or twelve feet long, and as many broad, and two patients are confined in each. They have no work inside, and no garden or other means of labour out of doors. There are two small yards, one for the men, and one for the women, like the court-yards of a prison, but no occupation or amusement is provided. The cells were perfectly clean, and I saw the cooking and also the food, which is nutritious and abundant. The consequences of this mode of treatment were very apparent. I never in my life saw so many patients under personal restraint. One man was manacled and chained, and a very large proportion compared with that which is seen in other institutions were tied down on their beds. There was a prodigious noise proceeding from the cells, the creatures were roaring, singing, bellowing, and raging, and in high excitement. The causes of their maladies bore distressing testimony to the prevalence of licentiousness in the country. A very large proportion of the patients, both male and female, were the victims of abuse of the sexual propensity (Erotomania and Nymphomania), and some of jealousy. The number of cases of Nymphomania was distressingly great. There were a good many instances of Delirium Tremens; a few melancholy and suicidal monomaniacs; and extremely few labouring under religious insanity. The great public Hospital or Infirmary is close adjoining to the Lunatic Asylum, and I visited the wards, bath-house, laboratory and kitchen of it, and found them all well appointed.

I was introduced also to Dr. Kokilansky, Professeur d'Anatomie pathologique, and found a large collection of skulls in his museum illustrating different forms of disease in the bones of the cranium; but no record of the mental qualities of the individuals had been kept.

I inquired again at these gentlemen whether they knew any one who studied Phrenology in Vienna, and was told that they did not; and that they believed that it was entirely extinct in the Austrian empire. From all of these gentlemen, as well as from Dr. Willerding and Dr. Winternitz, I received every possible

attention and information. They carefully avoided all remarks regarding the government, and I was equally silent on this subject.

I have visited the public gardens, theatres, concerts, picture galleries and museums of Vienna, and if one were to look only at the cheap and refined pleasure which is offered in them to the public, and of which the public largely and heartily partakes, he might consider the Austrians happy in the ignorance in which they are enveloped, and believe that the strifes, animosities, and discontent which generally accompany political liberty, are too high a price to pay for freedom. I conversed with the governor of a large and important Austrian town, and he roundly maintained this doctrine, and asserted that the people of Vienna were far happier than those of London, Manchester, or Edinburgh, and that any demagogues who should persuade them that they were not so, and who should teach them to refer all the sufferings of their lives to their government, would be their greatest enemies. But I have conversed also with educated and intelligent men who were not in the employment of government in any situation, and have heard a different tale. In mentioning to one gentleman the state of Phrenology in England and Paris, and expressing my surprise at its non-existence here, his answer was—"It is the philosophy only of free countries—here we dare not study it." On asking a medical gentleman of reputation why the government did not improve the Lunatic Asylum, and place it on a par with similar institutions in other countries; he replied, "No man who should request to have it improved, and assign as a reason that it was inferior to the asylums of France, England, or Saxony, would be listened to. To improve such an institution would be to admit imperfection, and therefore it must continue as it is." I expressed to a medical man whom I found to be very polite and intelligent, a hope that I might have the pleasure of meeting him again in Scotland. His reply was—"I should desire it much; you are free, and may go where you please, but here we must ask permission, and often it is not granted. Two of my friends wished to visit England at their own expense,—they were refused passports, and told, 'You can learn everything connected with your profession here, why then go to countries where you will only waste time, spend your money, and bring home false notions?'" While these observations were made, the speaker whispered into my ear, and looked round anxiously to see that no one was within hearing. Another told me that the emperor is imbecile, and that although he speaks four or five languages, he is a mere passive instrument in the hands of Prince Metternich and other two ministers, who are called the



triumvirs or three tyrants. The priests are allowed to rule the people as they please, provided they do not interfere with the government politics. I withhold the names of the gentlemen who expressed these sentiments, because they might be called to account for them, so watchful are the rulers.

From these facts it appears that the Austrian government sits like a nightmare on the intellects of the people; and that if a man possess an active and vigorous mind, he must here suffer the worst of all tortures, that of being doomed to hopeless inactivity. Nature may bestow men like Dr. Adam Smith and Dr. Gall on Austria, but she will silence them, or send them into banishment. I perceive that this degradation is felt, and a prophet is not needed to tell that it cannot be permanent.

I next visited a private lunatic asylum for patients of the higher classes; it is named "Irrenheilstalt des Med. Doctor Göerger in Döbling." The board in this establishment is 6s., 8s., and 10s. sterling a day, according to the extent of accommodation. It is a large handsome house, situated on a rising ground about three miles from Vienna, and it commands a most delicious view of a rich and variegated country. The apartments are large, light, and handsome. There are no bars or external means of confinement, except on the windows, which are elegantly grated. An extensive garden and pleasure-ground are attached to the establishment, with baths and music-room, and every apartment is heated and ventilated by means of pipes conveying hot and cold air from the lower story. The necessary restraint is supplied by a watchful superintendence of servants. The patients are allowed to go excursions in carriages and on foot when they can profit by it. The resident assistant, Dr. Benesch, possesses excellent moral and intellectual organs, and he showed us the establishment, and explained all its arrangements.

I am, &c.

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VIENNA, 23d July, 1837.

SIR,—I wrote to you on the 20th of July, that no phrenologist could be found in Vienna; but I have now to report that "nothing is denied to well directed industry." I continued my researches, and at last was introduced by Herr Wolfe, of the Imperial Library, to Baron Hammer Purgstall. This gentleman had studied under Dr. Gall, and been satisfied that his doctrine is true, and he therefore entertains a respect for it, and knew me by reputation, although he has not seen my books.

He is a distinguished Orientalist, an Aulic Counsellor of Vienna, and is moreover the heir of Countess Purgstall, concerning whom Captain Basil Hall has written a romance under the title of *Schloss Hainfield*. He placed me in a train by which I at last discovered Madame Becker the daughter of the brother of Dr. Gall's first wife, and shall now proceed to give you a detail of some of the facts which I learned from her.

Dr. Gall's first wife was named Catherine Leissler. Her father was Chirurgien-Major in the French Army at Strasbourg, of which he was a native; and she herself was educated in a boarding school at Metz. Her brother had a daughter named Rosalie Leissler, and she went to live with Madame Gall, her aunt, when she was very young, and resided in family with her and Dr. Gall until he left Vienna. She is now married to Herr Becker, who has a small property at Margarethen am Moos, but who resides in Vienna in Stadt Freyung, Hotel Zum Römischen Kaiser, which he manages. They are both between 50 and 60, and speak French. They entertain a great veneration for Dr. Gall, and are perfectly aware that he was a distinguished character.

Madame Becker mentioned that there are still living at Tiefenbrunn, a large number of Dr. Gall's relations, who know that he was a great man of science, and are proud of him; but they do not understand his doctrine. They are worthy commonplace people. Dr. Gall resided in Vienna upwards of thirty years, and was recognised as an able physician. He was the friend of Dr. Stoerk, Physician to Maria-Theresa, the Emperor Joseph, and also to Francis I. at the commencement of his reign. On a vacancy occurring in the office of medical counsellor of state, Dr. Stoerk recommended Dr. Gall to the Emperor, Francis the First, and the Emperor expressed his readiness to give effect to the recommendation. Dr. Gall, however, stated that he was not born for a Court, and that he disliked the restraints which it would impose on him, and declined the intended honour; but he recommended Dr. Stifft; and by the influence of Dr. Stoerk he was named to the vacant office. This occurred about the year 1794, or 1795. Dr. Stifft in the course of time became Physician to the Emperor and President of the Faculty of Medicine; and in this capacity he advised the Emperor that Phrenology was dangerous and immoral in its tendency, upon which opinion Gall was prohibited from teaching. Dr. Stifft was a man of no talent as a Physician, but a great politician and intriguer. He was styled "*Sa Majesté Medicinale*," on account of his overwhelming influence and dogmatism. Dr. Stifft died two years ago, and Dr. Raimann, his son-in-law, is now Physician to the Court. He is a man of

talent, a good physician, and no politician. He takes no interest in Phrenology.

Prince Metternich was a pupil of Dr. Gall. He was then Count Clement, and not powerful. Madame Becker recollects that often when she wished to speak with Dr. Gall, she was told that he was engaged with Count Clement. The Prince renewed his acquaintanceship with Dr. Gall in Paris, and when he resided there as Ambassador to Napoleon, he sent letters and small packets to and from Vienna, to accommodate Dr. Gall and his friends, in his official bag.

In 1814-15, the Emperor of Austria saw Dr. Gall at Paris after the Peace, and asked him to return to Vienna. He declined to do so, and assigned as his reason that he was now established in Paris, and would be forced to begin the world again if he removed to Vienna. He wrote this fact to Madame Becker from Paris, and she knows it to be authentic.

Catherine Leissler, Dr. Gall's first wife, accompanied him for 6 or 7 months after he was forced to quit Vienna, but never lived with him afterwards. She died on the 26th March, 1825. Dr. Gall in the meantime had formed a connection with a woman whom he married after his wife's death, and who survived him.

Madame Becker possesses an original portrait of Dr. Gall, which I saw, painted when he was 49 years of age, by Jagemann of Weimar. It represents the head and the face from the bottom of the nose upwards, pretty much like the later pictures, only the eyes indicate a larger organ of language than Dr. Gall acknowledges himself to have possessed. The mouth and lower part of the face express the propensities strongly. The artist had a great reputation, but the picture did not strike me as one of much merit. There is an expression of profound reflection in the eyes. She possesses also a bust of him in wax, miniature size, modelled in Berlin in 1806 or 1807, but it is in the country, and I did not see it.

In 1824 or 1825, she, by desire of Dr. Gall, presented to Dr. Roulett, at Baden, near Vienna, that part of his collection of skulls and casts which he left here. Dr. Roulett lives still, and continues to take an interest in the Science. I regretted that I did not discover this fact, until after my visit to Baden, and when it was impossible for me to return to it.

The following Individuals who were intimate acquaintances of Dr. Gall are still living, and could furnish anecdotes of his life, viz.

In Vienna, Baron Hammer Purgstall.

————— Dr. Jäger, Professor at the Josophum, and Physician to Prince Metternich.

Dr. Wirer. — He is a distinguished physician, and an extensive proprietor at Ischl, a romantic village about twenty miles South of Salzburg, to which the Count retires during the summer. He was the first to bring its attractions into public notice. Dr. Jäger and Dr. Wirer were friends and companions of Dr. Gall, but they do not prosecute Phrenology.

At Paris Dr. Dancey was much with Dr. Gall, and may know something of his history.

Dr. Gall's residences in Vienna were the following: —

In Graben, coin de Spiegel Gasse, he lived about 15 years.

— Dorotheen Gasse, - - - - 5 or 6 years.

— Planken Gasse, now Neuner's Caffee haus, 11 years.

— Wollzeile, Rothes Ross, - - 1½ year.

From this house, he went to Berlin. In summer, he lived in Landstrasse Unger Gasse No. 371.; but generally only for a few days at a time. The house now belongs to the order of the Redemptorists.

Madame Becker described Dr. Gall as having been gay, simple and good-natured in his domestic manners, and totally without pretension. She showed me some kind letters written by him to her in 1826 and 1827. He died in 1828. She possesses an excellent Parisian medal of him.

I have obtained a letter of introduction from Baron Hammer to Dr. Jäger, and shall go to Ischl, and hope to see him and probably also Prince Metternich.

I am, &c.

FRANKFORT ON THE MAIN, the 9th September, 1837.

SIR, — As mentioned in my last letter addressed to you from Vienna, I proceeded to Ischl bearing a letter of introduction to Dr. Jäger, Physician to Prince Metternich. To my great disappointment, the letter was returned to me there, with the information that a few days before my arrival, the prince had gone into Bohemia accompanied by Dr. Jäger, and that he was not expected to return for several weeks. The emperor, however, and some other members of the imperial family, were residing in that beautiful retreat among the mountains of Upper Austria, and also several families from Vienna, to one of whom I had likewise letters of recommendation. I was gratified to meet, in this society, with Mr. ———, an old and stedfast friend of Dr. Gall. This gentleman is now in his seventy-sixth year, and was intimately acquainted with Dr. Gall during his residence in Vienna. He confirmed the intelligence communicated by Madame Becker, that Dr. Stifft was the moving

cause of Dr. Gall's banishment from that city. He said that Gall was in high practice, and was much esteemed as a physician, when the edict was issued against him. He did not know whether Prince Metternich had studied under Gall or not, but thought it quite possible. He said that the prince might have the doctrines in his head, but would take no interest in their applications. He visited Dr. Gall in Paris shortly before his death, on which occasion Dr. Gall mentioned to him, that in 1815 the Emperor Francis had invited him to return to Vienna, but that he had declined. I asked this gentleman whether he believed that the Austrian government would still oppose Phrenology? He said, that he had no doubt they would. I was agreeably surprised to meet at Ischl with a young lady of great talents and attainments, who was conversant with all the leading principles of the new philosophy, and with the views unfolded in Dr. A. Combe's works on Physiology and Digestion, without knowing of the existence of the works from which her information was derived. She had picked up the whole store of her knowledge by means of repeated conversations with a diplomatic functionary who came from the north of Germany to Vienna on official business; and who instructed and delighted her by his remarks, but without his mentioning or her asking whence they had been derived. This incident shows by what unlooked-for channels knowledge travels, and penetrates into minds which seem far removed from its direct course.

My next stage was to Salzburg, where I delivered a letter of introduction to Dr. William Werneck, an eminent practising physician of that town. He is still in the vigour of life, and told me that thirty years ago he had attended twelve lectures given by Dr. Gall, and been deeply impressed with the truth and importance of his doctrines. From that time to the present he had never lost sight of the subject, although he had had no means of studying it, except a very imperfectly marked skull. He had written and published a short memoir of Paracelsus (who was born in 1493, and died at Salzburg in 1541), containing a phrenological description of his skull, which is carefully preserved in the church of St. Sebastian there. I saw the skull itself, and also his description of it, and found the latter, in all important points, very correct. The grain of the skull is very fine, indicating a high temperament. It is rather under the average size. It shows large moral organs, enormous Love of Approbation, large Combativeness and Destructiveness, with large organs of Individuality, Comparison, and Causality.\* Dr.

\* In Gorton's Biographical Dictionary, Paracelsus is represented as essentially a quack and a madman, but I doubt if this be his true character. He was buried

Werneck requested me to send him a phrenological bust from Edinburgh ; which I have since done.

Dr. Werneck also requested me to take his cerebral development, which I did. He at once said, " You have gone much further than Dr. Gall had reached at the time when I heard him. He was not so minute in his observations." On explaining to him the effects of the combinations of the organs, he again remarked, that " Dr. Gall had never explained them with the same clearness." This statement, however, it will be observed, applies only to Dr. Gall's teaching thirty years ago, and not to his subsequent attainments and practice.

I visited Innsbruck and Munich, in which last capital I was introduced to the Professor of Anatomy and one of the chief practising physicians, but could not learn that a single individual had adopted Phrenology there. Afterwards I proceeded to Ratisbon and Nürnberg, but having had no introductions, I had not sufficient means of inquiring whether any stray disciple existed in these towns or not. In this city (Frankfort) I possess several intelligent friends ; but so far as their knowledge extends, the science is not cultivated here. One of these individuals, however, assured me that his brother, who is an advocate at Mannheim, is well acquainted with Phrenology, and takes an interest in its progress.

I conclude by sending you a list of German works on Phrenology which are in the possession of Dr. Kröger of Hamburg, and which he regards as containing nearly all that have been published in that language. It is valuable as an index to the literature on the subject in the country of its birth. The early works are nearly all short imperfect reports, attacks, or defences of Phrenology, by Gall's scholars or opponents. In Vienna, a young physician, to whom I have already alluded, presented to me a copy of the work No. 4. in the list, which contains a copy of Dr. Gall's defence and remonstrance against the edict prohibiting him from lecturing. I shall translate it and send it to you for publication in a future number of the Journal.

[This list will be introduced into our next Number. — *Editor.*]

In concluding this statistical account of the state of Phrenology in Germany, I may observe that the oblivion into which the science has fallen in many parts of that country, may easily be accounted for. 1st, Dr. Gall seems not to have been permitted to teach long enough, to instruct his pupils in the art of practical observation. 2dly, He was interdicted from lecturing

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in the churchyard on the 24th September, 1541, and it was only in 1752 that his bones were removed into the church, and the handsome monument, which now exists, was erected. It is rarely that such honours are paid to an undeserving individual, at such a long period after his decease.

in Vienna, and ultimately left Germany, while his discoveries were still very imperfectly developed even in his own mind. 3dly. He published no practical work on Phrenology in German, by means of which his pupils could advance in the study. They do not even yet possess his great French work. 4thly. The sufferings inflicted on them by the war, in the very heat of which he appeared, must have impeded the germination of any seed which he had sown in his travels. 5thly. In Germany political power is despotic, and it everywhere frowned on Phrenology, even when it did not directly prohibit its diffusion. And lastly, the minds of the Germans do not appear to me to have yet arrived at that stage of cultivation which seems to be necessary for the general appreciation of Phrenology. One portion of them is enamoured of the sentimental and the striking in fancy, without the rigid subjection of either feeling or imagination to reason; while another class pursues the abstract dictates of reason, apart from all moral and religious considerations, and wanders in a world of metaphysical ideas, having little relation to practical affairs or the common phenomena of human life. — Phrenology is a philosophy in which feeling is recognised as blind until illuminated by reason; and reason as cold and barren until vivified by emotion. For its successful cultivation, therefore, it requires a mind in which the intellect, on the one hand, and the propensities and sentiments, on the other, have been trained into mutual co-operation, and taught mutual respect, if I may so express myself. This state, so far as my imperfect knowledge enables me to judge, is not yet general among the philosophers and literary characters of Germany.

In all these inquiries I expressed a strong opinion of the glory which the discovery of Phrenology shed on Germany, and assured the learned with whom I conversed, that ere long they would be ashamed of their neglect, and boast of Dr. Gall as the ornament of his country,

I am, Sir, your very obedient,

GEORGE COMBE.

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III. *Remarks on the Function of the Organ named Melody.* — By a Correspondent.

MR. EDITOR,—I wish to draw the attention of Phrenologists to some remarks on the nature of Music and Sound, in order to give a precise direction to observations for ascertaining the function of the organ named Melody. Men of science, in general, are ill acquainted with music. They may like to hear it, but very few understand it as a science. The knowledge, too, of the laws of the production of sound is almost limited to the

musical instrument makers. Our imperfect knowledge of the function, and the sphere of activity of the organ of Melody, may perhaps be referred to this mere general knowledge of Music and of Sound. The original nomenclature of Phrenology arose from extreme cases, and in consequence was incorrect in names of special faculties, being in fact names of actions resulting from a very high, indeed an overbalancing, degree of power of the faculty. To correct this overnaming of the faculties more extensive observation became necessary, — 1st, of the sphere of action of the faculty, and 2dly, of the external objects in nature that are in relation to the faculty.

Dr. Gall named the faculty under consideration "*Sens des rapports des tons, talent de la musique.*" Dr. Spurzheim named it in English "*Tune,*" and it has been spoken of by phrenologists as Melody or Tune, using them as synonymous terms. The terms tune or melody are indiscriminately employed by musicians to designate certain compositions; and like some other terms in the science of music they have more than one signification. Unfortunately most of the sciences are like that of music, in attaching different meanings to the same terms. Melody or Tune, however, generally signifies single sounds, each of a definite pitch and duration, succeeding each other in definite musical time. (See Dr. Busby's Grammar of Music, or Dr. Callcott's.) In this sense the name Tune or Melody is improper, as the name of the organ under consideration, for there exists a distinct organ called Time, the function of which is to give ideas of time; it gives the musician his ideas of the duration of single notes and their times of succession. But time is allowed by all musicians to be an essential element of melody. Hence we have 1st, one faculty with its organ to give us ideas of an essential element of melody, namely, its time; and 2d, another faculty with its organ to give us ideas of melody as a whole, that is, including its time. This puts us in a dilemma. For unless the organ of Melody actually gives us ideas of time it is overnamed; and if it give us ideas of time, there are then two organs giving us the same notions, which is opposed to the doctrine of special functions, the foundation of Phrenology.

That the organ of Melody has to do with music is amply supported by facts, although the precise nature of its function is not yet clear. To ascertain its function let us enable phrenologists to observe more precisely its sphere of activity, by investigating those objects in nature that are in relation to the faculty. Music is in relation to this faculty. In what does music consist? No argument is required to enforce the truism that music consists of sounds. To speak definitely of music and sound, the technical language of music and acoustics must be



employed. Music consists then of sound. Music is either Vocal or Instrumental, according as the sounds are produced by the human voice or by musical instruments. It is written either for one voice or instrument, and called a solo; or for more than one, when it is named according to circumstances, from a duet to a chorus in vocal music, and from a duet to a full band in concert in instrumental music. The music that is written for each voice or instrument is a melody, while the combination of several voices or instruments is a harmony. It is very important to keep this distinction in view, as the term Harmony is employed by painters in a different sense in speaking of colours; and philosophers, in speaking of the analogies between sounds and colours, have been led into error by this duplicity of the term Harmony. Melody, then, is a series of single sounds heard in succession. Harmony consists of several series of sounds heard in combination.

All the wonderful effects of music on the human mind are the results of the skilful combination of sounds. It is a truism that there is nothing in the nature of sounds but audibility. What is there then audible? The musician tells us that the generic terms Pitch—Duration—Force or Loudness, and Quality, contain all the varieties of audibility that he can detect, and which he employs to produce those effects that command our admiration. The varieties of Pitch and Duration are accurately written on the musical staff. The elementary part, or A B C of a musical education, is to learn the language of Pitch and Duration. The varieties of Pitch are comprised within the octave or eight sounds; for the wider degrees are only repetitions of the octave. These eight sounds hold a certain fixed relation to each other, and are, as Dr. Busby describes them, “the foundation of the art, the guide in composition, and the index to performance.” The varieties of pitch in its regular degrees is called the Gamut or Scale of Sounds. The singer’s practice on the Gamut is to be his daily exercise; first, to acquire these several degrees of the octave, and then to retain the acquisition so long as he wishes to sing at sight. The varieties of the duration of sound are comprised between a Semibreve, the longest sound, and a Demisemiquaver, the shortest duration of sound generally employed in music. Loudness or Force is not precise in its nomenclature or notation. The vague terms Loud and Soft are the chief distinctions under this general head. The Quality of sound is necessarily but vague in its nomenclature and notation. If several kinds of instruments, as flute, violin, &c., are sounding together, with the same degree of pitch and the same degree of loudness, the distinguishing property by which each would be recognised, is

called the *Quality* of sound. The French call it *Timbre*, and sometimes *Ton*.

Every sound must have a description under these four general properties. A sound must be of some degree of Pitch, of some degree of Duration, of some degree of Loudness, and of some Quality. The science of Acoustics teaches us the mechanical causes of these properties of sound. They may be generally described in a few words. Pitch of musical sound depends on the number of impulses in a given time. Duration, of course, depends on the continuance of the same number in equal successive times; Loudness or Force, on the extent of excursion of the vibration of the sounding body; and Quality, on the molecular structure of the sounding body. These properties of sound are all that enter into the composition of music. So that although musicians have felt great difficulty in defining the term Melody, it may be described as a series of sounds, each of a certain Pitch, Duration, Loudness, and Quality, succeeding each other with a certain velocity as in the well-known tunes "*Scots wha hae*," "*Savourneen*," and the national air, now "*God save the Queen*."

With this description of Melody, and of the properties of sound, the question may be met, What is the function of that part of the brain called Tune? The field of enquiry will be somewhat narrowed by stating what it is not. It has nothing to do with the *duration* of sound, as that comes under the category of time. Time in music denotes the succession of sounds, and is divided into Common or Triple, each having several varieties. Consequently, it embraces the durations of the single sounds, and of the rests or intervals of silence. To play in concert it is necessary to be a good timest, in order to apportion the whole duration between the beats, as given by the leader of the band, to the several sounds and rests composing the bar. This power is found to be in proportion (*cæteris paribus*) to the development of the organ of Time. The remaining properties of sound are Pitch, Force or Loudness, and Quality. The wonder of the generality of persons, and also of the philosopher, is, that those who are deficient in musical ear are not deficient in hearing. In those cases that the writer of these remarks has observed, he found that, in the ordinary sense of the term, they were not deficient in the power of hearing. For, 1st, They could estimate the relative distance of sounds. This is effected by perceiving and calculating upon their *loudness*. 2dly, They could estimate the direction of sound, for which the perception of its *loudness* is necessary. And, 3dly, They could predicate the nature of the body producing the sound. This is effected by perceiving the

*quality* of the sound. Thus the quality and the degrees of loudness of sounds are perceived, although the organ of Melody be deficiently developed. The enquiry is now narrow, for the only remaining property is the Pitch of sound. *And this is the property which is ill perceived.* There may be discrimination between the sound and its fifth or sixth, but there is no power to discriminate the several degrees of the scale or gamut; and hence none for the perception of melody.

It is by perceiving the pitch of the several sounds of the octave, in relation to the key note of that octave, that enables us to perceive the relationships of pitch of the several successive sounds that form a melody. If we cannot perceive the structure of the octave when together, how shall we recognise the parts when strewed in a running melody? The author of this paper continued his observations, and found in every case that the defective perception regarded the pitch only of sounds. He was induced to follow out his observations, by ascertaining the several degrees of pitch that were imperceptible, and has gathered some curious facts, but not sufficient to warrant any general conclusions.

Dr. Brown, in his 21st Lecture, after mentioning the powers of hearing possessed by such persons, says, "they have yet been incapable of distinguishing the musical relations of sounds, as reciprocally high or low; the melody that results from them in certain successions, and the harmony or discord of their union." We have no occasion to insist upon the necessity of perceiving the relationships of the notes of the gamut, in order to perceive the relationships of the notes in a melody. A musician knows the necessity from the laws of Thorough Bass. Those who are not musicians must try the experiment in order to *know*, or will rest on authority. The Liverpool phrenologists have the opportunity of observing the extreme case of Anne Ormerod. Let them collect every fact concerning her perception of musical sounds, and also of common noises. As some philosophers believe all sounds to be musical, the following illustration may not be out of place:—The impulse of the clapper against a bell is a common noise, but the ringing that results from the vibration of the bell itself is a musical sound. There can be nothing more definite than for phrenologists to ascertain the capacity for perceiving the Pitch, Duration, Force or Loudness, and Quality of Sound, in connexion with the development of the organ named Tune.

This communication is not cumbered with any theories, or even facts, as to the question of the musical nature of all sounds. Nothing is said of the essential differences between speaking and singing, both of which require much space to discuss. In fact,

the author has limited himself to that which he has considered necessary to direct the observation to the object. In conclusion, the gamut of sounds is in particular analogy with the gamut of colours. And it appears that the deficient development of the organ of Tune prevents the discrimination of the degrees of pitch of that gamut, just as the deficiency of the organ of Colour prevents a discrimination of the gamut of colours.

*Note by the Editor.*—We insert the preceding article on Tune or Melody with much pleasure, and shall be glad to hear from its author again; although regretting that any circumstance should oblige him to withhold his name, as appears to be the case from the following letter, which accompanied the Essay, addressed to the Editor of this Journal:—

LONDON, 27th July, 1837.

SIR,—The accompanying remarks on the function of the organ of Tune are sent for insertion, with your consent, in the Journal. Their object is to assist observers in their labour, by giving a more precise description of Sound as it occurs in Music. The author, an old subscriber to the Journal, much regrets the existence of circumstances of a personal nature which prevent the attachment of his signature to this communication; which must in consequence lie open to all the penalties of anonymous productions.

A LONDON PHRENOLOGIST.

IV. *On the Improvement of Phrenological Busts.*—Communicated by MR. E. J. HYTCH.

IF there is one quality for which Phrenology is distinguished beyond other sciences, it is for its certain applicability to every pursuit in which man as a moral being can be engaged. Whether we consider man as an active and thinking being, — whether we find him reflecting upon what he is, and what he may ultimately become, — whether we find him striving to discover the reasons of his tenantry this earth, or seeking to learn how he may best fulfil those purposes which he was created to effectuate; still Phrenology is ever ready to aid him in his search after truth, and to present him with a key wherewith he may open the treasure-house of nature, and reveal her mysteries to sight. Indeed, were it not practical, Phrenology would possess but few features to recommend its study to any mind whether young or mature. For though the mere love of knowledge gives un-

speakeable delight to its votary, yet it will never offer the student a sufficient inducement to continue his researches when the glow of excitement has passed away. Nor is this all; the mere study of metaphysics, irrespective of any desire to make them of practical utility is—like the pursuits of the alchemist of olden time—useless, and wasteful of that time which might be more worthily employed.

The metaphysician was formerly a kind of mental gladiator, who cared less for the truths which he elicited, than for the strength and dexterity which he displayed in the combat. If they advocated erroneous opinions—and that they did so is an irrefragable fact—they could be of less evil consequences than the errors which were promulgated by the teachers of other sciences: because other sciences were for the many, metaphysics were for the few; general science concerned every-day life, whilst metaphysics formed merely the subject of refined speculation. But Phrenology wears a different aspect. Being the only true science of the human mind, it will appear obvious that it is desirable that its supporters should possess a correct notion of its principles; and that on the correctness of their opinions depends its value to society, and the estimation in which it will be held. Let the student imbibe wrong opinions, let his conception of its principles or details be incorrect in any degree, and it may be productive of much and irremediable evil both to himself and the world. It may impede the onward march of the science, and make many persons, who would otherwise be inclined to study and embrace its truths, conceive that there is something so difficult in Phrenology that its advocates disagree even as to its principles: and this they will offer as a sufficient reason against studying the science. Not that I would palliate such conduct: it is both superficial and irrational. Such, however, is the way of the world; and as the world is, so we must meet it. Phrenologist! recollect that *you* are the world's code of Phrenology, and as it reads you, such will be its opinion of the science which you advocate!

To the phrenological student himself such errors are injurious, inasmuch as first impressions are ever lasting; and false views often bias the opinions when even their existence is forgotten. Besides this, to *unlearn* is the most difficult task which we can have to perform; and it is an employment in which few are successful. An error imbibed at the outset will throw a stumbling block in the pathway of the future,—an impediment which will either overthrow the traveller, or produce such a lameness, as will prevent his pursuing his way with alacrity and delight. To begin well is, therefore, a necessary preliminary to ending well. Were a sailor at sea with a false chart, we should

not be surprized were we informed that his vessel was wrecked, and the crew destroyed. And it is as certain that when the phrenological student makes a mistake at the commencement of his career, and imbibes error with the alphabet, that a succession of mistakes will retard his progress, or prevent his learning the science thoroughly. No person ever made a single false step; one error necessarily leading to others. And lastly, if it is desirable to know at all, it is desirable to know well.

If the principles which I have enforced are correct, it must not occasion much surprize that even in his introduction to the science, the young phrenologist is liable to acquire false notions, and that from one of our principal tools. I allude to the marked busts. For in those busts much is improperly stated; much is wrongly delineated; and many false conceptions are engendered by their inaccuracy. It is true that he who confines his attention to busts can never become a true Phrenologist; but still it is necessary that they should be studied, in order that the relative sizes of the organs may be learned. They are, consequently, as the philosophic toy to the youth, a pleasant mode of introduction to the knowledge of truths with which we could not in any other way become so easily acquainted. If, however, these busts are either formed upon wrong principles, or illustrate views not entertained by the promoters of the science, can we sufficiently deprecate the consequences which they must produce? And is it not the duty of an observer to point out their imperfections, and endeavour to remedy their defects? Actuated by this view, I shall notice some errors which I have observed in the construction of phrenological busts; and I shall also suggest some alterations which, I trust, may be considered improvements.

In the first place, I would suggest the issuing of a bust under the superintendence, or with the sanction of a committee of competent phrenologists. The busts at present employed may be correct; but there is no authority to certify that such is the case, inasmuch as any person can manufacture a bust constructed as his fancy or pecuniary interest may dictate; and there is every probability, whilst the present taste of the public lasts, that they will be purchased with avidity. But were an authorized bust issued, this uncertainty would no longer remain; and the public would at least have the satisfaction of knowing that it had received the sanction of men of character and ability.

The effect of the non-publication of an authorized bust is seen in the variety of busts which constantly meet the observer's eye — all of which agree in one quality alone, and that is to differ from each other. Dr. Rae, of Nassau, who recently visited

England, gave me an opportunity of inspecting ten English busts, all of which justified the character which he gave of, and the censure which he applied to them, as "disgraceful to Phrenology, and dishonourable to the English advocates of the science, who can allow the circulation of such abortions, without attempting to remedy their defects." Dr. Rae, however, in his remarks, forgot that his animadversion would as fully apply to the foreign, as it does to the British bust. The defects of the ten busts to which I have referred consisted in some having the organs misplaced; in many being numbered improperly; in others possessing faculties—such as "love of motion,"—which no phrenologist has hitherto been fortunate enough to discover; whilst in others we could not perceive any trace of some of the most important organs. And yet these busts were purchased at the various image shops of London; and each was invariably described as the last-published, and best-constructed bust.

It is true that if the bust is purchased of Mr. Deville, there is some probability that it will be correct, as far as any of those published can deserve that appellation. But as the wealthless phrenologist cannot afford his price, he is compelled to purchase of that vendor whose charge is moderate. It, consequently, becomes desirable that some alteration, like that which I have suggested, should be made: for, as I would not desire that the publication of the authorized bust should be confined to one person, any individual would be allowed to manufacture a bust, and he would follow the dictates of his own interest by copying and vending the correct one; and thus every purchaser would possess some degree of certainty, instead of his present suspicion and doubts.

One error which we perceive in every published bust, is the unnatural delineation of the organs. Mr. Combe, in the last edition of his masterly "System of Phrenology," says, that "the brain is not divided by lines corresponding to those delineated on the busts; but the forms produced on the skull by its different parts, when extremely large or small, resemble those represented there, though it is not understood that the angles of the compartments are ever seen in the head." In another page of the same work Mr. Combe also describes the bust as "an artificial head, the utility of which depends on the degree in which the delineation of the organs approaches to the appearances most generally presented by nature." The correctness of this opinion few phrenologists will be inclined to dispute; but when we compare the bust with this principle, the necessary induction will be that they are *not useful*; and if not useful, then injurious to the student.

It would require but a cursory glance to see that the delinea-

tion of the organs on the bust is the dictate of fancy, and not the result of observing Nature. I do not deny that the geometrical figures may justly describe the objects which they were intended to represent: but as they do not represent the conformation of the organs, they are unworthy of notice. This, however, ought not to be the case. The organs possess some specific form: if they did not, the discoverers would not have distinguished them from those surrounding; if they did not, how could the first observer have known where they commenced, and where they terminated?

I will adduce some instances to show that "Ideality" has been largely developed by the designers of Phrenological busts. In the elementary works "Comparison" is stated to assume the form of a reversed cone, and that this statement is partially correct is the testimony of observation. But in the bust it is invariably delineated as a parallelogram. "Causality" is delineated somewhat like a parallelogram; but amongst those persons in whom I observed it largely developed it invariably wore the appearance of a circle. "Ideality" resembles an oval; but it is drawn on the busts as a parallelogram. Again "Amativeness" is delineated as an oval; but it partakes more of the form of a triangle. Discrepancies much greater than these can scarcely be conceived; and they evince that the bust is unfit to perform one of the intentions of its constructors,—namely to show the shape of the organs. Nor are these false representations limited in number; and were I to proceed with my enquiries, and examine every organ, I am convinced the conclusion would be, that the makers of Phrenological Busts have endeavoured to do exactly different to what the founders of the science did,—and that is to do exactly different to what Nature has done! There is no necessity for me to show that such should not be the case: our principles are drawn from Nature; they are the result of observation,—not the offspring of imagination; and as our principles are, so should be our tools.

If, however, it is not considered desirable to adopt the proposed alteration in the delineation of the organs, I would suggest the propriety of leaving blank spaces on the busts, and that the numbers should alone be engraved on the sites of the organs. As the situations of the organs would thus be revealed to the phrenological student, much would still be gained of truth, and much more prevented of error. Mr. Combe says that "the Phrenological Bust shows the situation of the organs only in one head; and it is impossible by it to communicate more information." It must, however, I consider, be evident, that it is essential to a thorough knowledge of Phrenology that the *relative* sizes of the organs should be learned, and nothing



can so well impart that information as a properly marked bust. If so, it will follow that the adoption of my first proposal will be most beneficial; — that is, that a proper delineation of the organs is preferable to leaving their sites unoccupied.

The bust also requires enlargement. It is so small that the organs above the superciliary ridge can scarcely be perceived even in the best published bust. I am, of course, aware that these organs are relatively small in size; but as in a head properly formed—I mean one in which all the organs are large and in a state of activity—they are sufficiently large to be easily distinguished, why should we not take such a head as the model for a good phrenological bust? But even allowing that the organs above the superciliary ridge are so small as to forbid their being properly delineated, that will offer no excuse for the present practice of placing them beneath the eyebrows, and for drawing “Time” and “Locality” where the organs alluded to ought to be situated. That such a practice should be adopted must excite astonishment; and to condemn it, no censure can be too harsh, nor can any animadversion sufficiently describe the evils of which it may be productive. To remedy this defect is not, however, difficult. Let the authorized bust be of a natural size; and then there would not only be sufficient space afforded for the proper delineation of the organs, but also to allow them to be drawn on their natural sites, and of their comparative sizes.

Probably, however, some lover of the present state of things may be ready to quote those much-abused words of Shakspeare, and say that

“It is better to bear the ills we have  
Than fly to others that we know not of.”

But of how much evil an obedience to this maxim would be productive! Everything that blesses us is the result of change: if things changed not we should have occasion to regret that they possessed not that quality. Where improvements are needful and can be made, they should be made, whatever the consequences may be to the weak and frivolous, who ever misunderstand the simplest subject. Thus, when an alteration was made in the numbering of the organs, an outcry was raised against the promulgators of the science as though it was an abandonment of the principles they advocated. But it should be recollected that Phrenology is not yet a perfect science. It has principles—well deduced, defined, and systematized principles; but, probably, many discoveries are to be made before it can be properly called perfect. Faculties may

yet be discovered, principles may yet be known, and improvements may yet be made in the phrenological apparatus, which shall reveal many more secrets of philosophy, and educe principles such as shall create a moral revolution in society, compared with which all former ones shall appear evanescent in their duration, and insignificant in their results.

E. J. HYTCH.

*New Court, Carey Street, London.*

## II. CASES AND FACTS.

- I. *Case in which the Organs of Concentrativeness are small, while those of Inhabitiveness are supposed to be large.*—Communicated in a Letter to the EDITOR.

SIR,—My zeal to discover the truth of Phrenology induced me to have my head shaved, that, procuring a cast of it, I might make it the first object of study: of course, knowing my own feelings, I could best compare them with the external development. I was struck with their general coincidence, but I intended to write to you with reference to the organ marked No. 3, as I could neither agree with Dr. Spurzheim, nor perfectly with Mr. George Combe. The view Dr. Vimont takes of this subject, published in the last Number of your Journal, however, completely solves my difficulty.

In my head (the cast of which is at Deville's, Strand, marked A 1192, and quite at the service of the science of Phrenology), No. 3. is the smallest organ, and decidedly deficient, but immediately above it, in the place marked No. 6. by Dr. Vimont, and by him assigned to Inhabitiveness, is a decided protuberance, which I am convinced ought not to belong to either No. 10. or No. 3., *i. e.* either to Self-Esteem or Concentrativeness. My own experience is, that all the functions ascribed by Spurzheim to Inhabitiveness, in man, belong to me. Scarcely any circumstances can make me feel satisfied or happy a week together from home; no one ever felt a more decided love of a particular locality than I do. With reference to the concentrative view of the question, Mr. Combe appears to me to assign to it far too extensive a field of operation; he ascribes to it functions which seem to belong to the intellectual faculties only, *viz.*, to Comparison, Causality, Order, &c. We must not forget its situation among the propensities; and its function, I

X think, is confined to "the *desire* to retain, to dwell upon, present emotions and ideas." I think that I am not deficient in the power of systematic or concentrated thinking, but it is a relief to me after some time to leave one subject for another. I frequently, and this is quite a characteristic, break off speaking in the middle of a sentence, to mention something else entirely foreign to the subject. I find it a great hindrance in public speaking, the not sufficiently dwelling on the main points on which I wish to insist. In fact my attention may be more readily diverted than that of many with whom I am acquainted. One gentleman I know in whom it is decidedly large, and there is no turning him from the subject which he is engaged upon, until he has thoroughly examined it, although such subject may be *comparatively* of trivial importance. Mr. Combe gives the *use* of the organ of Concentrativeness "as rendering permanent emotions or ideas in the mind," and its *abuse* as "a morbid dwelling on internal emotions and ideas." I do not know that I disagree with him altogether in this definition, but I would confine its functions to merely the wish, the *desire*, to retain or dwell upon particular emotions and ideas.

My object, Mr. Editor, is not to trouble you with too long a paper on a subject which has been already so ably treated, but merely to give my testimony, from the experience of my own mind, in favour of Dr. Vimont's division of the organ No. 3. into two, viz., Inhabitiveness and Concentrativeness. I am, &c.

C. B.

August 1st., 1837.

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## II. *A peculiar Revival of Memory.* — Communicated by MR. HEWETT WATSON.

THE following trivial incident is perhaps worthy of record, as showing a peculiar revival in memory, during sleep, or at the instant of change from sleep to wakefulness. In the spring of 1835 I was accused by a lady in a mixed party, of having been the principal agent in spoiling her dress, through an accidental awkwardness. The circumstances attending the accusation were rather singular, and such as to affect my Self Esteem and Love of Approbation very unpleasantly. Though the occurrence itself had taken place only half an hour previous, all the particulars of it had so totally lapsed from memory, that I was utterly unable to make any defence or explanation, although feeling satisfied of not being the guilty party. The particular circumstances alluded to — which it is unnecessary here to state — caused the imputation to become a sort of standing jest

against me, and at different times afterwards, I was somewhat annoyed by having the imputation alluded to; besides which, the remembrance of it recurred several times involuntarily, and always disagreeably. Still, not the slightest approach towards a recollection of the real occurrence appeared to be made; indeed, the mere repetition had half persuaded me into a belief of having done the mischief. Upwards of a year afterwards, I chanced to be in company with the lady in question, and some other persons who had been present at the time of the accusation being first made. By way of enjoying a laugh at my expense, one of them induced the lady to repeat her story. In doing this, she made one trifling variation in the account, which I was conscious of at the moment, as being true only in part. About a month afterwards, on starting awake rather suddenly one morning, all the circumstances of the accident, so far as I was concerned, were vividly present to memory; and I was at once able to clear myself from the imputation, by explaining how the accident happened, and who was the party really in fault. The clue to this had been given by the trifling variation, above mentioned to have been introduced into the lady's second account of the occurrence. How was the activity of memory here renewed? Had a dream restored the lost ideas? Or had these ideas been in a nascent state (to borrow a chemical mode of expression) during the transition from sleep to waking, and become connected? It is commonly understood by phrenologists, that powerful affections of the organs of the propensities and sentiments have much influence in aiding memory; but in the present instance, as explained, the stimulus of the most habitually active sentiments was exerted in vain. I cannot mention any circumstance that seems to throw an explanatory light on the incident, unless the two following may have been in some way connected with it:—On the day first alluded to, I had waited for breakfast several hours beyond my usual time; and a severe headach was rapidly coming on when the accusation was made, which was immediately after breakfast. The loss of memory might arise from this circumstance. Secondly, having frequently been struck with the instantaneous and complete change of ideas, which usually occurs at the moment of awaking from a dreamy sleep, I have acquired the habit of trying to recollect the ideas then present, though the attempt has had little success hitherto; nor on the morning in question was I conscious of making it. Could an unconscious effort revive or retain the ideas?

Touching this latter circumstance, it may be remarked, that there seems something very inexplicable in the facts, that a person shall feel himself to be just awaking from sleep; shall be

conscious of a lively train of ideas; shall determine to keep them in memory when awake or till awake; and yet, at the very instant of acquiring so much power of voluntary motion as to open his eyes, the whole train of ideas shall vanish, nothing of them remaining except the consciousness of their loss. All this is the event, probably, of a moment of time, if not less.

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III. *Case of Spectral Illusion.* — Communicated in a Letter to the EDITOR.

SIR, — I take the liberty of sending the following case of Spectral Illusion, as it affords an additional illustration of the truth of the phrenological views on this subject.

A gentleman with whom I am acquainted, of rather full habit, and somewhat indulgent in the pleasures of the table, retired one day, after dinner, to take his customary dose in the afternoon. Before lying down he was suddenly seized with a sense of faintness, *staggered*, and would have fallen had he not laid hold on the bed-post, which supported him. At the same moment he felt uneasiness and pain in the head. On a sudden he perceived, as it were, a number of faces looking over his right shoulder, of various *forms* and *sizes*, with large staring eyes and hideously contorted features which moved without ceasing. After a few moments the pain of head subsided, the spectres vanished, and he regained the power of standing erect. When relating the occurrence, I requested him to point out the precise situation of the pain he experienced, and he immediately referred to the lower part of the forehead and the eyebrows, including particularly the regions of *Form*, *Individuality*, *Size*, and *Weight*. This gentleman was, at the time, wholly unacquainted with Phrenology, and desired me to tell him my reason for enquiring the situation of the pain. He had never before experienced illusions, nor has he suffered any return of them. It is interesting to observe, that in this case the organs of the perceptive faculties are largely developed. I remain, &c.

W. U. WHITNEY.

3. North Street, Westminster.

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IV. *Case of Monomania, apparently induced by great and unusual Stimulus to the Organ of Tune.* — Extracted from the ATHENÆUM, for August, 1837.

“*Sensibility to Music.* — The published fact of the female who died from hearing too much music, we do not imagine to be

well known in this country; we therefore give a sketch of it taken from the Surgical Repertory of Turin. A woman, twenty-eight years of age, who had never left her village, or heard a concert, was present at a three days' fête in 1834, and dancing was carried on to the sounds of a brilliant orchestra. She entered into the amusement with ardour, and was delighted; but the fête once finished she could not get rid of the impression which the music had made upon her. Whether she ate, drank, walked, sat still, lay down, was occupied or unoccupied, the different airs which she had heard were always present, succeeding each other in the same order as that in which they were executed. Sleep was out of the question; and the whole body being deranged in consequence of this, medical art was called in, but nothing availed, and in six months the person died without having for one moment lost the strange sensation; even in her last moments she heard the first violin give some discordant notes, when, holding her head with both hands, she cried, Oh! what a false note, it tears my head. We have heard of another instance of this in an aged person, who, from the year 1829, has the greatest difficulty in going to sleep, because he every evening feels an irresistible desire to hear an air which belongs to the mountains of Auvergne. He has tried reading aloud, thinking deeply, and several other means to get rid of it, but it is of no use; he is invariably forced, mechanically, to utter the words in the idiom of Auvergne. We ourselves have seen the most alarming effects produced upon children by music to which they were unaccustomed, and fevers ensue in consequence."

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V. *References to other Cases mentioned in the present No.*

For Dr. Elliotson's account of the development of Greenacre, see our Notice of the *Lancet*. For Mr. Levison's observations on the Philoprogenitiveness of the Cuckoo, see the Notice of the *Analyst*. For a case of morbid manifestation of Amativeness, see NOTES ON OPINIONS. For an instance of double consciousness during sleep, see SHORT COMMUNICATIONS. And for Tiedemann's facts proving (though not intended to prove) the inferiority of the Negro to the European head, see Dr. Combe's admirable critique, pages 13 to 22.

### III. NOTICES OF BOOKS.

- I. *The Philosophy of Instinct and Reason.* By J. STEVENSON BUSHNAN, M. D. &c. Edinburgh: A. & C. Black. 1837. Small 8vo. Pages 316.

ANNO DOMINI, 1837!—Here we have a treatise on the *philosophy* of instinct and reason, written by a physician of good ability, and young in years, wherein the author avowedly neglects the lights which Phrenology would have thrown upon his subject! We had always supposed that Phrenology was only another name for the philosophy of instinct and reason; but Dr. Bushnan appears to think otherwise. We phrenologists are apt to look upon our science as being *the* philosophy of mind; and how the philosophy of instinct and reason can differ from the philosophy of mind, we must confess ourselves wholly unable to point out, even after attentive perusal of Dr. Bushnan's work. Judging by the book, however, we may venture a supposition, that the philosophy of instinct and reason differs from the philosophy of mind, or Phrenology, much in the same way that a field of wheat in early spring, yet young and unproductive, differs from a field of wheat in summer, when its bending ears give promise of a weighty harvest. But whilst the author neglects to avail himself of that aid which our science might have yielded in his investigations, he by no means overlooks its claims to notice. On the contrary, he discusses them with more justice and judgment than has been usually manifested by those who withhold their assent to its peculiar doctrines or principles; while some of his criticisms are not undeserving of the attention of phrenologists. This advance towards discussing the subject in a fair and philosophical manner, with the general merit of the work, will induce us to give a somewhat lengthened notice to that portion of it more directly bearing on Phrenology.

The gradual change of public opinion, touching this science, is strikingly shown by the very different terms in which it formerly was, and now is, spoken of by non-phrenological writers. Some twenty years ago there was no neutral ground. They who spoke of Phrenology at all, if not explicitly adopting its doctrines, almost invariably represented it as being either a tissue of deception or an egregious folly. By slow degrees the tone of hostility and contempt has softened down and dissipated, until now-a-days the old pass the subject by unattacked if not

unnoticed, and the younger writers speak of it with forbearance and respect. In writing on the Moral and Intellectual Powers, as if no such science as Phrenology were in existence, Dr. Abercrombie lately afforded an example of the former of these two classes, and we shall presently adduce another. Our author above named is an instance of the latter, in expressing his belief that "a chapter devoted to the opinions of philosophers as to the nature of thought, would be incomplete without some notice of the modern doctrine of Phrenology." Accordingly, he proceeds to institute a comparison between Phrenology and Physiology, for the purpose of explaining how far the former is supported by the latter. To facilitate such a comparison, he gives his own definition of the two branches of science; certainly much too limited, but which, with a slight qualification, immediately to be mentioned, may be temporarily received. He says, "that the conclusions of physiology are founded on the anatomical scrutiny of the nervous organs, and on the results of experiments made by cutting or removing certain parts in living animals; and no special function has been assigned to a part unless it possesses distinct boundaries discoverable by inspection, or rendered sensible by anatomical manipulation." In contradistinction to these methods of observation, he writes, "the phrenologist looks to evidence of a very opposite [different] kind; he regards the surface of the brain in contact with the skull as developed in the ratio in which the aggregate of the organs conceived to make up the encephalon [cerebrum] is developed, and determines the place of each organ, when, on examining the external surface of the head in the living body, he discovers, or thinks he discovers, an unusual extension of the skull peculiar to those individuals who are observed to excel their fellow-men in the exercise of some particular mental faculty." Now, in truth, neither phrenologists nor physiologists do respectively limit themselves to these methods of discovering and proving function; and we can assent to the definitions, only in so far as they are indicative of the methods chiefly resorted to by the respective parties. It is well known, for instance, that phrenologists derive assistance from anatomical observations on the brain, and from noting the concomitance of its local lesions with aberration of function. It is equally true, that states of disease have often first suggested the functions of parts, and that experiments have then been resorted to only for confirmation of inferences already made. Indeed, some of the most valuable discoveries of experimental physiology have been attained in this way; and may we not add, also, that comparatively little advantage has been gained by experiments made without some such guiding clue? And further, physiologists do assign "special" functions to



parts having no distinct boundaries, as our author may see by reference to Mr. Carpenter's essay on "unity of function," in the *Edinburgh New Philosophical Journal*, No. 45.

As a physician and physiologist, Dr. Bushnan of course acquiesces in the first general principle or postulate of Phrenology, that the brain is the organ of the mind; or, as he would express the fact, in more general terms, "that all the phenomena in the animal kingdom that can be termed mental, are manifested through the nervous centre. On this point," he continues, "there is no room for controversy, and those who have denied or disputed it, have only shewn how ill prepared they are with the information requisite for the proper investigation of the functions of the mind." (We recommend this statement—and it is one that no medical physiologist will venture to contradict—to be contrasted with Lord Jeffrey's dogmas, in the *Edinburgh Review*, No. 88.) The general principle of a subdivision of functions in the nervous system is also held out, by our author, as established physiology; but he adds, that physiology has not yet shewn such a localisation of functions in the several parts of the brain itself, as is maintained by phrenologists. Certainly it has not done so, taking our author's own definition of physiology: wilful mutilation of the brain has hitherto proved little or nothing, excepting its own uselessness, or the unskilfulness and cruelty of the experimentalists; and structure alone does not reveal function. But we need not remind Dr. Bushnan that the failure of experimental physiology is no valid argument against the success of phrenological methods of solving the question at issue. Indeed, he freely allows that physiology, at present, leaves the whole brain to the phrenologists, "since it appropriates to that part of the encephalon no function but such as the faculties enumerated by him affords a substitute for." And two pages before this, he had also written, "neither can any logical objection be brought to bear against the plan on which the phrenologist proceeds in determining the seat of the organ." Under such circumstances, it would be unwise to refuse assent to discoveries made by one method, against which no logical objection can be brought, merely because the same discoveries have not been also made by another method, the very failure of which must tend to prove its insufficiency. Had experimental physiology here proved something adverse to phrenological doctrines, there would have been just ground for doubt or denial. But whilst it is allowed to have established no adverse fact, and the little which it has tended to establish is allowed to be so far confirmatory of phrenological views, it would be quite illogical to attach much importance to the mere blank. Our present author looks at the matter in this

light; and so far he outsteps others who have harped upon the absence of confirmation by experimental physiology, as if it were a refutation of phrenological conclusions. The matter is just this,—experimental physiology *has not* proved the separate localisation of the cerebral functions, but phrenological observation *has proved* it. So much the greater credit is due to the latter. But, let it be observed, our author is at issue with the phrenologists here. They are well acquainted with the evidence, and are accustomed to make observations daily; and they deem that evidence sufficient. He, on the contrary, appears to be imperfectly acquainted with the science, in a practical sense, and is probably not qualified to make observations with sufficient accuracy; therefore he deems the evidence insufficient. The evidence with which he is familiar in all likelihood is so. On almost all other essential points, our author's convictions are identical with those of phrenologists, except in being less definite. For example, he admits, that in different species of animals, the proportionate volume of different parts of the nervous system is an index to the degree of functional manifestation; and (though his language is not quite clear here) that analogy thus leads to the presumption, of the organs predominant in size, in the same head, being so in function likewise. He also allows that the external surface of the skull is commonly a sufficient index to the form of the brain; that the differences of disposition and talent are innate; that the degrees of functional manifestations are modified by temperament; that the habitual exercise of organs, by the parents, tends to produce a greater development of the similar organs in the children; and that such habitual exercise, in early life, must change the relative development of the nervous parts.

Thus far the ideas of our author approximate not a little to those of phrenologists. It is of no moment, looking at them as the ideas of a single individual, how near or how remote they may be. Nor should we devote so many of our pages to them, were they not put forward less in the light of individual opinions, than as ascertained physiological facts, or as logical inferences from anatomical and physiological facts; consequently to be conceded by physiologists in general. Now, Dr. Bushnan tells us, that physiologists resort to one method, and phrenologists resort to another method, in their investigations; notwithstanding which, they appear thus to have reached almost to the same conclusions. Conscious of this, our author (a pupil of the late Dr. Fletcher) is in some trepidation, lest his readers should mistake him for a phrenologist; and to prevent such a sad blunder, he assures them that "it is far from being the

case." We agree with him here. No one conversant with Phrenology will accuse him of it at present; and we shall assuredly not feel much disposed to honour him with the appellation of phrenologist, until he has acquired a very considerable addition to that knowledge of it, which we judge him now to possess. Besides, as he seems resolved to reach Phrenology, only through Physiology, as limited and defined by himself, he may chance never to get much nearer. For aught that appears to the contrary, in his work, he may never have attempted to practise the phrenological method of investigation, although not "any logical objection can be brought to bear against the plan." Notwithstanding this, he egotistically condemns all the evidence thus obtained, as being not credit-worthy, upon the hackneyed grounds, that it is difficult to judge of the dispositions of men without falling into error; that individuals are little acquainted with their own peculiarities; that some phrenologists are enthusiasts, and others amuse themselves by practising on the credulity of their friends; and that some of them have reasoned ill, and others written as indifferently. Does he suppose that there are no phrenologists who are aware of all this, and who are fully as competent as himself, to see and guard against such sources of error? So it appears; in part confirmation of which, we quote the following rich paragraph on Gall:—"In reading the history of the first discovery of the organs and faculties by Gall, a sober mind cannot help being forcibly struck with the impression, that here is a man of playful fancy indulging his peculiar bent in the physiognomy of the head on grounds a little more solid, indeed, than those on which men are accustomed to build castles, towers, and cities out of the clouds, or to see familiar scenes in a cheerful fire; but still that it is fancy with something more of a method in it." On seeing such an egregious mis-conclusion as this,—one so completely contradicted by the real facts of the case, our readers will be in doubt whether to refer the paragraph to a desire of indirectly misleading others, or to regard it as indicative only of a "playful fancy" in the writer. The general tenor of Dr. Bushnan's remarks on Phrenology forbids us to accuse him of wilful distortion; and we can only ask what history of the first discovery of the organs and faculties by Gall could possibly suggest such ideas to any "sober mind;" which sober mind we presume to mean the mind of Dr. Bushnan, in the paragraph quoted above. Every one acquainted with the proceedings of Gall, is aware that they were particularly distinguished by a totally opposite character; and that much of the ridicule, showered upon him at first, was absolutely excited by his mere matter-of-fact statements. When, for example, he observed a certain part largely developed in the

heads of murderers, he announced the fact, and by way of expressing the concomitance, he called such part the sign or organ of Murder. When he saw a different part of the head prominent in persons prone to appropriate to themselves the property of their neighbours, he announced this fact, and denominated the part in question the organ of Theft, as expressive of the concomitance or connection of large development and tendency to theft. Such was his constant practice, and passing strange would it be, in any sober mind, to describe such procedure as the indulgence of a playful fancy!

The "playful fancy" is here characteristic of the critic, Dr. Bushnan, not of the philosophical-minded Gall; and in point of fact, not in this passage only, but in many parts of his work, we find unquestionable proofs that its author is peculiarly prone to substitute the unreal for the real, in his illustrations and reasoning; not, as we believe, from any dishonesty of purpose, but from a natural tendency to alter and embellish facts, and to let his words flow faster than his ideas. Chargeable with this looseness himself, he has yet not hesitated to tax Gall with indulging a playful fancy, and to accuse phrenologists of "much pseudo-reasoning" and "shallow sophistry," and of making "exaggerated statements," with sundry other pretty compliments of an equally flattering description. It is worthy of comment, that while dealing in these general charges, he has adduced only one specified instance, the analysis of the character of Jago, published in the first volume of this Journal,) and in that one instance he has obviously quite misunderstood the real purport of the case; and instead of limiting himself to what is there stated, he has drawn largely on his own playful fancy in explanation of it, and then freely criticised this, his own self-derived explanation, attributing it to the phrenologists, and so far misrepresenting them to the readers of his book. It would have been difficult to believe our author guiltless of bad faith here, were it not for that seemingly involuntary tendency to embellish the statements of his facts, to which we have above alluded; to say nothing of reasoning upon poetical fancies, as if they were ascertained truths. It would occupy too much space in a mere review, were we to adduce specific instances for the purpose of disproving them; because, if phrenological, it might be requisite to enter into lengthened explanations, in order to be intelligible to Dr. Bushnan; and if botanical or natural historical, (departments from which many of his illustrations or arguments are taken,) our own readers might not see his errors without equally long expositions, that would be more out of place here. Nevertheless, being reluctant to follow Dr. Bushnan's example, of bringing charges without

adducing something in the form of specific evidence in support of them, we will allude to a few instances, which may awaken the author's attention to some of the examples of pseudo-statement and pseudo-reasoning. We ask our author, then, what proofs he can adduce to substantiate the assertion, that "no one can be a hypocrite in whom the feelings preponderate over the judgment"? Phrenologists are accustomed to think that hypocrisy essentially depends upon the predominance of a certain feeling (Secretiveness) over the judgment, or to speak more correctly, *in* the judgment. And moralists in general do not usually take hypocrisy as the sign of superior judgment. Again, what does our author mean by speaking of the "affections and passions" as being "merely perturbations to a greater or less degree of the thoughts"? Who now-a-days would dream of calling courage, attachment, pride, firmness, hope, or respect "perturbations of the thoughts"! Why, in professing to explain the phrenological views touching the relations between development and function, did Dr. Bushnan wholly pass by the phrenological distinctions between power and activity, treating of volume as indicative of the latter only? Or, to turn from Phrenology, whose corrections he might refuse to take, let our author substitute *Helianthus* for *Heliotropium*, (on page 81), *Arum* and *Stapelia* for *Phallus* and *Agaricus*, (page 179), and *carbon* for *carbonic acid*, (page 15). These are not only verbal errors, for they involve mistakes of things and consequent false inferences. We recommend him also to strike out his statements respecting the plumules and radicles of germinating seeds (page 82), and to consult the experiments of Knight and others in relation to that subject. Further, before founding any argument upon a poetical fiction, such as that of the sunflower following the course of the sun, (page 81), let him first ascertain the fact. And seeing that he accuses phrenologists of relying upon insufficient evidence, it is especially incumbent on Dr. Bushnan to avoid taking such poetical fancies as his data for scientific inductions. But he is not the only person who has transferred the old story of the turnsol to the garden sunflower, probably misled by the name of each referring to the sun. Equally incumbent should it have been on one, who was about to charge phrenologists with making "rhetorical and exaggerated statements," not to resort to hyperbole, when gravely describing the phenomena of nature for scientific purposes. Did he ever hear a thousand singing birds at once (page 151), in any gardens, in the middle of a bright sunny day? Did he ever hear the half of that number, at such time and place? May we not even reduce our question to one quarter? Well may phrenologists meet the rebukes showered upon them,

by the author of the work before us, with the legitimate retort, —“*mutato nomine, de te fabula narratur.*”

But enough of this, — though our examples are by no means exhausted, — it is not a pleasant occupation to hold up to any one the mirror of his own imperfections; nor should we now have done so, if the author of the work in hand had not been the aggressor, in terms by no means justified by his own knowledge of the subject concerned. We have felt called upon to show that his corrections should have been commenced at home, but have every wish to part from him in good temper, and must acknowledge that his work contains much information which would be both interesting and useful to many of our readers; and on this account, notwithstanding its share of small imperfections, we can well recommend it to their attention. Some of his objections to Phrenology, involving further examples of errors in the home department, we may probably introduce into the section of “Notes on Opinions,” and will conclude our present notice with the following extract: —

“We are compelled, then, to distrust the conclusions of phrenology, not because there is anything in the principles on which it is founded at variance with the soundest physiology, or because the mode of investigation, practised by its supporters, is incapable of verification; but because, while the facts on which it is alleged to rest are of a deceptive nature, and of very difficult determination, without the nicest possible observation; the subject up to the present time has been prosecuted under circumstances extremely unfavourable to the establishment of any description of philosophic truth.”

We suggest to our author the following more brief manner of expressing the same opinion: — ‘I cannot in any way disprove the doctrines of Phrenology. I cannot verify them by making the requisite observations myself, owing to the want of practical dexterity. Therefore, I cannot believe that any one else has done so.’ Dr. Bushnan usually reasons well when his premises are sound: let him reflect whether we are not near to truth, in the grounds here suggested for his doubts and distrusting. We hope he will soon satisfy himself regarding the merits of Phrenology. A better knowledge of it would enable him to understand and guard against the mental bias which we have before alluded to, as at present obscuring the proper manifestation of faculties otherwise well adapted to correct ratiocination.

II. *Sacred Philosophy of the Seasons.* By the REV. HENRY DUNCAN, D. D.—Vol. III.—*Summer.* 1837. Edinburgh : Oliphant and Son.

IN addition to poets, novelists, biographers, and others whose literary efforts seek to amuse readers by fiction or by anecdote, there is a large class of writers in the present day, whose pens are devoted to the amusement and instruction of other persons in science or natural knowledge. This class of writers may be looked upon as divided into three orders or sections. As belonging to the first of these orders, we would indicate such individuals as excel their fellows in special knowledge, through devoting particular attention to some single department of science. They seek knowledge by direct enquiry from nature; and in pursuing this course, they frequently discover truths before unknown. They then become authors, in order to add to the general stock of human knowledge; but their works seldom attain to any immediate popular circulation. Newton, Linnæus, Jussieu, Gall, Cuvier, and Davy afford examples of this order. The second and more numerous order of writers is made up of those who learn what others have discovered or published, and having filled themselves with acquired ideas, they become retailers of knowledge to others. Such persons are often well qualified to act as editors of Cyclopædias, and miscellaneous periodicals, or to write books sufficiently diluted with old and common-place ideas, or surface views, to become popular with the reading public. They constitute a very useful order of writers, and may be likened to retail shopkeepers in commercial economy, who gather together things from many quarters, and then distribute them more widely. They are the authors of Introductions, Arrangements, and Philosophies. The mere bookmakers form the third order of writers, whose occupation is found in rewording, diluting, abbreviating, or otherwise changing the ideas and works of the two former orders, whereby to make something like new treatises; the novelty depending upon the extent to which they succeed in mutilating or obliterating the characteristic marks of former proprietors. The Keys, Catechisms, Alphabets, and Abbreviated Editions commonly proceed from the bookmakers. The author of the work above named belongs to the second order, with a slight leaning towards the third. He has read much, and profited by his reading; and in retailing the knowledge gleaned from others, he has so interspersed it with his own reflections, chiefly of a pious turn, as to give a gloss of novelty to matter which has most of it been many times re-

peated. The volume before us is "a thing of shreds and patches," it is true, yet they are so combined as to make a book not undeserving of the popular circulation, to which the two former volumes appear to have attained; albeit, we presume, that circulation has been very much aided by the selection of a marketable and rather deceptive title. Except in being plentifully interspersed with scraps of Scripture and sententious allusions to the Deity, the work might have borne the title of "natural" rather than that of "sacred"; though the latter is no doubt the better epithet for the publisher's advertisements.

But what has this do with Phrenology? We proceed to show. The work is made up of numerous chapters or papers, apparently each intended for a day's lesson. Some of these chapters are devoted to "Man"; two of them treating of "his intellectual powers" and "his moral powers." The author writes of the moral and intellectual powers of man as if no such science as Phrenology were in existence, though we happen to know, that he might have acquired some moderate acquaintance with its pretensions, without going beyond his own family for a teacher. But since he chooses to pass by Phrenology in silent disregard, we feel ourselves entitled to hold up the two extracts given below as specimens of what a sensible man can designate "philosophy" while writing of the mind. The "intellectual powers" of man are thus explained:—"Man has appetites, passions, and affections which incite him to act; he has ingenuity and judgment to enable him to contrive and resolve; and, by the instrumentality of his bodily powers, he finds power to execute." Little more is said about the "*intellectual powers*"; the rest of *their* chapter being mostly devoted to an oratorical enumeration of what man does,—to wit, builds, travels, cultivates, overcomes animals, and makes use of his fingers. How far the above quoted passage really explains the "intellectual powers" of man, or does this any more than it explains the intellectual powers of other animals, we must leave our readers to discover. We are, indeed, elsewhere told that man has "instincts" inferior to those of brutes, and that if the latter have reason, they have not "*human reason*"; but we see not how this makes the account a whit more clear. The moral powers are treated of in the following terms:—"It is not with the moral powers of man as with his intellectual. He has lost the image of God which was originally stamped on his soul; and, as regards his moral nature, is launched on the ocean of life, a ship at the mercy of every wind and current, without a rudder and without a pilot. He does not, therefore, improve in purity and virtue by the discipline of life as he does in mental capacity. On the contrary, his progress in morals



seems to be retrograde as his intellectual faculties expand by exercise; and, by the intercourse of society, he becomes more regardless, more depraved, more impious. His love of evil increases along with his power of perpetrating it; and if left to himself, he at last exhibits a spectacle little different from that which the infidel Voltaire has portrayed with so ruthless a hand." What unprejudiced philanthropist can read such a passage as this, without deeply lamenting that it should go forth to the public, under the name and sanction of a minister of some repute, and in a work—for the most part commendable in itself—adapted to a class of readers prone to take up opinions without much power of examining into their soundness. If the writer seriously believes, that to retrograde in morals is a consequence of intellectual culture, and that man's love of evil increases with the power of perpetrating it, then should he go one step farther, and practically act upon the assumption that ignorance is bliss? Yet the author of this "sacred philosophy" is (or lately was) occupied in the intellectual tuition of youth; although the passage seems equivalent to denouncing the profession of a schoolmaster as that of a destroyer of moral worth. Were such sentiments carried out to their practical results, all knowledge, society, and civilisation should be extinguished, in order to improve the morals of mankind.

Whilst we thus animadvert on a particular portion of the work before us, we must remark, in justice to its author, that had it been our province here to have attended only to his account of external nature, we should have spoken of the volume in different terms. Taken as a popular account of many of the most interesting objects and phenomena of nature, it will be useful and pleasant reading to those for whom it seems to be chiefly intended,—ladies and young persons. Nor will it be less pleasing to them because the reverend author constantly seeks to make these explanatory of the Creator's attributes. In treating of many subjects a few inaccuracies are scarcely to be avoided, and, accordingly, the physiologist will find errors of physiology; the botanist will readily discover mistakes in botany and misapplications of botanical language; and so with other branches of science. Perhaps these are not of much importance; but there are occasionally errors of a more serious description, from the author seizing a few facts, and drawing conclusions from them respecting the intentions of Providence, as if no contradictory evidences could be found; although it would be exceedingly easy to cite such, and to cite them very numerous in some instances. There is much more of Individuality or Eventuality, than of Causality in the book. The

author's style is vigorous and agreeable, when not interfered with by the attempt at *superfine* writing, which is occasionally exhibited; and having found some fault with the work, we will adduce a more favourable example, in a paragraph relating to the influence and results of one of the mental faculties: —

“Nor must we forget that language has a reflex influence on the mind, in giving a precision to our ideas and reasonings, which they could not otherwise possess; and that it is further of essential value, from the nature of its construction, which has enabled human ingenuity to separate its sounds into their constituent parts, and thus to originate the most beautiful and important of all human inventions, — that of the letters of the alphabet. Hence the origin and transmission of history, of literature, of the arts and sciences; hence the accumulation of human knowledge, and the indefinite improvement of the human species, rendered more rapid and more secure by the comparatively modern invention of the art of printing. The stimulus already given to the mental powers, and the effects already produced by that stimulus, we can partly compute; but who is able to anticipate the changes which these acquisitions are yet destined to produce? It is a tremendous power which is thus put into the hands of mortals. Let us rejoice that it is under the control of a Being infinitely wiser and better than the race of Adam; and that along with the works of fallible man is transmitted an inspired Volume, which has the Creator and Redeemer for its theme, truth without any mixture of error for its matter, and life and immortality for its object.”

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### III. *Phrenological Cards.*

THE windows of several of the London booksellers are ornamented with Phrenological Cards, usually containing the figure of a human head having the phrenological divisions marked on it, a corresponding list of the organs, and some notices of their functions, &c. The number of these Cards, some of which are marked as second or third editions, is indicative of an extensive demand for them; and were the makers of such commodities competent to execute them correctly, some benefit would accrue to the purchasing public. Unfortunately, most of those which have fallen under our examination contain serious errors, notwithstanding the very

small knowledge and ability that would seem requisite for correctly copying their contents from the works of Spurzheim or Combe, which are chiefly resorted to by the makers of the Cards. One of these is now lying before us under the title of "PHRENOLOGY MADE EASY," and purporting to be a second edition. The arrangement is in three columns; one containing the names of the organs, a second entitled "Their Moral Influence and Functions," and the third being "Observations on their Size, Form, Situation, &c." The comprehensiveness, fidelity and clearness of this specimen of *Phrenology-made-easy*, will be sufficiently indicated by extracting the full descriptions of two or three of the organs and their functions, &c.

"AMATIVENESS. *Tenderness of feeling*—Sexual love. Situated in the lower and posterior *portion of the brain*, it gives a fulness to the back part of the neck; care must, however, be taken in making observations on lusty persons. Es."

"CONCENTRATIVENESS. Attachment to *particular objects* or places—Love of country. Presents an appearance of a continuation upwards of the former [*Philoprogenitiveness*]; often in combination with it. Small in American Indians, larger in Europeans; *must have been large* in Archimedes and Newton. Es."

"WIT. Feeling of the ludicrous—Love of Mirth—Gaiety. When large it is of a round appearance; but if Causality (35) and Ideality (19) be also large, it then gives a fulness to *that part of the forehead*. *Large, Curran, Swift, Hogarth*. Small, *Hindoos*. Es."

Of the three following we copy only "Their Moral Influence and Functions. The *italics* are our own in these as in the preceding examples:—

"COMBATIVENESS. Tendency to oppose and attack *unjust objects*—Courage."

"INDIVIDUALITY. Power to observe and remember accurately *external objects*."

"FORM. Remembrance of the shapes of bodies—*Perception of the beautiful*."

The copy in our hands was purchased about a year ago at the moderate cost of ninepence, and since then we believe to have seen a third edition. *Phrenology made easy* is thus sold by the booksellers, and bought by a part of the public, at three fourths of the cost of *Combe's Outlines of Phrenology*; the latter being at least ten times the value of the former, even supposing the downright blunders of *Phrenology made easy* to have been corrected. Truly, "where fools are found, knaves will abound," and whilst the public will pay dear for worthless trash, quacks will not be wanting to supply the market. We have seen two

or three cards of a superior description; for instance, one by Mr. Turley, headed "Principles of Phrenology," but we are not aware whether it is offered for sale.

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IV. *A Few Arguments against Phrenology; principally with regard to the Question, "Whether the external Form of the Head corresponds to the Surface of the Brain?"* By A. R. SMITH. Chertsey: Robert Whetton, 1837. A Pamphlet of 26 pages.

It is so long since we have seen a new book against Phrenology, that it was quite a pleasurable surprise to us, to discover this little pamphlet, in a packet kindly forwarded by a phrenological friend; who says, "you will perhaps not think it worthy of notice. The writer is utterly incapable of judging on such a point, through temper and deficient information." On its own merits, we quite agree with our friend, as to the pamphlet not being worthy of notice here; but our editorial duty requires us to record the fact of such a work having been published. The writer announces himself as a student of medicine; and we should be inclined to guess that he is in the *beginning* of his medical studies. His use of anatomical language, quotations from *Bell's Anatomy*, and other indications, tend to shew that he is yet a learner of, or one who has just become learned in, the elements of medical science. Now we must confess a little partiality towards students of medicine, whether phrenological or anti-phrenological, and a consequent disinclination to severe operations for removing their errors of immature judgment. We shall therefore content ourselves by informing Mr. Smith, that all his "few arguments" have been repeatedly answered, in phrenological works, and their bearing on Phrenology properly explained; which our own readers will readily guess from the title of his treatise.

Further, the case of Mr. Smith being one which has now become rare in the annals of Phrenology, we shall seize the opportunity for giving him a small quantity of a commodity which is proverbially offered *gratis* more frequently than it is accepted, — to wit, good advice. By doing so, we may possibly prevent the accession of a similar malady in others, who are conscious of its premonitory symptoms. We must strongly advise him, then, not again to write about Phrenology until he has made himself much more fully acquainted than he now is, with its evidences and bearings. Having his professional studies to attend to, at present, we can scarcely expect a suf-

iciency of knowledge to be acquired for some few years, and in the meantime he may chance to change his opinion on the subject, since he argues "for *truth*, and not for *victory*," as he himself informs his readers. We have known students of medicine write against Phrenology, who have afterwards acquiesced in its truth, when advanced to the dignity of "M. D.;" and who have then not felt any great delight in hearing their former essays alluded to.

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V. *The Analyst.* 1837.

THIS varied and entertaining periodical contains several papers and notes on Phrenology, in the Nos. for the current year; of which we give a list. No. XVIII. On the Connection of Phrenology with Physiognomy; by J. L. Levison. Critical Notices of Watson's Statistics of Phrenology; Selections from the Phrenological Journal; and J. T. Smith's Phrenology vindicated. The Academie de Médecine of Paris and its decision on Phrenology.—No. XIX. Critical Notice of Scott's Harmony of Phrenology with Scripture, and Watson's Examination of Mr. Scott's attack on Mr. Combe's Constitution of Man.—No. XX. Analysis of Combe's System of Phrenology. Continuation of Mr. Levison's paper on the Connection between Phrenology and Physiognomy. Philoprogenitiveness of the Cuckoo. Phrenology at New York. Reported Renunciation of Phrenology, by Mr. G. Combe. (The two latter copied from this Journal.) Tait's Magazine and Phrenology.—No. XXI. Remarks on Musical Precocity, with Cases, by Mr. J. L. Levison. Education, as it is, and as it should be, by S. D. W. The Faculty of Locality in Pigeons. Phrenology (a note on its progress in Britain), by Mr. C. T. Wood.

The essay on education, by S. D. W., is powerfully and argumentatively written, and we have no doubt will do good. Mr. Levison's communication on musical precocity is also deserving of attention. His cases are three, those of the juvenile performers Phillips, Shaw, and Manton, each of whom appears to have inherited his taste for music from his father: nothing is said of the mothers of the boys. We copy this gentleman's remarks on the Philoprogenitiveness of the Cuckoo.

"Mr. Levison informs us that he considers the extraordinary habits of the Cuckoo, as regards propagation, to result rather from a deficiency in the organ of Constructiveness than in the

portion of the brain assigned to Philoprogenitiveness, which latter propensity [organ] he states to be amply developed in the head of this interesting bird. The habits of the species certainly tend to confirm this view of the matter; for it has been observed by Mr. John E. Gray, and others, that the Cuckoo frequently returns to the nest after having deposited its egg there, and the anxiety of the bird to obtain a proper receptacle for the egg is decidedly considerable; while, on the other hand, that the Cuckoo has never even made the remotest attempt at building a nest, is an incontrovertible fact. Mr. Levison's observations on the development of the Cuckoo's head were first alluded to by that gentleman in a conversation with his friend Dr. Spurzheim, and were communicated to us during a recent visit to Mr. L."

VI. *The Lancet.* No. 721. *June 24.* 1837.

THIS Number of the *Lancet* is rendered interesting to phrenologists, by a letter from Dr. Elliotson, containing a description and figures of a cast of the head of Greenacre, the murderer of Hannah Brown. The proportions of his head appear to have been extremely unfavourable; so much so, indeed, as to make us feel entitled to assert that moral rectitude in Greenacre was an impossibility, under the present constitution of society, when each uneducated adult is left free to take the course dictated by his predominant feelings. We do not say that it is impossible for an individual to pass through life without committing serious crimes, if endowed with such a brain as that of Greenacre; but we do say, that nothing better can be expected from individuals thus organised, if they are to be turned loose upon society after the early years of their lives have passed without any moral training, while they have been exposed to the vicious examples which so abundantly beset the paths of the lower orders. We copy the description of the cast in the words of Dr. Elliotson, only changing the divided form in which it is printed, for the convenience of our own pages:—

"The whole head is rather below the average size; for, although many parts are very large, many more are very small. The large parts are those in which Gall shows that the qualities reside which are common in great vigour to brutes as well as men. The small parts are those in which those qualities reside which are the noble characteristics of our nature. The LARGE

parts are,—the lower of the front,—the lower of the sides,—and the posterior. The SMALL parts are,—the higher of the front,—and the higher of the sides,—and the sides extend to the summit, as this is not flat and elevated, but a ridge. The organs of the LARGE parts are,—*In front*, The sense of things by which we take cognizance of individual objects. Sense of places. Sense of persons. Constructiveness. Language. *At the sides*. Alimentativeness (the desire of food). The love of property. The instinct to destroy. Cunning.—*All very large*. *At the back*. Courage. The instinct of Generation. The love of offspring. Attachment. Self-esteem. Love of fame (vanity). *At the summit*, Firmness, and, especially, Veneration, *are also large*. These constituted his positive organization. The organs of the SMALL parts are,—Causality. Comparison, which two are the highest intellectual powers. Wit. Poetic talent. Benevolence and Conscientiousness.—*All very small*. Cautiousness. The sense of colour. Of music. Of time. Of number. Imitation. Disposition to the marvellous. If those are right who contend for an organ of Hope, that also is small; and what some contend is the organ of Order, is moderate. These constituted his negative organisation."

In a foot-note Dr. Elliotson refers to Gall's work "*Sur les Fonctions du Cerveau*," and adds,—“No one can have a full conception of the splendour of Phrenology and the solidity of its foundations, nor of the majesty of Gall's intellect and character, who has not studied *this*, or the *large* work of Gall. Yet most persons in this country have not read either, but have derived their ideas of Phrenology from works containing much unsatisfactory speculation, instead of pure induction, and produced by minds very far below that of the great discoverer.”

We agree with Dr. Elliotson, that perusal of Gall's works must be resorted to for acquiring a just idea of his intellect and character; but we cannot coincide with the remarks in the former part of the passage quoted. Any one may now learn the fundamental principles of Phrenology, to the knowledge of which Gall's unrivalled labours have led, without consulting his works, just as a knowledge of the laws of light or gravity may be acquired without reading the works of Newton. Valuable as Gall's written works are, they cannot be so valuable or so convincing as the real works of nature. And to one who has acquired the principles of Phrenology, no matter by whom taught, a direct appeal to nature must give a conception of its splendour and the solidity of its foundations, certainly not inferior to that which could be derived from learning them at second-hand by books. There may be—we think there are—some speculations in the works of more recent writers on Phre-

nology, which are unsatisfactory in so far as they are not demonstrated truths ; yet let us bear in mind, that every science is progressive ; that Gall left Phrenology very incomplete ; and that the authors of more recent works have had the benefit of his experience, along with that derived from the observation of numerous facts by other persons, which did not fall under his cognisance. If the works of Gall are to be the *alpha* and *omega* of all phrenologists, where is the utility of publishing anything else upon the subject ? Although a competent knowledge of the science may now be attained without perusal of the works of Gall, yet we fully concur with Dr. Elliotson, in strongly recommending phrenologists to read them. The procedure of Dr. Gall was assuredly the true way to establish a solid foundation for phrenology, and as such his exertions are beyond our praise ; but where is the usefulness of a foundation unless the walls be afterwards reared and a roof superimposed ?

When we were on the point of sending the above remarks along with our MS. to the printer, we received a letter from Mr. Combe, containing two short extracts from others recently addressed to him by phrenologists in Paris ; and as they tend to confirm our own comments, we venture to copy them, although not expressly authorised to do so. Dr. Fossati, the intimate friend and admirer of Gall, writes thus of Mr. Combe's *System of Phrenology* ; — “ *Votre Système de Phrenologie est un repertoire complet de tout ce qu'il y a d'important à connaître en phrenologie ; l'érudition et les faits nombreux que vous avez recueilli égalent l'importance et la précision du sujet.*” And Dr. Vimont says, “ *It is, in my opinion, the best elementary work which we possess on Phrenology.*” We can scarcely conceive any phrenologist disputing the justness of these opinions, after a careful perusal of the last (fourth) edition of the *System of Phrenology*, even while he may not agree with all the views advocated by Mr. Combe. No one can question the soundness of Dr. Elliotson's judgment shown in his high estimation of Gall's labours ; but it is not well to let our admiration of Gall be so exclusive as to make us indifferent to the merits of others.

VII. *Magazine of Zoology and Botany.* No. X. October, 1837.

THIS is undoubtedly the most scientific journal amongst those embracing the two departments of science mentioned in the title. Others including a wider range of subjects must



unavoidably be less perfect in these two ; and the attempts to carry on magazines devoted exclusively to Zoology or Botany has met with small encouragement hitherto. Not that we think either department has yet had a fair trial apart from the other ; for the separate journals have never been conducted in such a way as to attract many readers, and make a general circulation amongst zoologists or botanists at all likely to be obtained. But to enlarge on this subject here would be out of place. The Magazine mentioned above is chiefly zoological ; but a little botany is thrown in, doubtless with the view of extending the circulation of the Work ; for botanists, having no exclusive Journal of Botany, must either buy several journals, of the contents of which botanical subjects make a part, or must take the other alternative of remaining ignorant of the progressive state of their science. Now, we conceive that Comparative (or Animal) Phrenology, ought to enter into the plan of every zoological periodical ; for surely the mental characteristics of animals, as indicated by their habits and organisation, must afford a subject of study to a philosophical naturalist, at least equally interesting as is an examination of the various colours in the feathers of birds, or the shape and the size of their toes and bills ; or an enumeration of the number of teeth in the jaws, or bones in the tails of quadrupeds. But whatever interest Animal Phrenology might afford to philosophical naturalists, the fact is that zoologists pay no attention to it as yet ; and the Magazine of Zoology, as far as we remember, has never alluded to the subject. Still, the phrenological gleaner may occasionally find a few grains of corn for himself, and we have introduced this slight notice of the work for the purpose of presenting one of these grains to our own readers, as a striking illustration of the influence of external circumstances in modifying the habits of animals. Every boy in England is aware of the shyness or timidity of the persecuted magpie ; indeed, so great is the caution of these birds in some districts, that an inexperienced marksman finds it difficult to approach within his own gunshot distance of them ; yet we have only to cross a narrow sea, for the opportunity of studying the character of the magpie in a totally opposite condition with respect to timidity ; and we should be glad if any of our ornithological friends could compare the skulls of English and Norwegian magpies, so as to ascertain whether the difference of habit is not accompanied by some difference in cranial configuration. In an article on the Ornithology of Norway, in the number of the Magazine above mentioned, Mr. Hewitson thus speaks of this species : — “The magpie is one of the most abundant, as well as most interesting, of the Norwegian birds, — noted for its sly cunning habits here,

its altered demeanour there is the more remarkable. It is upon the most familiar terms with the inhabitants, picking close about their doors, and sometimes walking inside their houses. It abounds in the town of Drontheim, making its nest upon the churches and warehouses. We saw as many as a dozen of them at one time seated upon the gravestones in the churchyard. Few farm houses are without several of them breeding under the eaves, their nests supported by the spout. In some trees close to houses, their nests were several feet in depth, the accumulation of years of undisturbed and quiet possession."

Besides affording us an example of the effect of human treatment in developing the instincts of birds, there is a second application of this passage to Phrenology. It will be observed that the writer of the passage alludes to the "sly cunning habits" of the magpie in this country, and then, by way of contrast, makes a statement in proof of less *timidity* being manifested in Norway, without the slightest mention of any habit evincing less slyness or cunning. It is obvious from this confounding of two very different feelings, — cunning and timidity (Secretiveness and Cautiousness), that a good ornithologist, accustomed to observe the habits of birds, will blunder in his explanation of them, unless in possession of some analytical key to the mental faculties, such as is afforded by Phrenology. We are surprised it should not have at once occurred to Mr. Hewitson, that the domestic animal, of all others most habitually the inmate of our houses, is also the most sly and cunning of our tamed animals: we mean the cat. We are disposed to believe that the slyness or cunning of the magpie aids the bird in appreciating the amount of danger, and thus indirectly renders it venturesome where it is safe to venture. The magpie is an observant bird; and its habits, which are usually denominated cunning or sly, appear to spring from the feeling of Secretiveness combined with intellectual observation, — Individuality or Eventuality.

VIII. *The Philosophy of Human Nature, in its Physical, Intellectual and Moral Relations; with an Attempt to demonstrate the Order of Providence in the threefold Constitution of our Being.* By HENRY M'CORMAC, M. D. London, Longman and Co. 1837. 8vo. pp. 574.

THIS work having been sent to Edinburgh, in the first instance, did not reach us in sufficient time for the formation

of any proper opinion upon its contents, before sending the MS. sheets of our present Number to the printer. The subjects discussed by Dr. M'Cormac are so comprehensive and important, that a deliberative perusal of his work will be requisite before any adequate judgment can be given upon it. We hope to speak of it in our next Number; but on looking over the table of contents, and dipping into a few chapters almost at random, we have seen good reason to believe, that in neglecting Phrenology he has deprived himself of an indispensable auxiliary for attaining that clearness and certainty, which might be reached by one thus aided, although inferior to our present author in ability and attainments. But while declining to express an opinion upon a book not sufficiently examined, we cannot forbear quoting one short passage. In speaking of Dr. Bushnan's Work (page 49,) we expressed surprise that a young physician, of good talents, should write on the philosophy of instinct and reason, without availing himself of the lights thrown on his subject by phrenological discoveries. Here, however, we have a physician actually so far in arrear, in regard to the physiology of the brain, as to pen the following sentence:—"There is no evidence that the brain is mind, or that it performs the functions of mind." With the first assertion, we fully agree, but no phrenologist—we had almost written *no physician*—will join our author in the second.

#### IV. SHORT COMMUNICATIONS.

*Retrospective Strictures.*—In the last number of the Phrenological Journal (Vol. X. p. 663), my name is introduced into a correspondence between Mr. Sidney Smith and the Editor of the Phrenological Journal, coupled with certain comments on the part of the latter, upon which I beg (in self-defence) to offer some strictures here. In the *Statistics of Phrenology* there is a slight sketch of successive events, showing the gradual progress of the science, after its introduction into Britain. Amongst these, the commencement of the Phrenological Journal is spoken of; and it is stated that the work "has never been very popular, even among the phrenologists, and has been much complained of as representing the feelings and ideas of its conductors rather than those of the phrenological public; but it seems to be now meeting with a more cordial reception."

This passage was noticed in a review of the *Statistics*, in the tenth volume of the *Journal* (page 235); and the reviewer, so far from disputing the reality or soundness of the objection, endeavoured to explain that it could not be otherwise. In the editorial comments on the letter of Mr. Smith, the subject is again alluded to in the following words: — “We then regretted, and still regret, that the objections were not better considered by Mr. Watson. Injury, which our perseverance and sacrifices little merited, could not fail to be done by them.” I am at a loss what is to be understood from the words “better considered;” but taken in connection with the succeeding sentence, they seem to imply that it would have been better not to have mentioned the objections. But the editor of the *Journal* should keep in mind, that I was then narrating events as if a party looking on, and not as an advocate retained to plead his cause, and therefore deemed it incumbent upon me to state the expressed opinions of others which so materially differed from my own. If it were true that such opinions existed, and influenced the conduct of others, it would surely not be expected that I should suppress any allusion to them, because by possibility some injury might accrue to the circulation of the *Journal*, through the mention of them. There would speedily be an end of all truth and candour in criticisms, if a possibility of injury to the interests of any single individual or party were to be held reason sufficient for compelling silence as to defects, or imputed defects. I must, then, maintain, that it was not only justifiable to state the objections, but that it would have been unfair to those who did object, had I spoken of the *Journal* as if they existed not. It certainly then appeared, and yet appears to me, that the only question for consideration was the reality of the alleged fact. Now, the reviewer (speaking as editor) actually admitted that there were grounds for the objections, and in admitting their existence he could scarcely dispute the likelihood that such grounds would be taken. But lest this should be doubted, I may add that private letters are in my possession, containing remarks to such effect, and that I have frequently heard similar remarks in conversation; but it would be improper to make mischief by mentioning the names of the writers or speakers. Nor are more public evidences wanting. It is well known that some of the London phrenologists, who are in the occasional habit of publishing papers on phrenological subjects, in other periodicals, have avoided the *Phrenological Journal*. Besides this, Mr. William Scott states, in the Preface to his recently published work, that his connection with the *Journal* was broken off on the very grounds I have mentioned; and it is known that Mr. Scott had

some friends or followers to keep him in countenance, albeit they were a small body. So much for the fact of the objections having been made. There might be little reason to regard them as good or weighty objections; but they had an existence. As to the injury, which, it is said, "could not fail to be done by them." (By the *public mention* of them, it is still presumed.) I should suppose this would be exceedingly small. The work was on a peculiar subject, little likely to attract many readers; and probably enough, the majority of those who did see it would consist of the persons to whom it was recommended by the reviewer in the Journal. Moreover, I spoke of the objections as things of a past day, and intimated that the Journal seemed to be "now meeting with a more cordial reception;" and it was also added, that the censures were sometimes made "scarcely in the spirit of justice," and by persons who were not "regular readers." But, I repeat, the fact would not have been suppressed, had there appeared a much greater probability of injury to the Journal, from the disclosure of it. However, it would seem that the commentator on Mr. Smith's letters, though in an editorial light *one* with the reviewer, yet is not an *alter idem* in person. The commentator says, "we then regretted, and still regret, that the objections were not better considered by Mr. Watson;" while the reviewer wrote, "we are happy that Mr. Watson has stated the objections to which we have now replied." The commentator, after saying that the objections had been answered by the reviewer, adds further "we see, and have seen, no reply to that answer." Now, the answer was an admission of the grounds of the objections, and an explanation of their being unavoidable. I was satisfied with the explanation; and had this been otherwise, no reply could have been required on my part, because the objections *were not mine*, but were stated to be those of other persons. My individual opinion was then given, so far as that could be of any moment, in an earnest and repeated recommendation of the Journal, and I have not since found any reason, or felt any desire, to retract that recommendation.

H. C. WATSON.

*The London and Westminster Review, on Enthusiasm.*—"Why Enthusiasm," says a writer in the London and Westminster Review (for July 1837, page 3.), "should make one man a missionary, another man a soldier, and a third a poet, must ever remain a mystery, which neither Helvetius nor Spurzheim can explain." This reviewer has obviously made no very laborious search for an explanation by Spurzheim. So

far is Phrenology from failing to explain the "mystery" alluded to, that on no previously obscure phenomenon of human nature does it shed a clearer light. Enthusiasm results from strong and vivacious action of any cerebral organ, and the direction which it takes depends simply on the particular organ that happens to be in a state of high excitement. In the missionary it is from Veneration and Wonder that Enthusiasm flows; in the soldier, from Combativeness and Destructiveness; in the poet, from Ideality; — large and active Philoprogenitiveness renders a man enthusiastic about children; Locality, an enthusiastic traveller; Tune and Time, an enthusiastic musician. Thus, the "mystery" *can* be "explained" if not by Helvetius, at least by Spurzheim.

R. Cox.

*Cheap Postage.* — Many influential members of society are actively bestirring themselves in furtherance of Mr. Rowland Hill's plan for the substitution of a penny stamp in lieu of postage on letters. Though the subject is one of some pecuniary importance to many individuals, this consideration should sink into utter insignificance comparatively with the vast importance of the proposed change in a moral point of view. As the free interchange of ideas is one of the greatest aids to the diffusion of knowledge, and tends most powerfully to promote the moral improvement of mankind, it is exceedingly desirable that all obstacles to this freedom of "thought meeting thought" should be removed as far as possible. Now the postage of letters much interferes with the pursuits of literary and scientific men, even in the middle classes of society, and so far limits their usefulness; while the pleasures and moral benefits to be derived from family and friendly correspondence is almost denied to the poorer classes, to whom the tax of sixpence or a shilling on a letter is equivalent to the loss of their earnings by half a day's work. Should not all philanthropists exert themselves in their own circles in furtherance of the proposed change?

H. C. WATSON.

*Religious and Medical Missionaries.* — The Directors of the London Missionary Society have been issuing advertisements for "well-qualified medical men, of undoubted piety, capable of undertaking operative surgery, to labour as Missionaries in China." There is a large body of small-minded persons, who set up themselves as the pious by excellence, and who, being wholly guiltless of any scientific attainments, one and all pretend to despise the "sour grapes" which hang above their

reach. They speak with affected disdain of intellectual powers, under the absurd appellation of the "pride of reason," and decry every advance in knowledge as a retrogression from true religion, meaning by this their own peculiar tenets or faith. Such persons never learn that religion cannot be instilled into a mind wholly unprepared for it; but neglecting all adventitious and preliminary aids they seek to force their doctrines upon others, as if these were alike adapted to the ignorant and the enlightened, the savage or the civilised. The directors of the London Missionary Society appear to have caught a glimpse of the truth, that missionaries, if ignorant of every thing except religious doctrines, cannot succeed in making real converts to Christianity; and they judge wisely in proposing to send out as missionaries, persons whose useful knowledge in other things will tend to excite the feelings of goodwill and respect from those who are to be instructed by them in religion. This is not all: before Missionary Societies can effect substantial good on an extended scale, they will have to acquire a practical conviction that the minds of their intended converts must not only be favourably inclined towards the teachers, but must also be duly prepared to receive and appreciate the pure spirit of Christianity, by previous training and instruction. The Chinese are probably more advanced in such respect than most other people, and might be made Christians by missionaries properly qualified for the task; but (to substitute an extreme case) it will be altogether lost labour to attempt to make real Christians out of the natives of New Holland. It cannot be too much urged upon the public, that the savage must be civilised *before* he can become a Christian.

H. C. WATSON.

*Why do Birds sing?* — A correspondent in the 53rd Number of the Phrenological Journal, with the signature "R. C.," suggests that the singing of birds affords an example of the influence of certain states of the body on the mental faculties, — in this case, the faculty of Tune. The cause why birds sing has been many times speculated upon by naturalists, and more particularly in the last three or four years. The idea that birds have an *intention* in singing, such as that of pleasing the female during incubation, was formerly the explanation most commonly resorted to; but this appears to be paying too high a compliment to the knowledge and reasoning of birds. The suggestion of R. C., that in a certain state of the body the organ of Tune becomes excited into functional activity, is probably the true explanation, and is that meant (without being fully

understood) by those who call the song of birds an instinctive or involuntary act. An empty stomach, in a healthy person, gives such a stimulus (direct or indirect) to the faculty of Alimentiveness, that the individual cannot help wishing for food; and an unusual waste of the materials of the body, as from the increased perspiration induced by active exercise, sometimes exalts the desire into an irresistible craving for food. In like manner, it would seem that certain states of the body, acting as stimuli to the cerebral organ of Tune, give the bird a desire to sing, which in its highest intensity becomes so much a craving that the bird cannot help itself, but sing it must. The various circumstances which appear to call forth the song of birds may perhaps all be resolved into peculiar impressions on the nervous system, connected with a healthy and vigorous performance of its functions. A caged thrush, kept warm and clean, and well fed, will sing almost the whole year round except for a few weeks about the period of moulting. But in such a case as this, where we might suppose a nearly equable state of the general functions, external impressions considerably modify the quantity of song. A bird thus situate, even though it has never felt rain, and is kept in a dry room, will increase its song during rainy weather. It will also sing more freely soon after awaking from sleep, and after being treated with any favourite food. Many sounds not calculated to cause alarm, such as music, whistling, talking, the grinding of a coffee-mill, &c. also incite to song; and the excitement of some of the other cerebral organs appears to be transmitted to that of Tune. The influence of rivalry in provoking song is familiar to bird-fanciers, and may be one reason why the sounds above mentioned are instrumental in producing the effect. It is in this way, possibly, that *love* becomes one amongst the causes why birds sing. Though birds do sing at other times, they sing most at the breeding season. Two explanations can be offered for this;—first, That the organs of Amativeness, Adhesiveness, &c. are in a high state of excitement or activity, and may thus tend to excite that of Tune, through their physical connection; or, secondly, The excitement in these organs (which forces birds to pair and procreate) and the excitement in the organ of Tune may be coincident results of peculiar conditions of the bodily frame and external atmosphere. I am disposed to think that both explanations are in some measure true; the cerebral excitements, respectively giving the tendency to sing and the tendency to breed, being coincident results of the general state of the body at the time, and also becoming mutual stimuli one to the other,—love increasing song and song augmenting love. Supposing this to be correct, there is still a mystery as to the



physical cause why love or rivalry should induce the functional manifestation of Tune, while fear has the contrary effect. Should it be ascertained hereafter, that the organ now called *Tune* is necessary to the appreciation and production of any vocal sounds, the seeming paradox would be partly removed; because it might then be said that the functional activity of any other cerebral organ has a tendency to cause activity in that of Tune; for instance, a thrush shrieks when hurt or terrified, and is vociferous under the influence of some other emotions.

H. C. WATSON.

*Letter on the double Consciousness during Sleep.* — SIR, — I observe in your Journal for June that a phrenological solution is requested, of the double mental action which produced the curious dream, of which an account is there given. Perhaps another instance of a similar kind may not be unacceptable to you. The circumstance which gave rise to it was this: — In a family where the elder children were nearly all grown up, and after a very long interval, another child was born. A lady, who was acquainted with the circumstance, dreamt that she was speaking of it to a friend who was intimately connected with the family in question, and that she asked what was to be the name of the new comer. Some common name was mentioned, “but,” added the informant, “I think it ought to be P. S.” The dreamer *did not* comprehend the joke, and when it was explained by her fancied respondent to mean *Postscript*, felt vexed at her own obtuseness. The information seemed to reach her mind through the words uttered by another. The sensation did not differ from what it would have been had the conversation actually taken place with a second person. As yet, the phenomena of dreams have been but imperfectly investigated. Might not a *good dreamer*, if also a *faithful relater*, render important service to mental science, especially as connected with phrenology?

I am, &c.,

A DREAMER.

*Influence of Gestures in exciting the Mental Faculties.* — “The effects of the various positions and motions of the limbs and body on the mind have not yet been studied by physiologists with all the attention the subject deserves and requires. That attitudes and postures exert a very important influence on the mind, may be proved by the effects of the manipulations used by the practisers of animal magnetism, and by the testimony of actors who acknowledge that it is difficult to assume the posture indicating any passion without feeling more or less of

that particular emotion. We cannot throw ourselves into the attitude of the striking combatant, without feeling somewhat of the ardour which would give strength to his blow; neither can we imitate the shrinking posture of the terrified, or the headlong flight of the pursued, without partaking more or less of their fears. To a certain extent this circumstance, combined with the contagious nature of fear, may explain the difficulty of rallying troops if once they have turned their backs to the enemy; and even the bravest and best-disciplined soldiers, in retreating leisurely before an advancing foe, find it a task to proceed in good order. The attitude of the female dancers at Gades, described by Martial and Juvenal, and those of the Egyptian public singing girls called *Ghawazee*, exert an influence over the passions not only for the spectators, but of themselves. Some dances consist of motions calculated to excite an amorous, some a martial spirit. The latter are the chief favourites of barbarous, the former of more polished nations; and without fear of giving offence, we may be permitted to rank the waltz among the physiologically erotic species of dancing, although we do not quite agree with Byron in unconditionally reproaching its introduction amongst the English. Again, among the ancients the value of forms in encouraging feelings of devotion or respect, seems to have been fully understood, and certain postures were accordingly scrupulously enforced in the ceremonies of religious worship, or in the respects paid to kings and princes. Hence the different values attached in different parts of the world to prostrations and genuflexions, when a subject approaches his sovereign; matters which the unthinking regard as mere idle ceremonies, but which the physiologist must consider as founded on the fact, that these positions do actually increase the awe felt on these occasions. The priests and priestesses most celebrated among the ancients never thought themselves inspired, never ventured to utter oracles, even at Delphi, until they had worked themselves into a frenzy, by a quick succession of forced attitudes and grimaces." *Edinburgh New Philosophical Journal*, quoting the *Dublin Medical Journal*, vol. XII.

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*Repetition of Truths.* — "Truth must be constantly repeated, because error is preached upon every side, not only by individuals, but also by the mass of mankind." — GOETHE.

## V. NOTES ON OPINIONS.

*Education and Vice.*—“Vice, or acting contrary to the ‘laws of Nature,’ which command observance of the dictates of prudence, temperance, justice, and fortitude, he [Plato] considered as the greatest evil, and as the one most necessary to be avoided; but let it be well observed what he considered *vice* to be. His enlightened and comprehensive mind saw that no man could be so mad as to be *voluntarily* vicious. All *VICE*, he said, springs from *IGNORANCE*. That course which we call *vice* is only followed, because it appears to the individual pursuing it, calculated to lead to some good, greater than any which a contrary course can promise. It is his want of *education* alone that can make him view things with an eye thus perverted, and the evil which results from his erroneous views, must rest on the shoulders of those who withhold that *EDUCATION*, that *judicious education*, which would teach him to think and to act otherwise—to compare and to consider more correctly and more calmly. This is Plato’s doctrine; and it is a doctrine which, to our apprehension, carries such complete conviction, that we may venture to declare the position impregnable, and one which we may defy all the world to controvert, though it may suit the purpose of some interested and influential parties to oppose it, and to abuse and vilify those who maintain and act upon its principles.”—*Smith’s Progress of Philosophy among the Ancients*, pp. 325, 326.

*Note.*—We select this extract as involving the very momentous question, how far education can restrain vice; and because it appears to us that the eloquent author of it has erred in attributing too much to education. He has taken up a position by no means so “impregnable” as he seems to believe; though on its assumed impregnability he has ventured freely to “abuse and vilify” others. That vice is pursued because it is agreeable to the faculties of the individual (to which the proposition of Plato is reducible) is a mere truism; all actions having the same origin, whether called virtuous or vicious. And taking the definition of vice given in the above extract (though not one that is rigidly accurate), we may admit that vice springs from ignorance.” But we cannot admit the assumption of our author, that ignorance is “want of education alone,” and therefore that the whole evil must rest on the shoulders of others. Such a

sweeping assumption could be true only in case the minds (or brains) of all men were alike, and each capable of being made omniscient by education. But the minds of all men are not alike. We have idiots whose intelligence scarcely equals that of a monkey; and from the most drivelling idiot up to the expanded mind of a Plato, there are all intermediate steps or degrees. Now, the most highly gifted mind must remain ignorant of many things, while the idiot can scarcely be taught anything by all the arts of education. The intermediate minds will differ in their greater or less approximation to one or other of the extremes. A phrenologist (and Mr. Smith is avowedly one) cannot dispute these facts. He cannot deny that the inherent capability of profiting by education vastly differs; and that the most capable must still remain far short of omniscience. If, therefore, vice "springs from ignorance;" and if education can never entirely remove ignorance, and must often do very little towards effecting its removal; then is it anything but a logical conclusion, to say that the "want of education *alone*" induces vice, and anything but justice, to say that the resulting evils must be borne by those who neglect to give education. If morally unjust, it is also naturally untrue; for the evils of ignorance usually rest more heavily upon the ignorant themselves. The simple truth is, that education can always effect something; but the extent to which it can prevent vice, must greatly depend upon the natural capabilities of the mind to be educated: it will never wholly succeed.

*M. Magendie on Amativeness.*—"The region of the cerebellum is but moderately developed, a fact which is in contradiction of the doctrine of GALL, who placed, as you know, the seat of amativeness in that organ; now the present subject, affected with this passion or instinct in a very high degree, should have presented a corresponding development in that part of the nervous system in which GALL supposed the instinct to reside. The only remarkable circumstance connected with this portion of the head is the excessive thickness of the skull where it covers the cerebellum. I am far from wishing to deny the possibility of any relation existing between the cerebellum and generative system; but, on the other hand, I cannot prevent myself from thinking that such relation is anything but constant when I find in so many cases high irritation of the genital apparatus coinciding with atrophy or more or less destruction of the cerebellum. The back part of the brain, then, is, as I said, but slightly developed in the present case: on the contrary, the whole mass of the cerebrum presents a greater volume than we usually find at this age. The same purulent effusion, already

noticed, may be observed on the superior and inferior surfaces of the cerebellum," &c. (*Lancet*; June 24, 1837. *Report of Magendie's 22d Lecture on the Physiology of the Nervous System.*)

*Note.*—The case here spoken of was one of "Nymphomania" in a child aged only twelve years, who had become excessively addicted to practices such as phrenologists would suppose likely to be induced by morbid activity of the cerebellum. The passion was exhibited in a way which could not be called either morally or physically a healthy manifestation of the instinct, and from the state of the bone and the surface of the cerebellum, we may reasonably infer disease of some duration. Unlike M. Magendie, we regard the case as altogether countenancing the doctrine of Gall, a morbid manifestation of function being coincident with a diseased state of the organ; and to us it appears that such a manifestation was not incompatible with a small organ while in a state of unnatural irritation. Disease of organ and disease of function we should expect to find concomitant; but why functional manifestations should be sometimes increased and at other times lost or enfeebled, by physical changes apparently almost the same, is beyond our power of explanation at present. It is highly instructive, in a psychological view, that Magendie should adduce the fact of "irritation of the genital apparatus coinciding with atrophy or more or less destruction of the cerebellum" as evidence of the want of constant relation between them. He must be well aware that atrophy and partial destruction are frequently (the latter, always?) preceded by irritation of the organ.

*Motion versus Amativeness.*— "The case, however, is different as respects the cerebellum. The place which the phrenologist assigns to amativeness evidently corresponds to the seat of that part of the encephalon, while the physiologist has appropriated it to the memory of the muscular sensations by which voluntary motion is regulated, so that the phrenologist must come prepared to dispute with him the possession of this important point of attack." — *Bushnan's Philosophy of Instinct and Reason*, page 245.

*Note.*—The phrenologist must come prepared! For "phrenologist" read "physiologist." The evidence offered by phrenologists, in confirmation of their views on this matter, is more extensive, more varied, less liable to fallacy, and much of it was before the public at an earlier period than the experiments, on the hypothetical explanation of which "the physiologist" founds his supposition regarding the functions of the cerebellum. Secondly, the physiologist may "appropriate"

organs as he liketh, but nature will not bend to his appropriations made in contradiction to its realities. Thirdly, "the place which the phrenologist assigns to amateness," does not "correspond to the seat of that part of the encephalon;" he assigns the feeling in question to the part itself, and does so on no slight evidence. But since the cerebellum is formed of parts which are not developed in uniform ratio to each other, it is likely enough that, in the aggregate, this organ may have more than one function. That injuries to the cerebellum should affect the power of muscular motion, cannot be held extraordinary even by those who do not believe it to be the organ for regulating muscular motions; the intimate connection between this organ, and the upper part of the spinal chord, would seem to be a sufficient explanation of the fact. However, the feeling of amateness gives a most powerful stimulus to muscular contraction, and there may be a still closer connection between them. The two parties here brought into opposition, by Dr. Bushnan, would each do well in paying some respect to the observations and opinions of the other.

*Influence of Rank on the Form of Head.* — "The children of peasants and labourers, though highly educated, and transferred from their earliest years to the society of the more intelligent orders, retain throughout life the form of head belonging to their original rank, while their offspring in the course of two or three generations, seem to acquire gradually that form of head which belongs to those orders of society among whom the mental faculties are exercised to a greater degree." — (*Bushnan's Philosophy of Instinct and Reason*, page 250.)

*Note.* — This is a remarkable passage, to be written by one who refuses credence to phrenology — that is, to the localisation of the mental powers. But we may conclude it to be only an instance of rather random composition; the author not knowing exactly what he intended to say, or not considering whether he was able to prove his statements. It appears from the passage, that there is a form of head characteristic of intelligent people, and that Dr. Bushnan knows what form is so. Now, the form of the human head, as Dr. Bushnan admits, is indicative of the form of the brain; and the form of the brain is just the relative proportions of its parts. Phrenologists say that the mental tendencies of persons mainly depend upon these relative proportions; and that by examining the external form, which is the index or sign of these proportions, they can predicate the mental tendencies. But Dr. Bushnan's language implies that he has even outstripped them in this inquiry, as will be evident by calling to mind what he must have discovered or learned

before he could write the above passage. First, he must have determined that there are forms of head indicative of the degrees of intelligence in men. Secondly, he must have ascertained what forms of head characterise the different classes of society, in accordance with the greater or less intelligence of the individuals composing these classes. Thirdly, he must have obtained sufficient proof that the children of the poor retain the form of head peculiar to that rank, after being highly educated, and transferred from their earliest years to the society of men of higher rank :—no easy task this, considering what a small number of the children of “peasants and labourers” are “highly educated,” and transferred to a higher rank in “their earliest years.” Fourthly, he must have seen many heads or skulls, or representations of such, of these lucky individuals of humble birth, and of their descendants through successive generations; otherwise how could he ascertain the gradual change? If he has accomplished all this, verily he has done much. If his own labours have not accomplished it, where did he find the proofs which should authorise the passage quoted? This author, be it remembered, blames the whole phrenological school for believing upon insufficient evidence, and scorns to do the like.

*Mind and Soul.* — “But to return to our argument that soul and mind are not *alter et idem*; let us adopt another, and perhaps a more pertinent illustration, because it is furnished by a certain psychological condition of the human mind itself. We have hitherto contemplated and treated the mind in its healthy, vigorous and natural state, let us turn for a moment to the phenomena which attend its disease, decay, and, we speak advisedly, its death. Physicians owe one half of their discoveries to a consideration of the functions of the different organs of the system, when deviating from the standard of health, when interfered with, or suspended; and may not metaphysicians learn something, nay much, from investigating the operations of mind when they are disturbed by disease, whether that proceed from an abrogation of the laws by which they are governed, or from structural changes affecting the nervous system. It is surprising that this department of philosophy cannot boast of a single student.”—(*Bushnan's Philosophy of Instinct and Reason*, page 194.)

*Note.*—We are glad to find Dr. Bushnan thus forcibly speaking on the difference of Mind and Soul. To confound them, is to impose a serious obstacle to philosophical enquiry; since it becomes impossible freely to examine into the nature of mind and its connexion with organisation, so long as the attributes of

soul (immortality, unchangeability, &c.) are dogmatically bestowed upon it. Regarded as a function of the brain, mind presents in itself a legitimate subject of study for the phrenologist, the physiologist, or the moral philosopher; but the soul, as understood by theologians, never can become so. Perhaps the most successful portion of the treatise above quoted from, is that where the author so completely refutes the visionary speculations of Lord Brougham, who endeavours to prove the mind an entity independent of the body, and, in defiance of all fact and logic, asserts it to be unaffected by the changes which are constantly taking place in the latter. Even some phrenological writers commit the same mistake of confounding them together. The last sentence of the extract is an incorrect statement. Gall, Spurzheim, Andrew Combe, Conolly, and many other phrenologists have sedulously studied the deranged manifestations of mind. Nor have the attempts at such study been confined to phrenologists. This is one amongst the various instances in the work quoted, of mere random assertion being substituted for sound sense and reality.

*Advice to Phrenologists.* — “Whatever may finally turn out to be the opinion of philosophers on this point, it is not to be lost sight of at present, either by phrenologists themselves, if they wish to take the most effectual steps for the propagation of their tenets, or by their opponents, if they are desirous of applying judiciously to the same the tests of philosophic truth, that systems of opinions, as extensive as phrenology embraces, have been framed, believed, and propagated with as much zeal and success; though in the end it has been discovered that neither the original evidence furnished by the inventor, nor the confirmatory parts, added by the devoted exertions of hundreds of disciples, have had any other foundation than the vivid workings of fancy on a small sprinkling of facts. The inventor of a system is not to be trusted in the exposition of the facts of the case without the most rigid surveillance; still less is the ardent partisan to be relied on, when he crowds his pages with confirmatory evidence. If you refuse both, it may be asked, who then are we to believe? That question implies that it is necessary that we should decide, on the instant, whether phrenology be true or unfounded. There is no such necessity in the world of science; a patience of ignorance being one of the chief elements of the philosophic character; a determination to abide unweariedly that fulness of time, when truth shall unfold itself. Now there cannot be conceived a subject in which such patience is more requisite than phrenology. A thousand probable sources of error beset it on every side. It professes to solve



a mystery, and offers at once abundant food to our cause-seeking propensity, — two properties which the history of mankind teaches us to have belonged pre-eminently to almost all the false views which have made the most rapid progress, and obtained the greatest currency among men. It is a subject of vast extent, too great to be investigated within any moderate limits of time, including, as it does, all that relates to the sentient, the intellectual, and the moral nature of man, or the entire sciences of metaphysics and morals." . . . . "If it be easy to measure the dimensions of a skull, is there no difficulty, no chance of error in estimating men's dispositions and characters? Or is it not true that there is no case in which so many palpable errors are daily committed by men as in the estimate of the character of their associates and contemporaries? But if it be difficult to estimate exactly the characters even of those with whom we live in frequent intercourse; is it found more easy for a man to take an unbiassed account of his own character? Or is it not acknowledged on every hand, that there is nothing of which men are so grossly ignorant as of the knowledge of self; and yet a great part of the evidence in favour of phrenology, in those cases where the tests are most accurately applied, depends upon the report given by the individual, whose head is subjected to examination, as to his own powers, dispositions, and sentiments." — (*Bushnan's Philosophy of Instinct and Reason*, pages 257—259.)

*Note.* — Though penned too much in the "rhetorical and exaggerated" style, which the author vehemently condemns in phrenological lecturers, and containing several untenable propositions, this passage is worthy of perusal by young phrenologists, inasmuch as it directs attention to some of the difficulties which they will meet with in the outset of their studies. Like every other science, Phrenology has its particular difficulties, which advanced votaries gradually learn to overcome or allow for. Of course, only those who are conversant with the subject can speak authoritatively on such points, and Dr. Bushnan will scarcely pronounce himself sufficiently so.

*Sufferings of Animals destroyed by others for Food.* — "There is another fact relating to this subject, which must not be omitted, as it is a singular and beautiful provision of Providence, for mitigating the pain of destruction. In the neck near the skull, there is a point where a wound of the spinal marrow produces instant death, apparently without suffering; and it is not a little remarkable, that such effect is confined to a single and constant point. Now this point, though perfectly defended from all ordinary injuries, is accessible to a certain degree of violence, when that violence is skilfully ap-

plied. Dr. Macculloch remarks, that the knowledge of this fact, which man has only discovered by experiment, has been given to all predatory animals from their birth; and if this is a needful security to them for procuring their food, it is still more a merciful provision for the suffering animal. 'Every one knows,' says he, 'that this part of the spine is almost always the object of attack; while, if there are some animals which as instinctively seize on the carotid arteries, the design is of the same nature, and both equally confirm the present views.' — (*Duncan's Sacred Philosophy of the Seasons*. Summer, Page 288.)

*Note.* — This is a view of the events of nature, highly agreeable to our feelings of Benevolence and Veneration, and has been many times urged by kindly disposed and pious writers. Yet is it both a partial view and a dangerous style of reasoning. It is partial, because it represents only some of the methods of destruction in which the pain of death is inflicted slightly, and wilfully passes by many others of a directly contrary character. And it is dangerous, because the minds of youthful readers usually dwell on such expositions with earnest pleasure, at first glance; but ere long the more clear-sighted among them detect the fallacies, and are then in danger of distrusting better established truths on finding them associated with false representations in other things. The first work which we happened to take up after perusal of the paragraph copied above, was the 94th volume of the Cabinet Cyclopædia, in which we immediately met with the following passages, totally irreconcilable with the views of Dr. Duncan and others: — "Dr. Shaw informs us, that the lion is supposed to prey chiefly on the wild boar; but he adds that the latter often defends himself with such fury, that both the combatants are found dead and dreadfully mangled." . . . . "The larger kinds of snake are great destroyers of porcupines; they devour them, and both animals are destroyed. The snake seizes the porcupine by the head, and sucks it in; the quills, which were flattened down while the body was going in, afterwards become erect, run through the snake's body, and kill it." . . . . "With such strength and ferocity his [the tyger's] aggressions upon other animals are unceasing, and by no means limited to the object of supplying his wants." Whether or not these particular instances have been stated with perfect accuracy is of little moment; the fact is indisputable, that a vast deal of suffering exists in creation, and animals are by no means impelled always to supply themselves with food in such way as to cause the least possible suffering. But as phrenologists, we must keep in mind the important fact, that all our explanations of

the works of nature are merely the impressions made on our own minds or brains, and must often be exceedingly imperfect or partial. Occurrences may thus appear to indicate benevolence or cruelty, in our eyes, and yet, it seems possible enough, that they may be neither one nor the other in reality. We once witnessed a striking illustration of the different aspects under which creation is seen by different persons. A lively young gentleman, with considerable development of Individuality, Ideality and Wit, remarked, that divines talked much of the wisdom, the power, and the benevolence of God; but for his part, he saw all nature teeming with His wit, His humour, and His genius. A lady present, in whom Ideality and Wit were moderate, but Veneration very prominent, expressed herself completely shocked at the impiety of the gentleman's remark. Here, each received a peculiar impression from observation on external nature, and each assumed that peculiar impression to be the true representation of the attributes of God.

*Progress of Mental Philosophy.* — "Philosophers have been talking to us ever since the invention of language, and have been endeavouring to elucidate the phenomena of mind — and what have they taught, or what have we learned? What is called the science or philosophy of mind is not a whit forwarder than it was 4000 years ago; the acutest modern philosophers know nothing more of the matter than did the disciples of Pythagoras." — *Athenæum*, October 1837, page 802.

*Note.* — The above paragraph is given in the *Athenæum* as an "extract from the MS. note-book of a solitary thinker," — the same, we suppose, to whom an allusion was made in the tenth volume (page 371) of this journal. It may be true that the individual writer of the passage is little in advance of the disciples of Pythagoras, in his knowledge of the philosophy of mind; and since he professes himself to be "a solitary thinker," we may reasonably infer that he is here presenting us with a picture of the state of his own mind, or the reflection of his own consciousness, — a blank in respect of modern views on mental science, though probably not so empty in regard to other subjects. But we must take leave to tell the solitary thinker, that any philosopher who studies mind as a function of the brain, and thus reduces the study to a department of physiology, will soon acquire a vast deal more knowledge about the "phenomena of mind," than did Pythagoras or any of his disciples. Pythagoras was an extraordinary man, who anticipated, by acute *conjecture*, much that has been since demonstrated by experiment and multiplied observation. Still, his conceptions respecting mental phenomena

were mostly guesses, in which error was largely intermingled with truth; the truths that did co-exist with the errors, in his notions, being only suggested, not proved, to others. To say that he or his disciples understood the phenomena of mind as well as they are understood by many phrenological physiologists of the present day, is about equally correct and sensible, as would be an assertion that he or his disciples understood astronomical science as well as the modern astronomers who have proved things which he only conjectured, besides many others which he never thought of. As with astronomical, so is it with mental science; each has made immense advances, but the advances of mental philosophy having been made almost exclusively in our own times, the solitary thinker appears not yet to have thought about them, or, at least, he has thought to very little purpose. On the same page of the work referred to, however, he supplies us with an illustration, tending to shew that he is just beginning to take in ideas which phrenologists and others have been illustrating in a hundred different ways, for several years past, and have been constantly labouring to impress upon the public; and which are so consonant to reason and good feeling that thousands of benevolent individuals have received and re-echoed them in their published books, in periodical journals, in speeches at public meetings, and in daily conversation. The ideas to which we allude are contained in the passage quoted below; and as the solitary thinker attaches so much importance to the opinion expressed by them, we should be inclined to infer that he possesses the good sense or good feeling, or both together, which should whisper to him the propriety of giving credit to phrenologists for a little advance of knowledge beyond the mental philosophy of 4000 years ago. His "extract" runs thus:—"If legislators could divest themselves of vindictive feelings, and would give their sole thought and attention merely to means of diminishing crime, instead of contriving how to make the criminal suffer according to his desert, a very considerable improvement would take place in the efficacy of the criminal laws." This, be it observed, is the assertion of an *opinion* only; one which gives no information *why* punishments fail to eradicate crime, nor does it point out any of the causes of crimes, nor even suggest the means of diminishing them. It is the simple truism — abundantly worthy of reiteration, we allow — that the prevention is better than the punishment of crime. It appears in the *Athenæum* in 1837; but in 1829, the *Phrenological Journal* was urging the same views, and in a paper by Mr. Combe, a few lines of which we shall reprint, not only expressed the same opinion, but also *explained* it, by pointing out one of the chief causes of crime,

sufficient in itself to shew why punishments fail, and also to suggest the proper remedy. The passage will afford an example that phrenologists do not understand some mental phenomena which neither Pythagoras nor his disciples could have understood in their day; and it would not be the worse for the readers of the *Athenæum*, if the solitary thinker and other contributors of that journal did now understand them equally well: — “An unfavourably developed brain, and good natural dispositions, are two conditions which do not co-exist in nature. Phrenologists, therefore, by establishing the fact, that an imperfectly formed brain renders an individual naturally prone to vice, will afford an inducement to society to treat men so constituted as *moral patients*, and to use more effectual means for restraining their propensities than any that are at present adopted. This, in my opinion, would be preferable to the existing practice, which leaves men with the worst natural dispositions at liberty, in the worst of circumstances, to follow their instinctive tendencies, and only punishes them severely after having committed crimes.” (Vol. VI. page 217.)

*Value of the Dead Languages.* — “Thus much and more may be elicited from a single satire of Horace. How much of philosophy, of knowledge of mankind, of shrewd observation, and, in many cases, of excellent moral precept, may we not derive from the same source! This, I think, is at least an argument in favour of a classical education, and a proof that the time spent in the acquirement of the dead languages need not be considered as entirely thrown away.” — (*Analyst*, No. XX. p. 279.)

*Note.* — True, this is “at least an argument,” but it is one of the *least* arguments that could be advanced by a rational mind. If we have already, in works in our own language, as much of philosophy, knowledge of mankind, shrewdness, and moral excellence, why should half a dozen years of every boy’s life be spent in learning to read the same ideas in dead languages? That our own authors have provided all this, and a vast deal more, no unprejudiced man doubts; independently of the numerous translations, which would now obviate any necessity of reading the same ideas in the original languages. As to philosophy; — that of the Romans was small, comparatively with our own, and three-fourths of it fanciful. As to knowledge of mankind; — we have the additional experience of nearly two thousand years, and know the actions of men under phases, social and political, such as the Romans never dreamt of. As to shrewdness; — men have as much of this quality now, and it is enlightened and aided by tenfold knowledge. And as to

moral excellence; — the ethics of to-day are infinitely superior to those of the Romans; or where could we find the grounds and the benefits of Christianity? The quoted passage is not editorial, but communicated to the Analyst by a surgical correspondent. Query, would a man of practical sense prefer to discover a knowledge of the satires of Horace, or a knowledge of anatomy, in his surgical adviser? Is not this a fair comparative test? The mooted point, on the value of the dead languages, is not a question whether the time spent in learning them is “entirely thrown away,” but whether it could be better employed in the acquisition of more useful knowledge.

*Usefulness of Physiological Knowledge.* — “Almost all classes of the people of this country are profoundly ignorant of the physiological laws which regulate their own existence; health may consequently be improved by making a knowledge of the nature of the human organisation, and of the external agents by which it is influenced, an elementary part of the national education. The physical sciences are not, as Count Rumford maintained, the sole sources of human improvement; but without their aid no solid advances can be made in civilisation.” . . . . “It has been shown that external agents have as great an influence on the frequency of sickness as on its fatality; the obvious corollary is, that man has as much power to prevent as to cure disease. That prevention is better than cure is a proverb; that it is as easy, the facts we have advanced establish. Yet medical men, the guardians of the public health, never have their attention called to the prevention of sickness; it forms no part of their education. To promote health is apparently contrary to their interests: the public do not seek the shield of medical art against disease, nor call the surgeon, till the arrows of death already rankle in the veins.” . . . . “A bill, embodying a plan for enabling the labouring poor to provide support for themselves in sickness and old age, by small weekly savings from their wages, was introduced by Mr. Dowdeswell, and approved by the House of Commons in 1773; but it met with the same fate as another bill framed by the Commons in 1789, and founded on tables computed, at the request of a Committee, by Dr. Price. The Lords rejected both bills; and thus deprived the labouring poor of the guidance of a legislative act in the formation of friendly societies for half a century.” — (*Farr's Vital Statistics*, published in *Macculloch's Statistical Account of the British Empire*. Vol. II. pages 600 and 572.)

*Note.* — In presenting these extracts to our readers, we beg them to bear in mind, that health is just as necessary for the perfect manifestation of the mental faculties, as it is for the

due performance of any other function of the body. Hence, the preservation of health should be esteemed of the first importance in a moral view, independently of its advantages on the ground of mere bodily comfort. And that the preservation of health might be greatly facilitated by a knowledge of physiology, is admitted and insisted upon by every one at all conversant with this department of science. Yet, notwithstanding the importance of preserving health, and the value of physiological knowledge in this way, the public is almost utterly ignorant of physiology; — nay, worse than ignorant, for mistaken notions on the subject prevail to a great extent, and cause much mischief. There is, too, an egregious absurdity in our current opinions on this point. Whilst every old woman fancies that she has receipts and remedies for curing some disease or other, is boasting of their efficacy, and diligently prescribing them to her friends; at the same time, almost every young female thinks it would detract from her pretensions to refinement or delicacy, were she to seek the means of preventing illness, by acquiring any knowledge of physiology. The prevention or diminution of sickness is not only an individual advantage, it is also a national benefit. When we find it computed by statisticians that there are constantly upwards of a million persons “disabled by sickness,” in Great Britain and Ireland, we must see how greatly the productive power of the nation is lessened from this cause, and how highly the earnings of health must be taxed for the support of persons in sickness. That the Peers of the last century should have rejected the bills passed by the Commons, for the purpose of guiding the labouring population, in voluntarily raising this necessary tax, is one example of the moral evils arising from want of knowledge. If Peers were properly educated for the profession of legislation, such abuses of power (unintentional abuses, we may suppose) would be little known. We recommend our readers to peruse the section of *Vital Statistics* in the work above quoted from: it is amply worthy of attention. But we regret not to be able to speak in the same terms of the scientific sections in the first volume. Except that on Zoology, they have small claim to be called “statistical,” whatever other merits may belong to them.

## VI. INTELLIGENCE, ETC.

*Phrenological Prize-Essays in Glasgow.*—SIR, It must be interesting to you and to all phrenologists, to have from time to time new proofs of the fact that Phrenology is rapidly attracting the attention of the rising generation. We have had, during last winter, one very excellent and convincing proof of this, in the number of competitors for the prizes offered by Mr. Combe and others to the students attending the different institutions in this city. Mr. George Combe offered a prize, value five guineas, to the students attending the Mechanics' Institution. James Mc Clelland, Esq., Accountant, offered one of the same value to the students of the Andersonian Institution. And Dr. Jeffrey, Professor of Anatomy in the University, intimated his intention to give a prize to the members of his class.—All for the best Essay on the subject of Phrenology. There were five competitors for the first, three for the second, and three for the third. Some of these essays were written by young men belonging to the class of artisans, and several by medical students. I had an opportunity of seeing those written for Mr. Combe's prize. They were all very able productions, and did great credit to their respective authors. The prize was gained by Mr. Shean, Student of Medicine; but another of the essays showed so much talent and knowledge of the subject, as to be thought worthy of a second prize, which was accordingly awarded to Mr. George Ogilvie, by Mr. Cunliff, Secretary to our Phrenological Society. The prize at the University was gained by Mr. John Crawford; and that at the Andersonian Institution by Mr. Thomas Neilson. The fact of so many young men studying and writing upon the subject of Phrenology undoubtedly proves that the science is making sure progress among the rising generation, to whom alone we must look for a belief in, and an earnest cultivation of, any new doctrine in any department of knowledge.

I am, &c.

W. WEIR, M.D.

*James Simpson, Esq. and National Education.*—Mr. Simpson 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. After attending the Meeting of the British Association in Liverpool, in September, he visited Manchester, and redeemed a pledge given nearly two years ago, to lecture to the working classes of that town. He delivered four lectures to an audience which increased from 1500 to 2500. He next 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 since 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. Salford voted a petition at a crowded meeting. The Boroughreeve of Manchester refused (it is said, on *political* grounds!) to call a meeting in that town; but the inhabitants resolved to meet and petition. We understand that similar measures will be taken to forward the great cause in Coventry, Bristol, Bath, Newcastle, and other places which Mr. Simpson visited last year. We also learn from the Manchester papers, that Mr. Simpson was present at the great demonstration made there in support of the same cause, on the 26th of October last, and delivered a short speech with his usual animation and point.



*Dr. Caldwell.*—Dr. Caldwell lectured on Phrenology, in Philadelphia, in August last. A vote of thanks addressed to him “by the Medical Class of the Medical Institute” of that city, with his Letter in answer, will appear in our next Number, having arrived too late for insertion in this. We hear that Dr. Caldwell has been induced to leave Lexington, and establish himself in Louisville in Kentucky, and that he is engaged in founding a Medical School there. The town of Louisville has granted 100,000 dollars for the erection and endowment of the School; and Dr. Caldwell may probably visit Europe next spring, in prosecution of this enterprise.

*Phrenological Lectures in Glasgow.*—Mr. Sidney Smith, of Edinburgh, is giving a course of fifteen lectures on Phrenology here at present, but his audience, I am sorry to say, is not numerous. He previously gave two lectures on Education. DR. WEIR, in letter dated October 21st. [We should be obliged by correspondents mentioning, as near as they are able to do so, the number of auditors attending lectures on Phrenology, Education, &c. In tracing the actual progress of public opinion on any subject, the want of definite numerical statements is frequently a serious difficulty.]

*Phrenological Lectures in the United States.*—In the month of April following the death of Dr. Spurzheim, Dr. Jonathan Barber, having procured copies of most of the drawings and casts used by Dr. S. in his lectures, and also many of a set of casts sent from Paris by Dr. S. to Dr. C. Robbins, of Boston, as a phrenological collection, visited Newhaven, in Connecticut, to deliver a course of lectures on Phrenology. Dr. B. had previously been connected with Yale College, and was therefore well known in Newhaven. His lectures excited great interest. Nearly all the clergy, and professors of the college, (medical as well as literary,) the medical practitioners generally, and many of the lawyers, attended. At the close of the course, Professor Silliman proposed a vote of thanks to Dr. B. expressive of the value of his course. From Newhaven Dr. B. returned to his duties in Haward College, but his son-in-law, Mr. Dunkin, took the collection to New London, Connecticut, and gave a course of thirteen lectures to an audience of about ninety persons, all the medical men of the city being of the number, and expressing themselves favourably disposed to the science.

In the following June and July Dr. B. delivered a course in Providence, Rhode Island, before the Franklin Society of that city, which gave him a fixed sum for his course. It was very largely attended, about three hundred being the average audience. A department of Phrenology was introduced among the objects of the society, and a collection of casts, together with a set of the Phrenological Journal, &c. purchased. Immediately from Providence Dr. B. went again to Newhaven, and again had a considerable class. The interest felt in the subject during the first course was quite revived, and Dr. B. could scarcely find time to answer the questions put to him on the subject of the lectures.

In the autumn of the same year Dr. Barber was requested to give his phrenological lectures before the Lyceum, in Salem, sixteen miles from Boston. The course was delivered in a hall capable of seating nearly seven hundred persons. Each lecture was repeated on successive evenings, to accommodate the audience, and the room was always well filled. The report of the interest excited by these lectures in Salem induced a wish among the people of Lynn, a town midway between Boston and Salem, to have the course given to them. A class of nearly four hundred persons attended. Dr. B. then visited Worcester, Massachusetts, about forty miles from Boston, and here the class was about a hundred, the clergy and medical men generally attending. During this winter, Mr. Dunkin had given a course in Roxbury, a town adjoining Boston, to a class of nearly a hundred persons, one at

Brookline, another village in the neighbourhood, to a somewhat larger audience, and a third in Charlestown, Massachusetts, to a class of about the same size; the lateness of the season preventing the formation of a large class, though the interest among those who did attend was fully as great as in other places. Soon afterwards Mr. D. gave a course in the Baptist Theological Institution, at Newton, Massachusetts, the professors and students all attending. The three professors in that Institution are all friendly to Phrenology, and a new quarterly periodical, the "*Christian Review*," edited by one of them, has admitted, and is intended to admit, articles strictly phrenological.

Dr. B. next gave his course in Lowell, the great manufacturing place of Massachusetts. Here a class of more than two hundred, chiefly operatives in the factories, was collected. In August Dr. B. went to Fall River, the second manufacturing place in the state. Here nearly two hundred attended the course, and great interest was manifested in the subject. At the same time Dr. B. gave a course to a smaller but highly intelligent audience in Bristol, Rhode Island. Mr. Dunkin, during the same month, gave a course of lectures in Nantucket, to a very intelligent class of between one and two hundred persons.

In January 1835, Dr. B. visited Charleston, South Carolina, where he found nearly all the medical men friendly to Phrenology. Most of the younger physicians have been in Paris, and have returned believers in the principles of the science, if not acquainted with its details. From Dr. Wurdemann, a lecturer in one of the medical schools in that city, Dr. B. obtained the loan of a very valuable collection of casts, brought by that gentleman from Paris. Dr. B. gave two courses of lectures on Phrenology during his stay in Charleston, to highly intelligent and fashionable audiences. He was then requested to visit Augusta, Georgia, and there had a large and very respectable class. Dr. Robertson, a physician of that city, has since procured, through Dr. B., a collection of casts and drawings, with a view to lecturing on this subject the following winter. During Dr. B.'s stay in Augusta he received pressing invitations to lecture in Macon, and in Savannah, Georgia, and was assured of good audiences in both places. The season being too late for him to accept both, he went to Savannah, and there gave his course with equal or increased success.

Mr. Dunkin, in the meantime, gave a course of lectures on Phrenology before the Lyceum in Charlestown, Massachusetts, to an audience of about nine hundred persons, and also a course of Ancient History, phrenologically considered, in Brookline, Massachusetts, to an audience nearly as large as attended his former phrenological lectures.

In the July and August following, Dr. B. gave a course of phrenological lectures to a highly respectable class in Newport, Rhode Island; and Mr. D. gave one on Education on phrenological principles in Nantucket. During the winter of 1835-6, Dr. B. has given a course of phrenological criticisms on English Literature, and also a course of lectures on Phrenology in Albany; and Mr. D. has repeated his Historical Lectures in Boston, Lynn, and Albany.

Besides these complete courses, Dr. B. has given occasional lectures on Phrenology in Boston, Cambridge, and Plymouth, Massachusetts, and in Hartford, Connecticut; and Mr. D. has done the same in Boston, Cambridge, Brighton, Waltham, Medford, and Topsfield, in Massachusetts, in Providence, Rhode Island, and in Norwich, Connecticut.

A CORRESPONDENT.

*Anti-phrenology and the British Association.*—We perceive from the reports of the proceedings of the British Association, at the recent meeting in Liverpool, that a gentleman, "Mr. Carlike," adduced an account of certain observ-

ations on the structure of the brain, which he supposes to militate against the doctrines of Phrenology. From the published reports which have fallen under our notice (those in the *Athenæum* and local newspapers) we cannot perceive that Mr. Carlile has any definite proofs in corroboration of his supposition. When his evidences are published, we shall feel it our duty to pay attention to his views. Professor Evanston was present, and is reported to have said "that these facts were inadequate to overturn the doctrines of Phrenology." We rejoice that Phrenology had so good a representative to maintain its cause, and one who would not shrink from a manly and honest avowal of his convictions. It is the fate of Phrenology to be frequently made the subject of misrepresentation and indirect attack in places where its enemies calculate on either doing this with impunity, or at least having a majority of hostile voices; and we are sorry to add, that some phrenologists allow this to be done in their presence, without opposition or correction. We have written to Dr. Evanston, requesting more definite information as to the phrenological bearings of Mr. Carlile's observations, but at the time of sending our MS. to the printer's, his reply has not reached us. The report seen by ourselves is that in the *Athenæum*;—a periodical, by the way, not professing to be anti-phrenological, but one that takes frequent opportunity of alluding to Phrenology in terms indicative of a dislike to the subject, and which suggest to us a strong suspicion that some soreness of feeling—perhaps, a wound to the personal pride or vanity of some contributor—is at the bottom of its pettishness. We regret to see this in a publication for the most part ably conducted, and deservedly enjoying a wide circulation.

*Phrenology and the British Association.*—Professor Evanston's good services to Phrenology, at the recent meeting of the Association, were by no means confined to supporting it against side-wind attacks. He presented a paper entitled "A Critical Analysis of the different Methods that have been adopted for determining the Functions of the Brain;" and when called on to read it, he gave the spirit of the essay orally instead of reading. We lament that no report of the Professor's speech reached our hands before November, otherwise an abstract of it would certainly have been presented to our readers. As it is, we must refer them to the *Athenæum*, October Part, page 752. The subject of the paper appears to have been brought out in a very lucid and powerful manner, and the superiority of Gall's method shown in arguments at once brief and clear. It will be remembered, that Mr. Combe offered to give a demonstration on the national skulls, in the Museum of the Phrenological Society, at the meeting of the British Association in Edinburgh, and that his offer was passed over in silence. (See Vol. IX. page 120, of our former series.) We are glad that no mean spirit of jealousy was allowed to interfere with Dr. Evanston's purpose, though necessarily connected with Phrenology, and equally tending to show its importance in connection with Physiology.

*A Renegade from Phrenology!*—Phrenologists have frequently vaunted that no one has recanted his belief in Phrenology, if conviction was the result of becoming really conversant with the science. After the speech of Dr. Evanston, mentioned in the preceding paragraph, Dr. Macartney said, "He was formerly a pupil of Dr. Spurzheim, and was a believer in the doctrines of Phrenology. Since then he had altered his opinion, and was now opposed to it." Was Dr. Macartney's belief adopted on good evidence of the truth of the doctrines to which he is now opposed? If so, is that false now which was true formerly? Or will Dr. Macartney confess that he believed the doctrines without sufficient evidence of their truth? In the latter case, phrenologists will be glad to see him in the ranks of their opponents; and they will be entitled to suggest, that the Doctor may also now believe the

opposite of his former belief, on equally insufficient evidence. Dr. Macartney is assuredly in an awkward dilemma. Either he adopts opinions credulously, so that his testimony on either side is worthless, or he is now opposed to truth. On which horn will he rest ?

*Professor Elliotson and the Phrenologists of Edinburgh.* — The second volume of the fifth edition of Dr. Elliotson's *Physiology* is just published. It contains severe animadversions on Spurzheim and some of the Edinburgh phrenologists, for neglecting to assign that credit and pre-eminence to Gall's works, which Dr. Elliotson conceives to be due. We are not sorry to see this subject openly brought forward by Dr. Elliotson, although we must regret that his earnest regard for Gall's reputation has induced a tone of expression scarcely reconcileable with philosophical calmness. Till the appearance of our next Number, we must be content with giving this notice of the fact, and repeating the wish implied in the motto "*Fiat justitia.*"

*Portraits of Queen Victoria.* — Our readers in the country will probably be looking with phrenological eyes upon some of the many prints sold as portraits of her Majesty. It has become the recognised privilege of artists, to make pleasing likenesses of the young and fair ; and when youth and fairness happen to meet in the person of a reigning sovereign, it is not difficult to believe that some slight touches of improvement may be given, or, at least, that excellence will be heightened. Perhaps this may be the case with several of the published portraits, but in regard to one of them which is said to be the best — to be "*the portrait*" indeed, — we have to caution our phrenological friends not to rely upon it too implicitly in their cranioscopic estimates, as we are informed, through a channel likely to be accurate on such a subject, that after the likeness was secured to the satisfaction of the artist, in the original painting or drawing, some slight alterations were made, by the express desire of her Majesty ; the effect of these changes being an increase to the apparent size of the intellectual organs in the upper part of the forehead.

*Animal Magnetism.* — There are now so many evidences on record, and supported by such good testimony, that it would indicate more of unwillingness to believe, than of philosophical impartiality, in a physiologist who should shut his eyes and refuse to allow any degree of credit to the pretensions of Animal Magnetism. We ought rather to seek an explanation of the phenomena, in some natural law or cause, than to join with those who accuse all its professors of fraud or folly. The experiments lately performed in University College Hospital have excited both discussion and speculation on the subject ; and an anonymous writer in the *Lancet* (No. 731, September 2, 1837) has suggested that the gestures or manipulations of the magnetisers have an effect on the brain "akin perhaps to the dizziness produced by the sight of running water." There are some difficulties in the way of this explanation, and it does not appear to be entertained by Dr. Elliotson, whose clinical lecture on the subject is reported in the succeeding Number of the *Lancet*. We mention the opinions of the writer above alluded to, because anything materially affecting the action of the brain is so far an object of interest to phrenologists. The practice of the art, however, appears as yet to be purely empirical in all instances ; and without wishing to be uncharitable, may we not call it mere quackery in some of them ? There are certain facts which cannot be denied ; but it is abundantly evident from the many unsuccessful attempts, that the magnetisers are themselves ignorant what is the real influence which affects the patient. The correspondent of the *Lancet* judiciously urges others to lay aside all feelings of the mystical, and to seek an explanation in some physical conditions. The experiments are again spoken of in more recent Numbers.

*Penny Cyclopædia and Phrenology.* — A few years ago we mentioned (Vol. VIII. page 286,) that the editors of the Penny Cyclopædia had declined to introduce an article on Phrenology into that publication, when it was offered by Sir G. S. Mackenzie ; and we then expressed a hope that the editors might alter their opinion of the merits of our science. It now seems to be their intention, to take some notice of it at a future day ; but they have postponed the introduction of it for several years. Under the word "BRAIN," the anatomical labours of Gall and Spurzheim were spoken of with respect, and, indeed, with encomium. For an account of the functions of the brain, the reader is there referred onwards to "NERVOUS SYSTEM." In the eighth volume, published last summer, "CRANIOLOGY" is introduced, but no notice of the subject is taken, except by a reference onwards to "PHRENOLOGY." We entertain little doubt that before the Cyclopædia is continued to the letter P, phrenology will be too well established, for the editors any longer to refuse it a due place amongst their "useful knowledge." In long anticipation we shall here use the freedom to recommend, that for any article on Phrenology, they should apply to a competent phrenologist, neither taking the misrepresentations of opponents who are too little acquainted with the science, nor the burlesqued accounts of quacks who only pretend to be the contrary. Meantime, let the editors remember, that they are passing over, in their alphabetical order, many important subjects connected with phrenology ; the neglect of which will ere long be pronounced a great defect in the Cyclopædia, or must be partially remedied by an article on PHRENOLOGY, disproportionately long ; — very long, indeed, or very incomplete, must be an article which shall redeem the utter neglect of this subject till two-thirds of the alphabet have been passed through.

*An Association of Phrenologists.* — We shall be glad to receive the suggestions of our friends, briefly expressed, on the best plan for attempting the establishment of an Association of Phrenologists. The adherents of Phrenology are rapidly increasing in numbers ; but their strength is that of units only, owing to the want of combination. A well-managed Association would become a most powerful means of diffusing phrenological views, and would soon make opposition to them appear contemptible before the public.

*Local Statistics of Phrenology.* — In consequence of his request printed in a former Number of this Journal (No. 50, page 368.), Mr. Hewett Watson has received several communications on the local progress of Phrenology, which will probably be introduced into this department of our future Numbers, as opportunity offers. Though we are very glad to receive notices of the progress of our science in different places, it will often happen that such communications must be postponed to other matters of more immediate interest for the time being.

*American editions of Spurzheim's Works.* — We are told by English phrenologists, that they find difficulty in obtaining copies of the corrected editions of Spurzheim's works, lately published in America, and also of the Translation of Gall's 8vo work in six volumes. Of the latter, we saw a copy a few days ago which had just been purchased at Mr. Leslie's, Great Queen Street, and were then informed that it had been the last copy in his shop, but that he had still copies of Spurzheim's works, On Education, On Insanity, On the Anatomy of the Brain, including the Appendix, and On Physiognomy in connexion with Phrenology.

## TO CORRESPONDENTS.

THE Rev. E. W. is probably judicious in declining to send his objections to the views advocated in Mr. Combe's works, in an appropriate form for being printed and replied to in this Journal ; but may we not respectfully suggest to him, that the reasons he gives for not publishing his objections, are also reasons for not entertaining them at all ? We allude to his words, — "having no pretensions to the knowledge either of phrenology or physiology which would justify the assumption, nor any inclination to write about what I so little understand." It is impossible that any complete judgment of Mr. Combe's writings and moral doctrines can be formed by those who are not at least moderately conversant both with phrenology and with physiology. We say *impossible*, because without such knowledge the certainty of Mr. Combe's data cannot be sufficiently appreciated ; and hence it is, that we commonly see mere moral reasoners disputing Mr. Combe's premises, not the inferences drawn from them ; and this is not unfrequently the case even where such premises are undoubted facts, admitted by all physiologists or all phrenologists.

*Received.* — The Philosophy of Human Nature ; by Henry M<sup>c</sup> Cormac, M.D. 8vo, pages 574. — The Report of the Directors of the Montrose Lunatic Asylum, &c. for the year ending June 1837. A pamphlet of 24 pages. — Liverpool Standard, September 19. — Saunders's News Letter, September 18 and 25. — Manchester Times, October 28. — The Glasgow Argus, November 9. — Several MS. Communications, for which we could not find space, in consequence of wishing to give examples of each of our proposed Sections, in the present Number.

The essay, by Mr. M., on the Objections to Phrenology, is well adapted for reading before a Society ; but as it is essentially illustrative of ideas heretofore promulgated in several phrenological works, and many of which have already appeared in the former series of this Journal, we are doubtful about the propriety of introducing the paper, although inclined, to do so, if we can spare the requisite space in our next Number. S. C. on the Organ of Hope shall appear in our March Number. We are obliged to Mr. Cargill for his two communications, which did not reach us before the present Number was ready for the printer, so that we are compelled to postpone further notice of them at present. The following papers were likewise too late : — Mr. Simpson's Communication on Schools. — Mr. Meymott's Reply to some Objections made against Phrenology. — Proceedings of the Phrenological Class of the London Mechanics' Institute. The Report of the Proceedings of the Glasgow Phrenological Society is unavoidably postponed, for the same reason. We thank Dr. Weir, for his offer of an Analysis of the Society's Proceedings during the present Session, and beg to refer him to our "Notice to Correspondents," on the cover, for directions relating to the transmission of letters and parcels. We also thank our fair correspondent for calling attention to the Note "tacked to an absurd paper" in Fraser's Magazine of October last. The objection has been made, and met, a hundred times, but still answers the purpose of tricking the ignorant. The difficulty shall be again explained in our next Number. T. R.'s letter has been received. We refer him to Mr. Combe's *System of Phrenology*, Vol. I. p. 126-7, and to *The Phrenological Journal*, Vol. X. p. 563.

THE  
PHRENOLOGICAL JOURNAL.

No. LV.

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NEW SERIES.—No. II.

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**I. MISCELLANEOUS PAPERS.**

*I. Suggestions to Phrenologists, on the Requisites for the Advance of Phrenology.*

AGES may perhaps elapse before Phrenology shall be sufficiently advanced towards its maturity, as a science, to entitle it to be ranked on a par, in point of perfection, with others included under the general terms of Natural History and Natural Philosophy. Much has been done; but much remains to be done. If we converse with persons yet altogether ignorant of the principles and applications of Phrenology, we are struck by the dogmatism and empiricism which characterise their ideas (provided they have any ideas at all) on the functions of the brain, on mental philosophy, and on almost all moral questions; and we see forcibly enough the necessity of having some ascertained and guiding principles, as data whereon to base our reasons of action. If we turn from their crude and often conflicting notions (in which gleams of truth may indeed be detected, but so mixed up with errors as to be nearly valueless in practice) to the clearer lights now yielded by Phrenology, we are surprised at the progress that has been already made towards explaining and solving many of the great questions of moral science. When tested thus, by comparisons between the precise, straightforward, steadily-based, and harmonising ideas of competent phrenologists, and the confused, doubtful, unsteady, and often jarring notions of others, we are always induced to estimate our science at a very high rate, and even to esteem it as approaching towards perfection. It is only after carefully examining in detail the numerous unsettled

questions relating to it, that we can persuade ourselves of it being a science still bearing the immature form of infancy, after so far advancing beyond the limits of previous knowledge. But a conviction, thus induced, of the necessity of giving close attention to the elucidation of several yet obscure points, and for seeking to throw additional light on others, has led to the following suggestions, offered as hints to those persons who may be disposed to follow out any of them, in their own studies and investigations.

*Division of Labour* is far from an unimportant matter to be pressed upon the attention of phrenologists. The science of Phrenology is vastly extensive, and comprehends so many different enquiries that almost every mind may find itself adapted for the investigation of some department. No one can hope to excel in all; and the probability is great, that he who divides his attention equally amongst the different branches will do little towards improving our knowledge of any. If a person be desirous of advancing Phrenology as a science, he must select some points for especial attention. In other sciences we find this done; and the consequences are seen in a rapid increase to the sum of human knowledge. Suppose an individual to fix upon some one organ, and carefully to examine its relative development in the heads of all his acquaintances and of celebrated persons; at the same time accurately noting the manifestations of the faculty supposed to be connected therewith. It is scarcely possible that one of good ability should do this, without acquiring a more exact knowledge of the function and influence of the particular organ, than is possessed by others. So far he would add to the sum of human knowledge, by taking a step in advance of others. If each of the cerebral organs and faculties had persons devoting themselves to its elucidation, this branch of the science would be much advanced. And if other departments of Phrenology were also studied with the same especial attention, the result would undoubtedly be a great accession to our general knowledge of the subjects; — in other words, a rapid advance of the science. Numerous are the divisions which might thus be selected from. Single organs or groups of organs might be so studied, either by themselves, or with reference to their particular directions in activity, in accordance with the development of other organs, or under varied external circumstances. More general views might also be made matters of close attention, such as comparative phrenology — the effect of morbid conditions of the brain or body, on the mental manifestations — the mutual influence of the faculties — the physical conditions of their activity — many



moral applications of Phrenology — and other subjects; to some of which we shall allude more particularly in a future Number. But whoever wishes thus to devote his attention to the improvement of any given department of Phrenology, must keep constantly in view, that his chances of success will greatly depend on the extent and accuracy of his own examinations of nature. He must undoubtedly first learn what is already known in relation to his inquiry; but the mere learning of that which has been previously discovered by others, or the repetition of that which has been already accomplished, though useful to the individual, is of course no advancement of science. Individuals may increase their own knowledge by learning from others, but the knowledge of the race can be augmented from the storehouse of nature only.

*Accumulation of Facts.* — In our Introductory Explanations, allusion was made to the importance of still accumulating facts. Some few phrenologists, now past the middle period of life, and whose ideas are not likely to undergo much further change, appear to disregard this, and to deem the accumulation of cases to be a tedious and unnecessary labour.\* We agree with them, if the facts are to be nothing more than the empty statement that A. has a large organ of Benevolence, and is habitually benevolent; or that his neighbour B., who has a small organ of Benevolence, is little regardless of the pleasures and comfort of others. Simple facts of this kind have been often enough repeated, and are seen every day by phrenological observers; and in regard to several of the best ascertained organs (Benevolence, Cautiousness, Secretiveness, Destructiveness and Philoprogenitiveness may be named as examples,) are singly of very small value. But with respect to one half of

\* "One difficulty, however, in regard to the selection of materials has for some time presented itself. The individuals who first saw the truth, and appreciated the importance of the science, have long since become saturated, as it were, with facts. In regard to most of the organs, the observations that have been made, and the cases that have been recorded, have carried home to their minds a conviction of their truth as complete as could be produced by mathematical demonstration. This class of phrenologists urge us to give applications of the science. Those individuals, on the other hand, who have only recently entered on the study, or who have never received a regular practical course of instruction in it, do not feel the same full conviction of the facts, and desire evidence. Owing to the basis of conviction not being laid in their own minds, they consider practical articles as speculative, and require us to establish by evidence some positions, while they admit others, exactly according to the extent of their individual lights. There is a third, and a very numerous class, who are entirely unacquainted with the subject, and who require us to teach the rudiments of it, and exhibit the evidence in every number; while a fourth class, the most unreasonable of all, require us to convince them of the truth and utility of Phrenology, before they will bestow on it any consideration." — *Phrenological Journal*, Vol. VI. p. 3.

the organs, whatever may be the convictions of individual phrenologists, founded on their own private observations, it may well be questioned whether the published proofs should be deemed sufficiently numerous and exact, completely to establish the several organs. Let the phrenologist who thinks otherwise, say upon what published and public evidences our assurance of the organs of Hope, Conscientiousness, Size, Weight and Time is to rest. It is to the sites of the organs, not to the distinctness of the faculties, that we refer here. Again, it must undoubtedly be admitted by all who really examine the evidence, that the general fact or principle of the separate functions of different portions of the brain is fully established, and to a great extent also, the special functions of several parts or organs well ascertained; yet we may be excused for doubting whether the influence of any one organ is at present so exactly known, as to enable us to say how far the actions or character of an individual depend on that particular organ. Who, for instance, can decide on the lines of distinction between the manifestations of Self Esteem and Love of Approbation, of Benevolence and Conscientiousness, of Philoprogenitiveness and Adhesiveness, of Combativeness and Destructiveness, unless by resorting to definitions which are only the mental inferences of individuals, from a certain number of observed cases, not one of which may have been observed with sufficient precision fully to warrant the inference drawn from it. That many of such inferences are substantially correct, it is not wished to call in question. Nay, we may add, that if not a moral certainty, there is at least a very great probability of their being so. The object in thus alluding to them, is to impress others with the fact, that they are inferences only; and inferences in science ought always to be deduced from the most accurate and extensive observations, — observations made public, and examined again and again, by different minds, to lessen the chances of any bias arising from peculiarities in the minds of individual observers or reasoners. It is universally admitted that all generalizations of facts are to be made from observations sufficiently numerous to give a strong probability of opposite errors counterbalancing each other. But in deducing conclusions respecting the functions of organs, from observing the actions of men or animals, we generalize not merely the facts witnessed, but our own inferences from these facts in explanation of the motives of action; thus adding much to the chances of error. The great difficulty of deciding upon the primitive faculty, from which any given action proceeds, arises from the circumstance, that all the organs and

faculties are inevitably present in each individual. Hence the impossibility of resorting to the *experimentum crucis* of trying the influence of one organ isolated from the rest, or the influence of all the rest, when one is removed ; as is done in experiments on the nerves, by simple division. Hence, too, the necessity of very numerous facts in confirmation of the function assigned to each organ, and giving them in precise detail, so that ultimately we shall be enabled to separate the essential from the accidental, without falling into errors or vagueness by hasty generalization. In addition to such facts as go chiefly to confirm and explain the organs already established or rendered probable, there are others illustrative of the influence of the state of the brain, with respect to health and disease, on the manifestations of the mental faculties — the effects of any morbid or peculiar states of other parts of the body — the mutual influence of the excited faculties — the phenomena of dreaming and memory — the varied phases of consciousness — particular tastes and habits of the insane — and many more, concerning which there can be no difference of opinion as to the propriety of seeking to accumulate evidence. Besides which, there are cases occurring every day under the eyes of phrenologists, not possessing the charm of novelty, perhaps, or not being of sufficient interest to be worth recording as mere facts, but which are well fitted for illustrating useful and practical applications of phrenological views. On such grounds, they have an intrinsic value, and become worthy of being reported, although not calculated to extend the boundaries of the science. The usefulness of cases of this kind, if properly reported *and applied*, is two-fold ; first, by way of a test of the practical value and soundness of our doctrines ; and secondly, as exercises for the reflections of others, and especially of younger phrenologists, who may readily admit the soundness of views presented to them in a logical disquisition, without having yet acquired sufficient facility in accurately applying theory to practice.

*Points for attention in reporting facts.* — In recording facts or cases as illustrations and evidences of the functions of organs, it is important to state the specific actions of the individuals, under determinate circumstances, rather than our own conclusions from them solely. The actions are real facts ; the character assigned to the individual, on account of those actions, is an inference that may be erroneous, as before remarked. In example of this, reference may be made to a case of false inference lately coming under our own observation. A person in several instances neglected to give money in return for slight services which others deemed it incumbent upon them to pay for. He got the reputation of being parsimonious. Yet his

real inclination was exactly the opposite of this; though being excessively unwilling to receive gifts himself, he judged others to have the same reluctance, and thus frequently abstained from giving, lest he should thereby offend their supposed feelings of independence. Where there could be no doubt as to the propriety of offering gratuities, he was disposed to be too lavish in his gifts. The false inference in this case, was the idea naturally arising in less fastidious minds, that the person in question wished to save his pocket from any abstraction which was not absolutely compulsory. Large organs of Benevolence and Self-Esteem gave the clue to his real disposition. Further, in recording cases, everything ought to be fully stated, which at all conflicts with received ideas, or which is not readily explained by reference to established principles. That which coincides with admitted truths, or what are supposed to be truths, will usually require only a slight notice. In too many instances, in reported cases, we find a tendency to make prominent those circumstances which corroborate received views, and a comparative neglect of others; as if the cases were published only to confirm what is already known. The opposite course would certainly be the more useful one. Some persons do look only for confirmations; but a philosopher will enquire about exceptions, before he admits any supposed truths. Real exceptions of course demonstrate a want of truth; but apparent exceptions, on exact examination, are often found merely to limit, and thus better explain and confirm, actual truths before imperfectly ascertained. Thus, when phrenologists (craniologists) formerly said that the size of cerebral organs is the measure of their power of functional manifestation, they were right, yet only partially so; it being soon observed that some small heads effected more than larger ones under the same circumstances. This was an apparent exception, but it was one which merely limited, without in anywise contradicting the proposition. Size is the measure of power, though not the only measure; quality being also a test of it. It may be suggested further, that in reporting cases of moment, it is not sufficient to say that an organ is large, moderate, or small. It would be desirable to have some additional intimation touching the grounds for pronouncing it to be large or small, or otherwise; for instance, whether an organ is called large by reason of prominence, or breadth, or both together. But on the manner of estimating and reporting developments, we shall have to offer some other suggestions in a future Number. The present method is unscientific, and is generally admitted to be too arbitrary, as depending too exclusively on the experience and accuracy of individual observers; nor will this

be otherwise, until we can use definite terms for describing the forms of head, in lieu of stating only the (*presumed*) size of the organs, according to the terms of the received scale. *A priori*, we should say that an individual, who is well endowed with the organs of Form, Size, and Locality, might reduce the forms of heads to some general standard, or to a few standard shapes, and invent appropriate terms for expressing the degrees of divergence from the standard. Let it not be supposed impossible because heads appear to be infinitely varied in their proportions. Nature works by definite rules, not capriciously. The clouds of the atmosphere, the leaves of plants, the aggregations of mineral particles, seem to be infinitely varied, in the eyes of the superficial observer; yet have they been reduced to classification, and are now readily and correctly described by appropriate terms. At all events, it is surely possible to improve upon the present mode of reporting development; and we earnestly recommend this attempt to the attention of phrenologists organically adapted to it.\* When facts are reported for other purposes than that of showing the functions of organs, the object especially in view will determine the points to which particular attention should be given. One general rule, however, may be laid down; namely, *not to omit anything that may be found useful or explanatory hereafter*. Many of the pathological cases which have been cited by medical writers, as being adverse to Phrenology, derive their apparent counterforce from being incompletely reported. Had they been correctly and fully reported, they would now be so many evidences in support. That the cases of the older medical writers should have such defect, is not to be wondered at; but for such a garbled or bungled report, as that of the case of Mr. N., (in the Edinburgh Medical and Surgical Journal,) to appear in the year 1836, is remarkable enough. The exposure of that misreport (made in Number 50. of this Journal, and again mentioned in Number 53.) affords a good illustration of the necessity of stating all particulars, if we do not wish to mislead and deceive. True it is, that we may chance to record several trifling or accessory matters, of no real moment, in our attempts to give full details; but for the purposes of science it is far better to be too full than too meagre in description; so that in doubtful cases we can take care to keep on the right side, by being sufficiently explicit. Besides, if persons will not use more words than are necessary to convey their meaning, a great many details may be contained in a

\* See the case of Perrie, in this Number, for some further observations on taking developments.

small compass of printed pages. Simplicity and precision, not fine writing, should be esteemed a first excellence in the literature of science, and especially so in the record of its facts.

[*To be continued.*]

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## II. *The Atrocities in New South Wales, and Supineness of the British Government to the Means of Prevention.*

THE readers of the Phrenological Journal are aware, that early in the year 1836, Sir George Stewart Mackenzie addressed a representation to Lord Glenelg, as Secretary for the Colonies, stating that the lives and property of the settlers in N. S. Wales, were seriously endangered by the transportation of convicts of ferocious and desperate character, who were assigned as servants to the settlers, along with others of better or more manageable dispositions. It was the suggestion of Sir George, that the worst and most dangerous convicts ought to be kept in confinement at home, and that there ought to be an officer qualified to investigate the characters of convicts and to classify them on phrenological principles. Sir George further proposed that an authorised trial of the skill of competent phrenologists should take place, in order to ascertain the possibility of distinguishing the most dangerous criminals from others more capable of management. The value of Sir George Mackenzie's suggestions must be too apparent to require any forcing upon the attention of phrenologists. The manner in which the proposed trial should have been conducted, was explained on page 389 of our last volume. His Lordship declined to take any measures for effecting an object so important to the cause of humanity, and likely to prove so beneficial to the settlers and inhabitants of one of our principal colonies. His alleged reasons for refusal were two; *first*, the want of funds, which were declared by Sir George Mackenzie not to be required, because phrenologists themselves would provide the necessary sum out of their own purses; *secondly*, his Lordship's own want of faith in phrenological science, which could be no sufficient reason for neglect of a public duty; particularly since his Lordship did not state that he knew anything whatever about Phrenology, or of the evidence by which it is supported. But in order to remove even the shadow of an excuse thus thrown over the refusal of the noble Secretary, Sir George Mackenzie procured certificates from many persons of acknowledged ability and

good character, who *had investigated* the doctrines and evidences of Phrenology; most of whom stated in their certificates, that it was possible to distinguish desperate and dangerous men from others, by the forms of their heads; while the rest, who were not so far advanced in their practical acquaintance with the science, declared their conviction that the experiment ought to be tried. His Lordship then said that he considered the matter to come within the duties of the Secretary for the Home Department; and the certificates were accordingly presented to Lord John Russell, who promised to attend to the subject as soon as he could find an opportunity of doing so. Nearly two years have elapsed, and we have not learned that any further notice has been taken by Lord John Russell.

The Certificates were afterwards published, along with other Testimonials to the truth and practical value of Phrenology, presented to Mr. Combe on the occasion of offering himself as a Candidate for the Chair of Logic in the University of Edinburgh. They were also reprinted in the 4th Edition of Mr. Combe's System of Phrenology. The certificates amounted to forty-five, and were signed by eighty gentlemen. Amongst these were twenty-seven physicians, several of them professors in our Universities; twenty-four surgeons; ten barristers or gentlemen otherwise connected with the administration of the law; and four divines. The rest were members of Parliament, persons of independent property, editors of periodicals of established repute, or authors of approved works.

When so many persons of respectable station in society, of acknowledged ability, and competent to give an opinion on the question from actual investigation, thus bore testimony to the practicability and usefulness of this application of Phrenology, we conceive that it was the duty of a responsible government to allow the proposed trial of skill to be made. If unsuccessful, there was an end of the matter, and the pretensions of phrenologists would have been at an end also; but if successful, there was then the certainty of great advantage, not only to our convict colonies, but also to all persons concerned in the custody and management of criminals. Our Government, however, refuses even to allow the experimental test;—that is, Lord John Russell makes a promise, and then takes no further notice of the matter. Meantime, the atrocities of the transported convicts continue; the dangerous characters are still intermingled amongst the others, and incite them to the commission of outrages horrible to every one endowed with the ordinary feelings of humanity. As phrenologists, we must assume (and we assume this, because we speak on the strength of undeniable facts,) that the occurrence of such outrages

might be much diminished, if not wholly prevented ; and consequently, we must regard those to whom the power of prevention is given, but who refuse to exert that power, as morally guilty of conniving at the most deadly crimes. Lord John Russell would doubtless hold it an aspersion of his character, should any one publicly accuse him of being an abettor of the crime of murder, or even regardless of it in others ; and, of course, we do not suppose that he has the slightest wish or intention of being so, in any the most indirect manner. But he is voluntarily incurring no slight chance of being thus characterised hereafter, because where the means of preventing such crimes have been offered to any individual in his official capacity, and he has neglected to give those means a fair trial, the morality of his conduct will be tested in history by the ultimate results. The day is now not very distant, when such applications of Phrenology will be fairly made in the management of criminals ; and the present neglect will then be painted in its true colours by historians, — even by some of those who are now living.

Sir George Mackenzie was induced to make his representation to the Secretaries of State, in consequence of barbarous atrocities perpetrated by convicts on the estate of his son in N. S. Wales. We have again brought forward the subject, after reading the account of the murders by convicts, recorded in the Sydney Herald of the 7th of August last, and which were copied into the Courier of November 30. The account is rather too long to be transferred to our pages, so that we shall give only an abstract of the leading particulars. In May last, nine convicts absconded from the service of settlers to whom they had been assigned, taking with them the horse of one of their masters, and some muskets. They travelled together two days ; and during the night of the second day, three of them murdered the rest while asleep, by beating out the brains of four of them with a tomahawk, and shooting the other two. They afterwards burnt the bodies. Next day, the three—Dignum, Commerford, and one who is called ‘the Shoemaker’—travelled together, and a dispute arose between Dignum and the Shoemaker about the direction of their road. In the night Dignum beat out the brains of the sleeping Shoemaker. They were arrested a fortnight afterwards, but again escaped from custody, and were not retaken until after they had committed several robberies of houses, and Dignum had attempted to shoot Commerford, who only escaped through the pistol missing fire. According to the testimony of Commerford, Dignum killed five out of their six sleeping companions with his own hand ; and the Shoemaker, the murderer of the sixth man, was also



killed by Dignum, who subsequently attempted to murder Commerford. Assuming it possible — and, we repeat, phrenologists know that in most instances it *is possible* — to ascertain the ferocious disposition of a wretch like Dignum, by examination of his head, such a criminal might be kept under sufficient restraint, either at home or in N. S. Wales, instead of being assigned as a servant to any settler. If this had been done in the case of Dignum, these horrid butcheries and subsequent robberies might have been prevented, and imminent danger to others would have been avoided; for, the man who could thus ruthlessly murder his sleeping comrades would not hesitate to murder his master or any other person.

In all probability this page will never meet the eyes of our noble Secretaries of State, as we are not aware that they take any interest in moral science; but we ask them, whether they can conscientiously pronounce themselves wholly free from blame, in refusing to allow a fair experiment for ascertaining the possibility of distinguishing such dangerous men by phrenological indications, and thus separating them from others who are to be assigned as servants to our colonists?

III. *Remarks on Mr. E. J. Hytch's Communication on the Improvement of Phrenological Busts.* In a Letter to the Editor, from Mr. GEORGE COMBE.

EDINBURGH, 18th December, 1837.

SIR, — While I agree with Mr. Hytch in lamenting the multitude of pretended phrenological busts, all differing from each other and from nature, which may be “purchased at the various *image shops* of London,” I cannot avoid remarking that he might have brought the subject before the public in a manner less likely to injure the cause of Phrenology than that which he has adopted. He remarks that “if the bust is purchased of Mr. Deville, there is some probability that it will be correct, as far as any of those published can deserve that appellation,” but he does not enter into any specification of the merits or demerits of Mr. D.'s bust. Again, he takes no notice of the existence of the Edinburgh Bust, which is mentioned in the *Phrenological Journal*, Vol. VI. p. 178., and also in my *System of Phrenology*, 4th edition p. 121., as having been published in an improved form on 1st October 1824, and re-issued, with additional corrections, on 1st April 1829. To overlook the only two busts that can be traced to any authentic source,

and to describe the busts sold in the "image shops" of London as if they were the only, or the recognised guides of phrenologists in general, is about as reasonable as it would be to abuse the Royal Academy for permitting these same "image shops," to sell the hideous effigies of Sir Walter Scott which we see in their windows. Sir F. Chantrey modelled a bust of Sir Walter Scott, for the accuracy of which he is responsible, but neither he nor the Royal Academy can be justly blamed, because the "image shops" sell very incorrect piracies of it.

Mr. Hytch says, "one error which we perceive in *every* published bust, is the *unnatural delineation* of the organs." I beg to state the manner in which the Edinburgh Bust, published on 1st April 1829 by Mr. O'Neill was marked:—

The head is very nearly of the full average size. It was selected because the three orders of organs, those of the Propensities, Sentiments and Intellectual Faculties were all well developed. In mapping out the different organs a great number of skulls and casts of the head were consulted, and the forms and situations of the organs in them were copied as far as possible. For example, the organ of Amativeness was delineated after its form in a skull in which it was strongly marked. Philoprogenitiveness was copied from the skull marked No. 2. Plate LX. in the Atlas which accompanies Dr. Gall's large work, of which we possess a cast, and in which it stands forth as distinctly as the nose on the human face. Concentrativeness was drawn from a cast of the head of a gentleman in whom it was very large, aided by another cast in which it was very small. Adhesiveness is delineated chiefly from negative instances, that is to say from skulls and casts in which it is depressed; David Haggart's for example, is one. In many skull and casts, such as the Swiss skulls, the cast of the head of Mrs. H. &c., the organ is largely developed; but it does not stand forth in a definite form, on account of the neighbouring organs being also large. In the negative cases there is a depression corresponding to that single organ; and its situation, therefore, with an approximation to its form, was to be found by reference to them. Combativeness stands forth in a distinct form in the skull of General Wurmzer, of which we have a cast. Destructiveness is equally conspicuous in the skull of Bellingham. Secretiveness stands singly prominent in a Hindoo skull which we possess; it is also predominant in the skull marked "a cunning debtor" one of Gall's Collection. Acquisitiveness stands forth as a predominant single organ in a skull in the Phrenological Collection here, and on the faith of its form and position in this head, we declined to adopt a new marking of this organ introduced by Dr. Spurzheim from anatomical considerations alone. The accuracy

of our marking has been borne out by many subsequent examples. Constructiveness may be seen as a single round organ in the cast of the skull formerly ascribed to Raphael; in that of "the Milliner of Vienna," and it is also very distinctly marked in several of the "Greek" skulls. Self-esteem stands prominent in the cast of a head in our museum, and it is singly deficient in the skulls of Dr. Hette, the "American Indian," and several others. Love of approbation presents its peculiar form in the "American Indian," the "Peruvian," and many others. We have the organ of Cautiousness standing forth in its distinctive form in the "Tom-tom boy," and in at least a dozen of other skulls in the Phrenological Collection. Benevolence is clearly defined in the mask of Jacob Jervis. Veneration stands as a predominating organ in the skull of an old woman in Dr. Gall's Collection, of which we have a cast; and it is singly deficient in forty or fifty skulls in our possession. Hope is large, and Veneration deficient, in an "open skull" which I use in my lectures: we have no good specimen of its standing forth as a single prominent organ; but we have many of its single deficiency, presenting a depression of a recognisable form in a specific locality. Firmness stands forth in the casts of D. Haggart, King Robert Bruce, and in many others; while it forms a complete hollow in the head of Mrs. H. Conscientiousness is perfectly defined in the head of Mrs. H., while it is remarkably deficient in the skulls of Bruce and Haggart. Ideality is found well marked in some of the "Greek skulls," and in the poets and artists', while it is extremely deficient in Haggart and the criminals in general.

The same mode of fixing the situations and forms of all the other organs was followed, and above all, the anatomy of the skull was constantly kept in view in the delineations. Many years ago I announced the observation that all the organs lying above the points where ossification commences in the parietal and frontal bones (the centres of the organs of Cautiousness and Causality), belong to the class of the moral sentiments, and all below Cautiousness to the Propensities, and below Causality to the intellect. In observing casts, or living heads, it is of much importance to be guided by these points as land-marks. For example; Ideality lies a little upwards, backwards, and to the side, from *Causality*. If this rule for finding its position be kept in mind, the observer will never mistake for Ideality, a large organ of Acquisitiveness, although reaching to the top of the lateral aspect of the head, as in William Hare, murderer, because Acquisitiveness, although standing thus high, does not rise above *Causality*. Its station at the *top* of the lateral aspect in Hare, and in many other criminals, is owing to the extreme deficiency in them of Ideality, Benevolence, and the other

moral organs which in well constituted brains give height to the moral region.

It is impossible to mark a bust so as to form a correct mechanical guide to the situations of the organs in *all* heads. The Phrenologist should study the anatomy of the skull, the forms of the organs where they are prominent, and their positions under the particular bones of the skull; and carry this knowledge in his mind, to enable him to judge practically of modifications in living heads. Something similar is done by the physician and surgeon, when examining the body of a patient. They have in their minds a knowledge of the forms, situations, and courses of the bones, arteries, veins, nerves, and muscles, derived from the minute study of them in dead subjects, and their judgment suffices to guide them in estimating the minute modifications which constantly present themselves in every different living individual. Phrenology is a branch of Physiology, and it must be studied and practised according to the rules applicable to the other branches of this science.

To facilitate the study of the anatomy of the skull, there has long been sold by O'Neill a cast of a skull having the organs marked, the original of which was furnished by Dr. Spurzheim at his first visit to Edinburgh in 1815. It remains as he then left it. In the organs of Individuality, Eventuality and Size, therefore, it has not been brought into accordance with his later views; but in other respects it is an excellent guide. Mr. O'Neill published also another cast of the skull with descriptive letter-press, showing the different bones, sutures, and processes. These were executed under the superintendence of the leading phrenologists here, and were extensively advertised by Mr. O'Neill.

Although when one organ stands forth in decided prominence it is easy to recognize its form, and to copy it on a bust, yet it becomes extremely difficult to combine, on any *one bust*, the several forms of *all the organs*.—As it is impossible to find in a single head *all* the organs *predominant in size*, there is no example in nature, of a head marked out, in the manner of the Phrenological Bust. If you imagine that a student of drawing had never seen the human face entire, but only separate eyes, noses, mouths, cheeks, and chins; that a superficies equal to that of the face had been presented to him, within which he was required to delineate the forms of all these parts, and thus to constitute an entire face; and that with this artificial face as his sole guide, another student had proceeded to the practical observation of the situations, forms, sizes, and relative proportions of these features in the different individuals whom he met with in society, he would not have found one that was *completely in ac-*

*cordance* with his artificial face; and yet in it, the forms and relative proportions of the features might have been delineated so accurately as fairly to represent their aspects in average heads. This example has some analogy to the case of the Phrenological Bust.

In delineating the forms of all the organs on one bust, we must either draw lines corresponding only to the *protuberance* which each organ presents in those skulls in which it is predominantly large; or draw lines of demarcation as in Mr. O'Neill's bust, according to the shape of the organs, but, to a certain extent arbitrarily as to their precise limits. By the first method, we shall leave blank spaces on the head corresponding to the depressions or flat surfaces between the protuberances. This accordingly, has been done by Dr. Gall (See his Plates 98, 99. 100.), and in the construction of some English busts; but I have heard it complained of, as extremely puzzling to inexperienced observers. The second method of marking was adopted by Dr. Spurzheim, by the Edinburgh Phrenologists, and by Dr. Vimont (see his plates 87, 88, and 89.). The lines in Dr. Vimont's plate 89., representing the back of the head, correspond very closely with those on the Edinburgh Bust. By following this method, the *forms* of the organs may differ a little, according as the directions of these arbitrary lines are made to vary; and observers should bear in mind that only approximations to absolute truth are attainable in these delineations. But the great practical object is to delineate the organs in their *right places*; to make their forms *approximate* as nearly as possible, to their general aspects in nature; and to preserve as nearly as this can be done, their relative proportions. In constructing the Bust of April 1, 1829, the greatest attention was bestowed on these different objects. The execution of this was extremely difficult. The bust occupied the attention of several practical phrenologists, one of them accustomed to draw, for a considerable length of time, and it underwent many minute modifications. To say that it is perfect, would be to contradict the clearest perceptions of its authors; but to affirm that it rests on an extensive variety of observations, and that care and reflection were employed in preparing it, is only to state undeniable facts.

I should not quarrel with Mr. Hytch, or any other phrenologist, who may state specific objections to that Bust. On the contrary, I should recommend him to bring out a better, or I should adopt his improvements, when convinced of them. But I do regret, that by the manner in which he has treated the subject, he should furnish the enemies of Phrenology with a

plausible pretence for affirming that the very elements of accuracy are disregarded in this science of observation.

I am, &c ,

GEORGE COMBE.

*Note by the Editor.* — We were intending to make some observations on the markings of the Phrenological Bust, in the present No., and should have then replied to some of Mr. Hytch's objections, which could not be done in the compass of a note attached to his communication. We thank Mr. Combe for anticipating us in this design. Still, we believe that more good than harm will flow from the discussion; for the fact, that the majority of the busts sold in London are exceedingly faulty, ought to be well impressed on students of Phrenology, who are the persons likely to be misled by them. For our own part, we look upon the lines marked upon the Bust almost solely as an aid to memory; and were it not for this advantage, we should prefer a Bust with only numbers marked on the supposed centre of each organ, as externally indicated, without any lines of division. In adopting such lines, we suppose all the organs to have been discovered: are they so?

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IV. *On Antipathies.* — Communicated in a Letter to the Editor, from Sir G. S. MACKENZIE, Bart.

SIR, — I venture to bring into the notice of phrenologists a subject neither less curious, nor less interesting, than many others which have arrested their attention; though I regret to say, the observations I have to make are of no further importance than to excite enquiry. Before the true nature of man's constitution was known, those who had antipathies to certain animals and things were ridiculed as affected or silly. Now that we know where to look for the cause of every mental aberration, each becomes a subject of interest, whether we desire its removal, or, when its cure is impossible, to make the patient aware of the cause, with the view to soothe his feelings.

It is sometimes a question, whether aberration arises from original constitution, or from morbid affection. It may be considered that, where it becomes hereditary it becomes previously constitutional; though the hereditary tendency may have originated in morbid affection. I have had under my observation the case of a lady who has the strongest possible antipathy

to a mouse, one of the most harmless and least dreaded of animals in personal consideration. This she inherits from her mother. In her development there is nothing to indicate disproportional fear; and no fear is exhibited for other animals. The intellect is more than sufficient, did the matter depend on reason, to combat and overcome the antipathy. The individual speaks rationally concerning it, but cannot resist feelings of aversion and terror that overwhelm her when the little creature is seen, even at a distance. The sight of a dead one, or an imitation, excites the feeling, though in a less violent degree. She starts and trembles when a dead mouse is accidentally seen in her path. It is not a matter of surprise that there should exist some fear of larger animals, in certain circumstances. That on meeting a herd of cattle uneasiness should be expressed, lest a bull be among them, is nothing singular. In the case under consideration, if a bull were tied, the lady would caress him with pleasure; but from a mouse in a cage she would fly. Even when a mouse is named she shudders. She does not now scream when the object of aversion first appears; but formerly she stood immovable, screaming till the creature disappeared or was removed. She does not recollect having seen a mouse before she was twelve years old; or that she knew what it was when first she saw one. She rather thinks she did not know that the creature was a mouse. At any rate, at the first sight of one, the antipathy was in full force.

Though I cannot consider the organ of Cautiousness so much developed as to cause timidity, occasional disturbances of the feelings generally produce an affection of the organ which excites fear to a considerable degree, while no cause can be assigned in reference to any object of dread. I have some reason to think that at such times the organ of Wonder is at work, and excites that of Caution, and has some connexion with the antipathy. It is a somewhat remarkable circumstance, that one of the lady's brothers shows a very strong antipathy to cats. Whether accident, in such cases, determines the object of antipathy, I have not the means to decide; but the fact of brother and sister having strong antipathies, the one to cats, the other to mice, seems to exhibit a fundamental state or condition of a portion of the brain, which may be excited into action by different objects.

While no doubt exists of the effects of disease on any organ of the brain, in deranging its functions, it seems more than probable there are some marked effects produced by something in the composition, structure, or proportional development, of certain portions of individual organs. It is not unlikely that the direction of faculties depends nearly as much on something

of this sort, as upon the accidental presentation of objects to the senses. There can scarcely be a doubt, at least with those who have conversed with the blind, that ideas arise independently of external objects; because images arise unlike any thing known to us. We cannot indeed affirm, yet we cannot deny, that a portion of an organ of Cautiousness may be so constituted as that the sight of a mouse, or a more insignificant creature, shall affect it, and through it the whole nervous system.

It is a remarkable fact, that there is no dread of injury in the case before us; at least the intellect is perfectly satisfied that no injury is to be apprehended. Nor is there any desire for the destruction of the creature. If any one should pursue and kill the animal in the lady's presence, her feeling of benevolence would be lacerated. If destroyed out of her sight, she would feel satisfied, because there would be no risk of the animal again exciting the disagreeable feeling of antipathy. There is no hatred. In the greatest number of ordinary cases of dislike or danger, Destructiveness is roused, even when Benevolence is well developed.

There are other effects produced in cases of antipathy. It appears that the effluvia of animals and of various substances, though imperceptible to others, make the person subject to antipathy aware of their presence. I remember seeing a lady, after struggling against her feelings, carried from the dinner table when cheese was brought into the room. Some thought this was affectation; but it was unquestionably constitutional.

That acute disease produces antipathies to things which, in health, were not disagreeable, is daily observed. Whether we are to regard permanent cases as, in all instances, the result of chronic disease of an organ, it is not for me to decide. I have hazarded the notion that peculiar structure, consistence, or proportion of parts, may affect the functions of an organ as much as difference of size. The latter may, and does, cause variations of energy in all the functions, supposing the parts of an organ justly constituted and proportioned, whatever may be the bulk. Yet it seems consistent with observations already made, that individual organs may be disproportioned in their parts. For example, we find persons with very good verbal memories, not much disposed to talk; and others who talk incessantly, some speaking sense, others uttering a tissue of trifles, from a mere propensity to utter. All this we are accustomed to refer to the organ of Language. We can scarcely, however, say that talking or not talking proceeds from a morbid state of the organ. If we could, then every organ deviating from perfection would be deemed to be in a morbid state.



These considerations, though apparently of little moment, may, I hope, induce others to make observations on cases of antipathy, and, generally, of more than ordinary likings and dislikings. There are varieties of taste in every thing; and whether those are to be considered as originating in the condition or proportional constitution of organs, or in the mere proportion of one organ to another, seems to be a matter worthy of investigation.

Accept my congratulations on the excellence of the first Number of the New Series of the Phrenological Journal; and I remain your very obedient servant,

G. S. MACKENZIE.

11th December, 1837.

[*Note by the Editor.*—Sir George Mackenzie has certainly proposed a subject in the above letter, which is abundantly worthy of minute attention on the part of phrenologists; but it is one that will require exact observations and a very careful analysis of the cases observed, before useful results can be expected. The laws of development in the structure both of animals and vegetables have latterly been greatly elucidated by a close study of *monstrosities*; so that almost new departments of science, in Botany and Animal Physiology, have been thus created. Antipathies, it strikes us, are to be regarded as one division of mental monstrosities, and their study may thus possibly lead to very important results.]

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V. *A Visit to Mr. Heldenmair's School, at Worksop.*—Communicated in a Letter from Mr. JAMES SIMPSON.

SIR,—As it is one of the inconsiderate objections to that sound education which it was the distinction of Phrenology first to point out, that it is impracticable and utopian, its advocates are called upon to furnish proofs of the contrary when these come in their way. Seminaries have from time to time been noticed in the pages of the Phrenological Journal, which were realising, in the most gratifying manner, an education in which all the faculties are exercised, or at least cared for,—the selfish regulated, and the social strengthened. Infant education has been analysed, and its working, morally and intellectually, proved, in many schools, to be most gratifying, and even to exceed the most sanguine expectation. The ulterior or *juvenile* stage of elementary education, from six to

fourteen, has also been brought satisfactorily to the test of several years' experience. Mr. Cunningham of Edinburgh, and his successor Mr. Little (Mr. Cunningham having been compelled through ill health to relinquish his charge), Mr. Dorsey of the English Department of the High School of Glasgow, and several others, have been adduced in proof. I beg leave now to bring forward another seminary, which, in an interval of my recent educational labours in the great towns of Yorkshire, I have had much pleasure in visiting;—I mean that at Worksop in Nottinghamshire, under the charge of Mr. Heldenmair. Sixty or seventy boys, from six to sixteen years of age, most completely and somewhat elegantly lodged and boarded, receive their instructions in handsome and commodious apartments, and are exercised in gymnastics and calisthenics in extensive grounds, large enough for cricket and other athletic games. The branches of instruction are such as to exercise all the intellectual powers, and to impart all the branches useful and ornamental, which are addressed to these faculties:—reading, grammar, writing, accounting, drawing; the knowledge of the surface, structure, vegetables and animals of the earth, in geography, geology, botany, and zoology; the knowledge of the atmosphere and the heavens, in meteorology and astronomy; the composition of the substances of the material world, and the changes produced by their action on each other, and their mechanical powers and relations, in chemistry and natural philosophy; the sciences of measurement and number, in geometry and algebra; English literature, with the history of nations and biographies; and vocal and instrumental music. Religious instruction is statedly given, the Bible read, and morning and evening worship performed by the assembled school; and as there are places of worship of different persuasions in Worksop, the parents can have a choice to which of these their children shall go; the Establishment being the resort when no other is stipulated for. Besides the thorough elementary education above described, both classical and modern languages are taught, in a manner that does not encroach upon more useful studies. German and French are much spoken in the School, most of the teachers being from Germany or Switzerland. They are also read and learned by the little-toilsome mode of direct translation and incidental parsing. Latin and Greek are wisely delayed till late in the curriculum, and are more rapidly and more efficiently studied in consequence.

The intellectual department being thus provided for, up to the most modern improvements, permit me a few words on the moral system of the place. No pupil has previously had the great advantage of the training of an infant school. The age

is not yet wise enough to extend this best of all human means of improvement, beyond the children of the poor. It is yet too good for what are called, by a title daily becoming more questionable, the *better* classes. Much, however, is done at Mr. Heldenmair's School to compensate for this early deficiency. As it is a Boarding School, the pupils residing in the house, and most of them far from home, pains are taken to give to the system as much as possible the character of a private family. Pupils are there at so young an age as five and six years. These no doubt, in most cases, bring with them the faults arising from the utter blank in anything like moral training which most nurseries exhibit, and not a few of the ill habits which positive nursery training instils in so many instances. Yet much may be done, by system, to moralise and refine even after six years of age. The system of benevolence, kindness, gentleness,—in short, *love*, reigns paramount in Mr. Heldenmair's Establishment. Look what way he may, the new-comer sees it influencing his teachers and his playmates, and no choice seems left him but that of conforming to it. Coarseness and violence are in such jarring discord to the key-note of the establishment, as to be felt to be bad taste and absolute singularity. The excellent head-teacher and all his assistants become necessarily objects, not of fear, but of love. They all join in the outdoor sports. It happened to be Mr. Heldenmair's birth-day, and a handsome present was made to him, for which all the boys had secretly subscribed. The presentation was really affecting, and could not be exceeded in filial affection, by children on a father's birth-day. By way of a father's *return*, the whole party set off next day, in various conveyances, on a day's excursion to some beautiful scenery; their teachers with them, to turn all they should see into utility as well as pleasure. They enjoy many shorter excursions in furtherance of health and knowledge. But there is another feature in the establishment, of a beauty and novelty which yet remains to be described. Mr. Heldenmair is married to a most amiable lady of his own country. Mrs. H. and two of her sisters, one of them wife to another of the teachers, have departments of great importance in the establishment. All three, especially Mrs. Heldenmair, take not only an interest, but a part in the education of the pupils of all ages. They are seen in the class-rooms of the elder as well as of the younger boys, assisting in the studies and encouraging the students, and evidently exercising a sort of maternal influence upon every member of the numerous family. This is perhaps the greatest novelty in the advanced education. I had seen it before, with equal pleasure, in the excellent establishment at Bruce Castle,

under the Messieurs, and, I add with pleasure, the *Mesdames* Hill. In that seminary there is the same advanced intellectual and ornamental, and the same moral and religious education, as at Worksop. Indeed, having visited both at three months' interval, I sometimes forgot at Worksop that I was not repeating my visit to Bruce Castle. Perhaps, of the two, from local advantages, there is externally more of the tasteful and elegant in the noble Elizabethan mansion, beautifully wooded grounds, and well laid out gardens of Bruce Castle; all tending to give habits and feelings of refinement, by the constant activity of Ideality, the nearest and best ally of the moral sentiments. So far as his certainly handsome premises and grounds will admit, Mr. Heldenmair's whole externals are tasteful. But in all that is essential to exercise the higher feelings, there is a perfect similarity between the schools at Worksop and Bruce Castle; in the cheering, humanising, and gentlemanising presence of the ladies, their truly maternal reign, and the willing obedience of the pupils, who look up to them as parental friends, and who dare not be idle, or listless, or perverse, or unmannerly in such presence. For these advantages, it matters not into which of the two seminaries the stranger goes; whether he witnesses the exciting, lively sway of Mrs. Arthur Hill, or the quieter but not less powerful sceptre of Mrs. Heldenmair. It is not easy to conceive anything more in harmony with the truth that Benevolence is power, than this the chief ornament of these *new* schools. It breathes of that mild practice in which "love casteth out fear." It had no place, it *has* none, in the gloomy cloisters of monkish schools, associated with laborious and useless classical tasks and corporal punishments. The studies and sufferings of barbarism fly like ghosts at sunrise, the instant gentle and refined females are admitted to smile upon a youthful band of happy students, to mingle with them, give lessons and share in them, and are seen in the play-ground, reconciling rarely-occurring disagreements, and with a word subduing the occasionally refractory;—for there is no rule so powerful. At both places the masters told me, that when they have been foiled by an obdurate boy from one of the *old* schools, they have handed him over to the ladies, who never failed to soften him. The phrenologist will have no difficulty in analysing their kindly influence, and distinguishing the faculties to which it addresses itself. Preferring, as I do, the alternation of Day-school with Home, I am aware it cannot always be commanded. Almost all females resident in the country must send their boys to boarding-schools. No improvement has done more to assimilate the boarding-school to the private family than this female

superintendence, extending from mere housewifery to intellectual, moral, and social intercourse. I would earnestly recommend it to all boarding-schools for boys. I am, &c.

JAMES SIMPSON.

November 7th, 1837.

VI. *The Connexion of Disease with War.* — From DR. BARLOW'S Dissertation on the Causes and Effects of Disease.

THOUGH it may be difficult to determine *in what manner* a contagious poison is generated in the living system, yet it is very easy to point out *under what circumstances* this takes place, and to specify the conditions favourable to its production; for these are matters of experience so notorious, that both ancient and modern history affords abundant instances of their reality and confirmation. The crowding together of considerable numbers of men in camps and besieged cities, where, to all the horrors of war, fatigue, famine, and despair are added; — the privations and sufferings consequent upon military operations in general, especially when these are associated with defeat and mental depression — are causes which have been known so frequently to give rise to malignant contagious diseases, and to be the occasions of their spreading, that the connexion has become proverbial; and the appearance of the pestilence has justly been regarded as an almost necessary consequence of drawing the sword. There is scarcely any instance, says Sir John Pringle, of a town being long invested, without some malady of this kind breaking out. In this way arose the plague at Athens, as described by Thucydides. In a similar state of things appears to have originated that fearful disease, which has been traced to the troops of Charles VIII. engaged in the siege of Naples in 1494, and from thence spread so rapidly over Europe, and with such dreadful devastation, that, to use the words of Dr. Traill, “it seemed to threaten the extirpation of the whole civilised world, and was by many attributed to the hand of Heaven inflicting punishment for the enormous flagitiousness of mankind.”

The history of small-pox affords another case in point; and its connexion with Mahometanism is not a little remarkable.\*

\* The connexion with Mahometanism is not remarkably close, seeing that the disease appeared amongst Abyssinians even before the birth of Mahomet, and has been spread over the earth by Christians more than by Mahometans. — EDITOR, P. J.

This disease first appeared in the Abyssinian army besieging Mecca, two months before the birth of Mahomet; and, thus contemporaneous with the Prophet, was speedily spread abroad by his reckless adherents, who conferred it on the conquered along with the faith for which they fought. Introduced into Europe by the successes of the Saracens in Sicily and Spain, and its extension promoted by the mistaken zeal of the infatuated Crusaders, it became naturalised amongst us, and was subsequently carried to America by the merciless followers of the inhuman Cortez — a scourge more severe than either the fire or the sword. Thus associated and propagated — the companion of warfare and wickedness — we may well view it with no ordinary feelings of horror, and might naturally expect that many centuries of comparative peace must needs elapse, before a disease so virulent and so widely sown would be found to lay aside its formidable character. In process of time, the nation which first disseminated the contagion supplied also a remedy\*, and inoculation was imported from the capital of Turkey, into that of almost every country in Europe. Happily, however, for the welfare of our race, the century which saw the adoption of one remedy, witnessed also the application of another — one of much greater value, and for which we are indebted to the observation of a physician, of whom his country may feel justly proud. In 1798, Dr. Jenner announced his discovery of vaccination, and from that period to the present, *variola* has no longer been an object of terror. But while we admire that provision in our economy by which a mild disease may be substituted for one that is severe, and the manner of the remedy, we must not omit to recognise, both in relation to the fact itself and the mode of its discovery, the overruling hand of that Providence, who, in compassion to human sufferings occasioned by human depravity, after that we had endured awhile the consequence of our folly, made known to us a remedy whereby we might be healed.

The wars which upon the continent of Europe succeeded the French Revolution, were attended more or less uniformly with febrile epidemics. During the first ten years, typhus appeared in various parts of Germany and Italy. Afterwards it prevailed in other European countries, very nearly as the seat of warlike operations was changed. In 1805 it appeared in Austria after the battle of Austerlitz; in 1806 and 1807 it broke out violently and mortally in Russia and Poland. The war between France and Austria in 1809 was attended by a similar epidemic, and the miserable remains of the French army which

\* Inoculation is little entitled to be called a "remedy," as medical statistics say that the practice increased the mortality from small-pox. — EDITOR P. J.

survived the horrors of the retreat from Moscow in 1812 spread disease wherever they came. The most formidable epidemic that ever occurred in England, — the *Sudor Anglicanus*, was of similar origin. Scarcely had the destructive wars waged by the rival houses of York and Lancaster ceased, ere the distracted country was again plunged into similar scenes by the hostile intentions of the Earl of Richmond, among whose troops, on their landing at Milford Haven in 1485, this desolating pestilence first appeared, and in a short time is said to have swept off one third of the population. The late epidemic cholera also was nursed in the lap of war. So obvious, indeed, was the connexion and progress of this disease with military operations, that, to use the words of a medical officer, it looked “as if the hand of Providence would thus signally mark his aversion to the calling of a soldier.” “How often,” remarks the same writer, “have we seen the expiring embers of the disease by this means fanned into a flame in a body of men, and again dispersed by it with fatal effect over a whole line of country? These are facts for our rulers to weigh and to act upon; they clothe war with additional horrors, and exhibit its destructive influence extending far beyond its immediate sphere of action.” War not only gives rise to disease, but, wherever a tendency to disease exists, increases its force and augments its fatality. This was proved by sad experience during the turmoil of colonial warfare, and has been severely felt by British troops in European countries subject to endemic diseases. Indirectly, war leads to disease by causing a scarcity of food — the crops being destroyed, or the land left uncultivated; and not unfrequently by occasioning national poverty, the resources of a country being lavishly squandered in reckless disregard of its best and truest interests. Hence, war produces famine, and famine produces pestilence; and thus these three — War, Famine, and Pestilence — the triple source of the most severe of human sufferings, acknowledge one common origin, and equally exhibit, in the conditions of the physical world, the consequences of neglecting moral laws; thereby illustrating, in a marked manner, the intimate relation that exists between them, and the unity of design which characterises both.

[A review of the work from which this sketch is taken, will be found amongst our Notices of Books.]

VII. *Copy of Correspondence between Dr. Charles Caldwell and a Committee of the Medical Class of the Medical Institute of Philadelphia.*

It was intimated in our last Number (page 91.) that we had received a copy of this correspondence, which should be inserted in the next Number, and accordingly we now present it to our readers. Not many years ago the opponents of Phrenology were loudly and repeatedly exclaiming, 'Why do not the medical men embrace Phrenology?' It was then almost in vain to reply, 'The younger members of the profession *are* studying our science, and *will* embrace it; the older *will not* embrace it, because they *are not* studying it.' Every year is now sweeping off the older medical opponents, and every year is adding to the profession a number of young men, who look upon Phrenology as a part of their professional education; and since the public is beginning to regard this as a necessary item in professional acquirements, they who do gain a competent knowledge of the science will soon meet the reward of their exertions, in the increasing respect and confidence of their patients. Ten years will bring about great changes, and few will then have occasion to envy the prospects of *young* medical men who shall still be opposing Phrenology, if any such can then be found. Our readers know well who Dr. Caldwell is; and they do not require to be told that one gifted with a mind of such vigour, originality, and independence, is worth a host of ordinary physicians "advanced in years" and "enamoured of ease." The following are the letters of the Correspondence.

DR. C. CALDWELL.

PHILADELPHIA, August 10th, 1837.

SIR, — We have been appointed a Committee to transmit to you the following resolution, proposed at a meeting of and adopted by the Medical Class of the Medical Institute of Philadelphia.

Resolved, — "That we tender our most sincere thanks to Dr. Charles Caldwell for the able, cogent, and instructive manner in which he treated the subject of Phrenology; and also for his lucid exposition of the diversified and important applications and tendencies of that interesting branch of Science — and that we most anxiously wish him a long and prosperous life, to enjoy the fruits of his assiduous and unremitted labours."

For ourselves, individually, accept the highest regard and esteem of,

Very respectfully, Yrs., &c.

LEONIDAS Y. STITH	} Committee.
C. D. WADDELL	
WM. T. WEBB	
JOHN R. BUCK	



To Messrs. Stith, Waddell, Webb, and Buck.

GENTLEMEN, — Permit me to tender you my *thanks* for your very courteous and flattering note of yesterday, in your capacity as a Committee, and to ask you to be the organ to express from me the *same* to the class of the Medical Institute of Philadelphia.

In whatever degree you and the other members of the class may overrate my *abilities* as an advocate and a teacher of Phrenology, it might be difficult to speak extravagantly of the extent of my zeal and solicitude on that subject. I have been long and anxiously engaged in endeavouring to diffuse through the United States a correct knowledge of the science "*as it is*," not as it is *groundlessly represented* to be, in newspapers, reviews, opposition lectures by ignorant or prejudiced adversaries, and in steam-boat and stage-coach conversations, and fireside gossip. These are but so many sources of error and mischief; and their pernicious influence is increased not a little, by the swarms of shallow, strolling *head-readers* that encumber our country, and impose on its inhabitants. My wish is to extend the knowledge of the science in its genuine character.

What most surprises me, however, in this matter, is, the *marked indifference*, not to say *hostility*, with which Phrenology is regarded by the great body of the Physicians of Philadelphia. In no other enlightened city in Christendom does a scene so chilling and discouraging to anatomy and physiology openly present itself. For in its true character, Phrenology is but the anatomy and physiology of the *brain*,—the *master organ* and arbiter of the system. Yet do men who spend weeks, months, and years, in exploring the structure and functions of other and subordinate parts of the body, speak with affected contempt and in terms of reprobation of that science which treats of the structure and functions of the brain. That this should be the case in places overshadowed by ignorance and superstition is not to be wondered at; but that such should be the condition of things in Philadelphia, the seat of the two largest schools of Medicine in the Union, and the reputed emporium of *general science*, is truly amazing. In the words of the dramatist "there is something more than *natural* in this, if our philosophy could find it out." Even in Rome, where Phrenology is placed under the ban of the church and the anathema of the Vatican, it is much more attended to by distinguished men, than in the city of Philadelphia.

Look at London, Edinburgh, Glasgow, Dublin, Cork, Liverpool, Manchester, Paris, Montpellier, Berlin, Copenhagen, Boston, and every other populous and enlightened city that can be named, whether it contain a School of Medicine or not,

and mark the difference. In those marts of Science, Phrenology is taught, studied, and encouraged; while in Philadelphia it is neglected, scoffed at, and denounced — especially by those who lead and direct in the department of science to which it belongs. If any do study and favour it, they do not belong to the scientific *magnates* of the place.

On you and other young men of liberal views, ambitious spirits, and independent minds, who are engaged in medical and physical pursuits, do the cause and interest of Phrenology in Philadelphia principally depend. From physicians and others more advanced in years, who are enamoured of ease and social enjoyment, content with their present stock of knowledge, and *cased in prejudice*, it is plain that the science has nothing to expect.

That you may become thoroughly acquainted with Phrenology yourselves, charmed with its beauties as a science, and convinced of its usefulness as a means of promoting the interest of our race, and be instrumental in diffusing a knowledge of it through the community, is the hope and wish of

Your obedient servant,

CH. CALDWELL.

PHILADELPHIA, *August 11th*, 1837.

VIII. *Correspondence between Mr. William Cargill and Dr. Knott, in reference to a public Discussion of the Merits of Phrenology.\**

— Extracted from Mr. Cargill's Report to the Phrenological Society of Newcastle, in capacity of Secretary to the Society.

BEFORE proceeding to read the papers that are promised for to-night, I will, if permitted by the chairman, allude for a moment to some transactions that have taken place in our town on the subject of Phrenology; which, although not in any way connected with this Society, yet are not the less interesting to those who may be wishful to obtain a knowledge of that science. I allude to three Lectures delivered by Dr. Knott to crowded audiences in the Music Hall. The circumstances under which

\* Perhaps an apology is due to our readers, for giving undue importance to Dr. Knott's Letters, by printing them here. Our motives are twofold: *first*, to add another to the many examples of the extreme reluctance to fair and full discussion exhibited by anti-phrenological lecturers; *secondly*, we think the spirited and judicious steps taken by Mr. Cargill, in defence of Phrenology, are deserving of the gratitude of phrenologists, and should incite others to the same promptitude. — EDITOR P. J.

those Lectures were delivered render it an act of justice to the advocates of Phrenology, as well as to those who are not so, but who are desirous of investigating the evidence on which it is founded, that I should bring before you the following particulars; the more especially as a considerable number of very intelligent persons, including some medical men whom I could name, have considered that Dr. Knott pulled away the foundations on which that science is based. Considering the prejudices that still exist against Phrenology, in common with every other discovery, it is not to be wondered at, that in so large an audience as that which attended at the Music Hall, a certain number (although in this instance I believe only a small proportion) should be found to conclude that the attacks of the Lecturer were decisive, in the absence of evidence to the contrary. But I would suggest to those gentlemen and ladies who may be induced to come to a conclusion by so easy a road, that they should suspend their judgment until they hear a little said upon the other side of the question; and when they become aware of the *exact* amount of anxiety entertained by the *denouncer* of Phrenology, to have *all* his arguments carefully sifted and laid before the public (which the following few words of correspondence, that I beg permission of the chairman to read, will enable you to judge of), perhaps it may operate as an additional reason for hearing the evidence before returning the verdict. By the expression, "absence of evidence," I do not of course mean the absence of *all* evidence on the other side; for I think every one who heard Mr. Fife's able replies will bear me out in the opinion, that more skilful or conclusive arguments could not possibly have been used, than those which the ridiculously limited time of *ten minutes* enabled that gentleman to employ; but as ten minutes to reply to an attack of an hour and a quarter's duration could scarcely suffice for the complete discussion of even a *single point*, and as the whole nature of the proceeding rendered impossible an appeal to *facts*, which is the only argument that has weight in this question, I had determined to bring the whole matter fairly before the public. Dr. Knott gave me due notice of his intention to deliver the Lectures, and that Mr. Fife intended to reply to them. I afterwards learnt that it was proposed that *five* minutes should be allotted to Mr. Fife for dealing with the Knotty arguments of the opponent of the "Square Inch System," a space of time which was, however, magnanimously extended to *ten* minutes! I hereupon engaged a Reporter, who attended the three nights to take down the Doctor's objections in short-hand; and as in such discussions there is generally a good deal of unnecessary confusion about attributing wrong arguments, garbling state-

ments, &c., which I resolved to avoid, I sent the Reporter's Manuscript to Dr. Knott, with a request that he would say whether any erroneous arguments were attributed to him, and, if so, that he would make such remarks as would enable me, in drawing up a fair copy of them for publication, to adhere strictly to what his objections to Phrenology really were.

Dr. Knott returned me the manuscript, with the following reply:—

MY DEAR SIR, — I have looked through the Report of Lectures on Phrenology, &c., and find it so incorrect, as to commission and omission, &c., that correction would imply *recomposition*. As to your request of a statement of my objections, I may observe, I could not do justice to myself and the question, without considerable expenditure of time in transcribing, and exertion of memory. My notes are so contracted as to be useless to any one except myself; and being in rather a delicate state of health, with the task of 100 Lectures on "Theory and Practice of Medicine," in the Medical School, 4 days a week from 2d of next month, I find myself, however reluctant, unable to accommodate you; and it was to guard against any deficiency of candour on my part, should any members of the Phrenological Society desire to reply to my objections, that I informed you, as their Secretary, of my intention to deliver the Lectures.

Allow me to assure you that I regret my inability to meet your wishes. I am much obliged for the work on Infant Schools, which I had previously seen with great pleasure. Such a system of education is beginning at the right end.

I am, &c.

SAMUEL KNOTT.

NORTHUMBERLAND STREET, Saturday Evening.

The following reply was sent to Dr. Knott on the 17th September, 1837.

MY DEAR SIR, — I am sorry to learn from you, that the nature of the Report of your Lectures on Phrenology presents an insurmountable objection to their being printed in a form perfectly authentic and recognised by you, along with my reply, duly reflected upon, and which I should have illustrated by drawings of individuals, both of this town and elsewhere, that the cogency of the arguments and *facts* I might advance should be able to be tested by all who attended at the Music Hall, — the whole manuscript of which I should again have submitted to you previous to putting it into the hands of the printer.

For this purpose I had already entered into arrangements with Messrs. Currie and Bowman, as to the printing and engraving, — and with the *cast-taker* of Mr. Robson of Market Street, for procuring impressions of the faces and heads of as many persons possessing any marked mental faculty, in this town, as would consent thereto. Without, however, having an authorised copy of your objections, this falls to the ground. I may here remark, that I did not for a moment contemplate putting you to the trouble of giving me a detailed statement of your objections to Phrenology, as you seem to consider, in my former note to you. I meant a statement of your *objections to the Report*, in any way, however rude, from which I should have been able, myself, to draw out a *true* copy of what your objections to Phrenology really are. I should, then, *again* have submitted this to your inspection. And I think you will allow that I have consented to take a very reasonable share of trouble in the matter, when you consider that I am actively, and I may say even *harassingly*, employed in my business, during about *ten hours* of every day in the week, with the exception of Sunday.

This, however, is scarcely to the point ; but if you will allow me to allude to the remark contained in your note to me, “that you had informed me, the Secretary to the Phrenological Society, of your intention to deliver these Lectures, lest any member should wish to reply to your objections.” I presume by this you meant it was sufficient to reply *at the time* ? If so, the arrangements made of allowing only *ten minutes*, to reply to an hour’s discourse, puts the *possibility* of an effectual reply, even if *Dr. Gall himself* were the *defendant*, utterly out of the question ; the more so, as a reply necessarily requires a longer time than the attack ; seeing that, to make it clear, the objections should be stated again by the person defending, along with his reply to them.

But whatever time may be allowed for replying, I disapprove *in toto* of the method of investigating *any* subject by public disputation. Experience proves that the subject of Phrenology involves the most serious considerations both in Physiology and Pathology, as well as in Ethics ; and is only to be proved, or disproved, by the examination of a host of *facts*, to bring the whole of which clearly before the understanding would require many months of lecturing, as well as an enlightened, not a mixed, audience. Surely you will not suppose me unreasonable, if I conceive that a “disputation” before the Members of a Mechanics’ Institute cannot be conclusive ? Under these circumstances, therefore, and considering it the most satisfactory way the nature of the subject would admit, I hired a Reporter to take down your Lectures in short-hand, in the regular

manner, the manuscripts of which I submitted to you for your approval or correction in any way you might think fit. I then proposed to print your objections by themselves, and subjoin my reply to them; and I cannot help being of opinion that *no fairer way of doing this could exist*. I regret that the unexpectedly imperfect nature of the Report has rendered this impossible; and I have now only to say, that if at any future time your leisure or health (which I am sorry to hear so bad an account of) or inclination should induce you to write out your objections in a tangible form, I shall be ready to publish them, with my reply, in the manner I have mentioned; submitting the manuscript to you previous to printing, for the purpose of avoiding the possibility of my misapprehending or misrepresenting any of your arguments; a thing that too often happens in such questions, and occasions much unnecessary trouble.

I hope you will not accuse me of too great an activity of the organ of *Self-Esteem* in making this proposition, seeing that I am not a medical man; but that you will allow me to have some acquaintance with the subject of Phrenology, for I have studied it (impartially, I hope,) during several years, and have made my observations on it, in almost every civilised country in Europe, as well as among savages of different tribes on the coast of Africa, which have proved so satisfactory to my mind, as to lead me irresistibly to concur with all the arguments of phrenologists, as in Mr. Combe's books for instance.

I must beg of you to pardon my troubling you with so long a communication, which has insensibly extended to a degree I did not contemplate at the beginning, and believe me, &c.

W. CARGILL.

18th September, 1837.

To the above Letter Dr. Knott sent the following reply.

MY DEAR SIR,—I am extremely sorry that circumstances mentioned in my last note prevent me from being able to forward your views on the subject of Phrenology. I am a warm friend to the utmost stretch of liberal and candid investigation; of course the mode of proceeding must be a matter of opinion. During the Lectures I was obliged to explain as to the expenditure of an hour extra in Lecture, which did not yield to the opponent of Phrenology the advantage you suppose, as during that period on him devolved a description (of course general) of the Nervous System, and a sketch of Phrenology, &c. Although not an advocate of the system, still I have paid

much attention to the subject, as to reject as well as believe in it, a rational man should duly inform himself of the data for and against. As to my statements Anatomical, and Physiological, &c. I spoke under correction of Mr. Fife, and he did not impugn the accuracy of any of the merely descriptive facts stated by me. I trust, my dear Sir, you will give me credit for the most candid wish to do all in my power to elicit truth, and I need hardly assure you, if in my power, it would, and will afford me sincere pleasure to forward your efforts to obtain that object.

I am, &c.

SAMUEL KNOTT.

NORTHUMBERLAND STREET, 18th September, 1837.

I make no comment on this mode of avoiding an examination of the arguments. I leave every one to draw their own inferences. I am the last person to wish to interfere with the time or health of any professional gentleman, but I certainly did expect that in a discussion which was made public by means of advertisements in every Newspaper in the district, and placards plentifully distributed headed "DISPUTATIONS ON PHRENOLOGY," and every thing bearing the appearance of a general invitation to discuss the subject, "freely" and "liberally" (such were the words used in the placards), — and I think I was justified in expecting that, when I took the only means that can be used for obtaining an account of public proceedings, I should be enabled to succeed in obtaining such an account recognised as authentic.

I hope the Chairman will allow me to make one remark more. It is, to allude to Dr. Knott's apparent attempt to transform this discussion which is a *public* one, into an affair of personal obligation which he appears to consider he would be *conferring upon me* by kindly permitting me to have authorised data, whereby I should be enabled to reply to arguments used in a discussion originated by himself, in the sole desire to elicit truth, as he says, and in which he invites any one to assist! He several times, in his notes, expresses "his regret that he is unable to accommodate *me*, to meet *my* wishes," &c. I beg distinctly to disavow any such obligation or accommodation — on the contrary, if the Doctor chooses to enter upon a crusade to elicit and disseminate truth, on the subject of the "Square Inch," or any other system, I consider all attempts to *assist him* in such discovery and its dissemination, as a decided obligation conferred upon himself. With this view, therefore, if no other member give notice of an intention to read a paper at

the next meeting, I shall then claim your attention while I deal with the Doctor's "hard facts" as well as I can from the Report and my own memory, for I attended the Lectures, and I hope to be able to illustrate many of my arguments by casts from the heads of gentlemen living in the town, and whose mental manifestations may be ascertained by you.

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IX. *An Exposure of the Blunders of the 'Popular Encyclopædia,' under the Article 'PHRENOLOGY;'*—in a Letter to the Editor of this Journal, from MR. CARGILL, Secretary to the Newcastle Phrenological Society.

MR. EDITOR. — Great are the complaints from some of our philosophical writers, of the vast quantity of superficial stuff palmed off upon the public, and dignified by the name of "Literature;" which literature is as greedily devoured by the "reading public." Indeed, many go so far as to say, that nothing in the way of profound information would sell now-a-days, except to a select few. One of the most complete exemplifications of this, I have seen for some time, — one to which I take the liberty of calling your attention for a moment, — is on the part of Messrs. Blackie and Sons of Glasgow, who are now publishing, and disseminating widely over the country, a work entitled the "Popular Encyclopædia, being a Dictionary of Arts, Sciences, &c. &c. reprinted from the American edition of the Conversations Lexicon, with *corrections* and *additions*, so as to render it *suitable to this country!*" This work is largely circulated in England. I do not know whether it may be the case in Scotland, but if you can find one in Edinburgh [The letter was addressed to the Editor of the former Series of this Journal], pray allow me to refer you to the last volume of it, which came out a few days ago, and contains an article on "Phrenology." From the nature of it, it is probable that the original publishers may have engaged one of their apprentices to write the article, and it may be that Messrs. Blackie and Son have themselves made "corrections and additions so as to render it suitable to this country." On perusing it, you will perceive that the writer, — aware that he was contributing to a *scientific* periodical, and deeply conscious of the necessity of accuracy and minuteness in laying a philosophical subject before the public, — has so thoroughly made himself master of the science, so profoundly examined the writings of phrenologists, that he has gravely penned such a sentence as the



following: — I say *gravely*, because there is not the slightest intention of joking indicated: — “The organ of Secretiveness, for instance, which indicates a thief, also indicates a liar, an actor, and a novelist! It is even said to be necessary to constitute dignity of character!” What think you, Sir, of this in a Popular Encyclopædia, which is to inform the people what the System of Phrenology is? Further on, there is this sentence; “Besides, what proper distinction can be drawn between the organ of Firmness and the organs of Concentrativeness and Adhesiveness?” (The writer here seems to conceive that the functions of the organ of Adhesiveness are to *stick fast*!) “Some of the organs,” he continues, “have *balancing* faculties, such as Hope, which is balanced by Cautiousness; Destructiveness by Benevolence, &c. But why have *two* organs where the two principles necessarily imply each other, and where either could be indicated by the elevation or depression of a single bump? It would be easier to bring down Hope to the requisite standard, by diminishing its peculiar organ, than by leaving it large, and adding to the bulk of Cautiousness.” The next No. of the Popular Encyclopædia will begin with the letter S. It might be important to suggest to Messrs. Blackie and Son, that they should induce the same profound writer to contribute the article “Shakespear.” No doubt he would throw a new light upon the works of that dramatist, and instead of the profound knowledge of human nature, usually attributed to him, would prove his representations of character to be the most arrant absurdities; to the confusion of his numerous commentators, whose shades would be ready to rise up and disclaim the subject, “just as a person, who has mistaken a turnip in a field for a human skull, flings it from him hastily, in the fear that he may be laughed at for having given it one moment’s attention!” (See the article in question.) The learned writer would soon discover that Shakespear’s mode of filling his heroes’ minds with so many conflicting feelings was the greatest absurdity; a mere “balancing” of the faculties, which might have been much more easily arranged by an “equitable adjustment” of them, and thus bringing them all down to the “requisite standard.” For instance, Macbeth’s alternate determination to kill, and desire to spare, the king, he might describe as a mere balancing of Destructiveness by Benevolence, and his argument would be thus; — “why have *two* mental feelings, where the two principles necessarily imply each other, and where either could be indicated by the increase or decrease of a single mental feeling? It would be easier to bring the *desire to kill* to the requisite standard, by diminishing the mental feeling occasioning it,

than by leaving it so unnecessarily great, and adding to the bulk of the *desire to spare*." The same foolish "balancing" of the faculties would be observed in King Lear, struggling between affection for his daughters and his hatred of them; — now giving them all his possessions, and now calling down imprecations on their heads. How much easier it would have been, had Shakespear brought both the feelings to the "requisite standard," instead of "balancing" them one against the other, in the manner he seems to take such delight in doing!

But my letter is getting so long that I must close the argument. Will you allow me to make one remark more? Horace advised all poets to keep their compositions nine years, before giving them to the world. Had this writer of the article on Phrenology kept his composition nine days, or only nine hours, until he had perused one of the many sixpenny publications on Phrenology, what would he have done with it? Would he have considered it fit for a Popular Encyclopædia rendered "suitable to this country?" At all events, in alluding to Mr. George Combe of Edinburgh, he would have acquired sufficient acquaintance with phrenological matters, to have avoided speaking of him as "Dr." Combe.

I am, &c.

WILLIAM CARGILL,

One of the subscribers to the  
'Popular Encyclopædia.'

NEWCASTLE, Nov. 13. 1837.

[*Note by the Editor.* — In reply to the remark in the first part of the above letter, it may be stated that we have not seen the Popular Encyclopædia; but judging only from the short quotations given by Mr. Cargill, we can scarcely doubt that the author of the article alluded to has neither the knowledge nor the ability requisite for a writer on mental science. Individually, he is evidently "not worth powder and shot;" yet it is proper to take notice of such blundering misrepresentations of our science, because these "popular" works are read by many persons whose attainments are below those of the writers, — even such a writer as the one in question. But not being a work of any *authority*, no intelligent man will let the Popular Encyclopædia become his creed in matters of science or philosophy, and those who investigate before they believe, cannot be deceived by such trash as *its* "Phrenology." The mischief will fall upon the humbler seekers of information, who think they are purchasing knowledge, and are unable to see that they are making a very bad bargain. As there are readers of all degrees of mental ability, so will there be a demand for scientific and literary works of all gradations of intrinsic value; and

since the average of readers' minds must be below the average of writers' minds (the latter being the instructors), it seems quite intelligible why writers of inferior works should frequently have more readers; — their minds being more on a par with those of the readers, the latter can more readily understand and sympathise with them. But, we must ask, why do phrenologists become subscribers to inferior works, seeing that they should be able to estimate the mental ability displayed in their production ?]

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X. *Strictures upon some Objections to Phrenology.* — Communicated in a Letter to the EDITOR.

SIR, — If you think the following answers to some objections made to Phrenology, worthy of a place in your Journal, you will oblige me by inserting them. They are extracted from a letter on that subject, which I recently wrote to a young friend:

I am, &c.

LUDLOW, 20th October, 1837.

HENRY MEYMOTT.

Objections.

That Combe's statement "that the Caribs, from their miserable development of brain, never could become Christians," was wicked, as doubting the goodness of the Almighty. That idiots were of course an exception, as our Saviour excepted from sin the man that was born blind. That there was no divine authority for the phrenological distribution of the mind. That the study of Phrenology tended to make people materialists. That it never could be of much use. That had it been of any value the wise men and philosophers of old would have discovered it.

Extract from Letter in reply.

I was very much amused by my worthy friend's objections to Phrenology. That was a home thrust of yours about the idiot, and I give you credit for it. It is exactly on the same principle that the Caribs are not capable of understanding the doctrines of Christianity, (alas! how miserably few *practise* them even in the most civilised communities!) but they, the Caribs, are no more to blame than the blind man mentioned in Scripture (St. John, ch. 9. v. 3.), and the works of God are made manifest in them as well as in him. The mind of man is a

wonderful work of God, and its degeneration, as exemplified in the Caribs, as wonderful as will be its regeneration which will also be exemplified in the Caribs, as soon as the laws of nature are allowed full scope, by the proper training of the mind; but until Phrenology points out the nature of the mind it cannot be properly trained, any more than a steam-engine can be properly trained unless all its different parts and their modes of action are intimately known. With regard to Phrenology tending to make persons who study it materialists, does my worthy friend know what materialism means? If it mean that, after death, the mind is extinct, and there is an end of us, I would say that the study of it tends to the very reverse, as it teaches the nature of the mind and its proper cultivation, and how can the mind be properly cultivated that embraces such a doctrine as that, so contrary to what our reasoning faculties would dictate to us even if unassisted by revelation? But if it means that there is a material organ by means of which the mind acts during its stay upon earth, and which is proved to demonstration, then materialism is the very essence of Phrenology, and is one of the facts of Nature. As to there being no Divine authority for the phrenological distribution of the mind, we might just as well say that there is no Divine authority for the Linnæan or any other system and distribution of plants. There is Divine authority for our being "perfect even as our Father in Heaven is perfect," that is, as perfect as our nature will admit of; but by what means we are to become so till Phrenology has pointed out what that Nature is, would puzzle even the wise men and philosophers of old.—By the way, that was very good; "Why did not the wise men, and philosophers of old find out Phrenology?" Why did not they find out the way to travel sixty miles an hour by steam? For the same reason, they did not go the right way to work. Do not condescend to argue with any one on Phrenology till you are satisfied that they have made some inquiries into it; for if they confess that they know nothing about it, how is it possible they can be competent to argue upon it. People do get such strange notions about it; they fancy it to be a finely-spun theory; whereas it is founded upon facts in nature. The uses of it are incalculable, as it reveals the nature of the mind. The wise men and philosophers of old failed to gain a correct mental philosophy, because they did not seek it by learning facts from nature. For the same reason the Scottish and other metaphysicians were in error, and they could not be otherwise. Spurzheim says (in his *Philosophical Principles of Phrenology*) that neither idealogians nor moralists are sufficiently acquainted

with the nature of man; that they have considered *modes of action* as faculties; and that they ought to study the fundamental powers of the mind, their origin, their modes of action, the effects of their mutual influence, the condition of their manifestations, and the laws of their improvement.

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## II. CASES AND FACTS.

- I. *Observations on the Phrenological Development of Greenacre* \*, recently executed for Murder.—Read by DR. CARGILL, at the anniversary meeting of the Phrenological Society of Newcastle-on-Tyne, in October, 1837.

THE Science of Phrenology has for its basis the assumption that the brain is the Material Organ through which all mental phenomena are manifested, that it is a compound organ formed of a number of distinct parts, all connected together, but each having a function separate from that of any other, and the whole consisting of as many different organs as there are innate faculties in the mind. It is also assumed that the brain gives the form to the skull, and therefore, that the full or deficient development of its convolutions is cognisable by our observation of the exterior, or covering of bone. Phrenology has been brought to the state in which it at present rests by observation alone, and to observations made in the true spirit of the inductive mode of philosophising it unquestionably owes its stability and success. As its foundation is laid on the observ-

\* Dr. Elliotson's notes on the development of Greenacre were given in our last Number (p. 65.), but without any direct reference to the actions of the individual. In the present communication from Dr. Cargill (received whilst the last Number was going through the press) the case is put into such a form as will render it instructive to young phrenologists, and a serviceable record of circumstances showing the agreement between the actions and development of Greenacre, adapted for the use of all persons who possess casts of his head. A foolish report was current in London, that a celebrated phrenologist there had declared his belief of Greenacre's innocence, on account of his well-formed head. Let any one who believes the story compare the cast in Mr. De Ville's collection with a cast from the head of any person at all distinguished for moral superiority: the difference will be found most decided. A very good illustration of this would have been afforded in our present Number, had we printed two communications on the case of Greenacre, which were forwarded to us by different medical correspondents; each of whom finds the form of head precisely in accordance with the character of the individual. The second was sent to us by Mr. Whitney, of Westminster; but the paper of Dr. Cargill had already anticipated the other; and the readers of this Journal would probably not wish for a second account, which corresponds with that of Dr. Cargill, in all its leading features.—EDITOR P. J.

ation of facts, and the superstructure reared and hitherto maintained by an incessant employment of the same all-powerful means, so, on this principle, and on this alone, must it be confirmed by the voice of Posterity or numbered with the things that were.

To compare, then, the cerebral developments of individuals with their known dispositions, as manifested during life, must be the scope and tendency of the efforts of all who look into the subject, whether they receive or reject the doctrine, and with this view the following observations relating to the bust upon the table are submitted to the meeting. It is a cast of the criminal Greenacre, taken after death from the shaven head.

Its phrenological features are so strongly marked as to be obvious at once to all who are even superficially acquainted with this science. It will be seen that in this head the lateral basilar and posterior regions are the most powerfully developed, and greatly predominating over those portions of the brain dedicated to the Moral Sentiments and the Intellect. By referring to the accompanying sketch taken from the bust, and of the size of life, this disparity will be more distinctly visible; for if a line be drawn from Causality in the forehead, and made to pass backwards immediately above Cautiousness, it will be manifest that the area above that line, the seat of the Moral Sentiments, is greatly inferior in extent and depth to the surface underneath, in which are contained the organs of the Animal Propensities. If another line be made to pass from the extremity of the former at Causality, downwards and outwards through the centre of Constructiveness, that part situated in front of the line will indicate the size of the Anterior lobes or Intellectual organs of the brain.

In the present subject, the part in question is small when compared with the vast mass of brain occupying the basilar and posterior regions; so that, judging from this view alone, without proceeding to details, a phrenologist would have no hesitation in pronouncing what the natural tendency of such a mind would be. He would confidently assert that such a character would be prone to indulgence in those failings and propensities which constitute the grosser materials of our nature, and the abuse of which, or in other words their undue and uncontrolled exercise, degrades us below the level of the brutes.

Greenacre's head, taken as a whole, may be stated as of average size, but exceedingly unequal in development, some parts being very large, and a great falling away at others; but the most correct mode of judging generally of the size of the different regions is by attending to the measurements which

they indicate. The following are the results shewn by the callipers to belong to the head before us. —

From Individuality to Philoprogenitiveness	7 $\frac{7}{8}$ inches,
—— Ear to Firmness - - -	5 $\frac{3}{8}$
—— Veneration - - -	5 $\frac{4}{8}$
—— Benevolence - - -	5 $\frac{4}{8}$
—— Cautiousness to Cautiousness -	5 $\frac{3}{8}$
—— Secretiveness to Secretiveness -	6
—— Destructiveness to Destructiveness -	6 $\frac{2}{8}$
—— Acquisitiveness to Acquisitiveness -	5 $\frac{5}{8}$
—— Ideality to Ideality - - -	4 $\frac{2}{8}$

The organs of the Perceptive Faculties are the largest of the Intellectual organs in Greenacre's head. Individuality, Locality, Form, Size, Weight, and Language are all largely developed, the other Perceptives are less so. The organs of the Reflective Faculties are exceedingly small, the forehead retreating rapidly immediately above the superciliary ridge, and greatly diminishing in breadth towards the top; shewing very little volume of brain in that region. This is precisely what we should expect to find on looking into the details of the life of Greenacre. Although endowed with extreme cunning, yet he seems, in every transaction, to have exhibited a very meagre share of foresight and reflection. His powerful and active Perceptive Faculties gave him great tact and quickness in the ordinary details of business, yet in consequence, evidently, of his deficiency of Reflective power, he failed in every scheme for obtaining a tolerable livelihood.

Moreover, his inordinately developed Acquisitiveness must have furnished a powerful incentive for exertion, whether of an honest or a dishonest description, and his deficient Conscientiousness and small general feelings of morality, with his neglected moral and intellectual education, would oppose but a feeble barrier to the exercise of his cupidity and selfishness. The relative size of the particular organs in the head may be stated as follows: —

Destructiveness, Secretiveness, Acquisitiveness, Combative-ness, Alimentiveness, Philoprogenitiveness, Amativeness — *very large*.

Individuality, Form, Size, Weight, Locality, Constructive-ness, Language, Veneration — *large*.

Firmness, Cautiousness, Self-esteem, Love of approbation — *full*.

Colouring, Order, Number — *moderate*.

Concentrativeness, Adhesiveness — *rather small*.

Eventuality, Time, Tune, Comparison, Causality, Wit, Benevolence, Imitation, Wonder, Conscientiousness — *small*.

Ideality, Hope — *very small*.

Let us consider how this development coincides with his mental manifestations, as far as they are positively known to us. Greenacre was the eldest of seven children, and on the death of his father, his mother married a respectable farmer named Fowler. A son and a daughter were the issue of this marriage, the former being apprenticed to a respectable tailor at the West End of London. Old Fowler purchased the good will of a grocer's shop for Greenacre, who was then nineteen years of age, and he thus became effectually established in a promising way of business. His father's friend the tailor, however, having heard that Greenacre declared, "if he could get the lease of the premises made out in his own name he would snap his fingers at the old man," took care to have it made out in the name of old Fowler. His step-father now, out of consideration for his comforts, sent his only daughter aged sixteen, to act as Housekeeper for him, but she had not been long there until we find Greenacre guilty of a violent assault upon her person, which she successfully resisted and took refuge in the house of her father's friend and brother's master. Old Fowler having been informed of the atrocious ingratitude of Greenacre, came up to London, sold off all his stock, and set the miscreant adrift to rely upon his own resources. Exasperated by the frustration of all his designs by the conscientious interference of his father's friend, he ingratiates himself into the confidence of young Fowler his apprentice, and out of revenge, prevails upon the weak youth to summon his master before Sir Richard Birnie on a charge of neglecting to teach him his business. Upon the parties being summoned and the youth sworn, it is found that there exists not a shadow of evidence whereon to found an accusation, and his master entirely exculpates himself by bringing forward a cogent and somewhat novel kind of "*Argumentum ad hominem*," in the shape of a pair of breeches admirably wrought and fashioned by the well-taught hands of the deluded young man himself! On the tailor explaining to the Magistrate the evil influences which caused such a proceeding, Greenacre, who stood behind the complainant, is severely reprimanded, and ordered out of the office. It may be mentioned that this youth immediately became the victim of an insupportable remorse for having thus attempted to injure so indulgent a master, and his reason giving way entirely, he died shortly after, the wretched inmate of an Asylum. This short account is but a fitting prologue to the future career of the



monster Greenacre, than whom the annals of Criminal Jurisprudence fail perhaps to exhibit a more detestable specimen of humanity.

In looking at these traits in his character, through a phrenological medium, it will be seen that they are to be ascribed to the following causes; 1st. Desire of property, with indifference as to the means of obtaining it. This is obvious from his remarks concerning the lease, and accords with his very large Acquisitiveness, small Conscientiousness, small Benevolence and moderate Adhesiveness — a combination, the Antipodes of one which would co-exist with the possession of gratitude as a feature of the mind. But his ingratitude is still more glaring in the next fact mentioned; namely, his conduct to his half-sister, the only daughter of his father and benefactor, and exemplifies the second powerful principle of action which the cast before us indicates him to have possessed; viz. selfish animalism unchecked by any feelings of honor or gratitude. (Amativeness very large, Conscientiousness small, Benevolence small, deficient Reflective Intellect, with large Secretiveness, Cautiousness and Love of Approbation only full.) The third strong mental feature to be inferred from the cast and the foregoing history, is revenge. We have seen that his malignant disposition incited him to an act of impotent revenge against his father's friend. Here we have again Destructiveness very large, also Combaticiveness; his powerful selfishness was offended, and there was neither Benevolence nor Conscientiousness to restrain the manifestation of his propensities; but the ridiculous means adopted by him to gain his object are an indication of the working of Secretiveness alone, unaided by the Reflective Faculties; had these been even moderately possessed by him he never could have been induced to put in execution so ill-concocted a scheme, and which he would have clearly seen, could only end in his own discomfiture and disgrace; as actually happened. We next hear of Greenacre doing business as a Grocer and Tea-dealer, in the London Road, and then removing to the Kent Road still in the same line of business. During this period he was three times married, and it appeared he always managed to get wives who brought him money. He wrote a pamphlet exposing and deprecating the extent to which the adulteration of Teas was carried on in and about London, which caused his business to increase considerably, the public conceiving his disinterestedness and zeal for their welfare to be as pure and as genuine as his Teas. He was continuing his business in the Kent Road with every appearance of respectability and success, when, unfortunately, an extensive seizure of *sloe-leaves* was made on his premises; a circumstance which speedily

altered people's opinion of him, as may naturally be supposed. For this fraud he was condemned to a heavy fine, but had the address to escape from those who had the Process out against him, and finally to elude both the payment of the fine and imprisonment for its non-payment. In consequence of this seizure, he became a bankrupt and went to America. (In all these details we constantly trace the working of his great Acquisitiveness and Secretiveness, with weak Conscientiousness.) On arriving in America he commenced business as a carpenter, and took out a patent for inventing a new description of Washing Machine. (Constructiveness and Perceptive Faculties large.) In a year he failed and returned to England.

Before he went to America he was brought up on a charge of having administered certain poisonous drugs to a young woman, but the evidence not being sufficiently strong, the case was dismissed. After his return in 1836, he was accused before the Magistrates of having murdered a child of the woman Gale with whom he lived. The child suddenly disappeared, and has never been heard of since, but the parties who made the accusation, not being able to prove it, were held to bail. He next got acquainted with the unfortunate Hannah Brown, through the medium of an advertisement, and murdered her under the atrocious circumstances so well known to the public; the general impression being, that he committed the act from exasperation at not finding her possessed of so much property as she had represented herself to be, and that he might be free to make a fifth matrimonial speculation. He had become acquainted with various females by means of advertisements, and, only two days after the discovery of the mangled limbs of his victim, he addressed a most artful and hypocritical letter to a female said to be in possession of 500*l.*, requesting permission to pay his addresses to her. Greenacre's bust presents a large development of the organ of Alimentiveness, as far as we are able to judge of it from external examination, but his history furnishes us with no data respecting his propensities in that respect.

The only organ of the Moral Sentiments which he possesses a large development of, is Veneration, and the only direction it took in a mind so alarmingly animal as his, was to inspire him with a respectful deference for his superiors and an obsequiousness of manners which we find he often turned to good account in his money-making speculations. His being endowed with a large development of this organ, was regarded by a friend, to whom I shewed the bust the other day, as a fact subversive of Phrenology; he argued that Greenacre should have possessed a religious mind, at least a natural bias to religion; but no such

inference is deducible, for Veneration inspires merely a feeling without reference to the particular Being or object to be venerated; and if the intellect and moral sentiments generally be weak, and the animal propensities very strong, the legitimate inference is, that the direction most naturally to be taken by it, would be towards objects lower than the Deity, and subjects less elevated than the Christian Religion, whose sublime truths and divine precepts such a mind could scarcely perceive or appreciate, and so would not have, at least, a *natural* tendency to venerate them.

I have observed, that in those minds where the animal feelings *greatly predominate*, even tho' the Intellect be powerful, there is frequently a natural proneness to reject religion and to deny the authority of the Bible, and I conceive the causes to lie chiefly in an unwillingness in the individual to admit the claims of a system which waged an incessant warfare with the indulgence of those propensities,—to him the delights of existence; and the limitation of which within the bounds commanded by Nature and by God, would be, to tear from him all those enjoyments the most congenial to his nature, and to substitute a happiness too refined for *his* moral degradation, too pure for *his* vitiated tastes, and with the peremptoriness of whose requirements on the score of his duty to God and to his fellow-creatures the selfishness of his heart refuses to sympathise. Greenacre disbelieved the doctrines and evidence of the New Testament, altho' he admitted the existence of God. Ideality and Hope are both very small, and as far as we know of his history the dispositions corresponded. The former organ is perhaps found universally deficient in the heads of grovelling criminals; and as to the latter, Greenacre exhibited great deficiency of it in his character. He abandoned himself to despair very soon after his capture, and attempted his own life when locked up in the Police Station House, previous to any examination, and was recovered with difficulty by surgical aid. (Destructiveness and Secretiveness very large, Hope very small.) In this conduct Greenacre may be contrasted with those criminals in whom the faculty of Hope is strong, and who are found to persist in asserting their innocence until within a few hours of their execution, buoyed up, as they afterwards confess with the deceitful hope of a reprieve, or of a commutation of punishment. Many phrenologists still deny the existence of Hope as a primitive feeling of the mind, and Dr. Gall died without recognizing it. Its existence appears to me to be demonstrable *à priori* by analysis of the mental faculties, and after several years of observation, I am convinced that the locality of no organ is more correctly assigned than that of the one in question, on either side of Veneration. The only

other organs in this head, worthy of particular notice are, Adhesiveness and Concentrativeness. They are rather small. The first of these seems in conformity with his disposition, for he was little prone to friendships or attachments of any kind. With regard to Concentrativeness, which is certainly small in the head, I shall make no comment on it, for I have never yet been able to satisfy myself, either by reasoning or observation, concerning its function, and the precise part it plays in the intricate phenomena of mind. The simple fact, however, is worthy of being recorded, and if the purpose of Concentrativeness be, as Mr. Combe believes, to impart to the mind the tendency to concentration of thought and the ability to direct it in a combined effort to one object,—or, on the other hand, if its uses are, to give continuity to thought, fixedness of purpose and steadiness to our pursuits in life, as a late writer in the *Phrenological Journal* maintains (and I apprehend his views to be nearer the truth than any yet published,) in either, or both views, our information touching this criminal's "way of life" would lead us to conclude that his mental manifestations were in this respect (as we have seen to be the case in all the others) in harmony with the unfortunate development of his brain.

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## II. *Notices of the Case of William Perrie, executed at Paisley, on the 18th of October, for the Murder of his Wife.*

A REPORT of the cranial development of Perrie, as indicated by Mr. Sidney Smith, from a cast of Perrie's head taken after death, appeared in the *Glasgow Argus* of November 9th. It was accompanied by an *inference* of Perrie's disposition and talents, given by Mr. Smith, and occupying a full column of the newspaper in small print. For the purposes of science, a brief account of Perrie's actual conduct and character would have been a much better memorial than the most elaborate *inferential* one. In this conviction we addressed a letter to Mr. Smith, stating our wish to put on record his note of the development of Perrie, and requesting a short statement of facts, instead of the inferential report. Just as we were about to send the sheets of this Number to the printer, a letter reached us from a gentleman in Glasgow, containing the notices which are here appended to the report of development. Unfortunately, the seal of the letter was precisely over the surname of the writer, but so far as it can be read, the signature appears to be "Robert J. Macgeorge." Under the circumstances, the gen-

gleman in question will doubtless hold us excused, if any mistake appears in his name.

*Cranial Development of Perrie, as indicated by Mr. Sidney Smith.*

Greatest circumference - - - 22½	No. 13. Benevolence - - - 17
Ear to Philoprogenitiveness - - 5	14. Veneration - - - 17
Individuality - - - 5½	15. Firmness - - - 16
Self-esteem - - - 6½	16. Conscientiousness - - 16
Comparison - - - 5½	17. Hope - - - 17
Concentrativeness - - - 5½	18. Wonder - - - 16
Destructiveness to Destructiveness 6½	19. Ideality - - - 13
Secretiveness to Secretiveness - 6½	20. Wit - - - 15
Constructiveness to Constructiveness 4½	15½ 21. Imitation - - - 16
Ideality to Ideality - - - 4½	22. Individuality - - - 16
Ear to Benevolence - - - 5½	23. Form - - - 14
Veneration - - - 5½	24. Size - - - 16
Firmness - - - 5½	25. Weight - - - 16
Cautiousness to Cautiousness - 5½	26. Colour - - - 16
No. 1. Amativeness - - - 18	27. Locality - - - 15
2. Philoprogenitiveness - - 20	28. Number - - - 13
3. Concentrativeness - - - 17	29. Order - - - 15
4. Adhesiveness - - - 16	30. Eventuality - - - 13
5. Combativeness - - - 18	31. Time - - - 16
6. Destructiveness - - - 20	32. Tune - - - 15
7. Secretiveness - - - 19	14½ 33. Language - - - 13
8. Acquisitiveness - - - 16	34. Comparison - - - 12
17½ 9. Constructiveness - - - 15	12½ 35. Causality - - - 13
10. Self-esteem - - - 19	Love of Life - - - 18
11. Love of Approbation - - 19	Alimentiveness - - - 16
17½ 12. Cautiousness - - - 15	

“As my observations are taken merely from the bust procured after the execution, their accuracy, of course, depends upon the care with which it was moulded from the head.”

*Mr. Macgeorge's Report of Perrie's Conduct, &c.*

“Perrie was a native of Glasgow, but had resided for some eight or twelve years in Paisley, prior to the commission of the offence for which he suffered. He was by trade a tobacco-spinner, and was generally esteemed a quiet inoffensive man. He was twice married. His first wife was a respectable woman, but though she always conducted herself with propriety he was continually manifesting the utmost jealousy of her, keeping up a constant espionage upon her motions, and finding cause for suspicion where none such existed. In illustration of this, I was informed that many years ago, being at a merry-making where he was playing the violin to the company, his wife who accompanied him was asked to dance by one of the party. Though the whole company were engaged in this amusement, Perrie got immediately anxious and restless, and at length his absurd jealousy completely getting the master of him, he sprung from his seat, tore his wife from her partner,

and broke his bow over her head. Perrie's second wife was a woman of light character, who had borne several natural children to a man in Paisley. Perrie was aware of this fact before he married her, and exacted a promise that she would give up all intercourse with other parties. His attachment to her seems to have amounted to infatuation. They had not lived long together, till his tendency to jealousy manifested itself more strongly than ever; and though there was no reason to conclude that his wife was positively unfaithful to him, she had a lightness of manner which excited, instead of allaying his disease. Worried out by his unceasing charges of infidelity, she used to return taunt for taunt, and was in the habit of hinting that some cause existed for his suspicions. His companions also, seeing his failing, used to amuse themselves by hinting that all was not right at home, and by jokes and insinuations frequently wrought him up into a state of frenzy. On the day of the commission of the murder, some such scene as the above took place, and he left the workshop at an earlier hour than usual under the pretence of indisposition. Having dined at the usual hour he dismissed his two children (which he had had by the first marriage) on the pretence of sending them to play, and having then bolted the door, he began in unmeasured terms to tax his wife with infidelity. She, as usual, recriminated, and after the scene had lasted for some time he got up in a fit of ungovernable passion and stabbed her several times with a small file, with which he used to polish the heads of violins: she died almost immediately. The deed had scarcely been perpetrated, when his remorse became dreadful. He tore his hair, beat his head against the wall, and kneeling beside the murdered body of his wife, he wrung her hands in an agony of grief. "Oh! my dear, dear Mary!" he exclaimed, "I loved her. I could not live without her. Oh that I had never loved her with the love I loved her!" and though his mind subsequently got calmer, he never could allude to the scene without a shuddering remorse. He had strong hopes of acquittal on the score of great provocation; and while he admitted his guilt to a certain extent, always spoke of his fate being a hard one. He conducted himself both in the cell and on the scaffold with a decent fortitude, and paid a marked and intelligent attention to the instructions of his religious advisers. His love to his children was very great. The thought of leaving them unprotected, with the stigma of their father's guilt upon them, seemed to agitate him more than his own fate. His last interview with them, on the night preceding his execution, was heart-rending in the extreme. He wept like an infant, pressed them to his breast, through the intervening bars

of the cell, and had to be eventually separated from them by force. Even after sentence was pronounced, he manifested the habitual tendency of his mind, expressing his suspicion of every body, even of the clergyman, the Rev. Mr. M'Naughton, to whom he was much attached; and expressed his belief that every one was in a conspiracy against him, to get him hanged. Before his trial it was with great difficulty his counsel could gain his confidence, so as to obtain the necessary materials for his defence; as he conceived that that gentleman was employed by the relatives of his murdered wife, to procure his conviction. He had some taste for music, and was a tolerable performer on the violin. He had also, as before hinted, some degree of mechanical talent, and was employed occasionally in the manufacture of musical instruments. He was a good deal under the influence of religious impressions, though frequently yielding to intoxication and sensual gratifications; particularly after the death of his first wife. He had an intimate acquaintance with the Scriptures, was for some time in the habit of receiving the communion, and took pains to instruct his children in their religious duties."

In several respects, the case of Perrie forms a strong contrast to that of Greenacre; although their victims were related to them in ties of the same nature. The cranial development of Perrie, however, is much superior to that of Greenacre; indeed, according to Mr. Smith's report, the head of Perrie was fully as well formed as are the heads of many men who pass through life with characters for respectability. Accordingly, the murder was not committed either from love of cruelty and bloodshed, or from the cold calculations of gain, but was almost a complete example of murder prompted by the mingled feelings of jealousy and revenge, such as we pity, and almost admire, in Othello on the stage. The predominating organs of Self-Esteem and Love of Approbation would render Perrie exceedingly sensitive to disgrace and ridicule, whilst those of Combativeness and Destructiveness would induce the feelings of anger and vengeance. Suspicion was probably the dictates of Secretiveness and Self-Esteem combined. The influence of the preponderating Amativeness is visible through the whole report. One difficulty strikes us; namely, that Perrie is described as a quiet, inoffensive man. This seems scarcely in accordance with the large development of the organs just mentioned, and is also in contradiction to the statement of his being "frequently wrought up into a state of frenzy," to the story of his beating his first wife for dancing, and to his quarrels with the second wife.

We have not seen any cast of Perrie, and of course present

to our readers the account of development just as published by Mr. Smith. But in doing this, we wish to warn young phrenologists against expecting to find such reports of development in exact accordance with the manifestations. Leaving out of view the powerful influences of external circumstances, another source of discrepancy occurs in the fact, that such a minute specification of proportions indicates only the external form of the head, and is not a precise indication of the development of brain. It looks very exact and mathematical, as expressed in figures on paper, but in the actions of individuals the differences of 15 and 16, or 17 and 18, &c. &c. are either unappreciable, or if appreciable, they are not always in accordance with such slight differences in the configuration of their heads. If phrenologists bear in mind, that the figures apply only to the external form of the head, and do not always imply the same comparative degrees of manifestation of the mental faculties, there can be no objection to stating the cranial development in this arithmetical manner, and with this minuteness; but it has a tendency to mislead. This tendency to mislead others, by such arithmetical statements, becomes still greater, when Mr. Smith speaks of the *average development* of the propensities, intellectual faculties, &c. as the *proportions* of the head, which is an arithmetical paradox. Thus Mr. Smith says:—

“ The head is large; the proportions are —

Propensities	-	-	17 $\frac{2}{3}$
Selfish Sentiments	-	-	17 $\frac{1}{3}$
Superior Sentiments	-	-	15 $\frac{8}{9}$
Perceptive Faculties	-	-	14 $\frac{5}{6}$
Reflective Faculties	-	-	12 $\frac{1}{2}$ ”

The arithmetical presumption from this statement would be, that the two organs of Comparison and Causality constituted between a sixth and a seventh part of the whole head. Doubtless Mr. Smith had no intention that they should be so understood, but to us his words and figures appear to convey this import. The numerical scale, in its present form, is useful as a mode of expressing different degrees in the development of the same organ, but we err in using the figures for direct comparisons between the developments of different organs.

Appended to the report of Perrie in the *Argus*, is a paragraph relating to some other criminal; in reference to whose case Mr. Smith enters into arguments against game-laws, contending for the right of any persons to run over the lands of others for the gratification of their organs of Combativeness



and Destructiveness by hunting. As Mr. Smith grounds his reasons upon Phrenology, we deem it proper to express our dissent from his doctrine on this point, in the most decided terms. It is unavoidable in civilized communities, that the right of property in the soil should be vested in some person or persons, and that the possessor, or his tenant, should have the absolute right of taking the produce and excluding trespassers. The right of possession being once established, any individual who enters and takes the produce, whether the herbage or the animals, against the consent of the owner, is equally as much a thief as is one who picks his neighbour's pocket of money, or robs his garden or poultry-yard. We do not deny that the game-laws have been very injudicious and injurious, or that they are now free from all objections. We simply deny the moral soundness of the proposition, that A. has a right to take the game which is bred and fed upon the land of B. Mr. Smith writes,—“No man of common sense can look upon poaching as a crime — and the law which makes it so, against the convictions of the people, is doubly infamous,” &c.

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### III. *Change in the scientific Tastes and Pursuits of the late* DR. TURNER.

IN Dr. Christison's able Memoir of the late Dr. Turner, Professor of Chemistry in the London University (published in the last October No. of the Edinburgh Philosophical Journal), circumstances are mentioned respecting a change of taste or study in that distinguished chemist, which well merit the especial attention of phrenologists. But whilst we must confess ourselves unable to give a sufficient explanation of the causes of change, the fact will not seem altogether so remarkable in the eyes of phrenologists, as it appears to be in those of his biographer. It strikes us as being such a change as implies only a new direction given to mental powers fundamentally the same, and not really a change in the powers themselves, either in kind or (greatly) in degree of manifestation. As a preliminary to the introduction of Dr. Christison's comments upon this change in Dr. Turner's pursuits, we shall briefly allude to some circumstances in his earlier life mentioned by his biographer, and which have also their own interest to those who study the influence of circumstances on the manifestations of mind.

Dr. Turner was born in Jamaica in July, 1796. His father

was an Englishman by birth, settled in the island as a planter; and his mother was a creole. Dr. Turner was brought to Britain at an early age, and educated first at a Ladies' School in Bath, and afterwards at the Grammar School of the same place. At this time he resided with a relative of his mother, a gentleman of "high principle and honourable feeling; who paid great attention to his moral character and conduct;" but who was too much devoted to field sports, to excite, by example, any love of study in his young relation. When Turner left the Grammar School at fifteen years of age, he had "a very small amount of learning for his years," with a great fondness for angling and country sports. He was apprenticed to a country practitioner in medicine; and after remaining with him three years, he left his master's house with little addition to his previous stock of learning or knowledge. Dr. Christison says, "I have his own authority for the fact that, when he commenced his apprenticeship, he could scarcely solve a question in the rule of three; and he has often spoken to me of his three years' servitude as a blank space of time, unmarked by the memory of a single useful acquisition." The next two years were spent in professional studies in London. In his twentieth year he repaired to Edinburgh, at the commencement of the session of 1816-1817, and took his degree in medicine in the summer of 1819. Whilst in Edinburgh he appears to have become fond of his professional studies, and to have been almost exclusively devoted to the acquisition of medical knowledge, — not by reading, however, but by studying nature, or by the direct observation of things. Up to this time he had shewn no taste for chemical pursuits, and possessed only the ordinary knowledge of the science, acquired by graduates in medicine at a period when it was very little attended to by them. In 1819 he proceeded to Bath, to settle himself as a physician there; but the following year he again left that place and went to Paris, where he remained nine months, continuing his professional pursuits, studying modern languages, "and commencing also to supply the defects of his early education, by cultivating physical science and modern history. Still, however, chemistry formed no prominent part of his studies. But it was while he resided in Paris that he determined on making this branch of science his fundamental pursuit."

"It does not exactly appear," continues Dr. Christison, "what led him to make so abrupt and extraordinary a change in his professional objects. There are certainly few courses of preparatory training which seem less fitted to secure proficiency in chemical science, or less likely to instil a fondness for it, than

the cultivation of pure pathology and therapeutics. Yet such had hitherto been the chief object of Dr. Turner's education, and such the only branches of science for which he had hitherto shewn an attachment. That he should all at once have resolved at the age of twenty-five on exchanging these pursuits for one, which could not be successfully followed in its improved modern form without at least three qualifications of which he was at the time almost utterly destitute, namely, a knowledge of mathematics, a knowledge of various branches of physics, and an intimate acquaintance with apparatus and the art of manipulating, — does certainly seem not a little singular. That he should remedy all these defects, conquer every obstacle, make himself in a few years thoroughly and practically acquainted with every important department of so varied a science, and acquire above all a facility and exactitude as an experimentalist which could scarcely be surpassed, — is one of the instructive events in his history over which the mental philosopher may usefully ponder, and from which the youthful and aspiring mind may draw most wholesome advice and encouragement."

His biographer, however, immediately afterwards suggests that he was stimulated by the brilliant advances in physical and physiological science, making by Magendie, Orfila, Edwards, Ampere, Robiquet, Pelletier and Caventou; many of whose experimental discoveries were about that time brought before the Institute in Paris, which Dr. Turner regularly frequented. He there saw that the followers of experimental science were "crowned with honours and substantial rewards." In April 1821 he left Paris for Göttingen, where he was received as an experimental pupil by the late Professor Stromeyer. This fortunate circumstance no doubt tended to keep up the newly-awakened tastes of Dr. Turner. Here he devoted himself to chemistry for two years. Afterwards, in 1823, he settled in Edinburgh; and delivered his first course of lectures on chemistry in the following summer. For three years his Class was small, and in his fourth and last year, when he had become celebrated as a chemist, his pupils amounted only to thirty-six. In 1827 he was appointed Professor of Chemistry in the London University.

Having brought his Memoir thus far, Dr. Christison here introduces the reflections upon Dr. Turner's progress, which, together with those in the paragraph we have just quoted, as referring to the same circumstance, have led us to introduce this sketch of the case into our pages, where it will be more likely to fall under the notice of persons devoted to psychological enquiries, than it might be if appearing only in a work mainly devoted to natural philosophy. Our readers will consult the

original memoir, if desiring a more complete history. — “Let us here pause for a moment,” says the biographer, “to look back upon the main features of his life down to this last incident in his career. Arrived almost at man’s estate with his education neglected or mismanaged, and without having given any indication of what is usually called original talent or genius, — we see him, by the force of a well-regulated and self-directed mind, becoming a diligent and eager student, and speedily acquiring a creditable acquaintance with a profession of exceeding variety and extent in its objects, — then undertaking the study of a science intricate and profound in its doctrines, vast, comprehensive, and minute in its details, — one, too, of which he was till then all but utterly ignorant, — and at length, in the brief space of six years, overcoming all its difficulties, establishing a high reputation as an original inquirer by numerous experimental researches, earning the name of a popular teacher and esteemed author, and, in fine, attaining a lofty station in the scientific world as a chemical philosopher, — a station second, I will venture to say, to that of one individual only in these Islands. How cheering and instructive a lesson is this to the youthful aspirant ! how pleasing and impressive a picture for the contemplation of all !”

We never chanced to meet Dr. Turner, and have not been successful in applications to our friends for an account of his cranial development. In the want of this physical evidence, we can only suggest (contrary to the apparent opinion of Dr. Christison) that the mental qualities which fitted Dr. Turner for the *observant* physician were those which are essential to a chemical experimentalist ; but why they should first be directed almost exclusively to the pursuits of the physician, and be then turned almost as exclusively towards chemistry, is not readily explained. It appears that from early life he had little taste for seeking improvement through the literary labours of others, — an usual case with men who have risen to eminence as original observers. He had been distinguished for his love of country pursuits ; and though losing the taste for country sports, he still retained the love of country rambles. We are not informed what particular pleasures he received from his rambles in the country ; but is it not probable from the circumstances, that the original bias of his mind was towards observing the productions and operations of nature ? Afterwards, when he had become especially attached to medical pursuits, the same tendency to observe realities, or the phenomena of nature, is indicated by the terms in which his biographer speaks of his *Inaugural Dissertation* : — “It clearly bears the impress of those qualities which subsequently distinguished him as an author and a

teacher, — an attachment to facts over theories, unwearied assiduity as an observer ; for his statements are founded entirely on what he himself witnessed and collected, a habit of close observation and of cautious induction, together with uncommon ease, precision, and perspicuity in explaining his views." Again, in reference to his chemical labours and discoveries, we have essentially the same qualities of mind again brought into prominence : — " Throughout his whole scientific life he appears, not as the brilliant discoverer, astonishing the imagination, but as the exact, the cautious observer, satisfying the judgment ; and in no capacity has he shone more than in that, which he early and chiefly chose for himself, of an impartial umpire, to fix definitely those boundaries of knowledge which others of more inventiveness had vaguely or dubiously indicated." Now, whether we look upon the objects and varied changes that may be observed in external nature during country rambles, whether we watch the symptoms and phases of disease in the wards of hospitals, or whether we study the mutual actions of bodies as unfolded to our view in chemical researches, in each case we appear to derive our gratification from the exercise of the same intellectual faculties, and in nearly the same relative strength or proportions. We study existent objects, their changes, and the modes in which these changes occur. Though the faculties are directed towards different objects, there is not the absolute change of taste, dependent on change of the faculties in exercise, which would be implied by the transition from eminence in poetry to great mathematical skill, from the love of mechanical constructions to that of psychological investigations, or from a capacity for arithmetical calculations to that for theatrical performances. On the contrary, as nearly the same intellectual faculties may have been requisite for the different pursuits in which Dr. Turner engaged, we must probably seek in his feelings, for an explanation of his especial bias. Dr. Christison has given us a hint of this, in suggesting that he was urged to the career of physical science, by witnessing the honours and rewards bestowed upon its successful followers. While living with his relative who was devoted to field sports, young Turner was fond of these pursuits. In Edinburgh he associated with young men ardent in medical studies, and became a debater at the meetings of the Medical Society of that city. He there fell into the pursuits esteemed by his associates and adapted to his own mental qualities. Next he proceeds to Paris, and attends the Institute, where discoveries in physical science are received with great honour, and associates with persons amongst whom these would become the subjects of discussion and commend-

ation. There thus appears at least a probability that emulation was one of the moving causes of his changes of pursuits; and nothing is shown in the Memoir which would induce us to suppose that such changes implied any variation from his original qualities of mind. The first requisite was a power of accurate observation, which is an intellectual quality; but this alone would not have given the particular genius of Dr. Turner. The tendency to examine for himself, the scrupulous regard for accuracy or reality, and the dislike of allowing anything that was vague or dubious, would lead to the supposition that strong feelings of Conscientiousness, Cautiousness, and Self-Esteem, were part of his mental characteristics. Of the two latter qualities we find little is said in the Memoir; but the former is particularly spoken of, for Dr. Turner is reported to have been the "very soul of honour in every act and thought: without this quality indeed his reputation as a faithful and exact experimentalist never could have been established." In several respects, however, the career of Dr. Turner is remarkable, and well deserving the attention of psychologists; especially the rapidity with which he subsequently acquired eminence in a pursuit that he appeared to take little or no interest in for some years after it must have been first attended to as a part of his professional studies. The case forcibly shews how long the capacity for excellence in a particular department of study may remain unknown. His biographer says, that at the age of twenty-five Turner had forgotten the little knowledge of chemistry which he had once acquired. Had he died then, his talents for chemistry would have been for ever unknown. Suppose that any phrenologist had then said that he might excel in chemistry if he would try; would not such a suggestion have been set down as an egregious blunder of Mr. Phrenologist, and so set down with some plausibility?

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#### *IV. Case of Mental Aberration supervening upon Apoplexy.*

OUR attention was drawn to this case, by reading a report in the Manchester Guardian, which is copied below; and we introduce it here, on account of its bearings upon medical jurisprudence and certain ethical questions. The Guardian says:—

"On Thursday, an old man, named James Blomiley, was brought before the sitting magistrate at the New Bailey,

charged with having attacked the governor of Prestwich workhouse, Mr. John Booth, late of Crown Street, Salford, and chairman of the Salford Operative Conservative Association. Mr. Booth stated, that Blomiley, who was a pauper in the workhouse, had several times expressed himself dissatisfied at the quality of the fare provided in the workhouse, and had repeatedly grumbled in his presence. He did not allege that he had not sufficient to eat, but that the food was coarse. On Wednesday evening last he began his usual course of conduct, blew out several of the candles in the rooms, and at length assaulted the governor. He told him that he would fix him as the other governor was fixed; and it was only by main force that he could be made to desist. The only course left was to send for Simeon Whitehead, deputy-constable of Prestwich, and to give him into custody. Mr. Booth further said, that such an effect had the conduct of Blomiley, and that of another pauper named Dunkerley, that a complete spirit of dissatisfaction was excited in the minds of the paupers; and, unless an example was made in some way or other, it would shortly be impossible to retain any control over them, leaving personal safety out of consideration. The pauper Dunkerley had, he (Mr. Booth) had been told, got a piece of iron laid by, with which he said he was going to finish off the governor. — Mr. Milne, the magistrates' clerk, said that he had known Blomiley for twenty years or more, during the greater part of which he had lived in the service of his (Mr. Milne's) father and of himself. About a year and a half ago he had been seized with a fit of apoplexy, which had disordered his intellect; but that was no reason why he should be allowed to remain in the workhouse to assault the governor, and create insubordination. The magistrate asked Blomiley what his reasons were for thus conducting himself. Blomiley, who appeared to be only half conscious of what was going on, said that he would not do wrong any more; but he had only been going on a bit. The magistrate said that if he ever did the like again, he would be committed for it. He promised not to be guilty of such conduct again, and was allowed to depart. The magistrate further said, after consulting with Mr. Milne, that if, from the disordered state of his mind, he could not be kept in subjection, the best method for the governor to pursue would be to send him to an asylum where he could be taken care of."

We addressed a letter to Mr. G. C. Milne, son of the gentleman named in the report, soliciting further information, by the following questions, to which we have added the replies politely furnished to us by Mr. Milne.

1. Was the character of Blomiley marked by a tendency to

discontent, violence, or resistance to authority, before the attack of apoplexy? — Not in the least.

2. Has such tendency been his character only recently, or from the date of the attack? Or has it been augmented since the attack, though existing to some degree previously? — Only since the attack, and not even now generally.

3. Can Mr. Milne mention any particular examples showing the mental derangement supervening upon the apoplexy? — No; — but rather a total absence of mind, or, at any rate, inability to explain his meaning.

4. Has Blomiley been less intelligent since the attack, or merely more discontented or violent? — Less intelligent, but never very acute.

We should be much obliged if any Manchester phrenologist would send us some account of the development of Blomiley's head; endeavouring also to ascertain whether the mental evidences of cerebral disease shew it to be local or general. Should he happen to die in the workhouse, it would be highly desirable that a medical phrenologist should make a careful examination of the brain. In its general bearings the case resembles that of N., recorded in No. 50. of this Journal (page 352.), although the particular manifestations are greatly varied by the widely different rank of the respective persons. The apparent increased action of Combativeness (for to this organ the statements seem to bear reference), coincident with a diminished power of Language ("inability to explain his meaning"), or of the intellectual faculties generally, are analogous in both cases.

There is an evident change of disposition and obscurity of judgment in Blomiley, proved by the testimony of a gentleman to whom he has been long known; and this change has followed an attack of illness, the seat of which must have been in the head. The best definition of insanity is probably that insisted upon by Dr. Andrew Combe, and it applies precisely to this case of Blomiley: — "It is the prolonged departure, without an adequate external cause, from the state of feeling and modes of thinking usual to the individual while in health, that is the true feature of disorder in mind." (*Observations on Mental Derangement*, p. 219.) We quite agree with Mr. Milne, in referring the conduct of Blomiley to insanity, arising from disease of head; and surely he ought to have been placed in an asylum, instead of being sent to a workhouse, where his insanity was likely to become incurable, if originally not so. No dependence can be placed on his promises, because his power of acting up to a promise will be determined by the increase or amendment in the diseased state of his brain,



whichever happens. In short, he has ceased to be morally responsible. But let us suppose that he had been removed to a distant parish, where his previously inoffensive life had been unknown; and also, that instead of merely threatening the life of his governor, he had actually destroyed it: in such case, he would in all likelihood have been hanged as a wilful murderer. We firmly believe that many lunatics have been so sent to the gallows, in the absence of proper evidence regarding their state of mind, with reference to its moral responsibility.

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*V. Case illustrating the Importance of engaging the Insane in regular mental and bodily Employment.*

“THE effects are not confined to the barren establishment of a principle, or even to the temporary occupation and happiness of the deranged or enfeebled mind. In every case, a marked alteration of symptoms, and in many a complete restoration to sanity, have occurred during, and very evidently in consequence of, regular occupation. One very striking example may be adduced. A suicidal and desponding maniac was long regarded as incurable and obdurate. His friends, yielding to his entreaties, had, on one occasion, resolved to remove him to his home, in order to try the effect of former associations, and had proceeded on their way so far as the Bridge, when he made a sudden spring, with the intention of precipitating himself into the river, and was saved only by miscalculating his distance from the parapet, and thus falling in his leap. He spent about five years in the Asylum; the three first of which were characterised by his profound melancholy, his obstinate taciturnity, and his remaining constantly, during all seasons, times, and weather, in the water-closet. Why he selected this place to retreat to, is difficult to determine; but in all probability he sought it as a refuge from the gaze of his fellow-patients, where he might hide his shame, or brood over his sorrows. He could not be induced to abandon this unhealthy and disagreeable spot, either by entreaties, or commands, or threats. He could be dislodged only by sheer force; and when compelled to come to his meals, he hurried them over as if loath to leave his place of concealment for a single moment. Latterly his health suffered, his countenance became pale and bloated, his legs swelled and ulcerated; and, in order to preserve his life, it was absolutely necessary to fix

him to a seat in the hall. This unpleasant expedient was discontinued: the danger and folly of his conduct were explained to him; and he was assured that, if he persisted, every offence would be followed by the infliction of the douche. His acts of disobedience were, however, too frequent to permit of the penalty being enforced. He was now occasionally seen to creep out of his retreat and walk in the yard, which, whether produced by the expectation of the discipline threatened or not, attracted notice, as shewing that, however strong the habit, it could be departed from, and therefore eradicated. Its strength may be estimated by the circumstance that, when the building was taken down, he continued to stand on the site. Gradually, by a long series of remonstrances and reproaches, he was seated at a loom; and from that day his improvement may be dated. At first, however, he manifested great reluctance to work; and whenever the door of the apartment was opened, he struggled to effect his escape. He was an excellent weaver, and, having an allotted task, he soon began to execute it diligently and regularly, though perhaps unwillingly. Then arrived a season of cheerfulness; and he was tempted to resume playing on the fiddle, which had been a favourite amusement, and which, strange to say, he, at a subsequent period, taught the keeper. Next, he seemed more disposed to enjoy the society of his companions, to join in their games and pleasures, and to feel an interest in what was going on around and in his own occupations. One by one his peculiarities disappeared, his intellect acquired strength, his feelings resumed their natural sway; he attended the lectures, and even a concert, in the Town-Hall; went regularly to church; and having, in various situations, displayed such a degree of self-control as to justify the expectation that he was competent, not only to reason, but to act correctly, he was discharged with scarcely a trace of that deplorable condition from which he had been rescued, or rather from which he had rescued himself; for he may literally be said to have worked out his own cure.

“The precipitancy of this person’s relations in removing him on the first occasion suggests the observation that there are two evils over the correction of which we unfortunately possess no control, and which very manifestly limit the usefulness of an Asylum. The friends or guardians of patients, from a very mistaken kindness, delay too long to place them under treatment; and from the same motive, whenever a promise of amendment appears, they withdraw them too soon from its influence, and renew suddenly, and at a most critical time, that train of thought and those very impressions which cast a gloom over the recollections of their home and original occu-

pation. This complaint is universal. It is urged by the conductors of all public Asylums. And it is urged with the hope that those most deeply interested may be brought to perceive that by postponing remedial measures, they trifle with the sanity and happiness of the objects of their solicitude; they permit the disease to become chronic, and thereby diminish the chances of recovery; and that, on the other hand, by a premature removal from an Asylum they hazard all that has been gained; they expose the mind, as yet weak and unconsolidated, to a most severe experiment; and, for the gratification of what is in reality a selfish wish, place the permanent restoration of the patient in imminent peril. Under all such and similar disadvantages, the number of cures in Insanity is very great; but, were relief sought for with the same avidity, and the instructions of the medical man followed as implicitly in this as in other diseases, the proportion would be nearly doubled."

This case is copied from a "Report of the Directors of the Montrose Lunatic Asylum, Infirmary and Dispensary," for the year ending June 1. 1837, as being an excellent example of the beneficial results obtained by giving regular employment to the insane, instead of leaving them to brood over and increase their morbid feelings in listless solitude. How forcibly do the arrangements of this Asylum (as shown in the report from which we have quoted) contrast with those of the Pauper Asylum in Vienna, mentioned by Mr. Combe in our last Number! This is only one mode out of a thousand, in which a correct knowledge of the human mind proves beneficial; and yet we still hear men, otherwise sensible, asking what good is to be derived from the studies of phrenologists! The readers of this Journal are already aware that the Montrose Asylum is under the superintendence of our friend Mr. W. A. F. Browne; and we rejoice to see that his services are duly appreciated by the acting Managers of the Institution. It is not only as a compliment to Mr. Browne, that we copy the following just acknowledgment of his exertions, introduced into the report of the "House Committee" to the Managers of the Asylum; it is valuable as shewing that phrenologists do not without good cause lay claim to the merit of a more enlightened and successful treatment of the insane, than their predecessors were able to apply:—"Your Committee, in delivering up to the Managers the important trust with which they have been invested, have much pleasure in recording their unqualified approbation of Mr. Browne's unremitting zeal in the performance of his duties as Medical Superintendent, and their respect and esteem for that gentleman. They have observed his uniformly-kind treatment of the Patients under his care, and the

good effects produced on them by his judicious method of setting aside stated hours for employment and for recreation; as likewise the general good order, regularity, and quiet, that prevails in the House, from the excellent arrangements adopted by him. The improved condition of the Asylum seems to be becoming known to the country, if we may judge from the fact of several recent applications for the admission of Patients for whom the higher rates of board will be paid."

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VI. *Morbid Affection of the Organ of Alimentiveness, coincident with Inflammation of the Stomach.* — Translated from *La Phrénologie*, of May 20. 1837.

A. B., a female servant, about thirty years of age, of sanguine temperament, "*assez bien réglée*," was attended three months ago for an intense headache, in the left side of the base of the cranium, anterior to the ear, and extending deep into the head, according to the patient's description. The stomach was simultaneously inflamed; the epigastric region being painful on the slightest pressure, with a sense of extreme heat, &c. Leeches were applied to the epigastric region, and repeated without alleviation of the inflammatory symptoms in the stomach or of those in the head. The patient only felt relief at the moment that she satisfied the hunger, "or rather the appetite," which she felt; but the food, in form of the lightest drinks, was immediately thrown up again. An application of leeches behind the mastoid process, and afterwards to the temporal region, repeated twice (fifty leeches), and the continued application of iced water after their fall, lessened the pain in this region; and then only, and without any fresh application of leeches, was the inflammation of the stomach subdued, so far as to allow the retention of fluids, and to support light food given by degrees. The abdomen no longer had any symptoms of inflammation, but was soft and free from pain. There remained only a slight constipation, which was relieved by simple means.

The patient afterwards continued well for six weeks, when she had a relapse, following a fit of indigestion brought on by eating cold cabbage. The symptoms were similar, although less violent; and the headache, instead of being in the left temporal region, this time was felt in the corresponding situation on the opposite side. The patient described the pain, as if a knife were thrust in front of the ear and almost to the middle of the head.

The writer (M. C. Place), who communicates the case, says that he has observed many others similar to it, and that such affections are often caused by intemperance in wine, spirits, or high-seasoned food.

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### III. NOTICES OF BOOKS.

I. *Human Physiology*. By JOHN ELLIOTSON, M.D., F.R.S., &c.  
Fifth Edition. London: Longman and Co. 1835-8. 8vo.

DR. ELLIOTSON'S *Physiology* is too well known to the profession and to the scientific public, to call for recommendation on our part. The first edition, published in 1815, was simply a Translation of Blumenbach's *Institutiones Physiologicae*, and was so named, but with the addition of several pages of notes by the Translator. In succeeding editions, the notes increased in extent until eventually they much exceeded the original text, whilst the progress of knowledge was rendering this less valuable. At length, in the fifth edition, almost the whole text of the book has proceeded from the pen of Dr. Elliotson, although he has still introduced numerous short passages from the work of Blumenbach. The first part of this edition was published in 1835, the second part not till the latter end of last year, and we presume, from the advertisements, that the third part will be out before the present notice is in print. As a work on Human Physiology in its most general sense, it would not come sufficiently under our own department, to justify the lengthened notice we are disposed to give of its contents; but independently of long notes or remarks on some other topics to which we shall presently allude, the subject of Phrenology is introduced so largely into the notes, which are exceedingly copious, and under such circumstances, that we feel ourselves called upon to enter into the opinions and statements given in the work, even more fully than we shall be able to do within the compass of any notice adapted to a No. of this Journal for which we have already a superfluity of matter on hand.

Besides the brain itself, the nervous system throughout all its parts must be interesting to phrenologists, not only because it constitutes the means of communication between the brain and external world, but also because much of our reasoning upon the cerebral functions derives its force and apparent

soundness in great part from the observed analogies of the nervous system in general. We shall therefore take advantage of Dr. Elliotson's publication, to lay before our non-professional readers a brief account of some particulars relating to recent discoveries (or supposed discoveries) in the functions of the nerves, which all phrenologists ought to be acquainted with. The great principle of a subdivision of functions in the nervous system, or the appropriation of special nervous masses for the special purposes of the animal economy, has now become familiar to all persons moderately conversant with anatomy and physiology. The due appreciation of this important principle in physiology is almost exclusively the growth of the last fifty years. A few isolated facts had been known from a very remote period; but whilst they pointed forcibly enough to the general principle (as we can now understand), there was still so much obscurity in the matter, and so many outstanding facts apparently at variance with the principle, that the prevalent views respecting the uses of the individual parts of the nervous system were a confused chaos, in which there was some truth but much of error. Every candid and well-informed person must now acknowledge that no one has done more than Gall, towards elucidating and demonstrating the grand principle of the plurality and speciality of the nervous organs and functions. For many years the public in general has attributed greater merit, in this respect, to the experiments of Dr. Magendie and Sir Charles Bell, than to the dissections, long-continued observations, and profound reasonings of Gall. Yet, in fact, the two former only demonstrated, by simple and easily-conceived experiments, the accuracy of ideas previously entertained by many persons; and even Sir Charles Bell himself at first failed of seeing the exact inferences to be drawn from his own experiments; indeed, several years elapsed before they were clearly understood, it being reserved for Magendie, as we are informed by Dr. Elliotson, to determine that sensibility was the function solely of the posterior spinal nerves, although Sir Charles Bell had already shewn that the power of voluntary motion depended upon the anterior nerves only. The limitation of function intended here has reference only to sensibility and motion in contra-distinction to each other, as it is yet undetermined whether one or other set of nerves may not have some additional property or use. Dr. Elliotson appears to think this may be the case, "because filaments from the anterior, as well as from the posterior roots, go to the sympathetic ganglia, and certainly not for motion."

Remarkable discoveries, such as those of Dr. Magendie and Sir Charles Bell, are rarely made by the intuitive sagacity of

any single individual. They are gradually reached through the progressive advances of knowledge, dependent on the labours of many persons; and though it be allowed that Dr. Magendie and Sir C. Bell must share jointly in any merit attributed to them, for fairly distinguishing the nerves of sensibility and motion, and were probably each of them directed in some measure by the observations and arguments of others; yet the discovery was their own, and it has been well remarked that even accidental discoveries in science are never made by fools; for discovery implies that degree of mental vigour necessary for following up a first suggestion to its result, and thus outstepping fellow-labourers. In reference to this discovery, and to the applause bestowed upon Sir C. Bell, compared with the neglect of Gall and his labours, Dr. Elliotson writes: — “The most ludicrous eulogy is in the *Report of the Third Meeting of the British Association*. Dr. W. C. Henry says, ‘The honour of this discovery (that there are distinct nerves of sensation and motion), doubtless the most important since the time of Harvey\*, belongs exclusively to Sir C. Bell.’ (p. 62.) Now no new principle was discovered. We knew before that some nerves, as the optic and olfactory, were for sensation only, and some, as the common motor, the external motor, and the internal motor of the eye, and the lingual, for motion only. The only discovery was that two individual nerves were, one for the first function and the other for the second. That no one nerve could be both for sensation and motion had always been evident to reflecting minds. Galen taught his cotemporaries that one set of nerves went to the skin for sensation, and another to the muscles for motion only.... Gall had proved, in the last century, that distinct parts of the nervous system had distinct offices. This he taught in opposition to many of the most noted of his cotemporaries: — he taught it with respect to the grand nervous organ — the brain, and with respect to the universal divisions of the nerves. (4to. Vol. i. p. 131. sq.) Sir C. Bell’s discoveries are simply individual examples of Gall’s great general principle in merely nerves. So little, however, does the gentleman entrusted to report for the Association know of Gall’s discoveries, that he not only thus ventured to address it, but,

\* What various discoveries are the “most important since the time of Harvey!” Phrenologists say this of Gall’s discoveries, and in time the world will say it likewise. Many agree with Dr. Henry, in hoisting Sir Charles Bell to the Harveian throne; while others deem Magendie more worthy of this high seat. Not many weeks ago the Spectator newspaper gravely advanced Dr. Marshall Hall to the same honour; and we may suggest that Mr. Crosse, who was so rapturously lauded by the British Association at Bristol, ought to put in his claim now.

after detailing the unsatisfactory vivisections of Messrs. Fleurens and Magendie, he passes Gall's labours over in silence, and gravely informs the assembled *savants* that there does not exist 'any conclusive evidence for referring separate faculties, or moral affections, to distinct portions of the brain' (p. 90.) Phrenologists should really not allow the Association thus to expose itself." (pp. 465, 6.)

The depreciating tone of this extract, though it may be just whilst we are comparing the discoveries of Sir C. Bell with the greatly more important ones of Gall, will seem to imply scarcely a sufficient acknowledgment of the value of Sir C. Bell's labours. To understand this, it is necessary to know that Dr. Elliotson disputes the accuracy of Sir C. Bell's views relative to the system of respiratory nerves, on the supposed discovery of which should rest the better part of his claims to honour. On the other hand, we have the late Dr. Fletcher and other physiologists of celebrity in favour of them. The opinions of Dr. Elliotson, as to the amount of real discovery by Sir C. Bell, are summed up in the following passage: — "The respiratory tract, or column, is rather an anatomical fancy, for it is not always to be found, and the best anatomists deny its existence. It thus appears to me that Sir C. Bell's doctrine respecting the respiratory nerves is merely an untenable whim; and that his discoveries of the function of the ganglionic portion of the trigeminum pair (its other portion having long before been assigned to motion by Paletta), and of the facial, and of the excitement of motion on irritating the anterior roots only of the spinal nerves, — the whole amount, I believe, of his real contributions to the physiology of the nervous system, — are only sullied by his views of the functions of his respiratory set. Even the two first of these three discoveries he has obscured by ascribing morbid phenomena, dependent upon the motor branch of the trigeminus nerve, to affection of the ganglionic portion and of the facial; and by considering the facial as exclusively controlling all motions of the face concerned with respiration and expression, when the mere descent of the lower jaw which accompanies surprise proves the ganglionic portion of the trigeminus nerve to be, as almost any nerve of voluntary motion may be, a nerve of expression." (pp. 461 — 4.)

Sir C. Bell, includes the glosso-pharyngeal nerve in his respiratory system; but if the inferences drawn by Panizza, from his own experiments, shall prove to be correct, this is really the long-sought nerve of taste; and a supposed fact in opposition to the speciality of function in the nerves is thus cleared away. The tongue is supplied by three kinds of nerves, or nerves from three different sources; — first, a branchlet of



the fifth nerve, usually called the lingual branch of the fifth; secondly, the lingual nerve, or the lingual branch of the hypoglossal or ninth nerve; thirdly, the glosso-pharyngeal, formerly called a portion of the eighth nerve, the various branches of which are distributed to the tongue and the parts adjacent. Most anatomists have supposed that the sense of taste depended on the lingual branch of the fifth nerve. Sir C. Bell believed that the peculiar function of the glosso-pharyngeal nerve was to associate the motions of the tongue with the motions of other parts concerned in respiration. Anatomists in general have regarded the hypoglossal nerve as a nerve of voluntary motion. An objection to this assignment of function has existed in the fact, that the other divisions or branches of the fifth nerve were nerves of common sensibility, not of a special sense like that of taste; so that analogy was adverse to the supposition of one of its divisions being the nerve of taste. If the views of Dr. Panizza shall ultimately be established, it will be highly gratifying to the admirers of Gall, to see his great principle thus borne out by all the successive discoveries respecting the functions of individual nerves, and even in those instances which at first appeared most opposed to it. The experiments are so recent (1834) and as yet so little known in this country, that a brief notice of them, as stated by Dr. Elliotson, may be acceptable to such of the readers of the *Phrenological Journal* as do not see the medical publications. It was observed by Dr. Panizza, that the motions of the tongue were instantly lost when he divided the hypoglossal nerve (of course the nerve on each side) in a dog, so that the animal made vain efforts to lap milk or to swallow food introduced into his mouth; and if the tongue rolled out of the mouth, so it remained, without the dog having the power of drawing it in again, and was wounded by the closing of the teeth. When the tongue was pricked, under such circumstances, sensibility to the pain was manifested, and the animal howled when he bit it. That the sense of taste still remained, was evinced by the disgust shown when a solution of colocynth was placed on the tongue. Again, when the branches of the fifth nerve had been cut on both sides, the animal ate and drank freely, and evinced the same disgust at the taste of colocynth, carefully laid on the tongue so as to touch no other part; but the tongue had become so insensible to pain, that it might be burnt or wounded in various ways without any token of suffering. Both motion and sensibility were lost, but the power of taste was retained, if the lingual branches of the fifth and the hypoglossal nerves were both divided. On the contrary, "if the glosso-pharyngeal pair was divided, motion and sensibility were unimpaired, but colo-

emth and any other nauseous substance that had no smell produced no disgust, and was swallowed with the same avidity as the most agreeable, and the vessel which contained it was licked out clean." The experiments, as narrated, seem to be decisive enough, yet there are some theoretic difficulties not entirely removed, upon which our diminishing space forbids us to enter; and we now turn to other topics.\*

Amongst these, we cannot pass by Dr. Elliotson's discountenance of wanton vivisections and other physiological brutalities. He forcibly reprobates the cruelties of Magendie, Brachet, and other experimental physiologists of France, several of whom have cut and tortured animals in almost every conceivable manner, often without any definite end in view, but merely to see what kind of movements the animals would perform under their torments. He says that he is "ashamed" to acknowledge having witnessed one of Magendie's unfeeling vivisections. The following passage is long, but we are induced to copy it as embodying those maxims on the subject of physiological experiment, which we have frequently endeavoured to inculcate through the pages of this Journal; and distinguishing so clearly between purposeless cruelties and those experiments directed to some really useful object, and justifiable if

\* We have adhered to Drs. Elliotson and Panizza, in the text above; but the remarks being intended for non-professional phrenologists, who are presumed not to be habitually readers of medical publications, it is incumbent upon us to add, that other physiologists impugn the accuracy of Panizza, on the strength of their own experiments. In particular, in the last Number (No. 134) of the *Edinburgh Medical and Surgical Journal*, there is a highly interesting account of numerous experiments on the glosso-pharyngeal and other nerves included in the eighth pair, by Dr. J. Reid. He concludes that the glosso-pharyngeal "is a nerve of common sensation," and "that it probably may participate with other nerves in the performance of the function of taste, but it certainly is not the special nerve of that sense." The conflicting opinions respecting the particular function of this nerve are thus increased; for Sir C. Bell holds it to be one of the nerves which excite and associate the muscular movements connected with respiration; Drs. Panizza and M. Hall, and Mr. Broughton (Sixth Report of the British Association) are said to concur in believing it to be the special nerve of taste; while Dr. J. Reid asserts it to be a nerve of common sensibility, which may "participate" in giving the sense of taste, but is neither a nerve of motion nor exclusively a nerve of taste. On the whole, we attach most importance to the experiments of Dr. Reid, whose anatomical skill and general ability entitle his conclusions to be received with attention, and who had in view the experiments and inferences of his predecessors. Though the experiments tend to raise additional evidence in proof of the division of function in the nervous system, (for which object chiefly they are here spoken of,) yet the discrepancies forcibly show the great liability to false inferences from physiological experiments on the nervous system. If the sensation of taste is really excited by substances applied to a nerve of common sensibility, it seems probable that some particular portion of the brain is necessary to the *discrimination* of tastes, as is known to be the case with regard to colours. Yet we incline rather to the conjecture that a special nerve of taste must exist, although it may run in connection with nerves of common sensibility, and be subjected to similar ramifications; as is the fact with regard to the spinal nerves of motion and sensibility, except close to their connections with the spinal chord.

conceived and conducted with sufficient relevancy to the end in view. The first part of the extract alludes to experiments by Brachet, on an unfortunate cat, of such a nature that English ideas of decency forbid us to describe them. — “ I do not think a physiologist would have ventured to divulge such a disgusting experiment in this country; and I cannot refrain from expressing my horror at the amount of torture which Dr. Brachet inflicted upon so many unoffending brutes. Nearly or quite two hundred must have suffered under his hands. I hardly think that knowledge is worth having at such a purchase; or that it was ordained that we should obtain knowledge by cruelty. I care nothing for killing a brute outright without pain: it is then but as before it was born, feels no loss, and escapes all further chance of suffering. Vivisection may be justifiable in some instances. But before an inquirer commences an experiment of torture, he ought to be satisfied of its absolute necessity, — that the investigation is important and the means indispensable; and also that he is master of the existing knowledge on the subject, and qualified to operate and to philosophise upon the results. He should proceed to the task with the deepest feelings of regret. I do not wish to make a parade of feeling: but to torture animals unnecessarily is a most cowardly and cold-blooded act, and in my opinion one of the utmost depravity and sin. A course of experimental physiology, in which brutes are agonised to exhibit facts already established, is a disgrace to the country which permits it. My esteemed French friends will pardon me, but I fear that in France there is among many too little repugnance to vivisection: and I am sure that the following experiment would have caused Dr. Brachet to be black-balled in any respectable society in England.” . . . “ I inspired,” says Dr. Brachet, “ a dog with the greatest aversion for me by plaguing and inflicting some pain or other upon it, as often as I saw it. When this feeling was carried to its height, so that the animal became furious as soon as it saw or heard me, I put out its eyes: I could then appear before it without its manifesting any aversion. I spoke, and immediately its barkings and furious movements proved the passion which animated it. I destroyed the drum of its ears, and disorganised the internal ear as much as I could: when an intense inflammation which was excited had rendered him deaf, I filled up its ears with wax. He could no longer hear at all. Then I went to its side, spoke aloud, and even caressed it, without its falling into a rage, — it seemed even sensible to my caresses.” “ Nay,” resumes Dr. Elliotson, “ Dr. Brachet repeated the same experiment on another dog, and begs to assure us the result was the same. And what was all this to

prove? Simply, that if one brute has an aversion to another, it does not feel or show that aversion when it has no means of knowing that the other brute is present. If he had stood near the dog on the other side of a wall, he might equally have proved what common sense required not to be proved. After all I do not understand how it happened that the poor dog did not scent him. I blush for human nature at detailing this experiment; and shall finish by informing my readers that the Memoir containing this, and all the other horrors, obtained the physiological prize from the French Institute in 1826." (Page 448.9.)

Reader! Heartless experiments such as this not only obtain prizes of honour from the Institute of France, but entitle their perpetrators, upon the strength of that honour, to condemn all the observations of phrenologists, unexamined, because they have been obtained without the aid of such cruelties, — because they are not founded upon *experimental* physiology! But is it not a fine thing, is it not an honourable achievement, to become an *experimental* physiologist by means like these?

In speaking of the violent opposition made to Gall's discoveries by envious or prejudiced minds, Dr. Elliotson alludes in no gentle terms to the conduct of Dr. Gordon, Mr. Mayo, Sir Charles Bell, Lord Jeffrey, and, last and least, Mr. Colquhoun the animal-magnetist. He devotes several pages of notes, partly his own, partly taken from Gall's works, in illustration of the contempt and hostility shown to every one who makes any important discovery which interferes with the interests or prejudices of influential persons. The following passage affords an example, sufficiently familiar in respect to the subject, but one so admirably told and so striking in itself that we make no apology for repeating it here: — "But the most notorious modern illustration of the aversion to improvement is the history of lighting with gas. When I was a student, I recollect often going from the Borough Hospitals in the evening to see Pall Mall, which only of all the streets of London, was so lighted. For many years a person named Winser, and a company which he established, lighted that single street, I believe gratuitously. This was a bright spot in London, for comparative darkness prevailed in every other street. For many years, the general adoption of the plan was considered impracticable and therefore absurd.\* At length, another street was lighted — and another — and another — and now that the poor man is dead, all London is become Pall Mall, with one exception. Year after year have I amused myself with watching the progress of

\* *Query*, — pronounced absurd, and therefore considered impracticable! the usual mode of demonstrating new discoveries to be worthless. — EDITOR P. J.

illumination, and comparing it with the history of the progress of great truths in physical, moral, and political science. Yet not even is it at this moment universally adopted, any more than many obvious truths. Darkness is still cherished in the very spot of London, where the greatest riches and the highest rank, both transmitted hereditarily in the longest succession, ought to have secured, with Oxford and Cambridge education and every advantage of mental cultivation, from generation to generation, the highest knowledge and discernment. No house in Grosvenor Square has any other than the greasy dull oil lamps, notwithstanding all the streets opening into it, and even the centre of the Square which the parish lights, are brilliantly illuminated with gas. I have taken foreigners into Grosvenor Square to exhibit this *moral* phenomenon." (Page 402.)

These extracts will afford fair examples of the fund of matter interesting to phrenologists, which is to be found in Dr. Elliotson's work, independently of his comments upon the science itself. Many of these latter are equally deserving of attention; but we cannot help greatly regretting that they are mixed up with personal reflections upon phrenologists, especially Dr. Spurzheim, penned in so harsh a tone as must convey an idea to the reader of the work, that the author attacks and censures others either from the mere love of fault-finding, or from the blind impulse of anger and personal enmity. We give Dr. Elliotson credit for more worthy motives, in the belief that an intense friendship and high respect for Gall have greatly contributed to this; but at the same time, we cannot avoid thinking that the public will judge otherwise. Our own regrets are occasioned by the vehemence of the author's language; for we fully concur with him that most of the topics are such as ought to be known, or which require to be investigated more precisely. But whilst the censures are no doubt several of them founded in truth, it does appear to us, that even where based on truth his remarks concerning the faults or failings of others are conveyed in language so strong as to appear most unduly exaggerated; while some of them obviously arise from mistakes or insufficient inquiry concerning the accuracy of circumstances which he only presumes to be true. As instances of this, we refer to his remarks on the application of the Henderson Bequest, an account of which has been some time in print, sufficient of itself to show that the author's comments respecting the application of that fund are uncalled for and unjust. We could also point out some other mistakes on his part, which have led to accusations, conceived by himself to be well-founded, though really false. One of these is unfortunately made the ground of a false accusation against Lord Jeffrey, for writing

the abusive article on Phrenology in the 49th Number of the Edinburgh Review; although it has been stated in several English works on Phrenology, to which Dr. Elliotson refers, that the author of that article was Dr. Gordon. In attributing to Lord Jeffrey the coarse and abusive language of that review, Dr. Elliotson has been unintentionally unjust to him; for, whilst Lord Jeffrey did what in him lay to oppose Phrenology, his philippics were not conveyed in the style of low abuse and vulgarity of ideas which characterised the paper of Dr. Gordon.

The objections and censures which Dr. Elliotson urges against Spurzheim personally, and against the works of all other phrenologists than Gall, are chiefly supported by extracts and individual examples of alleged defects, and have little relation to the general scope and merit of the works referred to. These will be more conveniently considered in a separate and detailed form. To have continued the subject here, would have too much extended the present notice of a work only in part connected with Phrenology, and would have compelled us to omit notices of other works exclusively devoted to mental or moral science, and, moreover, sent to us expressly for review. We shall again take up the subject in a future Number, and meantime repeat that in our own convictions, some of Dr. Elliotson's censures are strictly just; that others are stated in language too vehement for the occasion, although based on truth; and that others, again, have been induced by mistakes on the part of Dr. Elliotson himself, which must have arisen from his neglecting the English works on Phrenology, just as he accuses their authors of neglecting the works of Gall.

II. *The Philosophy of Human Nature, in its physical, intellectual, and moral Relations; with an Attempt to demonstrate the Order of Providence in the threefold Constitution of our Being.* By HENRY M'CORMAC, M. D. London: Longman and Co. 1837. 8vo. pp. 564.

WE mentioned this work in our last number, page 68., and intimated the intention of giving a more extended notice of it here. To those who still linger in the track of the old philosophy (so called) of human nature, which takes for granted that mind is an entity or specific being, self-existent independently of the body, and only using the senses of the latter for maintaining communications with the external world, much as an astronomer might use a telescope to observe the celestial bodies otherwise beyond his ken; — to those of the fanciful and unphy-

siological school of Lords Jeffrey and Brougham, who will not see evidence to prove the unavoidable dependence of mind on body, we can recommend Dr. McCormac's work as being well worthy of perusal; for they will find in it nothing to shock their prejudices, except the incidental mention of a few irreconcilable facts, which may be easily skipped over as arguments of no weight, or as matters not well understood. By one who will concede the identity of mind and soul, and consequent non-dependence of the former on corporeal organization, the volume before us may be admired on account of its philanthropic spirit and general liberality. To a phrenologist, however, it will prove an intractable book, from the author not being at all disposed to obey the reins of inductive philosophy. The phrenological reader will doubtless respect the kindly tone of humanity which pervades the volume, while he cannot help feeling many an impatient start at the obsolete opinions in philosophy and physiology, which the author states and reasons upon as though they were unquestioned truths, requiring only to be asserted by him in order to be allowed by his readers. To criticize such a work, with the intention of refuting these fundamental errors, would be to commence with the alphabet of Phrenology, and to proceed step by step through the elementary and now almost universally admitted principles of philosophy and the physiology of the nervous system. Such a course would be quite incompatible with the extent of our pages, and, it may be trusted, wholly unnecessary to our readers. Suffice it to say, that Dr. McCormac denies the very foundations of Phrenology, by roundly asserting that the brain *is not* the organ of mind; and so much is he enamoured of this most unprofessional opinion, that it is repeated over and over again in various parts of his work. We are thus at once separated, by an impassable gulf, from him and from the very few well-informed persons who can sincerely join him in the assertion of such an opinion. As a work of science, therefore, Dr. McCormac's *Philosophy of Human Nature* is not within our pale, and must be assigned over to the remnant of the metaphysical school which attempts to study mind as an abstraction unconnected with organization.

Nor is this defamation of the brain the only matter of discord between phrenologists and the author of the work before us. However gratuitous may be the data from which he reasons, — however untenable may be the grounds upon which his opinions are made to rest, it rarely seems to strike him that they require any proof of their stability, beyond the simple assertion that they are as he states them to be. His prevailing form of logic is exemplified in the following passage: — “There is no evi-

dence that the brain is mind, or that it performs the functions of mind; consequently, there is no evidence that the parts of the brain perform the functions of mind." Our author would no doubt be highly indignant if two brothers of the gold-headed cane were to consign him to the safe-keeping of a lunatic asylum, for penning the quoted passage; yet his ancestral bearers of that professional symbol were wont to define lunacy as "right reasoning from false premises." We are more disposed to meet him on his own terms, and ask what he would say of a reasoner who should gravely write, in the same spirit of truth and logic, "There is no evidence that the eye is sight, or that it performs the functions of sight; consequently, there is no evidence that the parts of the eye perform the functions of sight."

To give some idea of Dr. M'Cormac's work in other respects, we may invent a case, by imagining a person to set himself the task of writing a book, and to choose man for his theme. He proceeds to execute this task by selecting a certain number of subordinate subjects,—for example, man's physical relations—consciousness—sensation—senses—instinct—ideas—faculties of mind, &c. &c. Under each of these heads, or each of their subdivisions, he writes down all the ideas one after another arising in his own brain, and which are either connected with the leading subject or suggested by it. If we suppose the writer following this course, to be one who has acquired a fair amount of knowledge by reading and observation, who has a tendency to esteem his own feelings or consciousness, as undoubtedly correct, and who is disposed to look with kindness and sympathy on the pains and pleasures of his fellows, it is probable that the result of his efforts would be the production of a book pretty much in the style and spirit of Dr. M'Cormac's *Philosophy*. There seems to have been no object in making the book, except that of putting forth the individual ideas and opinions of its author, as individual notions, associated together according to the order of their succession in his own mind, but forming no unity or systematic whole, and tending to no special end. There is no regular theory to be established, no system to be constructed or taught, no single point or centre to which all the individual facts and suggestions are made to bear reference. The treatise is a sort of mosaic work of details placed in juxtaposition, reminding us of bricks piled regularly into a stack, rather than of bricks converted into a house. Such a work is well fitted for being looked into at odd minutes or hours, though not one to be read regularly through from beginning to end. Opened at random, page after page may be read with pleasure by those who would never seriously at-



tempt to go through the whole volume. Books of this description are excellently adapted for supplying short quotations, since the individual passages suffer little by isolation, from having no necessary reference to anything beyond themselves. Though we cannot say that there is much novelty in Dr. M'Cormac's pages, there really is much that well bears repetition, — much that ought to be better and more widely known by the public. Along with this, there is also a tolerably copious sprinkling of fallacy and errors, such as a writer unavoidably falls into, who neglects system and fixed fundamental principles in his views of moral philosophy. We shall now let the author speak for himself, in examples of the merits and defects *alleged* to exist in his work, first making one extract as an illustration of a mental peculiarity in the writer, exhibited in his tendency to run *through* a series of ideas apparently suggested by a single leading one, — *in this case water*, introduced under the more general topic of “the relations of the human frame with the material world:” —

“The properties of water are not less striking than those of air, and not less calculated to promote human well-being. Its importance with regard to animals and vegetables is obvious, since it enters largely into their compositions. The greater proportion of flesh and of the pulp of fruits consists of this fluid. Persons subjected to famine survive longer when supplied with it. Owing to the foregoing arrangement, sustenance is facilitated, while decomposition is rendered more rapid. Water constitutes an agreeable vehicle of food, as in soups and vegetable infusions; while milk and wine are largely indebted to it. Heated it affords a pleasant, and often a useful, stimulus to the stomach; and as a detersive, it promotes bodily purity. The bath forms an admirable tonic. The physical properties of water are equally diversified. It is the medium of existence to a multitude of creatures. Perpetual agitation purifies it; stagnant it would be inimical to animated beings. Tides and currents subserve various useful purposes, promoting human intercourse, and enabling maritime nations to form reservoirs for their shipping. The ocean indeed is the high road of nations, while rivers and canals facilitate communication and the transport of merchandize. Hydraulic machines effect an enormous saving of animal power. Without water, chemistry could hardly have reached its present eminence. As a receptacle of latent heat its utility in the economy of nature is unbounded. Thus, when water freezes, a portion of caloric is given out, and when it thaws, a quantity is reabsorbed. In this way, these processes are tempered and made more uniform, while the summer's heat is treasured up against the winter's cold. Without

this amazing provision, water would instantly become solid at the freezing point, to the utter prejudice of animal life; while the slightest elevation of temperature would flood the earth. In the processes of art, the generation and condensation of steam afford analogous advantages. When water is subjected to the operation of cold, the surface sinks, and is replaced by a warmer and lighter layer; a process which continues until the temperature is reduced to thirty-nine of Fahrenheit. If the cold continue, ice will then form, but the main body becomes no colder unless by radiation, and consequently remains fitted for the abode of life."

It will be observed that the only point common to the several links of this chain of details, is the fact that each and all relate to *water*; the author's purpose here being to show that outward objects have adaptations to human organization. And we shall now be better understood in saying that the work must be read piecemeal for its details, not as a whole. The following are selected examples of ideas and sentiments not very novel, but intrinsically good, and meriting repetition, because yet too little attended to by the public, and even distrusted or rejected by some: — "Passion and ignorance along with clashing interests, have originated that scourge of our species — war. — How often did the phenomena which led to the discovery of gravitation and the polarization of light, pass by unheeded until Newton availed himself of them, in the one case, and Malus, in the other? — With existing facilities, a child (were children so taught) might gain information on subjects, the circulation of the blood for example, that required all the intellect of a Harvey or a Servetus to throw light upon. — A kind of ignominy, not less absurd than injurious, has been cast upon labour. Most rich men would be ashamed to drive the wholesome plough or ply the axe, yet nature did not give muscles to languish in inaction. — Assuredly, the general prevalence of celibacy, falsely so styled, is in so far incompatible with purity. Can we justly call that prudence, in him who refrains from marriage till he can support an expensive establishment, when the omission is secured by another's misery? These wretched principles have kept thousands apart, who by marriage might have promoted each other's happiness. It would doubtless be most unwarrantable to enter into this sacred contract, without the means of support; but who that is possessed of a sound mind and a healthy organization, could not procure them by honest industry? The earth affords boundless range for human increase; tracts where the joys of independence and of married life may be secured, without incurring the unnatural and criminal union of celibacy and prostitution. — It would be desirable if men of cultivated minds

and feelings could be more generally induced by increased consideration, to take charge of schools. Such would best supply the parent's place, and neutralise the disadvantages contingent on public instruction. — It can never be reckoned superfluous to turn attention to the works of God, and to lead the child to find pleasure, health, and occupation in the pursuit. — It is difficult for those not engaged in it, to imagine the consuming nature of excessive toil, or how hard it is for those who are exposed to it, condemned to ignorance, and perhaps to discomfort, sickness, and privation, to gain that expansion of intellect, and the enlarged benevolence, ~~that~~ would enable them to recognise their own best interests, and to look with sympathy on the progress of their fellows. — Nurtured in prejudice as we are, we do not perceive that no human being, morally speaking, is entitled to live at the expense of another. — Well-meaning persons are sometimes apprehensive, as to the results that might accrue from the better education of the working classes, but their anticipations are unfounded: it is ignorance and sensuality, not knowledge or refinement, that we have to dread. — Reason is not so much a particular faculty, as the sum of all our faculties. It is the characteristic of human beings, not because animals do not reason, but because their reasoning powers are so far beneath our own. — The wisest and best should be selected for the performance of legislative duties; surely, talent and moral probity afford a better criterion than mere wealth and station? Until they are better informed, the people will not exert the necessary discrimination. — Talk of the expense contingent on the general diffusion of knowledge! Rather let us speak of that which is connected with the jails, the bridewells and the penitentiaries, the enforcement of a sanguinary code, and the loss of property and life. — A few thousand blacks annually distributed over Europe, usefully and practically educated, and furnished with sound moral and religious instruction, would effect changes the most beneficial in the condition of their countrymen. — It is trifling to urge the study of Greek and Latin, as a means of facilitating the acquirement of the languages derived from them. — It is no less singular than true, that most of the moral writings of the ancients are rejected in our schools; while others, some of them most objectionable, are retained. — Masters and servants, husbands and wives, brothers and sisters, parents and children, are expected by each other, to be models of perfection, when they respectively make no sufficient efforts to secure such a result. — The expenditure arising out of a single war, would educate the children of a whole people for ever. — Much may be effected if we will but strive; no one should slumber in the

lap of indolence. Every one has some influence, and all that has been done was done by individuals."

The following, on the contrary, are examples selected from different parts of the volume, in confirmation of our remark that several of the author's statements are either positively erroneous or involve fallacies by implication: — "Speech is the result of reason, since organization alone would not suffice to give rise to it. — It has been erroneously supposed, that the superiority of man [over other animals] depended on his organization. — If our qualities whether for good or for ill, are in no case inborn, it necessarily follows, not only that all are capable of superior intellectual and moral culture, but that all have an unequivocal right to receive it. — It would be useless to render the cat as sagacious as the elephant; while the physical powers of the one, would be out of keeping with the limited endowments of the other. — The divisions of Gall, and the uses which he has assigned to them, in so far as they refer to alleged organs of thought, are equally imaginary. — Between insanity and morbid alterations of the brain, there seems no necessary connexion. — When both sexes receive equal culture, it is not found that there is any difference, whether speculative or practical. — We know nothing of the structure of mind, much less are we able to discover any original bias to one occupation more than to another. — The examples of eminent persons are continually brought forward, and it is asked, could others become such as these? Yes, if they will make use of similar exertions, and if they enjoy equal opportunities. — The alleged inferiority of African intellect, is a prejudice so barbarous, as to be unworthy of refutation. — The powers of individuals are limited, those of governments are unlimited. — There is no material organ for the exercise of the affections, feelings, and moral judgments. The brain is not the organ of the mind, consequently, it cannot be the organ of the feelings, since these are but forms of consciousness."

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III. *On the Causes and Effects of Disease, considered in reference to the Moral Constitution of Man.* By H. C. BARLOW, M.D. Edinburgh: A. and C. Black. 1837. 8vo. pp. 87.

IN ages of ignorance and superstition, it is customary for mankind to attribute almost all their sufferings, whether they come as diseases of the body or as afflictions of mind, to the immediate will and agency of the Deity, directed upon indivi-

duals independently of any fixed laws, and even in direct opposition to the ordinary course of nature. As knowledge advances, certain antecedent conditions are discovered, which are found invariably to have preceded particular evils whenever the origin of the latter has been sought for. Such antecedent conditions then begin to be regarded as the *causes* of the resulting evils. On precise investigation, these causes and their results are found to be uniform and inseparable, and the agency of the Deity is then referred to, not as capriciously inflicting particular evils on individuals, but as having established a certain fixed and invariable order in the arrangement of nature (called by us *the laws of nature*) by which all similar events are determined, and so far as our vision extends, by which all similar events always have been determined in time past and will be so determined in time to come. We thus learn to look upon the Creator of the world in a far more exalted light than that of a being whose works, like those of man, are so ill-constructed as to require constant superintendence and interference, lest they should go wrong and fail to fulfil his design. In the present day, many persons have attained this advanced stage of intelligence and reason. But since the most forward of civilised nations must still include numerous individuals who are far behind their fellows, as well as many who are equally far in advance of the multitude, we may now see representatives of all the different ages of advancing knowledge and civilisation, living at the same time, and in daily intercourse with each other. Probably there are yet tens of thousands of Englishmen, called *well-educated*, who have no clear notion of what is signified in the expressions "general laws" or "laws of nature," and who attribute almost every event in which they are interested, either to *chance* (causeless accident) or to the agency of the Deity exercised upon them according to the supposed feeling of the moment, (which is caprice,) as a judge would have to decide a cause brought before him in the absence of any enacted laws in conformity with which his judgment should be guided.

Dr. Barlow is not one of these purblind men, living amongst others whose minds are ages in advance of theirs. It is the high characteristic of his profession, to possess and apply that kind of knowledge which tends so much to fit us for appreciating the certainty and importance of general laws; and in this respect he is already in advance of the majority of his profession, nine-tenths of the senior members of which are still utterly ignorant of the physiology of the brain, and therefore as ignorant of the natural laws relating to the mental department of human nature. We say "already," in the presumption that

Dr. Barlow is a young man, the essay before us being his Inaugural Dissertation, on the occasion of taking his Medical Degree; and though it affords no evidence that its author is now acquainted with Phrenology, it indicates a turn of mind very likely to make him so at no distant period. The purport of the Dissertation is to show that diseases are the consequences flowing from neglect of those moral, organic, and physical laws of the universe, by which human beings are preserved and guided; and that being so, they become indirectly the remedies of evils by inducing mankind to learn those laws and adapt their conduct to them. He would also go a step beyond this, for he contends that even as the means, independently of the end to be attained, disease is beneficial. But our author's own words will best convey his ideas on these points: — "We have endeavoured," he writes, "in the course of this essay, to show that disease is not an evil, but on the contrary, that it is an appointed remedy for evils; that is for the voluntary acts of rational agents at variance with moral and physical laws, the consequences of which are seen in the sufferings to which human beings are subject: these sufferings having, by the benevolent will of the all-wise Governor of the world, a natural tendency to occasion the removal of the causes which have given rise to them, and thus to make mankind, on the whole, better and happier. The advantages resulting from disease are two-fold — the immediate and ultimate; the former arise in consequence of the part which disease acts in keeping up some sense of religion and of moral obligation — in stimulating to virtue, and thereby strengthening every good principle — in promoting benevolence, and affording a wide field for the cultivation of the human feelings — and, in relation to the sufferer, its influence in changing the dispositions and affections of the heart, one of the most important and highest offices — together with the assistance it affords to the progress of science, and the promotion of the useful arts generally: the latter, or its ultimate advantage, is the study of its laws, and thereby the perception and removal of the causes which have occasioned it." (Page 66.)

By adducing instances of much suffering which have led to the discovery of certain constant facts or laws, and thus given us a knowledge calculated to prevent or alleviate similar calamities in future, and by directing his reader's attention to various beneficial consequences resulting from diseases, our author makes out a case for the truth and accuracy of which there does thus appear strong *primâ facie* evidence. The fault we have to find with the author here, as is the case also with almost every other writer on the same question, is, that he argues as if

an advocate for one side, and does not present the evidence for the opposite side with the same force and prominence. He speaks, for instance, of malaria, contagion, fever, plague, small-pox, and cholera, contending that beneficial results are produced by them. But the occurrence of an epidemic gives rise to thousands and millions of single events or consequences, all of which can be traced back, more or less satisfactorily, to the prior event—the existence of the epidemic. Would it not then 'be most strange, most contrary to the ordinary commingling of good and ill which we observe in all things affecting human beings, were the whole of these thousands and millions of consequences to be pure evils? Is it not more reasonable to expect both good and ill? If so, the duty of one contending that the epidemic disease is an advantage, not an evil, involves a far more difficult inquiry and proof than the citing of some evidence of good consequences. The essential question should be, first, whether a *greater amount* of good than of evil is caused by the disease; and secondly, whether the surplus of good (if any) is an *adequate counterpoise* to the existence of the epidemic. Our author must excuse us for thinking that he has done very little towards effecting a solution of this wider question. To say that disease is beneficial because it leads to the knowledge which may prevent its recurrence, does seem a most oblique mode of reasoning. If disease be not an evil, as our author contends, the power of preventing it must be valueless. But if disease be an evil, it cannot surely be deemed a counterpoise that the evil tends to correct itself; for the disease in that case is an actual and positive evil, while the prevention of it,—that is, its absence,—is at best only a negative good, deriving its value solely from the previous existence of the evil. The question is most obscure and difficult, and much more must be known before we can feel authorised to decide upon it.

If we turn from the consequences to the race, and direct attention exclusively to the consequences to individuals; in becoming thus special we find an increased difficulty of believing diseases exclusively beneficial. A patient racked with the pangs of a severe attack of gout, perhaps brought upon him by the foolish conduct of his parents, which he had no power to prevent, or one whose life is embittered and wearing away to an early and painful termination from calculus, will scarcely be persuaded that his torments are not evils. It would be vain to tell the sufferer, that others may derive benefit from his misery, that physicians will be thereby induced to seek knowledge, which knowledge may possibly prevent similar sufferings to others yet unborn. Can the wretched patient sincerely believe

that he ought thus to suffer in order to procure the chance of reprieve to others whom he cares not for? What thousands and millions, individually quite incapable of ascertaining and effecting the conditions requisite to avoid disease, have been thus sacrificed for the good of others! Why should this vast amount of misery have been suffered by A., B., C., and the rest, in order that D., E., F., and others, should have rather less thereafter, — for as yet it only comes to this difference of degree; and how intense is the degree, and how vast is the amount of daily suffering still! It is to be feared, that so long as we must look upon natural occurrences with human eyes and human feelings, we cannot pronounce this world a “system of optimism,” as our author seems willing to do.

But it is also said, that immediate benefits flow from disease, independently of the ultimate advantages to which we have just alluded. Unquestionably so; but here, again, as in reference to the race, we must inquire whether the advantages to the individual sufferers are equivalent to their pains. It is said that suffering tends to chasten the mind, to keep up a sense of religion and moral obligation, and to promote feelings of benevolence and virtue. True, it does this at times, and in some persons; but in a vast many instances, suffering does not excite the moral feelings only; on the contrary, it makes the purely selfish and animal feelings more intense: whence the proverbial waywardness and irritability of the sick-bed or imperfect convalescence. Often, too, the apparent moral improvement is only the temporary feebleness or apathy of a mind rendered unfit for its wonted manifestations of fraud, violence, or licentiousness. How many, also, die in anguish, both mental and corporeal, before any moral advantage has been reaped from their sufferings!

Again, it behoves a physician to bear in mind that Man is only one amongst an immense number of created beings. Many of the diseases and accidents, the bodily pains and mental sufferings to which he is liable, are far from being exclusively his own, but are shared largely by other animals; some being reciprocally communicated from them to him, or from him to them. If it be assumed as probable, — and we, at least, do not dispute this *probability*, — that disease may have been partly designed as a spur to impel mankind to trace its origin, and to discover the natural laws with which it is in connexion, why should the same sufferings have been extended to countless myriads of created beings, utterly unable either to discover or to avoid the causes of their misery? He who would satisfactorily explain the origin and the ends of disease and pain, must constantly keep in view, that the laws of organic life involve the brute



creation as well as man. Pain cannot impel *them* to scientific discoveries; nor can it elevate *them* to a sense of moral and religious obligation.

Our object, in making these comments upon Dr. Barlow's moral interpretations of natural events, is not to deny either the force of his arguments, or the likelihood of their soundness, to some extent. What we would impress upon our readers, is, that, whilst there are so many and so important outstanding facts not reconcileable with this interpretation, it cannot be supposed that we have yet seized the one great principle which may hereafter be discovered as a full solution of this difficult question. As unfolding secondary uses, we do not at all dispute Dr. Barlow's explanations; but we can view them only as pointing out some collateral advantages from disease which are not unmixed with corresponding disadvantages. The space at our command will not allow us to enter upon another topic involved in the Dissertation; namely, the possibility and consequences of "voluntary acts at variance with moral and physical laws." Understanding this term "laws" to mean the established order or system of nature, we think that much confusion has been introduced into the reasoning of authors who have written upon the question; and we are disposed to maintain, that so far as man can infringe the laws of nature, he can do so either for good or for ill: consequently, not only his sufferings, but also many of his pleasures, arise from infringement of the physical and organic laws, if not infringement of the moral laws as well; and that, on the contrary, obedience would often cause suffering, and is frequently impossible. The proper explanation of our views on this point must be postponed to a future opportunity; and we shall conclude the present notice, by recommending Dr. Barlow's Dissertation to our medical friends, and at the same time also recommending the science of Phrenology to his attention, if he be not already conversant with it. We have reprinted (page 119.) his illustrations of the "connexion of disease with war," on account of their moral bearings, and of their applicability to our Canadian quarrels.

There is, however, one additional remark, which we would yet make before closing this notice of the work. In the Preface the author writes, "The very flattering manner in which, as an 'Inaugural Dissertation,' it was received and approved of by the Medical Faculty, induced the Author to print it in its present form." "The Medical Faculty," as we presume, signifies the medical examiners of the University. They have resolutely set their faces against Mr. Combe's works and the philosophical doctrines which are inculcated in them; yet,

when the same views are presented by another, they are "received and approved of" in a "very flattering manner!" We say the "same views," because the general doctrine of Combe is essentially that which is here applied in one special direction by Dr. Barlow.

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IV. *Lecture on Education.* By W. B. HODGSON. Edinburgh: A. and C. Black. 1837. 12mo. pp. 48.

WE have been greatly pleased by a perusal of this Lecture, which was delivered in October last, at the opening of the second session of the "Edinburgh Association of the Working Classes, for their social, intellectual, and moral improvement;" although rather sceptical as to the likelihood of the lecturer's views being fully understood by the class of persons to whom he was addressing himself. If understood by them, the working men of Edinburgh must be at least a generation in advance of those of the same social rank in the country towns and villages of England. In the parish in which this page is written, thickly peopled, and within fifteen miles of London, we much doubt whether one per cent. of the working men would have understood the lecturer; and it is even problematical whether a larger per centage of sufficiently intelligent auditors could be selected from its inhabitants, were the shopkeepers and farmers joined with the labourers and artisans. In the manufacturing towns of England, where Mechanics' Institutions have been some time established, and other facilities of instruction have been afforded, the case might be otherwise; yet even in these places, we fear that a more commonplace and humbler style of instruction would be required to kindle any responsive fire in the many.

Mr. Hodgson's views are sound and liberal, and in scope and spirit essentially agree with those propounded in former Numbers of this Journal and other phrenological works; but there is a force and freshness in his mode of conveying them which sufficiently indicate that he is not repeating a lesson parrot-wise, but has studied his subject and made the ideas his own. In reading the lecture, we had marked several passages as well meriting quotation, although we now find the space at our disposal insufficient for the half of them. In consequence, we shall select only three, as examples of the author's mode of treating his subject, and chosen for the importance, more than for the novelty, of the views inculcated; though good

ideas cannot be called hackneyed which still run counter to the precepts of the many, and in direct opposition to the practices of most persons.

“It will be granted by all, that Moral Training ought to hold a prominent place in every system of education. But there is only one way in which it can be effectually conducted. All our faculties are stimulated when their proper objects are presented. If we wish, therefore, to excite the moral sentiments, we must not commit moral precepts to memory, for these exercise merely the intellect which retains them, and leave the heart untouched: we must furnish them with their corresponding objects. If we wish a boy to be benevolent, we must show him want which he may remove, misery which he may alleviate, beings whom he may love and treat with kindness and affection. Again, if we wish a boy to be honest and conscientious, we must repose trust in him, commit something to his care, require from him a strict account of his stewardship, and familiarise him to the pleasure which results from the consciousness of the discharge of duty. Every other method but this is unnatural, and must therefore fail.”

“The true philosopher, accordingly, is not the man who has the most profound and minute acquaintance with any single department of science, but he who has a general view of all, who can follow them in their combinations, and appreciate them as one great whole. It is doubtless possible for a man who does not possess this general knowledge, to accumulate facts in any science; but facts of themselves are dead and useless: it is only when they are taken up by a higher order of minds, and classified, and generalised, and traced to their causes and results, that they become really useful, and merit the name of knowledge. This is true both of the progress of science and of the human mind. The most complete system of education, therefore, is that which conveys, not the fullest knowledge of one isolated science, but that which gives the most extensive survey of the whole field of science, and the various relations of all its parts.”

“Nor let it be said that talent will always, as in these cases, force its own way. Worldly distinction and success depend at least as much on a certain animal energy, as upon great intellectual power. The greatest talents are often unaccompanied by this energy, while it often co-exists with ignorance and folly. The poet has well said, that ‘fools rush in where angels fear to tread.’ Talent does not always force its own way; and for one instance where it has risen superior to adverse circumstances, in a hundred it has passed away unexercised and unknown. And even in those cases where men of

great intellectual power have surmounted the obstacles of poverty and early want of instruction, how much greater, how much happier, how much more useful, might they not have been, had their road to knowledge been made a little less difficult and rugged, had a helping hand been judiciously extended to aid and guide them in the commencement of their career? Besides, this assertion, that talent will always force its own way, if true, proves too much. If talent will always force its way, it will do so among the higher as well as among the lower classes; what need, then, of education in any case? Admit the utility of Education in any single instance, and you must admit it in all; in other words, you must render Education universal."

The last passage may be misunderstood by those who overlook the author's use of the word "talent," as if it were synonymous with "intellectual power." We are disposed to believe that talent (by which we mean the sum of mental capacity, both active and passive,) does not fail by any means so frequently as the author seems to think. A familiar instance will illustrate our meaning better than definitions; and this is afforded by the characters or capacities of Melancthon and Luther. In the former, the intellectual and moral power was greatly above that of Luther; yet Luther was more successful with the world, and effected more for the Reformation than Melancthon could have accomplished. The animal energy of Luther gave him a practical superiority, and thus constituted a part of his talents; but in situations where great intellect was required and great animal power not essential, there Melancthon shone to more advantage.

In two or three other points we are inclined to dissent from the lecturer's views. His definition of general education (page 5.), as comprehending "all the causes which tend in any way to form or modify the human mind," is faulty, inasmuch as it gives a signification to the term widely different from the sense in which it is ordinarily used. The application of old terms to new ideas is injudicious, as tending to produce ambiguity in all opinions or discussions connected with the subjects to which such terms relate. The word "epirrheology" has latterly been used in natural history, to signify the study of the influence of circumstances on living beings, and there seems no objection to letting the same term be extended to the influence of circumstances on rational beings. We also must intimate a great repugnance to the habit of pronouncing our own feelings and ideas to be the correct interpretations or representations of the intentions of the Creator (page 9.). We see certain events take place in nature; and certain ideas and emotions are felt to be excited in ourselves by witnessing these

natural occurrences. Does it therefore follow that the Author of nature must have had the same ideas and emotions when originally instituting this order of events? Our interpretations of natural occurrences proceed on this assumption, and hence we have the glaring absurdity of each of us attributing to the Creator some different purpose or intention, according to the peculiarities of our individual minds. Lastly, we take the opportunity of Mr. Hodgson's allusion to the punishment of death (page 22.), to declare our acquiescence in the right of society to inflict death on those of its members whose lives are incompatible with the safety or well-being of others, though we are convinced that in very few cases is it really necessary to resort to this. All particulars of the incident to which we allude are not in our recollection at this moment, but we believe it was Dr. Richardson who shot the insane man during the disastrous return from the overland journey in America: who could blame him for this homicide?

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V. "*Key of Phrenology.* By Lieut. J. BUNNEY, K. O. S. M." —  
A pamphlet of 16 pages, without date or title-page.

OUR attention was called to this pamphlet, by a letter from Cambridge, subscribed "Philalethes," and inclosing a copy of the pamphlet. The writer states that Mr. Bunney had then been for some months in Cambridge, and that several members of the University had visited him for the purpose of being manipulated. Two other printed papers accompanied the pamphlet; one of them being a list of the names of the phrenological organs, used by Mr. Bunney in his reports of development; the other containing a set of laudatory notices of Mr. Bunney's phrenological skill, extracted from provincial newspapers, and evidently penned by persons very little acquainted with the science. These are preceded by an assertion that Mr. Bunney had "been consulted by several thousand individuals, many of whom are of the highest rank and talent in the kingdom," and that he had "phrenologically examined, and given advice to, upwards of one thousand members of the University." We are sorry to learn this; and think it very little to the credit of "one thousand members of the University," and other individuals "of the highest rank and talent," that they should seek this test of the value or accuracy of any science. And, although looking with cordiality upon all fellow-labourers in the same field with ourselves, provided they

keep within the boundaries of their individual talents and attainments, we must add, that, so far as our own observations go, the practice of selling reports of development and character has hitherto brought more discredit than benefit to Phrenology. Of Mr. Bunney individually we know nothing, nor can we recollect ever to have heard his name mentioned; so that we are wholly unable to speak of his personal merits as a phrenologist, and can give no direct reply to the observation of our correspondent, that, "having, on his own authority, I believe, so considerably increased the number of organs, it becomes a matter of serious consideration whether or no he is to be countenanced by the Editors of the Phrenological Journal." Every one has an undoubted right to propound his own views in science; and if the public should err, through receiving these views without the warranty of evidence or established scientific reputation in the propounder, time will set them right.

We thank our friendly correspondent, however, for sending Mr. Bunney's published work, since we have thus had the opportunity of forming a judgment of *its* value,—or, we regret to say, its want of value. It has been our lot to read some very poor works put forth as Guides or Keys to Phrenology, and the pamphlet now before us is amongst the worst. As a literary production, it is scarcely deserving of criticism; and as a treatise on science or philosophy, it has still humbler claims to notice. Our readers will form their own estimate of the work, on seeing the two examples here given in illustration of the author's mode of describing the phrenological organs and faculties.

#### " No. 1. — AMATIVENESS — LOVE — THE DESIRE OF MARRIAGE.

" This organization is the most mysterious of human nature, and is a type of the spiritual marriage of time with eternity, or the body and the mind. (See Lectures on Self-knowledge.)

" **USES.** — This organ is to increase domestic virtue, and perfect spiritual love, by physical agency, to the glory of the heavenly Creator.

" **ABUSES.** — Animal sensuality, worshipping the creatures instead of the Creator; selfish love, or second love, forsaking first love to God by means of fleshly lust."

#### " 21. LOCALITY.

" **USES.** — Geographical discoveries; memory of place and situation of objects, and their local agreement with circumstances and events; it also gives love of change, and travelling about to see other countries; restlessness, love of hunting, sports, and all things connected with bodily exercise. It is useful to the surveyor and landscape painter.

" **ABUSES.** — Restlessness, love of change and travel; it influences to physical enjoyment and the neglect of study, and individual knowledge of things. This organ is the greatest enemy to the human mind, as it too often influences the judgment to materialism or infidelity, and crime; it is the intellectual organ of the body."

In addition to such gratuitous non-representations of Phrenology as are contained in the preceding descriptions, the author of the pamphlet has introduced into his list organs or faculties of *Space*, *Temperance*, *Sophistry*, and *Prophecy*. Not a single fact being adduced in confirmation of the existence of such organs, it would be superfluous on our part to say more about them, unless that "Space" may be intended as a synonym of Vimont's organ of "Geometrical Sense," although the description of it is ridiculous. We have no right to censure Mr. Bunney for publishing ideas which he probably fancies to be correct and very profound; but phrenologists are entitled to complain that he should give the name of *Phrenology* to descriptions and representations which no intelligent phrenologist could countenance. Who can be surprised that our Universities should be slow to receive a science brought to their gates under such a form as this *Key of Phrenology*?

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VI. *The Knowledge Qualification:—A Plan for the reciprocal Extension of Education and the Franchise.* By JAMES ADAM, Editor of the Aberdeen Herald. Edinburgh: W. Tait. 1837. 8vo. pp. 23.

THE Phrenological Journal will abstain from interference in questions of party politics; but the *philosophy* of politics is clearly within the scope of a Journal devoted to mental science; as having, for its proper object, the knowledge and guidance of the common mind of the nation. The pamphlet before us is an important contribution to the science of politics, on account of the vast change its author proposes to make in the qualifications of parliamentary electors, jurymen, members of civic boards, magistrates, and other persons exercising public offices, where knowledge and the capacity of sound judgment are required (at present *assumed*) in the office-bearers. In order to insure this degree of intelligence in electors and the elected, Mr. Adam would either substitute tests of knowledge, in place of pecuniary qualifications, or else unite the former with the latter. To every reflecting moralist, we should presume, the plan of Mr. Adam must appear to be theoretically the best; but that it will become a practical one, we have not the slightest hope. A moment's thought on the immense mass of wealthy ignorance, which would be disqualified by any test of adequate knowledge for the fulfilment of public duties, must convince readers that the suggestions of Mr. Adam will not get a full

trial in our times. Still, so far as the test applies to the electors of members of Parliament (the chief purport of the author's plan), it might be tried, and perhaps may be tried ere long; for if the great body of the working classes do acquire a sufficiency of knowledge to fit them for performing their duty, it will then be vain to attempt to limit qualifications by the pecuniary tests at present applied in the election of representatives. The modification that we would embrace, would be that of making the electoral qualification a pecuniary one, or one of intelligence, *at the option of the individual*, instead of limiting him to either of these exclusively, or to both united. The property qualifications now established, it appears to us, are low enough; but we would let persons become equally eligible, provided they could show a due amount of intelligence, although not possessed of the same pecuniary qualification. It would then be in the choice of a would-be elector to make his claim either on the grounds of intelligence or of property, and the opposition of the ignorant wealthy would be much lessened. Besides, we think that wealth ought to confer privileges in a country like Britain. The author thinks also, and no doubt correctly, that the desire of political power — the right of voting, &c., would greatly conduce to the spread of knowledge and enlightenment of the people; and he would thus “make the spread of education and the concession of civil rights not merely concomitant and commensurate, but mutually assistant.” The proposed modification, it must be confessed, would be a serious drawback here; but we prefer it as a point more likely to be gained, if we rightly understand the public mind and its mirror — the Periodical Press. We strongly recommend the pamphlet to those who are interested in this important question — and who is not so? — as being highly worthy of attention, and one calculated to do good service if distributed amongst the advocates of Universal Suffrage, who run into the extreme of disregarding all qualifications. Mr. Adam writes: “Universal Suffrage, if the words are to be understood literally, is an absurdity. There must be some limitations. Children could not go to the Poll, and convicted criminals, madmen, young persons, and probably females (although I do not approve of this restriction), would not be allowed to exercise the privilege. But, if a fool be incapacitated, is a man who knows not what he is doing in a much better condition? If unsteady youth be excluded, why should vacillating ignorance be admitted? As the abstract right must be limited in practice, should not the totally uninformed be cut off along with the other incapables?”



VII. *A Manual of Conduct ; or, Christian Principle exemplified in daily Practice.* By the Author of "The Morning and Evening Sacrifice," &c. Edinburgh: A. and C. Black; and Longman and Co., London. 1838. 12mo. pp. 453.

THE volume before us is a second and considerably abridged edition of a work, called, "The true Plan of a Living Temple," reviewed in our sixth volume, page 547. Having already given an abstract of the author's views, we shall revert to them but briefly on the present occasion. His object is to show that there is no incompatibility or opposition between the performance of the business of this world and the fulfilment of strictly religious duties; but that, on the contrary, viewing mankind as placed by the Deity in circumstances imperatively demanding a close attention to secular affairs, we cannot serve him better than by faithfully and conscientiously discharging the offices so prescribed to us—under the religious impression that in so doing we act conformably to his will. The author considers those persons to labour under a hurtful delusion, who, as aspirants after a happy immortality, lift their thoughts above all temporal things, and dwell, in imagination, amidst such scenes and interests only as are spiritual and invisible. "Yet," says he, "it would be most fatally to mistake our meaning, and to pervert our intention, if it should be supposed that we are seeking to lower the spiritual ambition of man, or to set before him an object which is fitted rather to degrade and to secularize, than to elevate and purify his nature. On the contrary, our object is to throw a religious grandeur and a divine beauty over even the humblest offices that may be assigned to him in life, —to call his religious disposition into exercise in the discharge of every duty that can be put before him,—and to give to his whole mode of viewing life, and the universe, and his own character, a religious consecration."

But while the author justly regards the performance of the duties of this life in a religious spirit as a highly important division of the obligations of the human race as subjects of the divine government, he is by no means disposed to undervalue "religious services, strictly so called." To the consideration of the utility of these a section of his volume is devoted; but on this subject the reader is referred to our former article.

The following observations on happiness deserve to be quoted: "The vague notions entertained respecting the true nature and constituents of human happiness, are strongly manifested by the questions so long and ably agitated in the schools of ancient philosophy;—namely, what is the chief good of life, and whether

virtue alone be sufficient to render a man happy in all circumstances. It is quite evident, upon a moment's consideration, that these questions proceeded upon an utter inattention to the very mixed and compounded state in which, by the very condition of his nature, the materials of happiness are presented to man; and accordingly we lay it down as our first principle upon this subject, that Nature has furnished man with many varied sources of happiness, which must be united in order to give to the enjoyment of life its most perfect character. For human nature itself is a compound of many powers and capabilities; and hence, to complete the happiness of man, there must be in him a union of happy views of the dispensations of Providence, — pure and warm affections to all the beings and objects by whom he is surrounded in life, — a good conscience, or the absence of any feeling of his being engaged in a course contrary to the will and appointments of God, — active employment in some reputable course of business or speculation, — a certain measure of bodily health, or freedom from disease, — and lastly, successful exertions in that career in which he has seen fit to employ his powers. It is a mistake to suppose that the possession of any one of these is sufficient to constitute a full measure of earthly happiness, while the others are wanting; and our idea of a perfectly happy life, in so far as that expression is applicable to the mixed and imperfect state in which man exists, can only be constituted by the union of all these sources of enjoyment in their best state."

The author takes a more favourable view of human nature than most of his clerical countrymen are in the habit of presenting. He thinks happiness far more prevalent than misery, and virtue than vice. "History, indeed," he admits, "as it has often been remarked, is chiefly occupied with the vices and irregularities of human conduct; and when we form our estimate of human worth by *its* delineations, we may often be disposed to view this earth as but a scene over which violence and guilt have trod with unrestrained dominion. But juster reflection will satisfy us, that there has at all times been a preponderance of happiness and of virtue in the world, of which history takes no notice, but which was not on that account less real or less prevalent; and that the true excellence of the human condition has been manifested by the myriads who have solely devoted themselves to the duties of humble life, and tasted without ambition the ordinary share of human joys, while conquerors and legislators have pursued their course amidst delusions that neither satisfied themselves, nor were beheld with envy by those who knew the value of more substantial blessings."

With these few remarks and extracts we conclude our notice

of the "Manual of Conduct." The calm, hopeful, and philanthropic spirit by which it is pervaded will be found refreshing by every reader, even though he may happen, like ourselves, to differ from the author in some of his views. We should rejoice to see publications of so pleasing and philosophical a character proceeding more abundantly from clerical pens.\*

R. C.

VIII. *Lettera al Signor Defendente Sacchi sul Merito e Valore della Craniologia con Osservazioni sulla Testa di Gian Domenico Romagnosi.* 1 vol. 8vo. pp. 106. Milano. 1836.

THE above is the title of an able but rather wordy essay on the merits and usefulness of Craniology, as introductory to phrenological observations on the head, character, and writings of Gian Domenico Romagnosi, an Italian author and moral philosopher of some celebrity, who died in July, 1836, at the age of 74, and whose brain and skull were examined very carefully in the presence of several medical men of eminence.

After some general observations on the possibility of judging of the configuration of the brain by the inspection of the skull, the author proceeds to examine the development of each organ, in succession, in the head of Romagnosi, and to show the exact correspondence between their relative sizes and the strength and activity of their corresponding manifestations. But in this part of his essay he falls into the error of which we used to complain in our Parisian contemporary—viz. supposing all his readers to be equally conversant with the character and history of Romagnosi as himself, and thus omitting to adduce any facts or illustrations to enable others to judge of the accuracy of his inferences. This omission detracts very much from the interest of the sketch, and wholly destroys its value as evidence in favour of phrenology, except to those who are acquainted with the writings of Romagnosi. We confess that we never read a page of his works, or heard of him as a "celebrity," till this pamphlet was put into our hands. And yet so meagre is the information communicated by the author, that, after reading his account, we

\* We had prepared a longer notice of the "Manual of Conduct," a work in the perusal of which we had felt much pleasure; but as the length of our own notice (arising from the discussion of points in which we differed from the Author) would have obliged its postponement till the June Number of this Journal, we have preferred the shorter notice above, sent by an esteemed friend. It is our wish to limit this Journal to *natural science*, and to discuss questions of duty and morality only in so far as these can be determined independently of revelation. On this account the above notice is not *editorial*. — EDITOR P. J.

can guess at the character of Romagnosi's mind only from the account of his cerebral development. This is much to be regretted, because, with the addition of some information regarding the actual manifestations in conduct, thought, and feeling, the talent and knowledge of the author would have made his little work both practically useful and of no small interest. The mere fact of its publication, however, shows that even in Italy truth is making its way in spite of the Pope and his Bull of excommunication.

A. C.

IX. *Caractères Phrénologiques et Physiognomoniques des contemporains les plus célèbres selon les Systèmes de Gall, Spurzheim, Lavater, &c., avec 37 Portraits d' Illustrations contemporaines, &c. &c.*  
Par THÉODORE POUPIN. Paris: Baillière. 1837.

THE appearance of this handsome octavo is one among many other proofs we have lately had of the setting of the current of public opinion towards Phrenology. M. Poupin, a young man of an enterprising mind and ardent imagination, seems to have been seized with a strong desire to distinguish himself by writing a book. Allured by the novelty and inherent interest of Phrenology, he has not only selected it for his theme, but with a quick perception of the preference universally given to commentaries upon the characters and dispositions of our fellow mortals over mere general disquisitions, M. Poupin has boldly pounced upon seven and thirty of the most distinguished "*celebrités*" now alive or recently dead in France, as illustrations of his philosophical remarks, and shown them up not only in their mental peculiarities, but in seven and thirty excellent likenesses, admirably lithographed, which bring them all (with Gall at their head) as vividly before the eye of the reader as if they were marching past *in propriis personis*.

To give our readers some idea of our friend M. Poupin, we shall lay before them a few extracts from his preface, which is as original in its way as any thing we have lately met with. We only wish we could do it more justice in the translation.

"Thanks to you, Gall, Spurzheim, de la Chambre, and Lavater; thanks to you, Montaigne; thanks to you, Charron; thanks to you, La Harpe, La Fontaine, Rabelais, Juvenal, Horace, Longinus, Seneca, La Rouchefoucault, Ovid, and Pascal (what a medley!); thanks to you, Bourdaloue, Massillon, and Bossuet; thanks, a thousand thanks to you, amiable Scudéri, de Gournay, de Genlis, and Guizot; thanks to you, noble ladies,

thanks also to you, Messrs. de Chateaubriand, de Lamartine, Degerando, Alibert, Thiers, and Victor Hugo. Oh ! a hundred times thanks to you, and especially to you, Jules Janin, who have allowed me to shelter myself under your name. Thanks, lastly, to you, ancient and modern writers, who have enlightened and inspired me ; thanks also to you for the numerous borrowings I have made from you. Oh ! I am a sturdy debtor, am I not ? At last, at last, thanks to you all, great and small, I have finished my book ! ”

So much for our modest friend's *naïve* account of the sources of his book ; now for its merits. “ These characters which I offer to the public are nothing more than a vast *Capharnaïm* where every thing is confounded ; phrenology, philosophy, physiognomy, verses, axioms, religion, theatre, even politics (God forgive me !), all are there pellmell, — law, manners, and customs. Moliere shakes hands with Bourdaloue, Jean Jacques Rousseau with Voltaire. Alas ! how many grand thoughts and noble ideas have cooled under my pen ? Oh pardon, pardon, ghosts of the great men whom I have pillaged ! Let the sacred trumpet of the resurrection sound, and I engage to account to you for all the larcenies which I have considered myself called upon or was able to commit, either for the public interest or that of my book !!! ”

“ To you, Martial, Virgil, D'Aubigné, and Brantome, many pages of the first part will be restored. Dulaure, Mercier, Saint Foix, noble models, yours will be a pretty share too ? To you, Balzac, Pelisson, Scarron, Amiot, Mezerai, Gassendi ; to you also, Plato, Ariosto, and Delille, to you belongs almost entirely the second part of the work ! ”

“ We must render unto Cesar that which belongs to Cesar : accordingly, my masters, all will be restored to you ; but wait a little, for if you don't, what, pray, will become of my book ? Scarcely shall I be able to make twenty 18mo. pages of the ideas which belong to me in this large 8vo., and yet my hand trembles and my heart shrinks in seeing this poor child of a thousand fathers enter the world. ”

We have translated these passages from the preface for several reasons. 1st. They afford a key to the author's own mind, and convey some notion of the style and nature of the book. 2d. They embody a very fair critical opinion of its merits ; and, lastly, they present as great a psychological curiosity as any to be found perhaps in the whole range of modern literature ; and all that is wanting to complete its value, and give it a distinguished place in a museum of phrenological curiosities, is a good portrait of the author's own head. Had he but added himself to his contemporary characters, we should have been entirely satisfied, for verily he is as great a character as any

amongst them. We hope he will avail himself of this friendly suggestion in his next edition.

M. Poupin first discusses, but in a more serious and sensible strain, the general nature of the phrenological doctrines and gives some well-executed plates of the skull, brain, and head, with the situation of the organs marked on the latter. He then treats of the three classes of affective, moral, and intellectual faculties, and appends an illustrative portrait to each, in the following order :—

The love of life is shown in	-	Leopold Robert.
Alimentiveness	-	Henrion de Pensey.
Amativeness	-	Dr. Gall.
Philoprogenitiveness	-	Casimir Pèrier.
Inhabitiveness	-	Walter Scott.
Adhesiveness	-	Jacques Lafitte.
Combativeness	-	General Lamarque.
Destructiveness	-	Baron Dupuytren.
Secretiveness	-	Prince Talleyrand.
Acquisitiveness	-	Paganini.
Constructiveness	-	Fontaine.
Self-esteem	-	Dr. Broussais.
Love of Approbation	-	M. Scribe.
Cautiousness	-	Dupin, Ainé.
Benevolence	-	Bérangère.
Veneration	-	Lamartine.
Firmness	-	Boissy d'Anglas.
Conscientiousness	-	Chateaubriand.
Hope	-	Silvio Pellico.
Wonder	-	Hoffman.
Ideality	-	Victor Hugo.
Wit	-	Jules Janin.
Imitation	-	Henri Monnier.
Individuality	-	Orfila.
Form	-	Baron Gros.
Size	-	Arago.
Weight	-	Ch. Dupin.
Colour	-	Paul Delaroche.
Locality	-	Captain d'Urville.
Number	-	Ampère.
Order	-	Cuvier.
Eventuality	-	Andrieux.
Time	-	Lablache.
Tune	-	Rossini.
Language	-	Silvester de Sacy.
Comparison	-	Abbe de la Meinas.
Causality	-	Geoffroy St. Hilaire.

Such are the characters and portraits commented upon by M. Poupin, and in many respects better subjects could scarcely have been selected for examination, had the author gone more deeply and seriously into the inquiry. But at the very outset there is a certain incongruity which forced a smile in spite of ourselves. All the portraits appear in the usual way with the face turned towards the reader, so that while we have likenesses of Dr. Gall, Casimir Périer, &c. for Amativeness and the other organs at the back of the head, we can see only their faces and foreheads, and can thus form no conception from looking at them what the size of the organs is which they are meant to illustrate. In themselves the portraits are, as we have said, admirably lithographed and worth the money, although many of them happen not to serve the purpose for which they were inserted.

The book is handsomely got up; and, although it betrays all the qualities indicated in the preface, still it abounds more in acute remarks, sound discrimination, and general good sense than one would expect from the preface alone. There is some eccentricity and youthful enthusiasm to correct in M. Poupin: but we leave him with a kindly feeling in the conviction that time will soon cure his more prominent faults, and farther experience enable him to turn the talent which he unquestionably possesses into a more regulated channel. All his aspirations are good, and he gives many indications of talent.

A. C.

X. *La Phrénologie:—Journal des Applications de la Physiologie Animale à la Physiologie Sociale, par l'Observation exacte.* Par MM. CH. PLACE, A. BÉRIGNY, Drs. m. p.; J. FLORENS, Avocat à la Cour Royale, Rédacteurs-Gérans. Tome 1. 1837-8.

THE Phrenological Journal of Paris has undergone several metamorphoses; but in its contents has still maintained its good character as a valuable collection of cases and essays. In April last, *La Phrénologie* commenced as a substitute for the Journal, according to the statement of its London publisher, M. Baillière. It now appears every ten days, in form of four quarto pages with treble columns. Several of the most eminent physicians and physiologists of Paris are amongst its contributors; and though we are too much pressed for space, to enter upon its contents at present, there are several cases and remarks which we should be glad to transfer to our own pages, in an abbreviated form. One case has been given on page 158.

of our present Number, and others of equal interest are scattered through the pages of *La Phrénologie*. Whilst adverting to the publication, we may take the opportunity of recommending its editors to ensure the regular transmission of copies to London. M. Baillière, of Regent Street, is nominally the publisher of the *Paris Journal*; but on the present editor of this *Journal* recently applying to him for the purchase of a full set, he could supply only six odd Numbers of the *Paris Journal* and a copy of *La Phrénologie*; and even expressed his belief (contrary to our assurance) that only those six odd Numbers of the *Journal* had been published. We shall continue to send a copy of the *Phrenological Journal* to the editors of *La Phrénologie*, and beg to be informed if they do not receive it with regularity. If they will regularly send *La Phrénologie* to us (in London, not Edinburgh), we shall be happy to send *each* of its editors a copy of our *Journal* in return, provided they signify any wish to have more than one copy.

XI. *An Experimental Investigation into the Functions of the Eighth Pair of Nerves, or the Glosso-pharyngeal, Pneumogastric, and Spinal Accessory.* By JOHN REID, M.D., &c.

WE alluded to this Essay, as it appeared in the *Edinburgh Medical and Surgical Journal*, while speaking of Dr. Elliotson's *Human Physiology*. (See page 164.) Since the notice of that work was in type, we have received a separate copy of the essay, through favour of the author, and briefly return to the subject of the glosso-pharyngeal nerve and its function, on account of its relation with the faculty of Alimentiveness, yet so little understood by phrenologists. Dr. Reid states that the sensation of thirst cannot depend entirely on this nerve, because animals voluntarily lapped water, after division of the nerve; also that the animals recognised bitter substances, after a perfect section of the nerves on both sides. We can scarcely entertain any doubt that the sensation of *hunger* is partly dependent on the portion of the brain called Alimentiveness by phrenologists, and there is thus some probability that the sensation of *thirst* may be at least influenced by the same cerebral part. It appears rather at variance with the simplicity or singleness of function usually observed in the same single organ, to say that a nerve of common sensibility (*sensation* of Dr. Reid and others) "participates" in the function of taste. Persons interested in the *Physiology of the Nervous System* will find Dr. Reid's



essay well deserving of their attention; though we cannot help repeating our regret that hundreds and thousands of animals should be so painfully sacrificed by the various experimentalists, and the results be at present seen only in conclusions quite irreconcilable with each other.

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## XII. *New Work by Mr. Combe.*

MR. GEORGE COMBE has now in the press, and nearly ready, a work upon Phrenology which will be of great interest and usefulness to phrenologists and members of the medical profession. It will contain translations of Gall's Section on the Cerebellum, with those of Drs. Broussais and Vimont; and also many additional cases collected from other sources. — Answers by Mr. Combe and Dr. A. Combe, to the objections urged by some of the more celebrated opponents of Phrenology, as Rudolphi, Tiedemann, Roget, and Prichard — and a translation of Dr. Gall's Petition and Remonstrance to the Emperor Francis, on the occasion of being interdicted from lecturing in Vienna. The Volume is expected to contain about 320 pages, 8vo., and to be sold at 7s. 6d.

Amongst other works interesting to phrenologists (besides those named on the cover) are an Essay on the Classification of the Insane, by Dr. Allen, — Physiological Observations on Mental Susceptibility, by J. B. Johnson, — Changes in the Nervous System produced by Civilisation, by Dr. Verity, — Dialogues between a Phrenologist and the Shade of Dugald Stewart, by Dr. Slade. These have been lately published; and there is also a work on Insanity, by Sir W. Ellis, advertised as nearly ready.

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## XIII. *List of Books on Phrenology in the Possession of Dr. Kröger, of Hamburg.\**

1. Gall und Spurzheim's Untersuchungen über die Anatomie des Nervensystems und des Gehirns, ein dem Französischen Institute überreichtes Memoir. Paris and Strasburg, 1809.

Same book in French. Paris. By Schöll.

\* This List was alluded to in 'Mr. Combe's Letters from Germany,' in our last Number, page 32.

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2. Gall Philosophisch-medecinishe Untersuchungen über Natur und Kunst im gesunden und kranken Zustande des Menschen. Wien, 1792.
3. Froriep Darstellung der ganzen auf Untersuchung der Verrichtungen des Gehirns gegründete Theorie der Physiognomik des Doctor Gall. Wien, 1802.
4. Walther's kritische Darstellung der Gallschen Anatomisch-physiologischen Untersuchungen der Gehirn- und Schädellehre. Zürich, 1802.
5. Walther's neue Untersuchungen der Gallschen Gehirn- und Schädellehre. München, 1804.
6. Beryk Bemerkungen und Zweifel über die Schädellehre des Doctor Gall. Leipzig, 1803.
7. Leune Entwicklung der Gallschen Theorie. Leipz., 1803.
8. Marton's leicht-fassliche Darstellung der Gehirn- und Schädellehre. Leipz., 1803.
9. Metzger über den Menschlichen Kopf, &c. Königsburg, 1803.
10. Villers's Gall's Darstellung des Gehirns, nebst lettre à M. Cuvier. Wien und Leipz., 1803.
11. Walter etwas über die Schädellehre.
12. Bischoff's Darstellung der Gallschen Schädellehre; nebst Bemerkungen von Hufeland. Berlin, 1805.
13. Blöde Galls Lehre über die Functionen des Gehirns. Dresden, 1805.
14. Flemming's Ideen zur Beurtheilung Galls. Berlin, 1805.
15. Kessler's Prüfung des Gallschen Systems. Jena, 1805.
16. Gall's Vorlesungen über des Gehirn, von Salpert. Berlin, 1805.
17. Stofens drey Vorlesungen über das Gehirn. Halle, 1805.
18. Ackermann die Gallsche Gehirnlehre widerlegt. Heidell, 1806.
19. Wiederlegung der Ackermannschen Kritik. Halle, 1086.
20. Bartel's anthropologische Bemerkungen über das Gehirn. Berlin, 1806.
21. Huber Gall's Lehre, &c. Basel, 1808.
22. Himly Erörterung der Gallschen Lehre. Halle, 1806.
23. Gall's Organologie, (Physiologie des Gehirns, Geisterkunde). Nüremberg, 1833, translated from the French.

HAMBURG, 31st May, 1817.

*Dr. Kröger.*

## IV. NOTES ON OPINIONS.

*The Frontal Sinus again!* — “The skull consists of two layers of bone, an external one and an internal, which are separated from each other by a *diploë*, or reticular network, that is interspersed between them. The internal table is that which, properly speaking, forms the covering and protection of the brain: whilst the external, which is thicker, gives additional security to the enclosed organ, and is connected with the bones of the face. In proportion, therefore, as the facial bones increase in size, the external table is separated from the internal, and the network, or *diploë*, between them, becomes more or less thick and irregular. Thus the *parallelism* of the two tables is hereby destroyed; and any protuberances or enlargements formed on the outer table have no corresponding representations on the inner one.” — (*Fraser's Magazine*, October, 1837.)

*Note.* — Truth may sometimes be told in such language as is morally certain to deceive persons not fully acquainted with the facts stated. The above extract is an example of this; for which we are indebted to a friend, not having ourselves seen the *Magazine* from which it is copied. Phrenologists are unfortunately doomed to the nuisance of hearing and seeing the same untenable objections brought forward over and over again. They may be explained or refuted a hundred times, but will still be adduced by others as if they were most new and important. Once again, in our turn, we shall explain how far inequalities in the thickness of the skull interfere with phrenological estimates drawn from examining heads; induced to it partly on account of the old objection being at this late hour again advanced in a periodical of some respectability, and partly that we may take the opportunity of supplying our younger readers with references to works where the subject is more fully discussed. The external and internal surfaces of the skull are formed of bone more compact in texture than is the portion lying between them. The former are the *tables* or layers, and the intermediate portion is the *diploë*, which is better described to readers unacquainted with anatomy, by comparing it to a sponge without flexibility, rather than to a network. “Reticular network” is a mere pleonasm, worthy of a newspaper penny-a-liner; it means only a “network-like network.” The two tables of the skull, over nine-tenths of the brain in the same

head, vary so little from parallelism, as not materially to interfere with phrenological observation. Excluding the under portion which rests over the roof of the mouth and parts adjacent, in only about one-tenth of the whole skull do the two tables deviate much from this near approach to parallelism. The phrenologist knows where the deviations occur, and of course he allows for a greater or less thickness, as the case may be, in these places. Perhaps not in one case in the hundred, in persons under forty or forty-five years of age, will any serious error occur to a competent phrenologist, from the different thickness of different parts of the skull. To this there is an exception in the lower part of the forehead between the eyebrows. The two tables of the skull do separate from each other in this situation to an extent that varies considerably, and which there are no means of appreciating with exactness. Sometimes the intermediate space is filled by the spongelike diploe, sometimes is quite hollow; in the latter case, being known as the *frontal sinus*. As a general rule, the distance between the two tables, in this situation, is trifling and nearly uniform in children; increasing with age, and increasing more in men than in females. The increase of size commonly bears a proportion to the size of the bones of the face; and were this always the case, as implied in the above extract, the whole difficulty would vanish, since we should then find the facial bones a constant key to the amount of departure from parallelism in the two tables of the skull. Unfortunately there are cases where neither age nor sex, nor the size of the bones of the face, will afford a sufficient aid to the estimates of a phrenologist; and in these cases he may err, if foolish enough to speak in positive terms of what is thus rendered doubtful. These difficulties and uncertainties afford seeming arguments to anti-phrenologists, in default of others, however absurd it may be, to say that occasional difficulties in practical application can overturn the principles of a science: we might as well pronounce steam-carriages useless or nonentities, because great difficulty is experienced in adapting them to our common high-roads! The mere fact of certain inequalities of thickness existing in the skull, in the judgment of a man of sound common sense, will be of little moment. Such a man will enquire only what are the consequences in practice; and he will not reject or disregard a science if he finds these consequences of small weight comparatively with the advantages derived from it. In regard to the situation of the frontal sinus, the phrenologist will always speak with some doubt concerning the organs at all likely to be affected by it. These are few, and moreover they are organs, the power of whose functions can

easily be ascertained by other and more certain means, since they are amongst those upon which depend specific talents and intellectual abilities. The frontal sinus never, unless in cases of disease or extreme age, interferes with our estimate of the organs of any propensity or feeling; so that the most important use of craniology, — *that of estimating disposition*, is nothing affected by the size of the sinus, and not in one case in the hundred is it much impeded by inequalities of thickness in other parts of the skull. Where then is found that vast importance which anti-phrenologists attribute to the frontal sinus? — In their ignorance, or in their mendacity! Elsewhere it is a nonentity. For anatomical details and explanations, in reference to this subject, we may cite the *Phrenological Journal*, vol. X. p. 389. — IX. 222. — VII. 619. — V. 100. — I. 292. — *Combe's System of Phrenology*, 4th edition, p. 107. — *Spurzheim's Phrenology*, 3d edition, p. 115. — Almost every introductory and controversial work on Phrenology.

*Influence of Self-Esteem in Criticism.* — “ This is the way in which we thought the author should have treated his subject; and we urged it the more, because we believed that he was well able to treat it so. If he will not take our advice, which we give in all kindness, he must be contented to take his place in the crowd of mere collectors, instead of joining the ranks of men of science.”

*Note.* — In copying the above passage, taken from one of our most widely circulated periodicals, the name of the journal is purposely omitted, in order to prevent the personal allusions in this note being attached by others to the individual writer of the passage. The extract forms the conclusion of a review of one of the volumes in a series relating to a department of natural science. The same reviewer had suggested an improvement (as he thought) upon the manner in which the subject of a former volume of the series had been treated. The author of the volumes, while alluding to various suggestions offered by his criticising friends, calmly mentioned also the suggestion made by this reviewer. But as it happened that he had given to that particular department of science ten times more attention than the reviewer had himself bestowed upon it, the author of the volumes chose to prefer and defend his own plan; whereupon the reviewer again adverts to the matter, in further explanation of his views, and concludes his criticism by the notable passage quoted. Doubtless the passage was supposed to be very sound criticism, although there does appear a most curious *non sequitur* in the assertion, that if A., who has devoted much attention to the

subject upon which he is writing, shall disobey the advice of B. who has not paid the same attention to it, then A. must have no claim to associate with men of science; — whatever else he may accomplish, “if he will not take *our* advice,” he must be contented without “joining the ranks of men of science!” In this instance the reviewer was a man of much ability, which somewhat lessens the ludicrous bearing of the passage, whilst rendering it a better example of the manner in which a dominant Self-Esteem influences the opinions and logic even of men of talent, through giving every thing a reference to *self*; and making the intrinsic worth of every thing be felt as if dependent on the degree in which it pleases the faculties of that individual *self*. Perhaps many reviewers may feel thus whilst penning their criticisms; but it is not very usual to let the feeling of self-complacency manifest itself in so *naïve* a manner.

*Lord Melbourne's Opinion of Oxford.* — “He would not admit that Oxford University was infallible. If the opinions of that University had alone been consulted, nothing liberal, noble, or ingenious, would have been established in this country.”

This opinion is attributed to Lord Melbourne, by a Newspaper report of a speech in the House of Lords, on the 21st of December last. It is copied here chiefly on account of the high official station occupied by the speaker, and not because it requires either contradiction or confirmation. Contradiction would be absurd, where there is so much of truth; while confirmation would be equally unnecessary, because every body knows its truth. Though the routine of Oxford education is despised by enlightened men for its insufficiency, as being unequal to bestowing the ordinary knowledge of the age, which might be acquired at a Mechanics' Institute; yet the public must remember, that the majority of our legislators are still educated at the “Seat of Learning.” Under these circumstances, how can it cause surprise, that the British Government should be so frequently accused of lagging behind the spirit and intelligence of the times? The immense advances latterly made by the nation, in science, arts, and commercial matters, should render some acquaintance with them indispensable in those who are to direct its affairs; yet Greek and Latin are still the staple learning for our churchmen and lawyers, and for those of our hereditary legislators and independent commoners who choose to acquire any learning at all. We say nothing of physicians, because it is notorious that a medical man cannot learn his profession in Oxford, although its graduates do claim precedence over those of Universities where

a knowledge of their profession *is given*. The comparative disregard of the one redeeming point in Oxford studies, — Mathematics, is remarkable enough; for amongst the students who obtain “honours,” about five earn classical, for every one that acquires mathematical honours. The excessive contempt in which useful knowledge is held by Oxford, is glaringly apparent in its bestowing the degree of Master of Arts. “In this course,” says the British Annual, after explaining the examinations requisite for obtaining a right to put M.A. after a name, “two things appear most peculiarly striking; one is the limitation of *arts* to a knowledge of three classic authors, with the option of either logic or Euclid, but of *no other science*; the second is the extraordinary anomaly of making a knowledge of *religion* a part of the faculty of *arts*.” This “extraordinary anomaly” has been forced (or nearly forced) upon students of medicine in London!

*Phrenology and Political Economy.*—“Now every genuine political economist of the fashionable school will tell you that supply is, in itself, an evidence of demand. It will thus be evident—albeit a large portion of these gentry are opposed to Phrenology, in consequence, I presume, of the demonstration which that science gives of the erroneousness of most of their principles,—that the *purchasers* of phrenological busts must be extremely numerous to call for such a very extensive and continued supply.” — (*Smith's Reasonableness of Phrenology*, page 12.)

*Note.*—The above passage is quoted, in order to append a comment in dissent from the parenthetical part of it. We are not at all aware that Phrenology in any way demonstrates the erroneousness of most of the principles of political economy; and we regret to see the friends of our science thus unguardedly speaking in terms likely to injure it in the eyes of others. The injurious effect of such remarks in public lectures is twofold; first, by exciting prejudices in the minds of political economists, against a science calculated to give them some useful aid in their investigations; and secondly, by misleading superficial auditors into a belief that the two departments of science are really incompatible. Mr. Smith should show (not only say) that the supposed principles of the two sciences are at variance, and that Phrenology can refute those of Political Economy. The cultivators of the latter devote themselves to investigations of very high importance to the interests of mankind, and in return they meet with much apathy and some obloquy on the part of the public. Phrenologists may say the same of their own labours.

and should thus learn not to condemn those of others without some cause shewn.

*The Laws of England.*—"Legislators may labour and laws may be enacted, till, as at present in this country, the volumes of the statute-book become a burden to our shelves and a national disgrace; till the actual law is contained in ponderous tomes which can be numbered only by their thousands; but until human nature is studied and is understood by legislators and by the administrators of the law, such accumulations can tend only to increase the sum of human iniquity,—instead of lessening that sum; to render still more uncertain 'the glorious uncertainty of the law,'—instead of rendering that law, as every law by which citizens are bound ought of right to be, more definite and plain, and easy of apprehension. When legislators and administrators of the law shall have studied and shall have made themselves acquainted with the true principles of human nature, they will see that the due direction of the various impulses and motives by which man is impelled to action, the right education of the various mental faculties,—and thus true civilization, virtue, morality, and happiness,—are to be obtained by means very different from penal enactments and complicated codes." (*Smith's Reasonableness of Phrenology*, page 32.)

*Note.*—We understand the writer of the above-copied paragraph to be a barrister, and on this account esteem more highly the sentiments expressed in it. But let the writer bear in mind, as one of them, that the lawyers,—not the nominal legislators, thus encumber our legal code. Legislators usually strive only for the end, are commonly incompetent to judge of the means whereby that end is to be attained, and for the most part leave the manner of seeking it to the judgment of professed lawyers. If the laws and law proceedings be written in a verbose and scarcely intelligible jargon, it is the lawyers who manage this. If the administration of the law be incumbered with useless and costly forms, it is the lawyers who bring this about. If the practice in our courts consists of efforts to gain a decision for a side, rather than to arrive at truth and justice, it is to the established usages of the Bar and Bench, that we must look for the origin and explanation of this monstrosity. Let the duly qualified lawyer, desirous of earning posthumous fame, although at the expense of immediate loss and obloquy, or overflowing with true philanthropy, devote himself to the formation of a simple code, adequate to fulfil the ends of our present system, but expressed in brief language intelligible to all concerned. Let him appeal to the nation, by publishing his sim-



plified code and explaining its superiority ; in which case, the plan, if not the code itself, may come into popular favour and be adopted—after the present generation of lawyers has disappeared from the earth. In thus speaking of lawyers, be it understood, we do not find fault with *them*, either individually or as a class of men. They are now unavoidably trained to a bad system, the slow growth of centuries ; and after having laboured hard to acquire a knowledge of this established system, it is not to be expected that many of them should desire to sweep it away, and begin afresh. Nor do they see how it is faulty, or how it is to be amended. For instance, *Mr. Brougham* talked eloquently of amending our laws, and *Lord Brougham* has done about as much to effect this as a single nibbling mouse might do towards removing the rubbish of a falling castle ; yet the sincerity of his wishes can scarcely be questioned. The plain language of the *Spectator Newspaper* describes the evil in a few words, and as briefly states the remedy. “ Our statutes,” says this periodical, “ are too voluminous for any one to read, too obscure for any save the initiated to understand, and too contradictory for even the appointed expounders to reconcile.” The remedy suggested is, “ by a skilful and careful consolidation, which should reject the useless, the absurd, the unjust, and retaining only that which is valuable, present it to the people in an intelligible form.” This is good so far as it goes, and as applied to those legal transactions between man and man which do not come under the head of crimes. But it does not state the fundamental principle from which all *criminal* legislation should start,—the actual prevention of crime. It is true, our criminal laws are professedly framed for the prevention of crime ; but it is equally true that they do not prevent it. If the intention be good, and yet fail of success, evidently the fault of inefficacy must be in the means adopted ; and an intelligent phrenologist will understand why the means must fail to complete the intended result. They fail, because based on the gratuitous assumption that criminals have qualities of mind with which nature has not endowed them. The framers of these err through taking their own minds as types. Hence our criminal laws are tolerably well adapted to restrain good and prudent men from lapsing into crime ; but they are calculated rather to increase than to diminish the crimes of the vicious. They have this glaring defect in addition to the faults of complexity and mutual contradiction common to our whole system of laws.

## V. SHORT COMMUNICATIONS.

*Progress of Phrenology.* — It is interesting to phrenologists, to meet with evidences — and these are continually occurring — of the gradual diffusion of ideas derived from phrenological sources. Amongst other popular works in which instances of this kind appear, those of Mr. E. L. Bulwer contain frequent allusions or descriptions, suggesting to his readers that the author has some little acquaintance with the facts or doctrines of Phrenology, and adopts them as correct representations of nature. His recent novel of Ernest Maltravers affords a fair example of this, where the author is describing a country banker, not destitute of good feeling, although more largely endowed with the animal propensities, than the moral sentiments, and who keeps up appearances with the world by a constant observance of the usages of society, and of the ostensible proprieties of religion. In the course of the description, the two following passages occur, penned in such language, and in such connexion with each other, as would scarcely have been hit upon without the aid of phrenological observation, either by the author or by others from whom he has learned the connexion: — “Alice saw before her a tall dark man, with a head bald in front, yet larger behind than before, with spectacles upon a pair of shrewd penetrating eyes.” . . . . “From nature, this gentleman had received an inordinate share of animal propensities; he had strong passions, he was by temperament a sensualist. He loved good eating and good wine — he loved women.”

*Pensions to literary and scientific men.* — Much discussion has lately occurred on the subject of granting pensions to persons distinguished for attainments in literature or science. Many of those who have contended in favour of the pensions have spoken of the literary and scientific men, as if they were urged to their pursuits solely by patriotism or philanthropy, — as if they were persons sacrificing themselves for the benefit of their fellows. But it must be obvious enough to any one who studies the mental characteristics of others, that men devote their time and talents to literary or scientific labours, for their own good pleasure and personal enjoyment. Why, then, should they be paid out of the public purse for walking in the path which is most agreeable to themselves? If they can make

merchandise of their scientific knowledge and literary creations, by sale to individuals willing to purchase these commodities, the laws allow them to do so, and protect their property therein. What further claim have they? On moral grounds, none at all. On any other aspect, the granting of pensions, as rewards for success in literature, seems to partake of the same sound policy as the giving of bounties to encourage commerce.

*The Ourang-Utang.* — Phrenologists frequenting the Zoological Gardens, in the Regent's Park, should avail themselves of the opportunity now afforded, for watching the mental manifestations of the little lady recently introduced into those gardens under such an euphonious name. Some of the periodicals have described the expression of her face as being "pensive" and "reflective." We have yet made only one very short call on the attractive brunette in trousers and jacket, but so far as a quarter of an hour could enable any fair judgment to be formed, her expression seemed to be the very reverse of what has been thus attributed to her, and should rather be called the vacuity of idiocy than the calmness of reflection. The creature was sufficiently observant of persons and things around it; but at the same time had very much the aspect of a child bewildered by a number of strange objects or of events not intelligible to it. In addition to this, there was a sulky expression, such as children assume when fear is mingled with anger. Its screaming and knocking about of its chair, when the door was closed upon it, were just the actions and even tones of an angry child. It was with much regret, that we observed the conduct of the keeper who appeared to have charge of the animal. He stood by it with a formidable whip, threatening it, and commanding it in a harsh and disagreeable tone of authority. If this is allowed to continue, the full and natural manifestations of the creature's instincts will be repressed, and probably enough its health will be impaired. We should suggest an association with some other animal, and an injunction to the keepers to treat it with the utmost gentleness and forbearance.

*Dread of Innovation.* — Mr. Bingham told us of another similar fact, in his lecture a short time since, that when Turnpike roads were first introduced, the City of London petitioned Parliament against them. I knew an old man who told me he could very well recollect when the mail-coach, in going to London, always carried a spade and a pick-axe slung at the side, in order to dig the wheels out of the ruts on the road. I have heard my father say, and he is now upwards of eighty

(whether he spoke from his own knowledge or from what his father told him I do not now recollect), that in the town where he lived, in the West of England, people crossed the street at certain places only, by means of stepping stones, and he has often pointed out to me the high steps at some of the doors, which he said were level with the footpath till turnpike roads were first made, when the street, which was deep and hollow in the middle, was torn up with immense ploughs, having eight or ten horses to each. Some of the old persons were then terribly annoyed by it, and one old lady in particular, who had a favourite post before her door, declared it should not be ploughed up; to prevent which she held it — actually clasped it in her arms, — till the plough turned her and the post over together, and she was obliged to relinquish her hold. — An old gentleman, and a very respectable man, still living in a city not many miles distant, surprised me some time ago by saying that the great improvement making in turnpike roads was a great evil; and, on my asking him how he made it out, he said if the roads were now as they were formerly, people would stay and spend their money in their own towns, instead of all going to London, as they were now in the habit of doing! So that we see the old spirit is not yet quite evaporated: — I do not know what he says now to the railways. — I saw, myself, the copy of a letter written to the editor of a newspaper, or periodical, soon after stage coaches were invented, in which the writer complained much of the evils likely to result from them; and stated, as an astonishing fact, enough as he thought to alarm any one, that there were at that time no less than four stage coaches which left London for the country three times a week! He said it would be the ruin of country tradesmen, whose wives, as well as themselves, having such an easy means of getting to London, would never again stay at home contented in their business. What would he say now?

*Mr. Morgan.*

*Consequences of Slavery.* — It is contended by Mr. Combe, in his “Constitution of Man,” that when nations violate the laws of morality, suffering will be entailed on their people, as suffering would follow similar conduct by individuals. In reference to this subject, he says, “I am not sufficiently acquainted with the details of American social life, to be able to point out the practical form in which the punishment is inflicted; but if there be truth in the principles now expounded, I cannot doubt of its existence.” Our Newspapers, and the books of travellers in the States, contain abundant evidences of brutality and utter disregard of justice in the inhabitants of the Slave States, and

directly connected with the subject of Slavery. The two following are examples which were going through our papers in the past winter; and though the innocent were the actual sufferers in these instances, the examples suffice to show a great moral degradation of the slave-owning population, who could sanction such a law, and amongst whom such an outrage could occur with impunity.

"The attorney-general of Virginia has commenced proceedings against two quakers, for circulating an address on the subject of slavery, adopted at a meeting of quakers in Philadelphia. The act under which the meeting [Query, proceedings — Ed. P. J.] is authorised, was passed last year (during the anti-slavery agitation), and makes it felony for any person 'to promote by writing or speaking, the abolition of slavery, or to deny the right of property of the master in the slave.' Virginia is the most civilized and enlightened of the slave states!" — "An act of unparalleled infamy has taken place in Florida. The papers of the northern and middle states are loud in their reprobation of the outrage, of which the following is a brief outline: — It appears that an Englishman, named Huggett, the captain of a schooner lying at Jacksonville, Florida, during the whole of the latter part of September, had incautiously expressed his opinions against slavery to one Mr. L. on board a steam-boat. Mr. L. soon blazoned forth the particulars. Three brutes (for they are unworthy the name of men) waylaid Captain Huggett on the night of the 23d of September, stripped and blackened him all over. They then advertised a sale, and literally sold him by auction for a mere nominal price; but while the purchaser was taking him back into the state of Georgia, the captain fortunately made his escape. His schooner, the Polly, is still lying at Jacksonville without her captain."

*Phrenological Jurisprudence.* — A recent political prosecution has occurred in France, on an allegation that M. Auguste Luchet had endeavoured to excite hatred between the different classes of society, in a phrenological sketch, published in the Popular Almanac of France. He was acquitted by the jury; and a report of his speech in defence was published in *La Phrénologie* of the 20th December last, from which we give a free translation of the portion immediately bearing on Phrenology; premising that the second anecdote, spoken of here, was copied into the eighth volume of the *Phrenological Journal*, page 477., from the *Court Journal*, in which the account appears to have been a little embellished; and that the first allusion is to the circumstance of a phrenologist having assisted to identify a skeleton, as being that of a particular individual long dead, by deciding on the age, sex, and disposition of the person when alive, from an examination of the skull. — "As for the science that we call in aid of humanity, is it necessary to speak to you of it? Has that science any need of an advocate? Must that science now stoop to defend itself? Are we now gone back to the days of Galileo, and will this age dare to appoint a tribunal for passing sentence on Phrenology? Has the prosecutor for the crown, by denouncing the whole

of the article, seriously intended to implicate the doctrine of Gall, as seditious and destructive? We might conceive such an attack coming from an idiot or a madman; but has the court of criminal justice so soon forgotten how much it has been already indebted to a philosophy which marks on the head of each of us a character — strong or feeble, virtuous or vicious, inoffensive or dangerous? Have we not fresh in memory the remarkable story of the skeleton of the *rue de la Harpe*, of a female dead and buried ten years, all at once restored, as it were, to moral existence, by a celebrated phrenologist, in so exact and signal a manner, that the guilty person, hitherto barely suspected, fell at the feet of the *savant*, and exclaimed before the assembled witnesses, — ‘It is I, it is I who murdered the woman! God has instructed you, and I am lost!’ A public functionary cannot be still ignorant how the notorious robber St. Clair was detected through phrenological observation. After dinner at a *table d’hôte* in Lyons, conversation turned upon the system of Gall. A phrenological physician soon repulsed the common attacks of the parties about him, when a stranger, who had been remarkably taciturn during the repast, rashly presented his head to the doctor, and openly defied him to predict its dispositions. The physician placed his hands upon the stranger’s head, and drew back in silence; till pressed by the man who had thus come forward, and by the other persons present who seemed to enjoy his embarrassment, he exclaimed, — ‘Thank your parents, Sir, if they educated you, for without education you might have become a robber or an assassin!’”

*Breadth of the European female brain.*—Our readers would observe, that in the table of averages deduced from Tiedemann’s measurements of the brain, on page 17 of our last No., the average greatest breadth of three female brains was stated at 5 inches and  $4\frac{1}{2}$  lines, while the average greatest breadth of seven male brains was only 5..1 $\frac{1}{2}$ . The accuracy of the table has been questioned on this point; but the explanation is simple. The average breadth of the male brains is drawn from the measurements of the whole seven, used for ascertaining the length of the male brain, while the average breadth of the female brain is drawn from the measurements of only the *three largest* of the six female brains, used for ascertaining the length of the female brain. The breadths of the other three smaller female brains are omitted by Tiedemann. The breadths of the three largest male brains are 5..6, 5..5, and 5..3. Little reliance can be placed upon averages from so very small a number of brains; but so far as

they go, the breadth of the male brain is greater, if we compare the largest male and largest female brains.

*Ann Ormerod's Perceptions of Sounds.*—"I saw Ann Ormerod yesterday, at the Blind Asylum, Liverpool, and made inquiry as to her ability to distinguish the qualities of sound, and also their pitch, with the view of throwing light on the speculation of your correspondent, in Article III. of the Phrenological Journal for December last. She said that differences in the qualities of sounds are quite perceptible to her. On the floor being struck with an umbrella and then with my foot, she said the two sounds appeared different; which was the case also when I struck a plastered wall and a piece of wood. She distinguishes the *pitch* as well as the *quality* of sounds; for instance, when I whistled two notes she seemed quite conscious of their diversity. She stated that she even perceives, and derives a slight degree of pleasure from some simple tunes, but that in general she is altogether indifferent to music. You may publish these circumstances in your next Number, if you please; but I think more minute inquiries will be necessary before the case can be turned to full account with reference to your correspondent's theory, which is highly ingenious, simple, and *vraisemblable*. I shall get an introduction to the teacher of music in the Asylum, and shall communicate to you such additional facts as I may be able to ascertain. In order to test the theory in the most satisfactory manner, it would be desirable to make experiments on a person to whom difference of pitch is totally imperceptible, if such can be found."—*Mr. Robert Cox*, in letter of Jan. 30.

*The NATURALIST on Phrenology.*—"Phrenology has no longer cause for alarm: it rests on a sure basis, and interested or blind opposition will but serve to increase, if possible, the zeal of its numerous advocates. Even the most timid of its supporters no longer fear openly to avow their belief in this science, and although it can no more be expected that every man should be a phrenologist, than that we should all be chemists or naturalists, yet the time rapidly advances when he who still persists—despite the astounding mass of facts and arguments which court his attention—in opposing its grand truths, will be considered too ignorant or too bigotted to merit notice. When Metaphysics issued its mystic theories and vague speculations—alike destitute of beauty and of truth—when the most ordinary indications of character puzzled the brains of the wisest philosophers—what wonder if few felt inclined to wander through a fog so appalling in its density! But now

that every difficulty is cleared away—since there is a system which not only explains anomalies heretofore inexplicable, but which can indicate, with the utmost minuteness, every shade of character—who will venture to affirm that he should not be the better for an acquaintance with at least the general principles of Phrenology? A phrenologist, in the true acceptation of the term, is not a mere believer in the ‘general principles,’ but one who has studied it long and ardently, from every source within reach. We repeat, therefore, that it is impossible for the whole human race to become phrenologists; but that it is desirable to possess a general knowledge of the laws which govern both mind and body—though at present not generally acknowledged—is, on reflection, too obvious to require enforcement.—*The Naturalist*. No. xvii. Feb. 1838.

*Practical “hits” in Phrenology.* Dr. Spurzheim used to say that phrenologists made a good or a bad hit, as chance might turn out, when they ventured to predicate the actions of persons whose heads they might be examining. The following are ‘good hits’ which I was provoked into a short time ago. Having been called professionally to visit the house of a wealthy merchant, the ladies of the family began to ridicule Phrenology, and asked me whether or not I actually believed in it. My reply was, ‘I not only believe it to be true, but will prove it so by your own head,’ addressing one of them. This was instantly acceded to. The lady had a small head, with deficient Self-Esteem and Hope, and large Cautiousness and Love of Approbation; temperament nervo-bilious. I told her, she never acted on her own opinion, but depended much upon those with whom she associated; that she was troubled with great depression of spirits, which would be likely to increase, unless she knew the mental condition on which it depended, and the means of avoiding it. The lady burst into tears, and admitted the accuracy of the statement, whilst the group looked unutterable things. During this scene another member of the family came into the drawing-room, and enquired why they looked so dull. He was informed, and immediately gave way to a paroxysm of laughter, and said they were simpletons to give any credit to such *stuff* as Phrenology. This roused my ire, and I offered to prove by his head, as he was a stranger to me, whether I could read character. He replied, in the most provoking manner, “I know you cannot tell the character of gentlemen as well as the character of ladies!” It was a fair challenge: I looked at his head, which was more broad than high, with a rather large anterior lobe, and very large Self-Esteem. I remarked that he had a much better opinion of



himself, than he had of any other person, and though possessed of a good natural intellect, he thought every study foolish that failed to bring money; and that he was apt to give respect to those who were wealthy, and entertain a contemptible opinion of those who were poor. He coloured, coughed, and looked very silly; whilst the ladies laughed and clapped their hands, exclaiming that it was true to the letter. — *Mr. Levison*, in letter of Jan. 29.

*Gall and Metternich.* — The information which I received in Vienna, about Prince Metternich being a friend of Dr. Gall, is confirmed by the dedication of the third volume of his quarto work, published in Paris in 1818. The words of the dedication are these; — “A son Altesse Monseigneur le Prince Clément — Wenceslas — Lothaire de Metternich — Winnebourg — Ochsenhausen, Conseiller intime actuel de S. M. J. et R. A., Ministre d’etat et des conférences et des affaires étrangères, etc. etc.” — *Mr. Combe*, in letter.

*Floricultural Monomania.* — We have known an amateur florist (not overburthened with money) take the only sheets he had from his bed to form an awning for his tulips during day, and his blanket to cover them during the night. — *Loudon’s Suburban Gardener*; page 272.

*Dr. Channing’s Opinion of the Theatre.* — In its present state, the theatre deserves no encouragement. It is an accumulation of immoral influences. It has nourished intemperance and all vice. In saying this, I do not say that the amusement is radically, essentially evil. I can conceive of a theatre, which would be the noblest of all amusements, and would take a high rank among the means of refining the taste and elevating the character of a people:.....But how little does the theatre accomplish its end? How often is it disgraced by monstrous distortions of human nature, and still more disgraced by profaneness, coarseness, indelicacy, low wit, such as no woman, worthy of the name, can hear without a blush, and no man can take pleasure in without self-degradation. Is it possible that a Christian and a refined people can resort to theatres, where exhibitions of dancing are given fit only for brothels, and where the most licentious class in the community throng unconcealed to tempt and destroy? That the theatre should be suffered to exist in its present degradation is a reproach to the community. Were it to fall, a better drama might spring up in its place. — *Address on Temperance.*

## VI. INTELLIGENCE, ETC.

*Our last Number.*—We are sorry that some persons, wishing to become subscribers to the New Series of the Phrenological Journal, have been unable to procure copies of the first No. The fact is, that the stock in the hands of our London publishers was exhausted within six weeks from the day of publication, and only half a dozen copies then remained of those sent to the publishers in Edinburgh. In consequence, we have been under the necessity of incurring the expence of again setting up the whole types, for the sake of a few additional copies of No. 1., which will probably be ready for publication in March, and can then be obtained along with No. 2. We shall print a few extra copies of No. 2., but earnestly request of all persons desirous to take the Phrenological Journal regularly, that they will immediately give orders to their booksellers; as we shall limit the copies of future Nos. in accordance with the demand for Nos. 1. and 2. By doing so, we shall avoid unnecessary expence to ourselves, and also keep up a marketable value in the copies purchased by our subscribers.

Whilst speaking of No. 54., the first of the New Series, we may advert to an accusation (made in an anonymous letter, spoken of in the "Answers to Correspondents," on the last leaf of this No.) of having *diminished* the quantity of letterpress, inasmuch as No. 53. contained more pages than No. 54. In reply, we have to state that No. 54. contained (besides the Address of Messrs. Combe and Simpson) exactly the quantity stipulated for, when the price of this Journal was reduced from 4s. to 2s. 6d.; and that it had fewer pages than No. 53., not because we had given less than the due quantity in No. 54., but because No. 53. contained twenty-four pages extra,—partly on account of its including the index to a thick volume, partly from the press of matter. We make this explanation, as it is possible that some others may fall into the same mistake, by comparing the pages of Nos. 53. and 54. only; though we should hope that none other would accuse us of imposition, just because we have given an extra quantity in several later numbers, without invariably doing so. Until our list of subscribers is considerably increased, we shall be several pounds out of pocket by each number, so that we cannot at present engage regularly to exceed six sheets, although it is probable that we shall do so frequently. The present No. contains 32 additional pages. So soon as our circulation shall authorise it, a fixed increase of quantity and other improvements will follow. Meantime we ask our *friends* to defend us against traducers; for a determination to expose quackery and deception, in self-styled phrenologists, will assuredly raise up enemies against us. The reader is requested to correct two misprints; the one on page 67. third line, where "has" should have been printed "have;" another on page 72. line 30., where "is" should be "are." For the explanation of a figure on page 17., which has been supposed to be erroneous, see page 209. The two names on page 19. should be "Bachapins or Betchuanas." We followed Murray's Geography, in writing "Boshuanas."

ABERDEEN.—Since our last notice the Phrenological Society of Aberdeen has continued to prosper. The members now amount to about seventy, and new ones are coming forward at every meeting. The library belonging to the Society includes all the most valuable works on Phrenology, as well as others only indirectly connected with the science. The business of the meetings generally consists of the reading of an essay by a member, which leads to a general discussion on the same subject. Several meetings during

last spring were devoted to the bearings of Phrenology on Infant Education, and the consideration of how far the present system of education in this country is calculated to develop all the faculties of the mind, — the higher sentiments as well as the intellect; and in this respect it was pronounced to be very defective. At one meeting an essay was read on the effects of the faculty of Acquisitiveness on the progress of society, in which it was attempted to bring the lights of Phrenology to the aid of Political Economy, in elucidating the effects of the accumulative principle, and in determining the extent to which it may be carried for the good of society. Since the Society resumed its sittings in October, it has been deemed advisable, for the sake of such members as have not had an opportunity of bestowing much attention on the elementary principles of the science, to bring forward essays on the functions of the different organs, beginning at No. 1., and going over the whole organs as regularly as possible. The members arrange for performing this duty by turns, two or three, or sometimes more organs, being included in an essay. After any remarks which may be called forth by the manner in which the subject has been treated, the meeting proceeds to practise, by taking the development of the organs under consideration; those members who are most expert in manipulation taking the lead in this part of the business, and showing on the casts belonging to the Society, how the situation of the organs may be recognised, and how to estimate their relative size. Altogether we doubt if any Society in Scotland at the present moment is more actively engaged in diffusing a knowledge of Phrenology. (*From a Correspondent, 4th Dec. 1837.*)

ARMAGH. — “Mr. Kier having concluded his Course of Lectures on those important and interesting subjects, *Astronomy and Geology*, we would deem it unkind indeed were we to neglect taking most commendatory notice of his endeavours to interest and instruct the most respectable and well-educated Class that attended his prelections. The style of his lectures was animated and perspicuous, and particularly adapted, by felicity of illustration, to excite and sustain the constant interest and attention of his auditory. The moral application which, in each lecture, succeeded the eloquent exposition of the works of God, made, we doubt not, devout impressions on the hearts of his Class. His lectures on Phrenology commenced this evening (Nov. 23.), and we were much gratified by seeing so much of the rank and education of Armagh appreciating such a valuable Course of Lectures, by most regular attendance. His apparatus, his specimens, and transparent diagrams are valuable and well-selected.” — *Newry Commercial Telegraph*, November 25. 1837.

BIRMINGHAM. — Mr. W. Hawkes Smith has addressed a Letter to the Birmingham Journal, contradicting the ridiculous assertion of Dr. Booth (a physician in Birmingham) made at a meeting of the Mechanics' Institution, and reported in that Journal, that Phrenology was “a territory in which much had been laboured, but nothing established; and wherein, as yet, teachers, in relation to their auditories, might be considered as the blind leading the blind.” We wonder how long men will have the effrontery gravely to bring forward their own ignorance of what has been “established” in Phrenology, as if it were the exact measure of the accumulated knowledge of phrenologists, shown in a hundred different works, and by thousands of skulls and casts in their museums! The strictures of Mr. Smith are calm, gentlemanly, and philosophical; and though styled by Mr. Smith “assertion against assertion,” we are greatly mistaken if the readers of his Letter will not pronounce the strictures to be argument against mere assertion. We are glad to see that the Edinburgh Chronicle has met the random statement of Dr. Booth, not only by assertion against assertion, but by reference to facts

within the Editor's own knowledge, which completely refute Dr. Booth's foolish remark—as false as it was uncalled for. The testimony of the editor of the Chronicle is copied in the paragraph headed "*Scotland*," on page 219.

**BLANDFORD.**—Mr. Prideaux has lately delivered a short course of four lectures on Phrenology, in the Town Hall, Blandford. The lectures are highly spoken of in the Salisbury and Wiltshire Herald, for January 13. Mr. Prideaux is stated to have ventured upon the experimental test of inferring the disposition of an unknown individual, from a skull presented to him by a gentleman; a sealed note of the character being also delivered to a medical gentleman, who read it to the audience immediately after Mr. Prideaux's inference had been read to them. Where the peculiarities of disposition are strongly marked, the successful result of such a trial is a matter of course with a tolerably good phrenologist, although it may appear wonderful to an audience ignorant of Phrenology; but as, in such a trial, the skull of an ordinary character might be brought forward, concerning which the phrenologists could speak only in vague or negative terms, we are averse to the measure. The experiment should not be made unless under a special understanding that the individual *had* some well-marked peculiarities of disposition: in this case the successful result would be morally certain, and it would be felt as a much more severe test. If Mr. Prideaux will send us a note of the development of this skull, in the same form as that of Greenacre's is stated on page 137, we will copy the remarks from the Herald into our next, for the instruction of students of Phrenology.

**COVENTRY.**—"I gave a course of six lectures on Phrenology in the early part of last year, and since that time the subject has excited a good deal of attention and considerable discussion. The opposition it meets with is principally from the evangelical dissenters, and the chief objection is the hackneyed one of its leading to 'fatalism.' There are, however, at least two hundred who are believers in Phrenology, from having given some little attention to it, one hundred who are studying it, and about half a dozen well-informed individuals who have given considerable attention to the subject, and who may be called 'phrenologists.' I have at this time a Phrenological Class of about thirty, in the Mechanics' Institution. There is no Society as yet formed, and the only collection of skulls, casts, models, &c. belongs to me. I have about a hundred altogether, the greater part of them supplied by Mr. Deville. Mr. Combe's System and Outlines are in considerable circulation, at least a hundred copies of his 'Constitution of Man' have been sold. The clergy and the medical men in the town cannot be called anti-phrenologists, for they have never given any attention to the subject, and, I believe, consider it very much beneath their notice; or, at least, that it would not repay them for the investigation. There is one exception to this, in a surgeon who is a decided phrenologist."—(*Letter from Mr. Charles Bray*, dated January 18th, 1837, and sent in reply to the Circular printed in Vol. X. p. 55. of this Journal.)

**DUNFERMLINE.**—We have before recorded the fact of Mr. W. A. F. Browne lecturing here on Phrenology, to a very full class of auditors, and also of the institution and proceedings of the Phrenological Society. We are informed that the introduction of Phrenology into this town has given a great impulse to the moral and intellectual faculties of a considerable portion of the inhabitants, and that this, together with other circumstances, has excited a very strong desire for knowledge amongst the people here. The population is 16,000, and of these there are 1000,—a sixteenth part of the whole population!—attending Dr. Murray's lectures on Political Economy, this winter. This is perhaps the most striking evidence of the increased desire

for knowledge that we have ever heard of. It is true, that the subject is one of the highest importance, and that it was to be expounded by a very able man; but making every allowance for these two points in favour, a sixteenth part of the entire population of a town attending lectures on one department of knowledge, and that a somewhat abstruse one, is certainly remarkable. What an encouragement to the moralist and the educationist is this fact!

GLASGOW.—*Phrenological Discussion.*—An interesting discussion on the evidences and merits of Phrenology has recently occurred in Glasgow, between Dr. Gregory, Professor of Chemistry in the Andersonian University, and Dr. Lawrie. We have been favoured with some particulars about the discussion, by a gentleman who was present during the whole time, and from whose account we make the following notice. Dr. Hunter had engaged to read a paper on Phrenology at the second Andersonian Soirée for this season, on the 26th November last; but was unable to attend. In consequence, Dr. Gregory took up his subject and read an essay which occupied rather more than two hours, and was very well received by an audience of two hundred persons; ladies as well as gentlemen being present. The essayist first considered the *à priori* objections to the study, “such as materialism, fatalism, *et hoc genus omne*,” and next proceeded to explain what Phrenology is, and what are its proofs, taken in contradistinction to what they are only misrepresented to be by ignorant or prejudiced opponents; dwelling particularly upon the doctrine relating to the influence of size as a measure of power, and warning his auditors that they would hear this stated to be the sole and exclusive measure of power of function, by his opponents. He afterwards mentioned the modifying conditions of temperament, education, state of health, &c. &c. Many illustrations were introduced, particularly examples of national forms of head and casts of those of criminals. In consequence of the length of the essay, time was not left for discussion that evening, and the further consideration of the subject was adjourned till the next meeting, for which a Refutation of Phrenology, by Dr. Lawrie, was announced. His Refutation is described as being a re-collection of all the old and often-refuted objections, only urged by persons who are very little acquainted with what Phrenology really is. We are assured that Dr. Gregory completely carried with him almost the whole audience during his reply; after delivery of which a further adjournment was made to an extra-meeting for December 18th, when the hall was again crowded, upwards of three hundred persons being present. Dr. Lawrie reiterated his objections; pronounced the casts from the heads of several criminals, on the table before him, to be very well formed “phrenologically speaking;” talked about the “organ of Murder” in Dr. Chalmers, and that of Veneration in Voltaire, appearing to fancy that veneration signified religious belief, and not deference or worship. Dr. Gregory then again exposed his misconceptions, protested against the procedure of attacking doctrines before learning them, and begged his auditors to ascertain the truth themselves by reading the works of phrenologists. He met the old objection of an organ of Veneration in Voltaire, by declaring that it was not an organ of “belief in Christianity,” for there were devout Mahometans, Hindoos, and Chinese, and gave his auditors abundant evidence that the feeling of veneration was largely manifested by Voltaire. He contradicted the assertion of Dr. Lawrie respecting the criminal casts on the table, and explained the misstatement by that gentleman’s inability to judge of heads *more phrenologico*. Dr. Lawrie seemed disposed to confess that he had paid very little attention to the science which he had thus undertaken to refute, and talked about an appeal to facts, which, Dr. Gregory met by adducing Vimont’s six years’ appeal to facts and consequent conversion to Phrenology. Two other gentlemen, Dr. Miller and a second

whose name our correspondent has omitted to give, also spoke in favour of Phrenology. Both are said to have spoken well. Dr. Lawrie, it is added, did not appear very anxious to adjourn the debate the second time, as he was of opinion that matters would be at the end just as they were at the beginning of the discussion. To this Dr. Gregory replied, that such would probably be the case so far as the disputants were concerned, but that he felt convinced it would not be so with the audience, some of whom would certainly be induced to investigate and judge for themselves; and the loud applause of the audience, upon this remark, evinced that Dr. Gregory was correct.

*The Phrenological Society's* Proceedings for the session of 1836-7, were as follows:—Nov. 8th, 1836. Dr. Maxwell, President, read a paper “on the function of that part of the brain marked by an interrogation in the latest busts.” He proposed calling it the organ of Retentiveness or Conservativeness. [If Dr. Maxwell has any clear and authentic facts in confirmation of his views, we hope that he will publish them. *Ed. Ph. J.*]—Nov. 23. Dr. Weir read an analysis of the character of a gentleman, inferred by him from developments taken by an Edinburgh phrenologist; also, the inferences from the same by Dr. Maxwell; together with the remarks on both, by the gentleman whose character was inferred; the inferences by Dr. Weir and Dr. Maxwell being considered remarkably correct.—Dec. 7. The case of Mr. N. reported in the tenth volume of the *Phrenological Journal*, (page 352.) was discussed.—Dec. 20, Mr. Sidney Smith, of Edinburgh, read a paper on the sentiment of Conscientiousness, which gave rise to considerable discussion, and for which the thanks of the Society were voted, on the motion of Dr. Hunter. Mr. Robert Haye and Mr. Robert Marshall were admitted ordinary members of the Society.—Jan. 4. 1837. On account of the indisposition of the essayist, no paper was read. Mr. W. Thomson, Mr. Hugo Reid, and Mr. David Boyd were admitted ordinary members.—Feb. 1. Dr. Hunter read a paper, entitled “Outline of the Comparative Anatomy of the Nervous System.”—Feb. 15. Mr. Goyder read a paper “on the Localities of the organs.”—March 1. Dr. Maxwell read a paper on Language.—March 15. Mr. Thomas Brown read an essay on “Alleged supernumerary organs.” Mr. James Brown was admitted an ordinary member of the Society.—March 29. Mr. Goyder read a paper on Ideality. Mr. Robert Forbes was admitted an ordinary member of the Society.—April 12. Mr. Cunliff read a paper on “Moral duties implied by the possession of the sentiment of Hope.” Mr. James Miller and Mr. John Macfarlane were admitted ordinary members of the Society.—April 26. Mr. Goyder introduced Robert Hamilton to the attention of the Society, a youth of 14 years, who had a considerable talent for imitation, and possessed the power of ventriloquism. Messrs. Clark, Goyder, and Cunliff were appointed a Committee to obtain a cast of his head, and take some other measures on behalf of the boy, with a view to placing him in an employment suitable to his talents. Mr. James Macpherson was admitted an ordinary member of the Society.—May 10. Mr. Goyder read a continuation of his paper on Ideality. Mr. John Buchanan, Surgeon, was admitted an ordinary member.—June 7. Dr. Weir read an account of the Essays given in to the Glasgow Mechanics’ Institution, for Mr. Combe’s prize, mentioned in our last Number, page 90. The Society then adjourned its meetings till the usual period in October. We postpone the report of the first meetings of the session 1837-8.; till we can give them for the whole winter. The Society had fifty members in October 1837.

LIVERPOOL.—*Essay by Mr. Robert Cox.*—At a meeting of the Literary and Philosophical Society of Liverpool, on the 26th of December last, Mr. R. Cox read an Essay on the question,—“How far does Phrenology ex-

plain the operations of the human mind?" A short report of the principal subjects entered upon by the essayist is given in the *Liverpool Times* of January 2. The essay was intended as a reply to a paper bearing the same title, and read to the same Society last winter. During a visit to Liverpool, last spring, we heard this paper mentioned, and were then informed that the writer of it (a dissenting minister, if we remember rightly) was too ignorant of physiology and too little acquainted with his subject, to be entitled to give any opinion upon it. The meeting at which Mr. Cox read his essay, is reported as "the most numerously attended meeting of the session;" a fact which seems to indicate much interest in the question, the week of Christmas being commonly too full of conviviality, for allowing of numerously attended meetings of philosophical societies.

*Lectures of Mr. Rumball.*—The *Liverpool Standard* of Jan. 12. contains a report of the first of a course of Lectures on Phrenology, by "Mr. Rumball, a pupil of Dr. Spurzheim," at the Medical Institution. The editor of the *Standard*—doubtless a profound mental philosopher—thinks Phrenology has "no right or claim to the title of science;" but deems it fair to give a report of Mr. Rumball's lectures, in the intention of passing some strictures upon them. The *fairness* of this report consists in attributing to Mr. Rumball the nonsense and gratuitous assertions involved in the following sentences:—"Phrenology had done more for religion than the pulpit. They might thank Phrenology for the evidence of an hereafter; no pulpit could prove it."—"He did not then enter into the theory that we were not all descended from one common stock. The Bible told us that this was so, though such was not the case."—"He contemplated the day when they should be able to tell a man's character from his foot."—"They found the brain increase in size as the intellectual grade of the animal increased." Mr. Rumball addressed a letter to the editor of the *Standard*, correcting the false report of his lecture, and denying that he had ever uttered the absurdities attributed to him. An attempt at excuse is made in the *Standard* of Jan. 23.; and the editor pretends to account for the false statements, from the crowded state of the room interfering with the reporter:—an excuse reminding one of the Laird of Macnab's inability to spell correctly with such a bad pen! The *Standard* speaks of its "reporter's usual verbal accuracy;" one example of which appears in writing the names of Kirby and Spence (authors of our best work on Entomology), just as they would be pronounced in the provincialism of the uneducated vulgar of Lancashire, "Curby and Spencer." This is obviously sheer ignorance, and not a misprint or slip of the pen; and the strictures upon Mr. Rumball's lectures betray an equally gross ignorance of physiology and mental philosophy, wholly inexcusable in one who thrusts forward his individual opinions as if he were an oracle, or at least a judge competent to pronounce a decision in disputed questions connected with those branches of science. The report in the paper of the 23d, is better than the former one, but Mr. Rumball is there represented as making statements, the incorrectness of which renders it improbable that they are anything but additional examples of "our reporter's usual verbal accuracy." For example, we have the following:—"among the mass of facts Gall was bewildered."—"Mr. George Combe, who started as a bitter enemy of the science."—"Dr. Vimont commenced a book which now sells at thirty guineas, written especially against Phrenology." We are induced to think that the editorial criticism on Mr. Rumball's lectures is penned by some one who has dabbled a little in medical subjects, but who is not over-learned in either medical or moral science.

LONDON.—Mr. J. D. Holm is now delivering a course of Lectures on Phrenology, at the Western Institution, Leicester Square, on Thursday evenings, at 8 o'clock.—February, 1838.

*Phrenological Class at the London Mechanics' Institution.* — During the past quarter, Essays and Lectures were read on the following subjects. On the Institution of Punishment by Death. On Physiology. On Shakspeare's character of Macbeth, considered phrenologically. On the application of Phrenology to self-government. On the Question, "Is poverty a stimulant to genius?" On some of the Causes that tend to impede the progress of Phrenology. On Insanity and Civilisation. On Sports and Pastimes. On a comparison of Phrenology with other Systems of Mental Philosophy. On the character of Napoleon Buonaparte. On the Will, considered phrenologically. Several courses of lectures have been delivered before the members of the Institution; and the science is no longer the object of that sarcasm which was formerly lavished upon it unremittingly. — *Mr. E. J. Hytch*, October, 1837.

**MANCHESTER.** — *Letter from Mr. J. N. Rawson, dated 16th January, 1838.* — The annual meeting of the Phrenological Society took place on Friday evening, the 29th Dec., and you have the results of its proceedings subjoined. In the report of the Treasurer and the Honorary Secretaries, read before the meeting, the main points were the expenditure of the surplus shown in the previous year's report, the effects of Mr. Combe's visit in April last, and the publication of an essay by Mr. Noble, the President of the Society. In reference to the first point, the Society has devoted its funds principally to the purchase of the great work on the functions of the brain, by Dr. Gall, it being one that is not found in the public libraries here, and its high price also excluding it from private collections. The circumstance of Mr. Combe's visit to this town gave the friends of the science an opportunity of estimating the public feeling towards it, and certainly nothing could be more decisive or gratifying than the result. The audience may rank the first in numbers and respectability, of any that has attended any course of lectures in this town, free from the patronage of any institution, and of equal length. There were fourteen lectures, and the average attendance at each may be estimated at six hundred. It was highly gratifying to observe the interest exhibited in following the reasoning and facts of the lecturer, on the part of the whole audience; and this fact is supported by the further one, of a great majority of those holding tickets for the course not having missed a single lecture. There was an unanimous feeling of satisfaction, and seldom is an audience seen so undivided in its applause as that attending Mr. Combe's lectures. Mr. Combe left with the Treasurer of the Society the sum of five guineas, to be awarded by the Society to the author of the best Essay on Phrenology. The prize was advertised by the Society on the following conditions; namely, "To be awarded on the 24th June, 1838. The candidates to reside within fifteen miles of Manchester. Persons having been, or now being, members of a phrenological society are deemed ineligible. Each essay must be accompanied with a motto corresponding with an endorsement on a sealed note containing the author's name and address, and to be forwarded, free of expence, to Mr. Jonathan N. Rawson, No. 9. Cromford Court, Market Street, Manchester, who will return those of the unsuccessful candidates with the sealed note unopened, if applied for. The Essays to be in the hands of Mr. Rawson, on or before the 25th March, 1838."

The contributions to the Society have been very limited in the past year. There is one, however, worthy of particular notice, by Mr. Noble, of which you have herewith a copy. The Society has shown its high appreciation of it by publishing it at its own expence and risk. The essay was read before the Literary and Philosophical Society of Manchester, and is entitled, "An Enquiry into the Claims of Phrenology to be ranked amongst the Sciences."

The result of the election of officers for the ensuing year was as follows :



— President, Daniel Noble, Esq.; Treasurer, John Herford, Esq.; Hon. Secretaries, Messrs. J. N. Rawson and J. P. Leguill (?); Curator, Mr. W. Bally; Councillors, Messrs. Cobden, Edmondson, M'Dougall, Jas. Edmondson, Whitworth, and Swire.

The first meeting of the Society for this year will be on Tuesday the 6th February. With the best wishes on the part of the Society for the success of the New Series of the Journal in your hands,

We are, &c.

Jon. N. Rawson, John P. Leguill,  
Hon. Secretaries.

MANCHESTER. — *Mr. Smith's Lectures.* — “Mr. Sidney Smith, of Edinburgh, has commenced a very interesting course of eight lectures on Phrenology at the Mechanics' Institution. The first was delivered on Monday night before a crowded audience. It consisted mainly of a defence of the science against a variety of objections urged against it, the tedious portion of the argument being in some degree relieved by the humorous, though overcharged, descriptions of the various temperaments of mankind. It was received with much applause. — The second lecture was delivered last evening.” — *Manchester Advertiser*, December 2, 1837. [A well-written and critical report of Mr. Smith's first lecture appeared in the *Manchester Guardian* of November, 29. And we observe in the No. of the same Journal for December 16., that Mr. Smith was then delivering a course of three lectures on “National and Legislative Morality, and the Physical and Mental Improvement of the People;” and that amongst the audience were many persons of high respectability in the town. Mr. Smith is represented to have dwelt upon the “necessity of cultivating moral before physical knowledge.” We disagree with Mr. Smith here. A child acquires physical knowledge more easily than moral; and nations run the same course. Further, a certain amount of physical knowledge is essential to the correct understanding of moral phenomena, because the latter are in a great measure dependent upon physical structure, and because a considerable advance in the arts and physical sciences is a necessary preliminary to the advance of moral civilisation. It was the study of moral, to the exclusion of physiological science, that misled all mental philosophers before the time of Gall.]

NEWCASTLE ON TYNE. — The Phrenological Society has resolved to hold quarterly meetings through the year, instead of monthly meetings during winter. Papers were read in the course of last year's session, on the lives and cranial developments of Lacenaire, Avril, Fieschi, and Sterne; and a course of lectures on the Brain was given by Mr. Morrison, in the Surgeons' Hall, open to the members of the Phrenological Society. The Secretary presented busts of Lacenaire, Avril, and Fieschi; and several donations were made by Arthur Trevelyan, Esq., amongst which were a copy of Finden's Gallery of Portraits, — Autographs of the Members of the British Association, — Skulls of remarkable horses, &c. &c.

SCOTLAND. — The following testimony to the beneficial effects of lectures on Phrenology, in the towns of Scotland, is copied from the *Edinburgh Chronicle*, of January 27. 1838. — “We (the editor of this paper) have had personally the means of observing and estimating the effects of lectures on Phrenology, addressed to the working classes, as a means of opening up their minds to a perception of the necessity of education, and of the advantages of studying physical and all other sciences that may conduce to their moral and intellectual improvement, and we have seen nothing that can at all be compared to its quickening and enlightening influence. We have visited several Scotch provincial manufacturing towns, with a direct view to

educational purposes; and we only discharge an imperative duty to truth, when we testify, that, in those towns where the working classes had been instructed in Phrenology, the effect of it in enlarging their views of the human faculties, and in conveying deep impressions of the advantages of knowledge, were most conspicuous, and that its direct fruits were an eager attendance on scientific lectures upon other subjects, and a general interest, of the most valuable description, in human improvement. We speak from observed facts; and Dr. Booth is requested to state his experience to the contrary; or, if he cannot do so, to acknowledge that he has condemned Phrenology without due consideration." The reader is referred to "*BIRMINGHAM*," page 213., for an explanation of the allusion to Dr. Booth, and of the circumstances calling forth this important testimony to the value of Phrenology. When will the Editors of London Newspapers write of Phrenology in these candid and generous terms? So soon as it is made their interest to do this: not sooner.

**WESTMINSTER.** — "We have here, in Westminster, a Mechanics' and Literary Institution, where there are classes established; among the rest, one for Phrenology. The members evince much interest in the subject. The majority are only commencing the study of the science, but I hope, in due time, we shall equal in numbers the Society for Phrenology at the London Mechanics' Institution." — (Extracted from a letter from *Mr. W. U. Whitney*, dated Dec. 21. 1837.)

*Phrenological Prize Essay in Brussels.* — In October, 1836, the Brussels Society of Medical and Natural Science offered a gold medal, value 300 f., for a physiological estimate of Phrenology and Craniology, indicating their practical applications to Ethics, Therapeutics, and Medical Jurisprudence. The memoirs were to be presented to the Secretary of the Society before February 1st, 1838. We should be obliged by any of our readers in Brussels letting us know the number of memoirs presented, and the name of the successful competitor.

*The Penny Cyclopædia and Phrenology.* — In consequence of the remarks on page 95. of our last No., we received a polite note from Mr. Long, requesting to know upon what authority it was there stated that the editors of the Cyclopædia had declined to introduce Phrenology into that work. We replied, and again referred him to the letter of Mr. Coates (vol. viii. p. 286.), as he appeared to have overlooked the reference made in the notice alluded to. For our new subscribers, we recopy one short paragraph there printed from the letter of Mr. Coates, Secretary to the Society; — "After consulting the editors of the Cyclopædia upon the subject of your letter, I was authorised by them to thank you very sincerely for your proposal, and to say that the opinion which they entertain of Phrenology, and its connexion with the moral and intellectual sciences, is not such as would justify them in adopting the offer so kindly made by you." This appears decisive enough as to former intentions; but it is possible that Mr. Coates may have used language more decided than was wished by the editors. At all events, we were glad to call attention to anything like a qualification of the statement formerly made in this Journal. But, we repeat, the Cyclopædia is already much injured in its first ten volumes, by the utter neglect of Phrenology; and it will need a person thoroughly acquainted with Phrenology, and one who is also a clear and close reasoner, to compensate for this defect by an article on Phrenology, of moderate length. We wish well to the Cyclopædia, and shall abstain from pointing out the defects until the article "Phrenology" has appeared. But who can doubt the existence of these defects, if aware, that while the sciences of En-

tomology, Ornithology, and others comparatively of little value, are largely entered upon, the most important of all sciences—that of the human mind,—is scarcely spoken of?—The new issue of the *Encyclopædia Britannica*, is close upon the article “Phrenology” now, and we shall soon see whether the rejected “Cranioscopy” of Dr. Roget is to come in again under another name. We hope the publisher will be more politic than to oppose our science. He cannot pass it unnoticed, without injury to the work.

*The British Annual and the Phrenological Society of London.*—We know not whether it is from contempt of the Society itself, or from contempt of the science to which it relates, that the Phrenological Society of London has been omitted by the compilers of the *British Annual*. Some other of the London scientific societies have been equally passed over; but the omission of the Phrenological Society becomes more remarkable by contrast with the admission of another whose objects are comparatively contemptible,—the Entomological Society; which is introduced into the *Annual* for 1838, with lists of a President, four Vice-Presidents, and a host of other officers. The *British Almanac*, of “The Society for the Diffusion of Useful Knowledge,” does include the Phrenological Society, in its list of meetings of the scientific and literary bodies of London. We should be sorry to learn that any unworthy feeling of bigotry or dislike had influenced the Editor of the *Annual* in this exclusion, for his work is well got up, and there is a tone of temperate liberality and freedom from prejudice in his allusions to the defects of Oxford education, which should betoken a better spirit.

*Phrenological Quacks.*—We beg all true phrenologists to take every opportunity of exposing the impositions practised on the public, by a set of ignorant persons who frequent the towns of second and third-rate size, pretending to give lectures on Phrenology, and inducing foolish people to pay shillings or crowns for specifications of character passed off upon them as phrenological inferences from development. Whilst we have some reason to complain of these worthies in the “old country,” our friends on the other side of the Atlantic seem to have a still more impudent set of impostors to misrepresent them. We have heard of one of these itinerant and self-styled phrenologists travelling about in America, to exhibit a Giant, a Dwarf, and himself as a lecturer on Phrenology; and in order to render the last of his three wonders equally attractive as the two former, he took up the name of “Coombs”—an attempt, it is supposed, to pass himself off for Mr. Combe; as a rational phrenologist found it expedient to address a letter to an Albany Paper, stating that the proprietor of the Giant and Dwarf was not Mr. George Combe of Edinburgh! This would have been a capital anecdote for the antiphrenologists a dozen years ago; but phrenologists can now afford to tell it against themselves,—or rather against the public who are gulled by these itinerant quacks.

*National Education.*—Lord Brougham has brought in a bill for the appointment of a Board of Educational Commissioners, with power to commence and advance a system of National Education for England and Wales, which was favourably received by the House of Lords, on its first reading. Petitions have been presented from many towns in England—one from Sheffield with 12,000 signatures—and many others are in preparation. A grant of 10,000*l.* is now lying in the Treasury, for the establishment of a great Normal School, to train teachers; the application of which will probably be the first object of the labours of the Commissioners. We sincerely hope that the bill will pass, and that Commissioners may be chosen, whose ideas and knowledge of the requisites of thorough education are quite up to

the rapidly-advancing progress of the public mind on this vitally important question. We fearlessly assert that the three original proprietors who carried on this Journal till September last (but who no longer direct its sentiments, except openly as contributors), have not been surpassed by any other persons in their successful efforts for diffusing sound knowledge on the subject of education, and arousing the public mind, not only to a sense of the importance of education, but also to a sense of the best means of giving real education. The true extent of their labours, and of their influence over public opinion, has not been sufficiently appreciated; because (to avoid kindling prejudices) neither they nor their supporters have always prominently put forward the science which instructed them. As proofs of their influence and success, however, we call attention to the next paragraph; and also to another headed "SCOTLAND," on page 219. of the present Number. We think the Commissioners will act judiciously in consulting these gentlemen on the best means for carrying out the objects of the Commission, and ensuring permanent success. The sale of their works by *tens of thousands* affords a convincing proof that their views are largely imbibed and approved by the public; and we know that they are particularly sought by that portion of the public which is most desirous of seeing an effective system of National Education.

*Testimonials to James Simpson, Esq.*—When speaking of Mr. Simpson's Lectures, on page 90. of last Number, we omitted to state that the Working Classes of Bath and Manchester had respectively sent him presents, with inscriptions expressive of their good will and gratitude for his instructions; as had been previously done by those of Edinburgh. Such testimonials are honourable both to the donors and to the receiver. A short time ago, a letter was addressed to the Editor of the Spectator Newspaper, from a member of the Working Men's Association, in London, in which it was roundly asserted that the line of separation between the middle and labouring classes was becoming more decided; and on these grounds, the writer of the letter appeared to believe that a revolutionary outbreak of the working men was not far distant. From the occurrence of such testimonials of good-will as those just mentioned, we should incline to a contrary inference. Nor have we any doubt that the different classes of society are actually approximating instead of separating more widely. As institutions for the instruction of the operatives increase, and their moral and intellectual faculties become more cultivated, the real bar to friendliness will be removed. It is the coarseness of habits, the brutality of feeling, and the utter ignorance, characteristic of the great body of the working classes, at present, which render them unfit for any friendly intercourse with their superiors. We speak of the mass: exceptions doubtless exist. Were such objections materially diminished, differences of wealth would seldom be found a serious obstacle. No one is better able than Mr. Simpson, to enforce this upon the attention of the working classes.

*Obituary.*—It is with much regret that we record in our pages the death of two of the gentlemen who strongly recommended Sir George Mackenzie's suggestion to Lord Glenelg (see page 104. of this Number), in reference to a phrenological classification of convicts. The Rev. DR. LLOYD, Provost of Trinity College, Dublin, was universally esteemed for his private worth; and as a public benefactor, both through his own scientific attainments, and by persevering exertions for the advantage and improvement of the University with which he was connected, his name will long be remembered with respect and gratitude. We are not informed how far he had made himself acquainted with Phrenology. A brief biographical memoir of Dr. Lloyd will be found in the Athenæum of December last, page 897.—DR.

**JOHN MACKINTOSH**, author of the "Practice of Physic," and other professional writings, became years ago became thoroughly convinced of the truth of the leading principles of Phrenology; and from that time it was his custom earnestly to recommend our science to the attention of the students of medicine in Edinburgh; and he was himself always ready to avow his belief, and to defend phrenological doctrines from the sneers and misrepresentations of opponents. At the last meeting of the British Association, he supported the phrenological portion of Professor Evanson's Analysis of the different methods of determining the functions of the brain. As a Lecturer on Medicine, Dr. Mackintosh was highly popular with the students in Edinburgh, and had the very useful art of inspiring them with ardour and earnest zeal in the pursuit of professional knowledge. A short Memoir of Dr. Mackintosh was given in the Scotsman Newspaper of November 8th last, and in the *Obituary* of the British and Foreign Medical Review, No. IX. January 1838. To these our readers may be referred for particulars.

## ANSWERS TO CORRESPONDENTS.

**"JNO. WILLIAMSON."**—We have received an abusive letter, dated "Commercial Inn, Ramsgate," and signed "Jno. Williamson." The name is supposed to be an assumed one, the writer probably being one of the makers of the catchpenny cards exposed on page 60. of our last Number. The letter is written in very vulgar language; whence it may be inferred that the writer has unfortunately not had the advantages derived from good education or polished society. We pity him, without feeling any anger at his coarse abuse. He will find one point of his letter attended to in the first paragraph on page 212.

**Philaletes.**—We thank our Cambridge correspondent adopting this signature, for his attention in sending Mr. Warne's pamphlet; but think it injudicious to attempt the connexion of science with Scripture; and more particularly so, when a science involves many debateable doctrines. At the same time, it may be said that the essay of Warne is one of the best of its kind falling under our own observation. At present we have not seen Parker's Thoughts on Education, but may do so before June.

**S. C.**—On re-examining the Essay on Hope, we find it so widely at variance with the views of our best phrenologists, that it cannot be introduced here without the name of its author being attached to it. If he will communicate this (as requested on the cover of this Number), the paper shall be printed; though we should greatly prefer one of half its length, in which the author would confine himself strictly to his own peculiar views and the evidence which he can adduce in support of them.

**Mr. J. S. Olcott**—The Phrenological Society of Edinburgh has received this gentleman's communication. He ought to submit to his own countrymen all the facts he can muster in support of his supposed discoveries. To us they appear contrary to admitted facts in Anatomy and Physiology, and his paper contains no evidence except simple assertion.

**Kelso Subscriber.**—We cannot introduce an *anonymous* letter, calling in question the veracity of any gentleman, in respect to a local circumstance which we have not the means of ascertaining for ourselves. We forwarded a copy of his letter to the gentleman, and have an explanation of the circumstances from him.

Dundee Subscriber. — A portion of his letter will probably appear in our next, and we can then explain our own views on the subject of it.

Mr. M. — We could not make room for the "Preliminary Paper." An extract from it is introduced on page 205. The paper was too long for its subject and our space.

"A member of the Working Men's Association." — We thank him. The Tracts shall be mentioned in our next. Meantime, his attention is requested to our remarks on Mr. Hodgson's Lecture (page 180) and to the paragraph in reference to Mr. Simpson (page 222).

Mr. Levison. — The paper on Wonder can have a place in the September No. if not long. If long we cannot positively promise space for it.

Mr. Grattan. — The Phrenological Journal, as we hope, will in future be ready for publication a few days before the first of the month. If not received regularly in the country, the fault will probably be found to rest either with the country bookseller or with *his* agent in London, Edinburgh, or Dublin.

MSS. received. — Mr. G. T. Black, on Will, which we fear is too long for insertion. — Mr. Hytch, on the "unascertained organ above Ideality." — Two very interesting pathological cases from Dr. Charles Cowan. — Another from Mr. Cull. — Mr. Rumball, on Wit.

Not received, up to Feb. 16. — The expected paper from Professor Evanson. — Dr. Slade's Colloquies. — Dr. Verity's Changes in the Nervous System.

N. B. — The MSS. received by us, together with the subjects upon which we are requested by others to write, would require more pages than our regular quantity. Some of these must be postponed or omitted; and to prevent unnecessary trouble to correspondents, in sending MSS., we beg them to bear in mind that a preference will be given to useful facts and intelligence, novelties, and papers on subjects of general interest; and that brevity of language, with legibility and accuracy of penmanship, are indispensable. We decline papers not sent in accordance with our own directions on the covers; and do not undertake to return those sent, unless we are directed to do so, either through the Post-Office or London Parcels' Delivery Company.

THE  
PHRENOLOGICAL JOURNAL.

No. LVI.

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NEW SERIES.—No. III.

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I. MISCELLANEOUS PAPERS.

1. *Dr. Elliotson versus Spurzheim and the Phrenologists of Britain.*

IN noticing the new edition of Dr. Elliotson's Physiology, it was intimated (page 167. of last number) that the author had introduced severe strictures upon the late Dr. Spurzheim and other phrenologists; and we expressed regrets that the terms in which they were conveyed should be so harsh as to lead to the belief that the author's censures proceeded from the blind impulses of anger and enmity. At the same time, his own words, "I mention all this from my veneration for Gall, and my anxiety to see justice done him," induced us to give the author credit for being swayed by more worthy motives. Although we have found others not disposed to agree with us in this, we still think the prevailing tendency of Dr. Elliotson's remarks to be sufficient proof that their prime object was the exaltation of Gall over all other phrenologists, physiologists, and anatomists; and in so far these remarks were strictly in keeping with the motives avowed. But the anxiety to see full justice done to Gall might have been acted upon without the exhibition of injustice and virulence towards Spurzheim and others; and whatever may have been the intentions of Dr. Elliotson, we cannot close our eyes to the fact, that unseemly violence of language, and much unnecessary and undignified captiousness, are manifested in his mode of doing justice to Gall. Some of the charges and opinions advanced by Dr. Elliotson are so little reconcileable with each other, that it is by no means an easy task to determine precisely what he would

convey to his readers. The following propositions appear to us to be correct representations, and to include the essence of his notes in condemnation of the proceedings of Spurzheim and others, so far as connected with Phrenology.

1. That not only the discovery of Phrenology belongs solely to Gall; but also that almost every thing of value and soundness in the system, be it anatomical, physiological, or philosophical, also belongs exclusively to Gall.

2. That Spurzheim claimed for himself a much higher degree of credit than he was entitled to receive, in speaking of the Phrenology of Gall and Spurzheim, and in alleging that any important discoveries or improvements belonged either solely to himself, or jointly to Gall and himself; and, in particular, it was unwarrantable presumption in him, to speak of the lectures and demonstrations given during their travels, and of the Memoir to the French Institute, as being theirs jointly, instead of Gall's only.

3. That the phrenologists of this country, being little acquainted with Gall's works, have countenanced Spurzheim's pretensions; and in attributing too much honour to Spurzheim, have thereby been unjust in their estimate of Gall.

4. That in France, where Gall and his works were better known, Spurzheim was treated with neglect.

5. That Gall himself refused to read the works of Spurzheim, and spoke in disparagement of his intellectual and moral character.

6. That the alleged improvements of Phrenology, by Spurzheim, were in fact deteriorations, in so far as his views differed from those of Gall.

7. That Spurzheim arbitrarily changed the position and extent of the phrenological organs; thereby, in effect, nullifying the observations of Gall, upon which the system had been founded.

8. That the phrenologists of Edinburgh distressed Gall by publishing their speculations, which are deviations from rigid observation and from true inductive philosophy.

9. That the publication of a cheap translation of Gall's 8vo. work would have been a better appropriation of the late Mr. Henderson's bequest, than its application in publishing the works of his trustees.

10. That Spurzheim takes credit for inventing the name of Phrenology, although Dr. Forster was the original proposer of it.

Before proceeding to enquire into the correctness of these charges, or into the evidence which the author adduces in support of them, we must first ask whether the propounder is



likely to have had any bias in favour of one party; and this becomes the more necessary, since some of the most weighty portions of his own testimony rest on the repetition of oral remarks. When a bias in favour of one party is clearly manifested, we must presume that it will be accompanied by some tendency to dwell upon evidences which are of congenial bearing, even whilst there may not be the slightest predetermination to give distorted statements. Now Dr. Elliotson continually expresses the highest admiration of Gall, intimates that he entertained a warm attachment towards him as a friend, and appears ready, with lance in rest, to take the field against all comers who shall dare to say a word in defamation of the shrine at which he worships, or of the temple on which his friendship reposes. Under these circumstances, it is likely enough that he would remember any thing in honour of Gall, without having an equally accurate recollection for aught of an opposite aspect. Secondly, we must ask whether the author thus biassed in favour of one party, is likely to be otherwise cool and indifferent towards the opposing party. Common report says that an actual quarrel occurred between Spurzheim and Dr. Elliotson, proceeding so far that the former returned the price of a ticket which the latter had paid for admission to his lectures. This we give as the *on dit* of phrenologists, the circumstances not falling within our personal knowledge. It thus appears that Dr. Elliotson has an undisguised bias towards Gall, and that common rumour assigns to him a feeling of unfriendliness towards Spurzheim; and although this latter circumstance is not alluded to in his work, the general tone of his remarks goes far in confirmation of the rumour. It could not be anticipated that the mind of a person thus influenced should be in the most fit state for impartial umpirage, if a case were drawn up by third parties. Still farther must it be from probability, that he should argue as well for the one as for the other, whilst it is his obvious and almost avowed effort to draw out the case as an advocate for one of the two parties brought into imaginary conflict. Hence, we cannot receive the opinions of Dr. Elliotson, either as the judgment of an umpire, or even as the testimony of a perfectly unbiassed witness. They can be regarded solely as the arguments of an advocate; the soundness of which must be tested by the evidence brought in support of them, in connexion with that which can be offered in contradiction. Dr. Elliotson's work supplies us with the former only; and if we begin to adduce counter-evidence, we are rendered in some measure self-constituted advocates on the opposite side, and so far also disqualified for umpirage. Our duty, therefore, shall be limited to meeting the charges

and lifting the pleadings of Dr. Elliotson, whilst to our readers may be left the more agreeable one of umpirage. Though we allow the intention of trying the soundness of Dr. Elliotson's pleadings, instead of weighing in a balance the respective merits of Gall and Spurzheim, we shall endeavour to do this in a spirit of fairness to both sides, and not as advocates for one of the parties only.

Before adverting to the individual charges, it may be premised that Dr. Elliotson holds up whatever Gall has said, or is supposed to have said, as so many irrefragable proofs against Spurzheim; but that the word of the latter goes for nothing in matters connected with Gall, although, in other instances, where it happens to be directed against Sir C. Bell, it becomes good evidence, even if put only in the form of question. (Page 461.) Again, whatever any one else, friend or foe to Phrenology, utters adverse to Spurzheim, is also held as trustworthy testimony; but whenever these same individuals speak against Gall, or against Phrenology in general, straightway they cease to be credit-worthy. For example, when Vimont censured Gall, then Vimont is self-conceited and unjust, but when this same Vimont has aught to say in disparagement of Spurzheim, then he becomes an authority. (Pages 406. 350.) The same is the case with Reil, Cuvier, and others. (Pages 331-4.)

1. That the discovery of Phrenology, or rather that of the cranioscopical physiognomy, which has led to the phrenological system, belonged exclusively to Gall, we believe is not questioned by any phrenologist. Spurzheim has himself most fully admitted it, in saying that the medal struck in Paris, after the death of Gall, correctly describes his title to this, in the words of its dedication, "*Au createur de la physiologie du cerveau.*" (Notes, p. 60.) "But," adds Spurzheim, "though he is the first founder of the physiological basis of Phrenology, no one can deprive me of that honour and merit which I deserve in our common labours and in the progress of Phrenology." In this we fully concur, assured that all attempts to detract from his merit will fail. But it is one thing to assert that Spurzheim's share of honour cannot be taken from him, and another and widely different matter, to show what is the due share to be allotted to him. Dr. Elliotson would persuade us that it is very trifling. He states that Gall asserted it to be so; and endeavours to show that Spurzheim has garbled Gall's published admissions of their joint claims. We shall quote Dr. Elliotson's own words on this point; — "Dr. Spurzheim's character is put by himself in the strongest light in the Notes (p. 60. sq.), by his quoting with triumph a passage from Gall, in which are the words, '*Beaucoup de personnes manifestent*

une tendance singulière d'attribuer nos decouvertes à d'autres, par exemple, à Reil; et M. Spurzheim à déjà dans plusieurs endroits revendiqué NOTRE propriété.' Now Dr. Spurzheim knew that Gall used the plural according to the habit of authors, for the singular; because, immediately before this passage, in the large edition, Gall says, — 'I have repeated and ordered to be repeated, hundreds of times, the researches upon the brain. Sometimes *we* thought we had discovered something new; but, by repeating the dissections, *we* have always come back to *our* old ideas. Therefore I have no reason to modify what I said in the first volume of this work.' (Page 333.)

We should draw a contrary inference from the two passages here quoted by Dr. Elliotson. To say that the use of the word "nos," in the French passage, has no reference to Spurzheim, who is expressly named as the person vindicating "our right," does appear a most wilful effort to put another meaning upon the words, than the simple and obvious one. And the change from "I" to "we," in the second passage, would be a glaring defect of composition, if the latter pronoun were intended still to refer to the writer alone. Surely the presumption would be, that the change was made for the purpose of including Spurzheim, had we no other evidence than the words of the two passages, as quoted by Dr. Elliotson! But in fact, the proof of intentional change from the singular to the plural becomes much stronger when the passage is quoted as it is really written in the 8vo. edition. "Qu'il *me* soit permis de relever une tendance singulière que manifestent beaucoup de personnes d'attribuer *nos* decouvertes à d'autres," &c. Evident as is the intention of here including Spurzheim with himself, we are not left solely to this inference of Gall's purpose, for in the first volume of the work he expressly says, — "When I speak in the plural number, I include with myself Dr. Spurzheim, who, having accompanied me in my travels, made a great part of the observations referred to, in common with me." (*Transl.* I, 56.\*) Our readers are requested to keep in memory this explanation of Gall's use of the plural pronoun, and to apply it to the other passages that we shall have occasion to quote from his work.

The time is not yet come for assigning to Gall and Spurzheim their respective shares in the phrenological system. On

\* We shall quote from the English translation of Gall's 8vo. work, lately published at Boston, as being more convenient to English readers. The Notes are those appended by Spurzheim to the reprint of the article, by Chenevix, in the *Foreign Quarterly Review*. In quoting the words or statements of Dr. Elliotson, the references are to the pages of *Human Physiology*.

some important particulars their views are at variance; and on the merits of these, as well as of several other points which are claimed for either of them singly, the public voice has not yet fairly decided. There is something sufficiently absurd in disputes about the priority of ideas, which may at last only show the originator of them to have been inaccurate in his own observations, or too hasty in his conclusions. Probably there will always remain some uncertainty respecting the precise degree in which the one or other of the two coadjutors contributed to their first publications, and to the discoveries which they had already explained to the public. Spurzheim can have no claim to anything accomplished before the year 1800. From 1800 to 1804, he was a learner, according to his own expression; but as the phrenological system was then still in its infancy, and Gall was continually adding to his stock of knowledge, we cannot say that Spurzheim failed to contribute anything to it; albeit the presumption is, that the chief additions between 1800 and 1805 would be the work of Gall alone. In 1805, Spurzheim became associated with Gall, and from thence to 1813, they laboured in common. Discoveries and improvements during this period, — one of no slight importance in the history of Phrenology, — must be attributed to their joint exertions, excepting those points, the original right to which can be distinctly referred to one of them singly. After this period, their separate publications will materially assist in indicating their respective progress. Spurzheim claims to have first pointed out the true mode in which the brain unfolds in hydrocephalus, and asserts “that the structure of the convolutions and their connexion with the rest of the cerebral mass had never been discovered,” before their Memoir to the French Institute, in 1808; Gall’s earlier ideas being incorrect. (Notes 60.) He further claims the discovery of eight of the several organs, which, it is fair to presume, were the least easily discovered, since Gall failed to determine them. He is also commonly held to have advanced the practical and moral applications of Phrenology, and to have improved the metaphysical analysis of the functions of many of the organs, by approximating more nearly to their essential or primitive uses, instead of confining attention to their manifestations when in excess, as was perhaps too much the practice of Gall. And he believed himself to have successfully pointed out the regularity of the cerebral parts and the boundaries of individual organs. Several of these alleged discoveries and modifications appear to us yet in the aspect of unsettled questions; but if the views of Spurzheim shall be ultimately established, then there cannot possibly remain any doubt as to his being entitled to a large share of

the honour due to those who have advanced our knowledge of the philosophy of mind, and of the anatomy and physiology of the brain. We cannot avoid remarking here, that whatever may be the final decision of scientific men, on the points in question, the present rejection and ridicule of them, without the support of any substantial evidence in refutation, come with a very ill grace from a physician who so freely censures his professional brethren for the like conduct, and whose vituperative language has induced Dr. Graves to say of him, that "his hand is against every man, and *he* imagines every man's hand to be against him."

2. The chief evidence adduced in support of the assertion that Spurzheim claimed a higher credit than was his due, are drawn from Gall's use of the singular number, in writing "my discoveries," "my doctrines," and similar expressions implying a sole claim; and from the opponents and reporters of the phrenological doctrines and discoveries (Bischoff, Reil, Cuvier, &c.), who speak of them as those of Gall, without adding the name of Spurzheim; whereas Spurzheim frequently (and, in Dr. Elliotson's opinion, unjustly) writes "Gall and I," "our discoveries," "our opinions," &c. &c. It has been already shown that Gall was also guilty of the same dishonesty towards himself (as Dr. Elliotson deems it), in writing "our discoveries," and openly stating that his use of the plural number was intended to include Spurzheim. We shall have occasion to adduce other examples in our comments on particular passages of Dr. Elliotson's work. He accuses Reil of great injustice towards Gall, in publishing, without any acknowledgment, the anatomical discoveries which Gall had shown to him (page 331); but when the words of this same Reil can be made to bear witness in disparagement of Spurzheim, they are quoted with apparent exultation. — "Gall," says Dr. Elliotson, "demonstrated the brain to Reil, in the summer of 1805, privately, and so much pleased him that he gave Gall some of his drawings. (*Examination of the Objections made in Great Britain*, &c., by Dr. Spurzheim, Lond. 1817.) Dr. Spurzheim here says, that Gall and he demonstrated. But he had been engaged by Gall only some months before as his assistant and dissector; and Reil's presents in return were, he confesses, all to Gall. Reil calls them *Gall's* demonstrations, and wonders at such discoveries being made by *one man*." (Page 331.)

Spurzheim was at this time acting as the assistant of Gall; a circumstance which sufficiently accounts for Reil's presents being made to Gall, the principal. But it by no means necessarily follows, that Gall's discoveries alone were exhibited to Reil. Still less is Dr. Elliotson justified in giving Reil's

general expressions as conclusive refutations of Spurzheim's assertions; for how could Reil be supposed to know accurately the history of each point of the discoveries, and the exact degree of merit attributable to each of two parties working in joint connexion, when he was only then learning what their discoveries were? We have the positive claim of Spurzheim, a party concerned, only apparently contradicted by an inference or mere supposition of Reil, who must have been very little qualified to judge on the point in question. Besides which, if the discoveries had originally all been made by Gall solely, that could be no reason why Spurzheim should not write "our demonstrations," when he was the actual operator. Would Dr. Elliotson allow us to say that the work on Human Physiology is not *his* work, because its purpose is to show the discoveries of other persons? We have yet stronger reasons for not taking Reil's words literally, and for allowing Spurzheim's right to say "Gall and I" demonstrated. In the sixth volume of the 8vo. work, Gall himself writes, "I left Vienna on the fifth of March, 1805; and, immediately after, and during the whole of that year, and the years 1806-7, we made the same demonstration in presence of professors, pupils, and a great number of distinguished personages at Berlin," &c. &c. (Page 119.) Again, "we have dissected the brain before thousands of witnesses, before anatomists the most skilful in the investigation of the organ, such as Reil, Loder, &c." (Page 27.) And, "Reil saw *our* demonstration of the brain." (Page 64.) Also, in the second volume, "Let any one compare the works of Reil, who has published his researches on the brain, after having assisted at Halle, at *our* dissections." (Page 24.) Spurzheim states that he made all the dissections; so that if any distinction should be drawn, Gall had less right than Spurzheim, to say "our" dissections. Dr. Elliotson says that Spurzheim "had been engaged by Gall only some months before as his assistant." Although without positive assertion to that effect, these words might incline readers to suppose that Spurzheim was then a novice, who had only recently ("a few months") commenced his acquaintance with Gall's doctrines. But Gall's own words again entirely contradict this, and render it probable that they had compared ideas, and discussed the subjects together. At least, they must have had full opportunities of doing this; and it is most unlikely that two men of their ability, engaged in one common cause, and vehemently opposed by others, should have neglected to use their opportunities in this way. It was after they had left Vienna, in 1805, that this interview with Reil took place; and in allusion to his departure from Vienna, Gall wrote, "Dr. Spurzheim, who for a long time

had been familiar with the physiological part of my doctrine, and who was particularly expert in anatomical researches, and in the dissection of the brain, formed the design of accompanying and of pursuing in common with me the investigations which had for their end the anatomy and physiology of the nervous system." (*Transl.* p. 20.) It is evident, from this passage, that Spurzheim was not a novice in 1805, and that Gall looked upon him already as a coadjutor in the researches, not merely as an assistant on hire.

But not content with the evidence of Reil's words, probably felt to be feeble and inconclusive, Dr. Elliotson proceeds to state that up to 1805, and even later, the attacks were made upon Gall, by opponents of the doctrines; and that in the reports of the lectures, published by Bischoff and others, the doctrines and discoveries were attributed solely to Gall. This may be all true, because up to the time mentioned most of the discoveries must have been Gall's; although, as before remarked, it is neither impossible nor unlikely that Spurzheim may have had some share in them between 1800 and 1805. Yet we cannot understand, how the circumstance of opponents or reporters omitting the name of Spurzheim should be held to disprove the undoubted fact, admitted by Gall's own words, that they were *then* pursuing their investigations "in common." Despite the acknowledgment of Gall, Dr. Elliotson determines that it shall not be so; and whether Spurzheim is speaking of discoveries, or lectures, or demonstrations, or dissections, he is always in fault for attributing to himself any share in them. Here we have another example, from the same page of Dr. Elliotson's work; — "Dr. Spurzheim then goes on to say that Gall and he continued to lecture and demonstrate the brain in Weimar, Jena, Gottingen, Brunswick, Hamburgh, Keil, Copenhagen. Now, he never gave a lecture; and only obeyed Gall's orders mechanically in silence, while Gall was demonstrating. Dr. Spurzheim never then pretended to discoveries; and yet all the great discoveries were already made. Gall assured me that the discoveries, both anatomical and physiological, made after he engaged Dr. Spurzheim as his assistant, were merely slight modifications, — *des nuances* were the words he used; and the truth of this is evident to those acquainted with the early literature of the new anatomy and physiology of the brain." (Page 331.)

It was to be expected that Gall, as the principal, should be the speaker, in demonstrations that might still be illustrating discoveries and ideas, to some of which Spurzheim had just claims conjointly with Gall. It would be the height of absurdity to suppose that Spurzheim should have been thrusting in his

claims during demonstrations before others, and crying out, 'I assisted you in this,' 'I first suggested that,' 'gentlemen, pray observe that if Gall is the speaker, I am the dissector;' or that Gall should take up the time and attention of their auditors, by balancing his own and Spurzheim's respective contributions and merits. We have already quoted Gall's words, to show that Spurzheim was entitled to speak of the demonstrations as being Gall's and his own; and it may be further observed that, when Gall speaks of the early lectures in Vienna, he writes, "*I demonstrated*," but when speaking of the demonstrations made afterwards, he says, "In 1805, *we demonstrated* in the most celebrated universities of Germany, in Denmark, Holland, Switzerland, &c., and finally in 1807, in Paris." (Vol. II, p. 175.) It is to the same lectures that Spurzheim alludes, in the passages carped at by Dr. Elliotson. Again, Gall writes, "Arrived at Paris, *we* obtained, at first, the most brilliant success, by *our* anatomical demonstrations." (Vol. II, p. 21.) And, "They have allowed us eighteen essential points of *our* discoveries." (Vol. II, p. 23.) Also, "In blindness it is pretended that the optic thalami are affected with atrophy; but *we* have proved, that the optic nerves do not arise from the optic thalami." (Vol. II, p. 130.) But so numerous are passages of the like import, that we must be content to give simple references to many of them: our readers, who deem it worth while, may turn to the following, — Vol. I, pp. 172, 284, 293, 316; Vol. II, pp. 21, 22, 23, 24, 36, 37, 92, 130, 161, 175, 247, 248, 249, 250; Vol. III, pp. 5, 25, 28, 55, 57, 247, 248, 259, 286; Vol. IV, pp. 103, 105, 124; Vol. V, pp. 11, 130, 152, 318; Vol. VI, pp. 14, 25, 27, 63, 64, 119. He who will read the pages here referred to, may satisfy himself that Gall was not so unwilling to acknowledge the assistance of Spurzheim, as Dr. Elliotson is unwilling to allow it to him. As to all the great discoveries having been already made, we have the positive, and (we believe) unrefuted and unanswered assertion of Spurzheim to the contrary, in his Notes to the Article by Chenevix. (Page 614.) A part of these statements, however, are made the ground for a further attack, by Dr. Elliotson, in the following passage: — "Dr. Spurzheim himself affords, in many parts, refutations of his unjust and absurd attempts to arrogate what is not his due. For instance, he says (*Anatomy of the Brain*, p. 148), 'Modern anatomists before Gall and *myself* were divided in opinion upon the subject of the decussation.' Yet at p. xi. he says that, having completed his studies in 1804, he was associated with Gall, and at this period Dr. Gall, in the *Anatomy*, spoke of the *decussation* of the pyramidal bodies; of their *passage*



through the pons Varolii, of eleven layers of *longitudinal* and *transverse fibres* in the pons, &c.!! Yet at page 5, Dr. Spurzheim says the opinion that the white substance was fibrous is that 'which Dr. Gall and I have espoused.'" (Page 392.)

The seeming absurdity and arrogance are here absolutely created by Dr. Elliotson, who takes detached sentences from different parts of the work, without explaining to his readers, that in one case the remark has reference to their claims of priority, as between themselves; whilst the first and third sentences refer to their joint ideas and claims (as published in their *joint* Memoir and Reply to the Institute), taken in opposition to those of *other* anatomists. In his Preface Spurzheim distinctly allows that Gall spoke of the decussation of the pyramidal bodies, at the time when he was associated with Gall. This is an admission of priority. And it is an admission so direct and clear, that it would be ridiculous to say that he was endeavouring to claim what was not his due, if he did afterwards write "Gall and myself," when speaking of the *opinions* about the decussation, and not of the *discovery* of the fact. But the impropriety of thus twisting his expressions into an intended dishonesty of purpose, becomes glaringly apparent when we turn to the page referred to (p. 148), and find him there stating that neither Gall nor he was the first to speak of the decussation; but that some authors asserted, whilst others denied, its existence; "as we have shown in our reply to the report of the Committee." The words "Gall and myself" are thus seen to refer to their opinions as joint authors of the memoir and reply. The second accusation, implied in the above extract from Dr. Elliotson's work, bears the same explanation. Spurzheim lays no claim to priority in his knowledge of the fibrous structure; and if Dr. Elliotson had quoted the two lines preceding the words copied, they would have clearly shown that so far from any injustice being done by Spurzheim, in writing that Gall and he had "espoused" this opinion, he might have wholly omitted the name of Gall; since he was simply stating that they both adopted opinions previously held by others, and it would have sufficed to say that he espoused these opinions. His words are, "Lewenhoek, Vieussens, and Steno, believed that the white nervous substance was fibrous. This is the opinion which Dr. Gall and I have espoused." We cannot see injustice, absurdity, or arrogance, in Spurzheim's expressions here; but we do see injustice and absurdity in Dr. Elliotson's manner of quoting them.

Dr. Elliotson afterwards endeavours to show that the Memoir to the Institute was Gall's solely, being received as such by the Commissioners, who must have been in an excellent

state for impartially assigning the exact share of credit due to each, seeing that they were labouring to make their report upon it as unfavourable as possible, and that they disputed the accuracy of a considerable part of the statements in the memoir. We quote the words of Dr. Elliotson; — “I give another striking instance of Dr. Spurzheim’s self-refutation, and the short-sightedness for which he was remarked in Paris when under the influence of his inordinate love of fame. Gall kindly affixed Dr. Spurzheim’s name with his own, not only to his great work, but also to the memoir presented to the French Institute. Yet Dr. Spurzheim acknowledges that the Commissioners received the discoveries as Gall’s; for, in order to show that Reil must have known the discoveries before writing, he quotes, in his *Notes* to the Foreign Quarterly (p. 59), the following words, with which they opened their report: — ‘The anatomical doctrine of *Gall*, through the delivery of lectures by *him* in the chief cities of Europe, and the numerous extracts published by *his* pupils, have become nearly as well known as though they had appeared in an authentic impression.’” (Pages 383-4.)

The fact of opponents, who were very little acquainted with the history and gradual progress of the discoveries, commencing their report with words attributing those discoveries exclusively to Gall, goes for nothing when set in opposition to the statements of Gall and Spurzheim themselves. We might just as reasonably assert that neither Gall nor Spurzheim had any share in forming the phrenological system taught in this country, because Lord Jeffrey and others have written “Combe’s Phrenology” or “Combe’s doctrines.” And if the Committee of the Institute did begin their report in the words quoted by Dr. Elliotson, this circumstance has not prevented Gall continuing to speak of the Memoir as their joint property, even to the last. Examples have been already quoted in this article, and here is another, “adapted to the humblest capacity,” although apparently too plain for Dr. Elliotson to see; — “Hence resulted that famous diplomatic report on *our* memoir, presented to that learned society the 14th March, 1806” (Vol. II, p. 21.) We understand Cuvier to have been the principal personage in making the report, and consequently responsible for the omission of Spurzheim’s name. But in another report to the Institute, made at a later period, after Cuvier had become better acquainted with the pretensions of Gall and Spurzheim, we find that he had learned to connect their names, as anatomists; as appears in the following passage quoted by Gall himself; — “We now understand, and particularly by the late researches of MM. Gall and Spurzheim, of

that the medulla spinalis is a mass of medullary matter," &c. &c. (Vol. III. p. 243.) And in remarking upon Cuvier's opinions in the long passage which follows these words, and recommending his readers to compare them with the report on "our memoir," Gall says, "This change of opinion justifies our anatomical discoveries, and does honour to the reporter." Remember, reader, that Gall writes in the plural number when intending to include Spurzheim with himself, and not otherwise.

Thus much for the arrogance of Spurzheim, and his injustice towards Gall, in using the plural pronoun, or connecting his own name with that of Gall! According to the custom of English courts, the evidence of interested parties is always to be taken most strongly against themselves, in doubtful points; but Dr. Elliotson changes this sound rule, and construes it most strongly against the opposite side, and even puts constructions upon it, which only acquire a semblance of accuracy through the aid of garbled quotations, — that is, passages incompletely quoted, and applied to different purposes from those for which they were written. Does not this betray the hasty judgment of anger or prejudice? Further, Gall was not only an interested party, in so far as the usual dictates of Self-Esteem and Love of Approbation were concerned; but he was also offended by Spurzheim visiting England without him: hence his pointed admissions in favour of Spurzheim must be taken as very strong evidence against Dr. Elliotson's views and accusations.

B. We believe Dr. Elliotson to be correct, in saying that the phrenologists of this country have been too little acquainted with the works of Gall, and have thus been accustomed to attribute a higher credit to Spurzheim than was strictly due, in so far as *discovery* was concerned. But except by many phrenologists remaining ignorant of the share of each in original discoveries, we cannot see that Spurzheim has been at all over-estimated in this country. Indeed, we maintain that he was under-estimated in Britain. We are indebted to him for our knowledge of Phrenology. It was he who came over to this country, and first excited that attention to Phrenology which has never slumbered since, and which has placed the natives of Britain before those of all other countries in their knowledge of that science. It was he who met, whilst yet almost alone, the fierce persecution and vulgar insults, showered upon an unfriended stranger, by nearly the whole of our periodical press; and by almost all the influential literary and scientific men of that day. Nay, was it not to Spurzheim that Dr. Elliotson was indebted for his own first accurate notions of Phrenology, although his

gratitude towards his instructor is now not displayed in the most lively manner? It is, of course, impossible to say what might have been the state of Phrenology in this country, if it had not been made the residence of Spurzheim for several years; but since Dr. Elliotson asserts, that almost all persons, "whose native tongue is English," have acquired their knowledge of this science, either second-hand through Spurzheim, or third-hand through Combe, he virtually admits the immense services rendered to Phrenology, by the very man whose merit and exertions he is seeking to depreciate as much as possible in the eyes of his readers! The phrenologists, "whose native tongue is English," are more numerous than those amongst all the rest of Earth's inhabitants put together; and in no other country, and by no other men (after Gall and Spurzheim) has so much been done towards extending the knowledge, and improving the science, of Phrenology. Witness our numerous societies, — our well-attended lecture-rooms, — our extensive collections, of which Mr. Deville's alone contains several thousands of objects, — our many works on the subject, whether elementary, philosophical, or controversial. What are all these, but so many proofs of Spurzheim's services? Certainly they are not proofs of his services solely; but they testify, in an unequivocal manner, the accumulating vigour of a movement first fairly commenced by him. There is little justice, little of the pleader's ingenuity, in blaming all this as an ignorance of Gall's writings. But, on the faith of Dr. Elliotson, all this has been accomplished without the immediate aid of Gall's writings: whence the conclusion is obvious, that the works of Gall, meritorious as they were, are no longer necessary to the support and diffusion of Phrenology. We, in this country, have followed his advice by asking instruction from nature; and the study of her works has rewarded us with knowledge, by which we are enabled now to dispense with Gall's writings.

4. Driven from English ground, to seek more stable footing for offensive operations elsewhere, Dr. Elliotson says, that in France "Spurzheim was nothing; his lectures little attended, while Gall's were crowded; and he neglected while Gall had high practice, and the highest consideration." (Page 334.) This is ingenious. But the fact of Gall being thought of more highly in Paris, is no proof that Spurzheim was unworthy of notice. Gall was the founder of the new doctrines, and whatever additions were made to them by Spurzheim, they would still be attributed to Gall by the public, and by all who spoke of them in general terms. We are informed that Gall lectured *gratis*, while Spurzheim demanded a fee; and we presume our information correct on this point. If so, the suppression of the

fact, so much calculated to make a great difference in the number of auditors, was not worthy of the author of the above passage; and the only wonder is, that Spurzheim found any auditors willing to pay him for expositions similar to those which they could obtain from Gall without payment. It was certainly no very striking proof of neglect, that Spurzheim could muster a class of auditors under these circumstances. Again, Gall settled in Paris, which became his permanent home, whilst Spurzheim passed some years in England and others in Paris; and every one knows how peculiarly applicable to a physician, is the old proverb, that "a rolling stone gathers no moss." Besides, Gall was twenty years the senior of Spurzheim, and had already been in good practice in the capital of Austria: another great advantage to a practising physician.

5. We are told also, by Dr. Elliotson, that Gall refused to read Spurzheim's works; and this is asserted, apparently on good authority, in the following passage; — "After reading some of Dr. Spurzheim's first English work, published on his arrival in England, Gall gave the book with disgust, but half cut, to Dr. Fossati, and knew nothing more of Dr. Spurzheim's sayings and writings afterwards than what was pointed out to him. My friends Dr. Fossati and Dr. Dancey, who were constantly with Gall, assure me of this, and are astonished at Dr. Spurzheim." (Page 334.) We cannot deny that Drs. Fossati and Dancey may have told this agreeable little anecdote to Dr. Elliotson; but since the latter frequently quotes the 8vo. work of Gall, published several years after Spurzheim's first English work, and intimates that he is well acquainted with its contents, it is not a little remarkable that he should have wholly overlooked its many proofs of the inaccuracy of the assurance given him by Drs. Fossati and Dancey. In that work, Gall not only alludes, in several instances, to the views and observations of Spurzheim which differ from his own, but also refers to the first and *other* later works of Spurzheim, by name and page, and even copies long passages (sometimes extending to many pages) *verbatim* from them: — a truly wonderful feat for one who had never read them, and who, as Dr. Elliotson writes, "with the greatest difficulty could be prevailed upon to take any notice, even for a moment, of what was pointed out to him!" The assurances of Drs. Fossati and Dancey, if correct, would have been more discreditable to Gall than to Spurzheim; and we must express much regret that Dr. Elliotson should have passed over the many written proofs from the hand of Gall, in refutation of the tittle-tattle which he has thought fit thus to publish. Our readers may find evidences of Gall's acquaintance with the writings of Spurzheim, in the

pages of the 8vo. work here enumerated; namely, Vol. III, pp. 5, 14, 34, 77, 248, 305; Vol. IV, pp. 34, 35, 126, 289; Vol. V, pp. 24, 38, 47, 69, 88, 108, 186. The allusions to the works of Spurzheim, on the pages referred to, will afford pretty strong evidence that Gall did not deem the writings of Spurzheim unworthy of his notice; and to this we may add a more direct proof in the words of Gall, who writes, after comparing his own discoveries with the fancies of preceding philosophers; — “All these conceptions, and all these fundamental truths, even previous to our journey undertaken in 1805, were already diffused by my numerous hearers in all parts of the learned world; and if the anatomy and physiology of the brain have been *perfected* at a *later* period, it is still either to the works of M. Spurzheim or myself, or to that *only true* direction, which we have given to the labours of other anatomists, that this degree of perfection is due.” (Vol. V. p. 318.)

6. As to the question whether the alleged improvements of Phrenology, by Spurzheim, should be regarded as improvements or as deteriorations, we are not disposed at present to pass any general opinion, beyond what has been already said on page 230. The majority of phrenologists deem them to be improvements; and they are mostly adopted now by the phrenologists of France, as well as by those of other countries. Even Spurzheim's nomenclature of the organs, though rejected by Dr. Elliotson, is followed very closely by Broussais, Poupin, and other recent authors in France. But Dr. Elliotson not only refuses to admit the correctness of these supposed improvements; he even stoops to rail at the arrangement adopted by Spurzheim, and calls in aid the words of Gall to support his ridicule of it. We must remember that nature makes no systematic arrangements; they are the creations of man for the convenience of methodizing his knowledge, and rendering it more easily communicable to others. The value of these arrangements is determined by the facilities they afford for the acquisition of knowledge; and to persons who more readily acquire and retain ideas thus methodized, the writings of Spurzheim will appear preferable. To ourselves, the classification of Spurzheim does appear better than the loose arrangement of Gall, whose objections to that of Spurzheim — objections more captious and weak than is usual with Gall's arguments — Dr. Elliotson quotes on page 377, and the following are amongst them: — “By these divisions he is forced to jump from one region of the brain to another; from the disposition to theft, to destruction; from this, to construction, from circumspection to benevolence; from benevolence, by a great effort, to veneration,” &c. &c. This comes with a very

ill grace from one whose latest arrangement is so irregular in its order of sequence or position, as to present the following series: — Acquisitiveness, Self-Esteem, Love of Approbation, Cautiousness, Individuality, Locality, Form, &c.; and, again, Constructiveness, Comparison, Causality, Wit, Ideality, Benevolence, Imitation, &c. There is at least as much of the “jumping from one region of the brain to another” here, as there is in the order adopted by Spurzheim. Weak as is this objection, Gall even sinks below it, when asking why Secretiveness was not included amongst the intellectual faculties. Yet to these objections is Dr. Elliotson driven for the purpose of making out a case in ridicule of Spurzheim! Leaving Gall’s own words, Dr. Elliotson then refers to Spurzheim’s changes of arrangement, in first uniting Wit and Imitation with the intellectual faculties, and subsequently regarding them as being more nearly allied to the sentiments. We can see no great reason for reproach here. In all sciences of observation or experiment, where arrangements are attempted, certain objects and qualities present themselves which refuse to conform precisely with classifications and definitions invented for the convenience of teachers or learners. And as to another objection, that of Spurzheim having erroneously classed Imitation and Benevolence with the human faculties, instead of placing them amongst faculties common to the brutes also, it is just what Gall has likewise done; since in his work we find both Benevolence and Imitation placed among “the intellectual faculties and moral qualities, most of which essentially distinguish the human race from all the other species of animals.”

Afterwards comes a charge that Spurzheim neglected to state the observed facts and examples in proof of his alleged discoveries of the organs of Inhabitiveness, Hope, Wonder, Conscientiousness, Size, Weight, Order, and Time. Here we fully concur with Dr. Elliotson, and think that not one of these organs ought to be held “established,” until we have a much greater amount of public evidence in confirmation of them. But, if they shall prove to have been true discoveries, then will they by themselves constitute ample proofs of the justice of Spurzheim’s claims of having done much for Phrenology, and carried it forward much beyond the point to which Gall attained.

7. Following this, is the more formidable accusation against Spurzheim, of having “changed even the situation and extent of organs in his last plate. The space allotted by him to marvellousness was originally between wit, imitation, hope, and ideality; now it is more than twice its former size, and placed between these four and veneration. Covetiveness was

placed by Gall, and admitted by Dr. Spurzheim, before cunning and under ideality; now it is over cunning, and between ideality and cautiousness. Ideality in his first edition was chiefly above covetiveness and before circumspection; now it is above constructiveness, and a large organ stands between it and covetiveness." (Page 379.) There is too much truth in this charge; although it is highly coloured, and stated in terms likely to mislead uninformed persons into the supposition that Spurzheim's changes were much greater than was really the case.\* There was not the change of *place*, to the extent which would be inferred by a hasty reader of the note of Dr. Elliotson. The change in Wonder and Ideality was simply a change in the space over which the organs were supposed to extend; their position otherwise remaining the same. We have already stated, (page 112 of last number,) that the boundary lines are artificial aids to memory. The change in Acquisitiveness was real; for it is drawn higher and more backward, than represented by other phrenologists. It is also to be remembered, that phrenologists are yet as much undetermined in regard to the limit of function, as they are undecided in regard to the limits of physical space assigned to these organs. Ideality and Acquisitiveness join together; and there is a portion of the brain in juxtaposition with these, the true function of which part the phrenologists have not yet determined. It is this part, which Spurzheim thinks should be looked upon as containing the proper convolutions of Acquisitiveness. In some busts it is not separated from Ideality; whilst in others it is marked doubtful. Again, in allotting a larger space to Wonder, Spurzheim has made this organ

\* Dr. Graves has seized upon Dr. Elliotson's exaggerated charges, and brought them to bear against their author, with more ingenuity than candour. (See *Medical Gazette*, Feb. 3. 1838.) The letter of Dr. Graves ought to prove a salutary warning to Dr. Elliotson, to keep within the bounds of fairness and moderation in his opposition to the views of others. It is difficult to assert positively, that any particular form of words does not occur in the compass of a thick 8vo. volume, but we have found nothing to authorise the statement of Dr. Graves, when writing in reference to Dr. Elliotson's work, "Mr. Combe, we are told, drives away his readers in disgust." Neither is the following sentence just: "It appears certain, if we believe Dr. Elliotson, that Spurzheim's labours, and those of his pupils and followers, have done much to impede the progress of Phrenology." And again, Dr. Graves writes, "As for the late Dr. Fletcher, Dr. Marshall Hall, and Sir C. Bell, they have been spared by Dr. Elliotson; he merely says, 'The views of all these gentlemen appear to me equally confined and erroneous.'" There are two inaccuracies in the last passage here quoted. In the first place, Dr. Elliotson does not "merely say" what is above stated, for he devotes several pages to the views of these gentlemen. Secondly, it would have augured more candour in Dr. Graves, had he explained that Dr. Elliotson's words referred to the "views of all these gentlemen," not generally, as would be inferred from Dr. Graves's manner of quoting them, but only with respect to the supposed system of respiratory nerves. We have shown that Dr. Elliotson misrepresents Spurzheim by similar imperfect quotations; and Dr. Graves has here given him a taste of his own physic.



intrude upon parts of the spaces usually allotted to Imitation and Hope; which is not very remarkable, seeing that phrenologists attribute visions and credulity to the organ of Wonder, personation to that of Imitation, and confidence in the future to that of Hope; and also that they have hitherto failed in apportioning the functional share of each of these organs in creating the result. All phrenologists agree that the strength of the feelings or faculties in question corresponds with the greater or less development of those parts of the brain; although they have no more been able to draw the exact lines of division, physical or metaphysical, than geologists have been able to trace any precise lines of separation between the primitive and transition rocks; or than the common observer can point out any precise moment when day and night begin or end, albeit he does not therefore maintain that they are simultaneous, nor does he deny that there is a difference between them. Our own observations induce us to think, that Spurzheim is more near truth, than are the Edinburgh phrenologists, in the space allotted to Wonder; but that the latter are correct in their allocation of Acquisitiveness.

8. Dr. Elliotson assures us that the phrenologists of Edinburgh "distressed" Gall, by the publication of speculations which were "deviations from rigid observation — from true inductive philosophy." (Page 381.) This remark is made in particular allusion to Mr. Combe's views respecting Concentrativeness. Dr. Elliotson is here not just to Mr. Combe. The latter stated that he had noted a certain mental peculiarity in all those persons in whom he had observed a large development of this part of the brain. There was nothing at variance with true inductive philosophy in making this statement; and when Mr. Combe attempted to analyze the mental characteristics of the persons, so as to arrive at the probable function of the cerebral part in question, he was only proposing views, the soundness of which was to be tested by future observations. In every science this is done daily, without the parties being accused of deviations from true inductive philosophy. If the views of Mr. Combe are wrong, they can be proved to be so by nature's evidences. Let Dr. Elliotson adduce these in disproof, instead of penning idle declamations which will have small weight with others. If Dr. Elliotson shall ever do for Phrenology one half the good services rendered to it by Mr. Combe, — whether in investigation, in application, or in diffusion, — his critical censures will then have a better chance of meeting the attention of the public. It is with reluctance that we are compelled to write in these terms, of a physician whom we esteem, and to whom the cause of Phrenology has been,

much indebted ; but the phrenologists of England will expect to see in this Journal the expression of an open and free opinion on the propriety and soundness of Dr. Elliotson's censures. We must add further, that Mr. Combe's phrenological writings are not fairly designated as "third-hand expositions." Doubtless he first learned Phrenology from Spurzheim ; but his works afford ample evidence, not only that those of Gall are sufficiently well known to him, but also that his ideas of Phrenology have been otherwise confirmed, and in many instances freshly derived from direct observations of nature, — that is, from the study of mankind, both collectively and individually. Dr. Elliotson may flatter himself that he is chivalrously devoting his efforts to secure and enhance the reputation of Gall ; but really his knight-errantry often verges very closely towards a rivalry with that of the renowned Quixote. We do not find Gall himself expressing in his works this contemptuous opinion of British phrenologists ; for he writes, in the Preface to his last volume, "I had contemplated making extracts from the English works of Mr. Combe, and from the various societies which have been formed in London, Edinburgh, Philadelphia, &c. But those works are too important to be given in the small space, which I could devote to them ; nor would such extracts have been satisfactory to my readers. Those, who read English, and are interested in the physiology of the brain, will be readily convinced how much those men have contributed to its perfection."

9. In our last number, we alluded slightly to Dr. Elliotson's suggestions on the application of Mr. Henderson's legacy ; which he thought would have been better employed in printing an English translation of Gall's 8vo. work. We wholly disagree in opinion with Dr. Elliotson here. Neither of Gall's works are adapted for elementary instruction ; and whilst the British public remained ignorant of Phrenology, prejudiced against it, and misled in their notions of its evidences and objects, through the exertions of hostile writers, elementary systematic works, giving clear and condensed expositions of the science, were likely to be far more useful to the public. The writings of Mr. Combe were not only to be preferred, as better adapted to the public mind, but by being published at different prices, according as they were more or less complete, the public thus became supplied with good elementary books, adapted to the wishes, and brought within the means, of all purchasers. That the public demand required small and cheap introductory works, has been abundantly proved by the great sales of the cheaper manuals, notwithstanding that some of them are so wretchedly bad. Of Mr. Combe's *System of Phrenology* (the price of the different editions being 12s., 15s., and 21s.), 4250

copies have been printed; but of the smaller elementary works (the prices of which run from 6*d.* to 4*s.*), there must have been at least 50,000 copies. These have been preparing the British public for the reception of Gall's works; and we do not believe that the latter would have sold to any considerable extent ten years ago, at half the price at which they may now sell.

These remarks apply to the *advisability* of applying Mr. Henderson's legacy in publishing a translation of Gall's 8vo. work. But there existed actual and insuperable impediments to this step, the possibility of which Dr. Elliotson ought to have ascertained before insinuating that the trustees misapplied the fund in the publication of their own works. (Page 389.) Mr. Henderson's bequest was the residue of his property, after payment of certain personal legacies and annuities. The annuitants are still living, and likely to live long; and the proceeds of the property, left after paying their annuities, would be utterly inadequate to the publication of a work of six volumes. Besides this, his will contained an express injunction (morally, if not legally, binding upon his trustees) "to print and publish one or more editions" of Mr. Combe's *Essay on the Constitution of Man*; — a work, by-the-by, recommended by Dr. Elliotson, on page 358. Accordingly, a cheap edition of this work was published early in 1835, which anticipated the surplus proceeds of Mr. Henderson's property for the next two years. There have been a few other trifling sums applied by the trustees; but nothing has yet been realised adequate to meet the suggestion of Dr. Elliotson; and if the proceeds had proved sufficient for this purpose, it would have been a misapplication of the funds, to have thus appropriated them in disregard of the testator's own suggestion. We trust they never will be so applied, because we deem it unnecessary, and consequently injudicious, to apply them to this purpose.

Although we cannot agree with Dr. Elliotson, for the cogent reasons above given, we do think that Mr. Henderson's trustees have not acted properly, in so long neglecting to lay before phrenologists an exact account of their receipts and expenditure. Mr. Henderson bequeathed the money to be applied by his "trustees in whatever manner they may judge best for the advancement and diffusion of the science of Phrenology, and the practical applications thereof in particular." Then follows the unlimited choice of the manner in which the money should be applied, with the recommendation of printing the *Constitution of Man*, as above mentioned. We cannot see that any one has a right egotistically to thrust in his own judgment, after the testator had thus expressly directed the application of his bequest to be made according to the judgment of other persons;

But it does certainly appear to us, that the fund having been given for the "advancement and diffusion of the science of Phrenology," the supporters of that science had a full moral claim to call upon the trustees for a regular statement of the manner in which the money — that is, the surplus left after satisfying the private claims — had been applied. We are not aware that any such account ever has been given; although a statement respecting the application of the money, in printing the "Constitution of Man," was prefixed to one or more editions of that work.\*

10. Lastly, we have the grave charge against Spurzheim, of not being the inventor of the name of *Phrenology*. This climax to his misdeeds is mentioned near the end of the book, long after the subject of Phrenology had been dismissed. Dr. Elliotson says, — "I must take this opportunity of supplying an omission on the subject of Phrenology. All persons give Dr. Spurzheim the credit of inventing the term phrenology for his master's science: and he takes this credit, for, in his *Phrenology*, Vol. I. p. 12, he says, 'In extending my views I have found it necessary to change the name again. I have chosen that of Phrenology, which is derived from two Greek words, *φρην*, mind, and *λογος*, a discourse, and I understand by it, the doctrine of the special phenomena of the mind, and of the relations between the mental dispositions and the body, particularly the brain.'" Dr. Elliotson then proceeds to say, that Dr. Forster states himself to have been the first proposer of this name. Now we opine that Spurzheim's words do not at all justify Dr. Elliotson's assertion that "he takes this credit." If a parent informed us that he had chosen the name of John for his son, should we be entitled to accuse him of taking credit for the invention of this name? We were not before aware, that "to choose" signifies "to invent." In faith, Dr. Elliotson

\* In the "People's Edition" of the "Constitution of Man," printed in 1835, Mr. Combe explained the application of the surplus proceeds from Mr. Henderson's bequest; although without stating the actual sums received and appropriated. The explanation, however, was quite sufficient to meet (and, indeed, ought to have wholly prevented) Dr. Elliotson's wonder as to what had become of the 5000*l*. After explaining the appropriation of the money received up to 1835, in printing an edition of the "Constitution," and before proceeding to explain that the "People's Edition" was not printed from that fund, Mr. Combe wrote, "Mr. Henderson's trustees, with every wish to continue to aid the circulation of the work by reducing the price, have not the means of doing so. The only sum, at present, applicable by them to the advancement of Phrenology, is that remaining annually after payment of the legacies and annuities; and from all the annuitants being alive, and likely to live for many years, its amount is so small that the edition of March 1835 anticipated the surplus of two years." We are privately informed, that delicacy towards the annuitants is the restraining motive with the trustees, or the accounts would have been published. We allow the force of this; but, at the same time, should respectfully urge that they might state the amount of the surplus annually, and the manner in which it is applied by them.

must have well exhausted his store of offensive weapons, ere he could be compelled to resort to a bolt so formidable as this !

Our strictures have extended over more pages than we could conveniently spare from other subjects, but Dr. Elliotson stands so high as a physician, and has hitherto been so much looked up to by phrenologists, that it was impossible to allow his censures to pass unnoticed in this Journal.

## II. *The New System of Colonisation — South Australia and New Zealand.*

WHILST there are a few too enthusiastic phrenologists, whose exuberant zeal leads them to thrust their favourite study into everything, and to obtrude it upon unwilling auditors at all times and places, there is a much more numerous section of the friends of that science, who have acquired a certain familiarity with its principles as abstract or general truths, but who rarely think of applying to the practical affairs of life those definite views of human nature at which they have thus arrived. We have been asked, for instance, with reference to a passage contained in the Introductory Explanations to our New Series, "What Phrenology could have to do with Political Economy?" Spurzheim wrote, "Phrenology, in establishing the knowledge of man, must become the basis, not only of moral philosophy, education, and legislation, but also of the science styled Political Economy." Our own passage was little more than an amplification of this opinion, except that we regarded Phrenology as only an accessory to Political Economy, not as the basis of this latter department of knowledge. Our words were, — "We regard, then, one of the most important sections of our prospective labours, to be that of applying the facts and principles brought to light by phrenological investigations, to the elucidation and improvement of all matters in any way connected with the training and direction of the human mind; as well as to the more exact appreciation of many others, in which the influence of mind constitutes one element for consideration. Education, legislation, and morals in general, come under the former head; while our social customs, civil institutions, political economy, national statistics, and general literature are more or less touched on by the latter." We cannot think this passage by any means too comprehensive, in the applications which are assigned to our science. If Phrenology unfolds to us a knowledge of the human mind, and if the peculiarities of the human

mind, whether fixed or varying, have any important bearing upon the inferences of political economists, then undoubtedly Phrenology has something "to do with Political Economy."

The planting of colonies we look upon as important and interesting experiments in moral and economical science. And our object in this glance at the principles now adopted in schemes of colonisation, is partly that of calling attention to their moral superiority over the former ap-hazard practice, partly that of showing the good or the ill effects likely to result from schemes in which the qualities of the human mind are attended to or overlooked, as the case may be. This will illustrate our position, that phrenological investigations have a direct and practical reference to the science of political economy; and we shall perhaps more readily impress this upon our readers, by first calling their attention for a moment to the ordinary definitions of that science, which virtually admit that their appreciation of the human mind must have a very important influence in the inferences drawn from the investigations of those persons who devote themselves to the study of Political Economy. This science investigates the circumstances which influence the production and distribution of wealth. Wealth has been variously defined by different writers; and from their definitions, we may select that of Malthus in 1820, namely, "those material objects which are necessary, useful, or agreeable to mankind." This definition involves the connexion of two most dissimilar elements for consideration; the first being the material objects of nature, whether existing in their native state or as modified by the arts of man; whilst the second element is found in the variable wants and whims of the human mind; since it is only the active states of the mental faculties which render things useful or agreeable, and, we may even add, necessary to mankind. Their definition of wealth thus implies that the mental attributes of nations have an important bearing upon the investigations of political economists; whilst among the circumstances which determine the production and distribution of wealth, the capacities and desires of nations and individuals are undoubtedly most influential. The Caribs and New Hollanders, under the most favourable external circumstances, could never become wealthy nations; whilst Britons and Dutchmen have become so in despite of many disadvantages which they had to overcome. That the prosperity of young communities may be greatly dependent upon a correct appreciation and guidance of the human mind, will be made evident by the few remarks we are about to offer upon the new system of colonisation, now in course of trial in the Southern Hemisphere, and partially so elsewhere.

Whatever advantages have ultimately accrued to this country, from its various colonial settlements, it is a lamentable truth that the earlier settlers in new colonies have usually gone through great hardships and privations, and that in colonies where their physical wants have been abundantly supplied, the first effects upon the settlers have been a retrogression instead of progression, in regard to their moral civilisation. That physical privation and suffering tends to induce moral degradation, is a truth so generally admitted, that it is unnecessary to say more than the simple assertion of the fact. But whilst we look back to the debasing consequences which have followed physical privations, akin to those which are too frequently experienced in this country, it may be deemed strange that colonial settlers should still retrograde in their moral and intellectual qualities, whilst in the enjoyment of ample supplies of good food and the other physical comforts of life; seeing that they are thus placed upon a vantage ground in one important consideration. The apparent anomaly will be explained by a little reflection upon the constitution of the human mind, and the mental condition leading to this result will then become evident. The organs of Self-Esteem and Acquisitiveness are common to all men. They are amongst the largest in the brains of Europeans, and especially in those of Englishmen. They give rise to the desire of property and the love of independence and self-government; — national characteristics with us. Under their dictates, settlers in our colonies have almost always been widely dispersed. Few would labour for others on hire: every one wishing to be independent. Many have sought to possess large tracts of land, either for the purpose of farming on an extensive scale, or in the hope of making profit by again disposing of their lands to others. How does the wide dispersion thus induced operate on the general mind? The faculties which man shares in common with brutes may be looked upon as forming two principal groups, first, those which find their chief sphere of activity in domestic life (Philoprogenitiveness, Adhesiveness, &c.); and secondly, those which urge to actions in rivalry to our fellow-beings, or which place us in contention with animals and external nature (Combativeness, Destructiveness, Secretiveness, &c.). Both these groups of mental powers are commonly called into full exercise in the life of a settler. On the other hand, the moral sentiments of Conscientiousness, Veneration, and Benevolence, have reference chiefly to society at large, and remain comparatively dormant amongst a very scattered population; while the refining faculties, whose principal gratification is drawn from the fine arts (Ideality, Wit, Wonder, Tune, &c.), are scarcely at all exercised. The natural

consequence of this must be, that *animalism* is fostered, while *humanism* is repressed. The parents deteriorate; and their children will inherit inferior brains, if born under these circumstances. Consequently, the latter start at a lower grade of civilisation; and with an organisation less adapted for civilisation; and they have little means for advancing whilst brought up under similar circumstances. That the intellectual faculties require regular cultivation, even in the most civilised communities, is clearly expressed by the universal quest of education for the children of all who can purchase it; and it cannot be denied that the moral faculties do also demand careful training. In the absence of this, the animal faculties are called into unregulated and domineering activity, through the prevalence of circumstances calculated to excite these latter more than the former faculties.

The practical workings of our schemes of colonisation, up to the disastrous speculation at Swan River ten years ago, have accordingly been exhibited in the miserable failure of some of the attempts, and in the rapid degeneration of the colonists in those which have been less unfortunate in other respects. Independently of moral injury to the individual settlers, we have had also to witness the fatal results to the colonies regarded as social bodies, that is, as communities of individuals. Under the promptings of Self-Esteem and Acquisitiveness, as before remarked, every colonist has sought to become a proprietor of land, in utter ignorance that land will not give wealth unless the possessor has capital to buy labour, and labour is there to be purchased. From a large extent of land an individual family may indeed procure food and fire-wood, and coarse clothing sufficient for its existence; but the labour of the whole family being exhausted in producing those necessities of life, little or nothing can be left for exchange for other articles; and were anything left, the few who could be called neighbours of the scattered settlers would have only the same commodities. Under these circumstances, the progress of civilisation and accumulation of capital are excessively slow, and would be almost impossible in the extreme cases here suggested, in order to show the evil more strongly. These results are so exactly in accordance with — so inevitable from — the constitution of the human mind, that it now seems surprising why they were not foreseen. The oversight can be explained only by supposing that the promoters of colonising schemes acted on the mistaken belief that the minds of men could be formed entirely by external circumstances, and that the capabilities of the country to be colonised were the only matters deserving of consideration.

Hitherto the remedy has been slavery in some form. Negro



labour in America, and convict labour in New Holland, have been resorted to as a compensation for the absence of free labour, an adequate supply of which cannot be obtained amongst those who have the free choice between settling upon their own lands or cultivating the lands of others. But slavery of either kind is a temporary palliative, scarcely better than the immediate evil, and baneful in its consequences to succeeding generations, as many communities are now feeling.\* It is sufficiently obvious, however, that the double evil of independence and isolation may be guarded against; first, by preventing settlers from acquiring land whilst they remain destitute of capital, and thus forcing them to resort to work for a time as hired servants to capitalists; and secondly, by commencing the colony with the formation of a town whose inhabitants shall be sufficiently numerous to constitute a society, composed of persons of the different degrees of social rank, and exercising the various trades required in a small community. The early formation of a town or capital is of high importance in reference to civilisation; and a still more essential point must be the prevention of very needy persons from acquiring land. At the same time, land must be low enough in price to be within the reach of small capitalists; otherwise one of the main inducements to emigration would be wanting. It must also be sufficiently low in price and rent, to give to labourers a fair chance to become proprietors or leaseholders, through savings from the high rate of wages, which would be the consequence of a limited supply of labour. To put this into phrenological language, we should say, that the evils are to be guarded against by preventing emigrants from shaping their conduct in accordance with the unenlightened impulses of Self-Esteem and Acquisitiveness, and by placing them in a social position calculated to call the entire mental powers into regular activity.

This is not wholly hypothetical. The formation of a new colony on these principles is yet too recent for affording an experimental proof of success; but the opposite course, — that of taking measures calculated to disperse the settlers, and to give each one an independent possession of land, however destitute of capital, — has been tried and found most fatal. The following statements were given in evidence of this before the Select Committee of the House of Commons on the Disposal of Colo-

\* A benevolent and conscientious West Indian is a *rara avis* under the brutalising slave-system. Slavery is threatening the disruption of the American Union; is paralysing the political strength of a people unconquerable except by an invading army offering freedom to slaves; and is exciting bitter hostilities in social life, scarcely less injurious than were the military feuds of English barons and Highland chieftains. A society mainly sprung from convict-labour has been styled the most depraved community in the world.

rial lands, in the Session of 1836; they related to the Swan River settlement in Western Australia. — "That colony, which was founded with a general hope in this country, amongst very intelligent persons of all descriptions, that it would be a most prosperous colony, has all but perished. It has not quite perished, but the population is a great deal less than the number of emigrants; it has been a diminishing population since its foundation. The greater part of the capital which was taken out (and that was very large) has disappeared altogether, and a great portion of the labourers taken out (and they were a very considerable number) have emigrated a second time to Van Dieman's Land and New South Wales. The many disasters which befell this colony (for some people did actually die of hunger), and the destruction of the capital taken out to the Swan River, and the second emigration of the people who went out, appear to me to be accounted for at once by the manner in which land was granted. The first grant consisted of 500,000 acres to an individual, Mr. Peel.\* That grant was marked out upon the map in England — 500,000 acres were taken about the port, or landing-place. It was quite impossible for Mr. Peel to cultivate 500,000 acres, or a hundredth part of that grant; but others were, of course, necessitated to go beyond his grant, in order to take their land. So that the first operation in that colony was to create a great desert, to mark out a large tract of land, and to say, 'This is a desert, no man shall come here, no man shall cultivate this land.' So far dispersion was produced, because upon the terms on which Mr. Peel obtained his land, land was given to the others. The governor took 100,000 acres, another person took 80,000 acres, and the dispersion was so great, that, at last, the settlers did not know where they were; that is, each settler knew that he was where he was, but he could not tell where any one else was; and, therefore, he did not know his own position. That was why some people died of hunger; for though there was an ample supply of food at the Governor's house, the settlers did not know where the Governor was, and the Governor did not know where the settlers were. Then besides the evils resulting from dispersion, there occurred what I consider almost a greater one; which is, the separation of the people and the want of combinable labour. The labourers, on finding out that land could be obtained without the greatest facility, — the labourers taken out under contracts, under engagements which assured them of very high wages, if they would labour during a certain time for wages, — immediately laughed at their masters. Mr.

\* 500,000 acres would be a tract of land almost equal to the whole county of Surrey, and nearly thrice the size of Middlesex.

Peel, carried out altogether about three hundred persons, men, women, and children. Of those about sixty were able labouring men. In six months after his arrival, he had nobody even to make his bed for him, or fetch him water from the river. All the labourers had left him. The capital, therefore, which he took out, namely, implements of husbandry, seeds and stock, especially stock, immediately perished. Without shepherds to take care of the sheep, the sheep wandered and were lost; were eaten by the native dogs, killed by the natives, and by some of the other colonists; very likely by his own workmen; but they were destroyed: his seeds perished on the beach; his houses were of no use; his wooden houses were there in frame, in pieces, but could not be put together, and were therefore quite useless and rotted on the beach. This was the case with the capitalists generally. The labourers, obtaining land very readily, and running about to fix upon locations for themselves, and to establish themselves independently, very soon separated themselves into isolated families, into what may be termed cottiers with a very large extent of land; something like the Irish cottiers, but having instead of a very small piece of land, a large extent of land. Every one was separated, and very soon fell into the greatest distress. Falling into the greatest distress, they returned to their masters, and insisted upon the fulfilments of the agreements upon which they had gone out; but then Mr. Peel said, 'All my capital is gone; you have ruined me by deserting me, by breaking your engagements; and you now insist upon my observing the engagements when you yourselves have deprived me of the means of doing so.' They wanted to hang him, and he ran away to a distance, where he secreted himself for a time, till they were carried off to Van Dieman's Land, where they obtained food, and where, by the way, land was not obtainable by any means with so great facility as at the Swan River." (*British Colonisation of New Zealand*, pp. 10—13.)

This proved a most powerful "example to deter," and in 1834 an Act was passed, enabling the Crown to erect South Australia (a large tract of land on the south coast of New Holland) into a British Colony; Commissioners being appointed to carry the Act into execution. The provisions of this Act were carefully framed, with the design of guarding against those causes of ill-success and failure which had been found so injurious to preceding colonies. It was directed that all lands should be sold in public, for ready money only, and that there should be one uniform upset or selling price of public lands offered for sale at the same period, and that the price should at no time be less than 12s. per acre. These regulations were intended to prevent individuals taking large quantities of

land; and letting their acquisitions remain an unimproved wilderness. The money received for the sale of public land was directed to be employed as an emigration fund, for conveying poor emigrants from Britain or Ireland. These emigrants were to consist, as far as possible, of the two sexes in equal proportions, and of individuals not exceeding thirty years of age. The object of this appropriation of the proceeds of sale was to ensure a regular supply of labour to the colony; while the directions regarding the age and sex of the emigrants had the double purpose of guarding against the immorality and licentiousness consequent upon the emigration of many males and few females, and also of ensuring a rapid increase in the population of the colony; experience having shown, as might have been anticipated, that a great disproportion of the sexes, and the advanced ages of individuals, rendered the growth of new colonies exceedingly slow. There appears much probability that these judicious regulations will soon place South Australia, and other settlements formed on similar principles, among the most flourishing of our colonies. The moral advantages to the settlers must be very great, comparatively with those which have fallen to the lot of early colonists in preceding settlements; and amongst these, one not the least deserving of consideration is the enactment that no convicts shall be sent to South Australia. A constitution of local government is to be established when the population of the settlement shall have attained to 50,000. There is one part of the Act which strikes us as dangerous, and by no means unlikely to induce an evil which the Act was intended to prevent; namely, too great facility in procuring land. It is provided that the unsold lands shall be entirely at the disposal of the Crown, if the population of the Colony shall not reach 20,000 in ten years from the passing of the Act. It is quite possible that the Colony may not muster 20,000 persons before 1844 (although the probability is in favour of a greater number), and large part of the land be still undisposed of at the expiry of the ten years. In this case, the Crown may make a grant of it to some one or few favoured individuals, who would then be glad to dispose of it at any price. An Association has been since formed, for founding a British Settlement in New Zealand, on the same general principles; or, we should rather say, for carrying out the same principles in a Settlement already founded.

It must be sufficiently evident, from this hasty glance at some of the causes of failure in new settlements, and of the regulations necessary to obviate them, that it is of the highest importance to consider carefully, not only the natural capabilities of a country to be colonised, but also the mental characteristics

of the intended settlers, and to foresee what the probable conduct of these settlers will be, under given circumstances. The human mind happily adapts itself to changed circumstances with great facility, yet there is clearly a limit to its ductility at the will of others; and here our only resource must be in the adaptation of circumstances to the mind, instead of vainly expecting the latter to bend itself to the former. The necessity of this has been overlooked or disregarded. In Western Australia, Mr. Peel proceeded upon the wild assumption, that the property-seeking and independence-loving Englishmen would still continue his obedient servants, where he was destitute of the means of compelling them to fulfil their contracts, and they had the free choice either to labour for him or to take the independent possession of land for themselves; and this, too, whilst he was setting before them such a magnificent example of territorial grasping.

There is yet another aspect under which we have to view the mental peculiarities of individuals, as affecting the prospects of these two colonies; and more particularly the proposed one of New Zealand. There are the uncivilised natives of the countries to be managed. We have hitherto regarded the natives of New Holland as being too thinly scattered, and too low in the scale of intelligence, to become formidable to European settlers. If we may trust recent statements, the natives of South Australia are intellectually superior to those of other parts of New Holland. So long as the settlers keep on amicable terms with them, this superiority will be advantageous to both parties; but in case of hostility, it will of course render them more formidable enemies. They are represented as having "high foreheads," and Sir John Jeffcott, the Judge of the colony, remarks, in a letter published in the *Spectator Newspaper*, "Nothing can be more mild and inoffensive than the character and conduct of the natives who have as yet ventured amongst us; and I have every hope that we shall in time go far towards civilising them and making them useful to us in their turn, as they appear by no means indisposed to work, and, if I have any skill in physiognomy or craniology, are not by any means deficient in intellectual capacity." If Sir John Jeffcott, or any other influential person in the colony, is competent to form a correct phrenological estimate of the natives, and thereby to obtain some ideas as to the best means of managing them, the probability of keeping upon an amicable footing with them will be much increased. If there is not a competent phrenologist in the colony, it would be well for the Commissioners to import a few dozen skulls of the natives for the inspection of phrenologists in this country. The South Australian Company might find

it worth while to do this; and there would be no unnecessary expense incurred, as the skulls would be saleable articles to phrenological collectors.

The natives of New Zealand evince much aptitude for acquiring the mechanical arts of Europeans, and are excessively ferocious in disposition. The combination of intelligence and ferocity will render them most formidable enemies, in the event of any disputes with the settlers; and as they are said to amount to some hundreds of thousands, should they be induced to cease their mutual animosities only temporarily, and to make common cause against the European settlers, the latter would incur the greatest risk of being all sacrificed to their fury. At present it appears that great reverence and regard are entertained for Europeans; but how long will this endure? The natives enjoy many advantages from the European settlers, in obtaining clothes, tools, implements of war, and instruction in mechanical arts, &c.; and they have not yet begun to feel themselves seriously injured by the pressure of a superior mental power. But the time will come, and probably ere long, when many of the New Zealanders shall have attained to that degree of acquaintance with the arts of the settlers which their cerebral organisation adapts them to receive. They may then begin to feel that they have been dispossessed of their lands by the Europeans, and are no longer deriving any great advantage from the settlers as neighbours. Anger and jealousy may then usurp the place of reverence, and these feelings are likely enough to be worked upon by the more vicious of the colonists, and by runaway convicts and sailors who are already settling amongst the natives in different parts of the islands, and forming connexions with the native women. The mixed race between an English felon and a ferocious savage not destitute of intelligence, will be formidable neighbours to peaceable settlers, in a country of woods and mountains, and peopled by numerous tribes delighting in bloodshed. The influence of the missionaries is at present very great; being founded upon the self-interest of the natives who are benefited by them, and not likely to be lessened by the conduct of the missionaries themselves, whose lives and property are at the mercy of the natives. As other settlers arrive, less under the sway of religious motives, and by their increasing numbers individually more independent of the natives, the influence of the missionaries will materially diminish; and the New Zealanders will then learn that religious precepts have no necessary connexion with instruction in European arts. At present, the two must appear almost inseparable. In the reports of some of the missionaries and others connected with them, the New Zealanders

are spoken of as being a set of most rational, grateful and conscientious creatures, wanting nothing but the Christian religion and European civilisation, to render them almost patterns of perfection. This is not indicated by the development of the New Zealand heads which have come under our own observation; and if these heads have been fair average examples of the race, we cannot help anticipating much risk to the settlers, unless the utmost care be taken, to prevent acts of hostility against the natives, to counteract the bad counsel of vicious settlers, and as far as possible to keep the natives under subjection to the European authorities in the colony. The New Zealanders may embrace the forms of Christianity, but in disposition they will still remain ferocious savages, the creatures of impulse, rendered more dangerous by the acquisition of European arms and a partial acquaintance with European arts. We would warn the New Zealand Association, that the natives may be managed, but that they cannot be trusted. The outward observance of the forms of Christianity will not remove the organs of Destructiveness from their brains, or annihilate the predominance of this and other animal instincts over the human feelings in the minds of the New Zealanders. The colonists will be in the situation of a family living over a cellar filled with gunpowder. Precautions may be taken adequate to ensure perfect safety; but who can say that these precautions always will be taken?

It is curious to read the mistakes committed by persons, whose opportunities would appear to render them the best authorities on questions connected with the New Zealand character. Mr. Busby writes, "The vigour of mind and intelligence displayed by this people, joined to the many respectable, though misdirected, moral qualities they possess, are indicative of a state the most favourable for grafting upon them the improvements of civilisation, and the blessings of Christianity; and will undoubtedly of their own accord lead ultimately to these results." But let us read the former part of this passage in terms more exactly indicative of the New Zealand character, and then see whether it leads so clearly to the inference in the latter part of the passage;—"The *savage ferocity* of mind and intelligence displayed by this people, joined to some, *although only a feeble*, endowment of moral qualities, are indicative, &c." And if these mental characteristics would lead to Christianity and civilisation "of their own accord," why should England incur the expense of sending missionaries, who claim the credit of doing for the savages what the latter would do "undoubtedly of their own accord?" Again, we may correct another paragraph, by a writer who had

been narrating some favourable anecdotes of a New Zealander brought to this country. "These anecdotes," he says, "form altogether the most pleasing picture we possess of New Zealand character, and show what might be made of this warm-hearted people, were those unfortunate circumstances in the condition of their country removed, which turn so many of their best qualities to so bad a use, and make their sensibility, their bravery, even their ingenuity and intellectual capacity itself, only subservient to the inflammation of their mutual animosities, and the infusion of additional ferocity and more insatiable spirit of revenge into their interminable warfare." Now "those unfortunate circumstances in the condition of their country," are really the great preponderance of the animal instincts over the human faculties, in the minds of the New Zealanders, — a preponderance dependent on a similar preponderance in their brains. The latter, being an organic peculiarity, cannot be removed suddenly, but will require several generations for its gradual obliteration. In the quoted passage, this truth is disguised by the unmeaning verbiage about "those unfortunate circumstances in the condition of their country," as if the circumstances were extrinsic and not at all connected with the inherent disposition of the people.

It may be deemed a cold and mercenary calculation; but we must say, that instead of attempting an amalgamation of the two races, — Europeans and Zealanders, — as is recommended by some persons, the wiser course would be, to let the native race gradually retire before the settlers, and ultimately become extinct. This is the natural course of events when a superior race establishes itself in a country peopled by an inferior one. Meantime, we would civilise the New Zealander so far as he can be civilised; provide for the physical wants of those who are dispossessed of their lands; allow them to become servants of the settlers if they wish to do so; but neither yield any political power to them, nor give them military training. On the management of the natives there are some sensible remarks in an Appendix to the work on New Zealand colonisation, before named; although we think the suggestion of giving armorial bearings to the Chiefs partakes about equally of the ludicrous and the injudicious. These badges would be ridiculous in the eyes of the settlers, and instead of being signs of honour would probably come to be regarded as the emblems of an inferior race, and in the event of intermarriages would give a stamp of social degradation to the mixed race. But the amalgamation of the races by intermarriages we should decidedly object to, unless the male Europeans greatly outnumbered the females. Intermarriages with an inferior race should be ex-



pected to deteriorate that of the Europeans; as the progeny would almost certainly inherit intermediate qualities, and the child of the European would be a semi-savage, or, at the best, a semi-barbarian; and Englishmen have already a sufficiency of animal ferocity in their characters, without borrowing an additional supply from the New Zealand stock. We thus again return to the fact, not less important because so much neglected by colony-planters, that men are born with determinate dispositions, which cannot be moulded *ad libitum*. Before dismissing the natives, it may be added to these remarks that it is proposed to provide for their wants out of the proceeds of the sale of lands, &c.; and to take other measures on their behalf.

The chief purpose of this paper, is to show that political economists ought constantly to keep in view the influence of different mental characteristics, in producing results from fixed extrinsic circumstances; and that the planters of colonies should pay due attention to this important item in their calculations of the means for ensuring success. It does not enter into this object, to explain the particular advantages or prospects held out to individuals emigrating to either of the settlements spoken of. Indeed, the plans of the New Zealand Association are not clearly explained to the public, if at all matured. But this colony of South Australia has started in a promising manner, and if it continues to be as well managed as it appears to have been well-planned, emigration thither would seem to offer many advantages to young and frugal couples, with no better prospect at home than a life of continued toil as the hired work-people for capitalists. The high rate of wages, with the low price of land and rent in the colony, would enable provident and industrious emigrants to lay by a sufficient capital, in a few years, to become employers instead of labourers; and high wages would of course be inducements to artisans and traders in food, apparel, household furniture, &c., such as farmers, gardeners, bakers, tailors, carpenters, brick-makers, masons, and others, whether workmen or small capitalists. Emigration to a new colony would be the last resource of artists, literary persons, and others whose profits or pleasures depend on living in countries, like Britain, where there exist excessive inequalities in the distribution of wealth. To persons of small capital who wish to rent and stock land, without immediate purchase, the South Australian Company offers several advantages, in the way of long leases at very low rents, with the assistance of pecuniary advances, and the option of purchase at any time during the lease at a fixed price; for the particulars of which we may refer intended emigrants to the offices of the Company.

in Bishopsgate Street, London. Canada has been hitherto more attractive to British emigrants than the South Sea; but why this should be the case still, it is not so easy to determine. The climate, South Australia and New Zealand are greatly superior to Canada, with its burning summers and intense cold in winter. And British America, with its long prospect of political hatreds, and of insurrections not unlikely to be renewed again and again until finally successful, should now offer small attraction to a peaceable emigrant. Who indeed would now seek a home in Canada; to be subjected, in case of another disturbance, either to the lawless acts of an armed mob, or to the brutal excesses of the dominant party, burning down whole villages, and involving both the guilty and the guiltless in one common ruin and massacre!

### III. Recent Attacks on Phrenology.

WHOLESALE attacks on Phrenology having been so invariably unsuccessful, we were disposed to think that the most egregious egotism, unless in amicable union with equally egregious ignorance, would have scarcely again urged uncommitted parties to run a tilt against us. Our conjectures were strengthened by the fact — discovered by most publishers — of anti-phrenology having become an unsaleable article, excepting in those works written expressly for old gentlemen or youth led blind-fold, who love to creep along far in the rear of the "march of intellect." The present feeling towards Phrenology, in a great portion of the public, is either the indifference of utter ignorance or a mere idle curiosity easily excited and easily allayed. Nevertheless, there are many zealous supporters of Phrenology, and very many other persons favourably disposed towards it, but having only a partial knowledge of the system. The fully committed opponents are comparatively few, and being mostly found among the older members of society, they are annually decreasing in numbers. Under these circumstances, we conceive it to be the soundest policy for editors not to commit their periodicals against the science of Phrenology, *per se*, but rather to say little about it, unless by an occasional slight notice which may gratify public curiosity or awaken the good will of phrenologists. Silence on the subject will scarcely at all interfere with the circulation of any periodical; but if the zealous supporters are more numerous than the determined opponents of

Phrenology—and we have not the slightest doubt that they are six times as numerous;—it is reasonable to suppose that the countenance of phrenological doctrines will tend to increase the circulation of a periodical, more than would the opposite course of censure; while unjust abuse will assuredly now injure almost any periodical. Unless under the peculiar circumstances of a journal being designed to catch subscribers amongst gentlemen *en arrière*, we must hold it decidedly bad policy, to launch forth a set editorial article against Phrenology. Only a lingerer, *passé* like the Quarterly Review, or a very young journal wishing to attract some notice, like the National Magazine presently to be mentioned, would resort to this course; and it is clearly a mistaken policy in the latter. It is an article in this Magazine, of which we shall presently speak, that has checked our inclination to believe, that wholesale attacks on Phrenology would scarcely be attempted so late as the year 1838, in any periodical not strongly committed already. Unfavourable allusions to our science still occur pretty frequently in several periodicals, and especially in articles which are not given under the editorial veil; and though it is our wish to notice all of these having any pretension to be noticed, there are doubtless occasional bolts shot forth which escape our observation, and thus fall into instant and innocent oblivion; a fate from which we should be quite willing to rescue them by the honour of a passing notice in the pages of this Journal. We feel no hostility towards either writer or editor for articles honestly penned against Phrenology. On the contrary, we are glad to see the few that appear, and think that anyone who writes in good faith, and under the conviction of phrenologists being in error, is to be commended for his attempts to expose and refute doctrines deemed by himself to be false. It is certain that if Phrenology be a true science, in the main, neither the statements nor the arguments of an honest adversary can materially interfere with its diffusion; whilst they may tend to correct individual errors in the general system, and to render more perfect that which is at present acknowledged to be defective. The case is otherwise with dishonest opponents (unfortunately the most numerous, since the honest foes eventually become our friends), whose misrepresentations do materially retard the diffusion of sound knowledge, by creating prejudices against it,—or rather, against the shadow thrown over it by themselves, and palmed upon the unwary as the substance itself. Though the system will remain wholly intact under the rudest assaults of falsehood, yet, for a time, the falsehoods do prove sufficiently successful to deter some inquirers. It is against the authors of these misrepresentations that we

declare war, and not against the candid adversaries: with the latter we acknowledge only friendly discussion. We proceed to notice some *foes*.

*The London Medical Gazette*, of Feb. 8. 1838. — A short article from Dr. Graves appears in this number of the *Gazette*, which is rather an individual attack upon Dr. Elliotson than upon Phrenology; although the paper being headed "Remarks on Phrenologists and Dr. Elliotson," and the phrenological notes in the *Physiology* of the latter being made the ostensible ground of attack, we presume it is intended by the writer, to be looked upon as an anti-phrenological effusion. In our notice of Dr. Elliotson's strictures on Spurzheim, we have already (page 242) spoken of the want of justice which characterises the article in question; and it appears needless to say more on that topic here. But we may call attention to the alleged motive, in the words of Dr. Graves, who writes, "as Dr. Elliotson has devoted so much of the volume to Phrenology, we feel it right to add the following remarks." We have shown the moral quality in which these remarks were deficient; but Dr. Graves feels "it right" to add these remarks. Be it so, we do not envy Dr. Graves in his feelings of right. As to the *Gazette* itself, we may smile at its opposition, whilst we have the *Medico-Chirurgical Review* and the *Lancet* with us, and the *British and Foreign Medical Review* at least not against us.

*The Old Monthly Magazine*, for September, 1837. — In an article styled "Asmodeus and the Incognito," the former is made to speak of Phrenology in these terms: — "I do not deny that Phrenology is an ingenious and interesting hypothesis, and that it could be rendered somewhat useful; but hitherto it has not worked well. Gall, as a German *Free-thinker*, and Spurzheim, as a German *Methodist*, were not bad fellows; don't ask whether they were either true moralists, or really disinterested philanthropists, because my answer would be rather unfavourable. Be it said, however, to their honour, that neither of them ever abused their phrenological knowledge and experience for the sake either of indulging their own private spleen, or of defaming their living fellow-creatures in their lectures to please their friends. But it is not so at present. Phrenology, having unfortunately fallen into bad hands, is daily becoming a dangerous system, and a kind of scientific conduit of scandal, and this is the reason why until now not a single man of sterling genius, not a single literary or scientific person of real eminence has deigned to become a promoter of Phrenology; nay, amongst the thousands of us

called phrenologists, scarcely a dozen of them could out-~~stand~~ a respectable figure in any assembly of *third-rate talent*." We regret to say that Phrenology *has fallen into some bad hands*; and probably in no place is it in so many bad hands, as is the case with it in London; and we have no doubt that this unlucky circumstance deters several persons from openly supporting the doctrines which they believe and approve. We know this to be the fact with some men of scientific and literary eminence; and hence we more highly appreciate those whose moral courage and independence force them to stand forth as the public advocates of Phrenology. But whilst we grant the fact, that many knaves and quacks set themselves up for phrenologists, and that some of its honest supporters are illiterate men, we must protest against the moral sophistry of arguing against useful knowledge because it is abused by the designing or recommended by honest ignorance. Further, it is false to insinuate that Phrenology is in bad hands *only*, or that it has not a due proportion of men of science amongst its supporters. The fact that, in this country, one-third of the hundred writers on Phrenology, and one-sixth of the thousand members of phrenological societies, are physicians or surgeons, cannot be got rid of; and every one knows that, as a body, the members of the medical profession receive a more scientific education than falls to the lot of other classes of the community. In France, we believe, a larger proportion of the phrenologists are of the same profession. Besides this, it is ridiculous to talk of so few phrenologists cutting a respectable figure in assemblies "of third-rate talent," when we find phrenologists in most of our various scientific societies of any celebrity, in the chairs of our Universities, and filling many other situations of credit. If it be true that only one in a thousand "so-called phrenologists" is a man of high talent, this is exactly what holds good amongst so-called chemists, zoologists, botanists, geologists, &c. &c. Thousands of copies of botanical and chemical works are sold yearly; yet how many amongst the purchasers are men of much eminence for ability? And amongst those who are eminent in chemistry or botany, how many are even third-rate men in *other* sciences? To require a man to rise to eminence in another and different department of science, before credit shall be given him for talent in his own, is an injustice palpable even to an absurdity; and it is a criterion that would strike down at least nine-tenths of our eminent men from the high places of science. But perhaps the anonymous slanderer in the Monthly Magazine will pay more respect to the opinions of a fellow writer, expressed in the leading article of the same number of the same Magazine, in which his own mis-statement

appears. The said leading article is, "A few words on our foreign policy;" and at the foot of the first page, the author acknowledges the want of originality in his reasoning, in these words; "We shall attempt to state these reasons, not presuming, however, that they are new or uncanvassed, or that we shall offer any novel views on a subject which has been handled with admirable talent by a 'Manchester manufacturer.'" We fully agree with this writer, in his high estimate of the "Manchester manufacturer," who is generally understood to be Mr. Cobden. But if the above-mentioned anonymous slanderer will take the trouble to look at page 219 of the last number of this Journal, he may there see the name of "Cobden" amongst the Councillors of the Manchester Phrenological Society. Perhaps he will then have the goodness to inform us whether this name appertains to the same individual Mr. Cobden who wrote the treatises of the "Manchester manufacturer;" and who, in that case, must be set down, on the authority of the Monthly Magazine, first, as a man of "admirable talent," and secondly, as one who could not "cut a respectable figure in any assembly of third-rate talent." Were we called on to name the twelve men most eminent in literature or science, amongst those who have embraced Phrenology, we think Mr. Cobden would not be one of these, highly as we esteem his writings. Query, does this confirm the stale calumny, so frequently reiterated by writers whose anonymous penmanship leaves the weight of their own name and fame at best in doubtful balance? The remarks of Asmodeus are introductory to a rather dull sketch of the proceedings represented to occur at an imaginary meeting of phrenologists;—such proceedings as, we presume, never did take place. The following is the best hit in the report; and in passable enough, without having any great pretensions to wit:—"Having then taken in his hands the cast of his former acquaintance, he compared it with the other cast, which he assured to be that of another notorious liar, and after having made several analogical, physiological, and phrenological observations thereupon, he declared that it was his opinion, as well as the opinion of several learned members of the committee, that the organs of mendacity must be searched after between the organs of Ideality, Imitation, and Secretiveness; adding, that they had come to that decision in consequence of the similarity of conformation in that region of the head in both casts." That the writer is almost wholly unacquainted with Phrenology, is made evident by the blunder of seeking for an organ between those of Ideality, Imitation, and Secretiveness. The first one named is between the two latter, but none could be placed between all three. We might as well speak of a town between

Paris and London and Vienna, or of a street between Regent Street and Bond Street and King William Street. It appears probable that the writer of the article has been dissatisfied with a phrenological manipulation of his own head, — the foundation, we suspect, of half the anti-phrenological effusions. As men are not heroes to their valets, neither are they heroes in the eyes of the phrenologist. But many men are heroes in *their own eyes*, and none more so than the small-fry of tale-writers in Magazines. Gentle reader, you can infer the rest.

*The National Magazine*, for Feb. 1838. — This is a monthly periodical, which, we suppose, was started in the latter part of last year; the seventh number appearing in February. It is the only number that we have seen; our attention having been drawn to it, on catching sight of the words "Combe's Phrenology," in an advertisement of the magazine. The title of "National Magazine" is doubtless adopted *ad captandum*; though we find it impossible to guess upon what pretension this title is so impudently assumed. So far as the number before us can show, or the advertisements we have seen, there is no person of either literary or scientific eminence connected with the work, either as editor or contributor, and it is issued by an obscure publisher. Yet it is "The National Magazine" by the courtesy of its printer and an adopted name. The article on Phrenology is wretchedly bad, — a "hash-up" of Stone and Milligan, with an extra dilution of still feebler and fouler flowings! The writer must indeed have been slenderly acquainted with the progress of anti-phrenology, not to have known that the momentary glimmerings of Stone and Milligan had long since faded away; and that no *reputable* opponent of Phrenology would think of adducing them as authorities. In charity, we hope the author of the article "Combe's Phrenology," is a *very* young writer, who may yet learn to indite in better sense and better language. What could be expected from an essay commencing in the terms we are about to quote, as a choice example of silly rant? And what could be expected from a Magazine, in which such a paragraph appears in an editorial form, on the first page? —

"To sound the depths of Being — to arrest the fleeting, varying states of Consciousness, bringing them under the analytic eye — to trace the complex phenomena of mind unto their universal and determinate laws, and to dive into the very essence of our intellectual and physical constitution, have been the eternal impulses of mind. Let us throw ourselves in the glooming darkness of the past and trace the faint struggles of the intellect to comprehend itself, and in the struggle, deluded

by a glimpse of light, falling into the abyss of error; then view the streaks of light, stealing along the horizon, and behold, but dimly shadowed forth from the surrounding mist, the glorious pathway of instruction, *that mysterious communion of wisdom with ignorance* [the italics are the author's own], and sympathise deeply with the bold, though unstable systems of the Brachmins, — the dark, symbolical Egyptians, — the lively, susceptible, but deep thinking Greeks, — the subtle Arabians, — the acute, quibbling schoolmen, — the massive and far-thoughted early English, — the bold, but scrutinising French, — the patient thinking yet self-opiniated Scotch, — and, finally, the dreamy, speculative, but comprehensive and astounding inquiries of the Germans! — “Prodigious! as some Dominie Sampson may well exclaim. What a funny sight it is, to see a toad striving to look like an ox!”

*Tait's Magazine*, for March, 1838. — With too much policy to introduce articles in open contradiction to Phrenology, but with a spirit too sordid and grovelling for the appreciation of the higher moral bearings of the science, the editorial management of *Tait's Magazine* is distinguished by its readiness to catch at every trifling defect in the writers on this department of knowledge, and to dwell upon their errors of judgment and logic, as if these were the general characteristics of the science, and not the individual peculiarities of the writers. To use a parliamentary and newspaper simile, the editor, fly-like, passes over their sound parts to fix on their sores. Mr. Scott's work not long ago afforded an opportunity for a display of this ignoble hostility, and Dr. Slade's Colloquies have now given another. It must be allowed that Dr. Slade is at times very vulnerable, even by a lady's bodkin; but whilst the critic in *Tait's Magazine* is apparently alive to his fallacies, the spirit is wanting which would dare openly to attack them on the right ground. With all its pretended freedom and liberality, *Tait's Magazine* shrinks timidly from an encounter with the prejudices which some persons confound with religion and piety. We can understand this in a conservative magazine, or in one adapted to the middle classes of society; but it is less intelligible in one which probably circulates chiefly amongst the humbler classes, or else amongst those persons who seek *quantity* more than *quality* in their literary food.



IV. *State of the Discussion of Sound versus Tune.*—A Letter from  
MR. JAMES SIMPSON to the Editor.

SIR,—I have been both gratified and instructed by the discussion called forth, by my own slight communication on the above subject. (Vol. X. page 436.) You will probably remember that in that paper I am counsel for *Sound*, as the basis of the faculty hitherto called *Tune*. I am not without contradictors conservative of *Tune*. In the next number of the same volume (page 618,) appeared a short communication, containing "good grounds for disputing the idea, that the perception of sounds, and of the *harmony* of sounds, is the same." These grounds I shall, with deference and thanks to their adducer, presently examine. In the same volume (page 731,) my humble views are questioned in an article by M. Meymott. To this the Editor adds a note (733,) in which he states truly, and in doing so has only repeated what was expressly admitted in the paper contributed, that facts, founded on more observations than have yet been made, are wanted to *demonstrate* that the organ called *Tune* is, at its base, the organ of *Sound*. The subject has been a third time handled by an anonymous correspondent, in the first number of the New Series of the *Phrenological Journal*. (Vol. XI. page 33.) This last contributor I have reason to regard much more as an ally than an opponent. In the other two papers there is no detail of direct experiments on different degrees of development of the organ; there is only reasoning after all, the object of which is not to demonstrate that the organ of *Tune* is *not* the organ of *Sound*, but to show that my paper has not shown good grounds for that conclusion. Nevertheless, reasoners as we all are, we all appeal to facts already known. It is a mistake to say that we are entirely unguided by facts. Now I have to show, with submission, that neither writer in the old series has, by anything he has adduced, weakened the conclusions of my own humble communication; while on the other hand your correspondent has powerfully strengthened them. Permit me to recall to your recollection, a summary of the views questioned. These were, 1st, that *Sound* is a quality of matter, and therefore must relate to a faculty which perceives it. 2d, that that faculty must be a *knowing* faculty, and as such, should have an organ situated in the anterior lobe of the brain; but the only organ which has been observed in that region connected with *Sound*, is that which has hitherto been denominated the organ of *Tune*. 3d, that the simple perception, and, to a certain

degree, the discrimination of Sounds, are necessary to our safety, and are therefore a faculty possessed by the whole human race, and indeed by most animals. 4th, that the perception and enjoyment of sounds in musical, or *gamut* relations to each other, is not possessed by the whole human race, but only by a part of them, and therefore cannot be the radical base of a faculty. 5th, that the perception of sounds, and perception of the musical or gamut relations of sounds to each other, are powers differing in degree, and not in kind; because all sounds whatever are essentially musical sounds *in se*, and therefore must be perceived by one and the same faculty; though that faculty may, in many persons, step short of a perception of their gamut relation to each other. 6th, that there is a close analogy between Colour and Sound. But the same faculty perceives simple colours and likewise their gamut relations, and also their combinations, the colouring of painting; and, therefore, it is by analogy inferred, that the same faculty perceives simple sounds and also their musical relations. The morbid case was adduced of Miss S. L.\*, who, when she had pain in the organ of Colour saw, without external objects, brilliant colour and lights; and when the pain extended to the organ called Tune, she not only heard music, but heard her spectral visitants speak.

In the conclusion of the former paper, I recommended experiments on the *force* or *loudness*, the *quality*, and the *pitch* of sounds in persons with different endowments of the organ called Tune. I am much indebted to your correspondent (page 84) for a much clearer distinction of these three conditions of sound than I find in my own paper; a distinction of great value in this enquiry. The following passage is most satisfactory: "All the wonderful effects of music on the human mind are the results of the skilful combination of *sounds*. It is a truism that there is nothing in the *nature* of sounds but *audibility*. What is there then *audible*? The musician tells us that the generic terms Pitch, Duration, Force or Loudness, and Quality, contain all the varieties of *audibility* that he can detect, and which he employs to produce those effects which command our admiration. The varieties of Pitch and Duration are accurately written on the musical staff. The varieties of Pitch are composed within the octave or eight sounds; for the wider degrees are only repetitions of the octave. The varieties of Pitch in its regular degrees is called the gamut or scale of sounds." The author then describes how Duration or Time is marked in Music; but that there are no precise means of noting Loud or Soft, or

**Quality.** If several kinds of Instruments, as the violin, &c. sounding together, with the same degree of Pitch, and the same degree of Loudness, the distinguishing property by which each would be recognised, is called the *Quality* of sound. The French call it *Timbre* and sometimes *Ton*. Every sound must have a description under these four general properties. A sound must be of some degree of Pitch, of some degree of Duration, and of some degree of Loudness, and of some Quality. The Science of Acoustics teaches us the mechanical causes of these properties of sound." Pitch, the author says truly, depends on the number of impulses or vibrations in a given time; Duration, on the time the same sound is continued; Loudness on the extent of the excursion or elasticity of the sounding body; and Quality on its molecular structure. These properties all enter into the composition of music; and are all that do so. Melody may therefore be defined a series of sounds, each of certain Pitch, Duration, Loudness, and Quality. The author having defined Melody, then proceeds to the question, what is the function of that part of the brain called Tune? With perfect justness he dismisses Duration, as not being perceived by that organ. It is the object of the special organ of Time. Pitch, Loudness, and Quality, remain as the conditions of sounds. Now on various experiments made by himself, he has observed that those persons whom he found deficient in musical ear as it is called, were yet often acute in perceiving the Loudness, and also the Quality of sounds. It was in pitch he found them deficient. They had no perception of the gamut in its octave structure; still less when the notes were dispersed in a running melody; and least of all when combined in harmony. "This," he says, "is the property which is ill-perceived," and there cannot, I think, be a question that he has thrown much light on the subject by this clear distinction. He well defines Melody to be the series of sounds produced by a single voice or instrument, and harmony to be the concords of two or more voices or instruments.

I may add that the writer agrees with me as to the justness of the analogy between the gamut of Colour, and the gamut of Sounds; "and it appears," he says, "that the deficient development of the organ of Tune, prevents the discrimination of the different degrees of pitch of that gamut; just as the deficiency of the organ of Colour prevents the discrimination of the gamut of colours."

The same writer has contributed, it may be farther remarked, to give more precision to several terms used in this enquiry than they before had. For example, Melody is a series of single sounds heard in succession and varying in Duration and Pitch.

Harmony consists of several series of sounds heard in combination. As Melody or Tune includes Time, these are plainly improper terms for the faculty in question, which perceives only Pitch, or the quality of high and low. At the least ~~these~~ these terms will require to be changed, whatever be substituted. But Pitch is a property or condition of sound, quite as much as Loudness, and Quality. Why should there be a separate faculty for perceiving one of three conditions. It would be considered somewhat superfluous to have a faculty for each of the three. Yet it is admitted, on all hands, that those persons who cannot perceive Pitch, perceive *both* Loudness and Quality. But Loudness and Quality differ from each other quite as much as each does from Pitch. It will require very strong evidence from observation, to satisfy us that a separate faculty has been given for the perception of the last condition alone. It may be said how do we know that all the three conditions may not be perceived by different faculties? We conclude that the perception of *sound* includes all the conditions and varieties of sound, just as one organ of colour perceives the various qualities of red, yellow, and blue, and likewise *their gamut* or Pitch. It were only refining in the same way to desiderate a faculty for each note of Pitch in sound. I am inclined to think that the *a priori* argument has been strengthened in favour of *sound*, by the distinctions and definitions of your correspondent. Music itself is sound. The organ called Tune, after all, perceives Sound. Sound has several conditions, so has Colour. Why should not one faculty of Sound be adequate, according to its degree of endowment, for the perception of all these conditions, as is not disputed to be true of Colour. The writers in *Volume IX* meet the above reasoning, only by objective reasoning. With great deference to them, it appears to me that these objections are not strong enough to shake any part of the reasoning to which they object. In the anonymous communication, (page 618,) the writer sets out by using the term *harmony* for melody or tune; but as he evidently means by it nothing more than the relations of musical sounds to each other, that may be passed. 1st. He objects the case of the inferior animals which have *acute hearing* of sound, and yet no perception of harmony. To this I beg to answer that besides that some animals, as birds, have Tune, there is no difference, I apprehend, between the absence of the power of perceiving Pitch, or the condition of high and low, in the inferior animals, and the same defect in many men. It would only come to this, that their organization for perceiving sound does not reach the degree of endowment which perceives *all* the properties or conditions of sound. ~~cannot see that~~ "conclusiveness" in this objection which is

imputed to it by the writer. 2d. Those, he argues, who have the best emphasis and most pleasing intonation, are by no means always, *ceteris paribus*, the best singers, or the fondest of music. Now this, I would respectfully observe, is a more vague and loose argument than any for which I have to answer. Emphasis has nothing to do with intonation. It is mere stress laid on a word or sentence (see Johnson); and as to intonation in speaking, my own experience has led me to conclude, that it is always defective and unpleasant in speakers who lack musical ear. The observation is quite common that they *pitch* their voices unskilfully, and have no regulation of them in relation to a key note. I know many very unpleasant examples of this. Again I would answer, there may be perfect intonation in speaking without the power of singing, which latter depends on several other conditions besides musical ear. Fondness for music is a vague expression; musical perception, or perception of the relation of Pitch is more accurate; and the question might be periled on the fact that no speaker's intonations are pleasing, who is defective in this perception. I argued in my former paper, that intonation is but the *tune* of speech, and therefore a degree of music. "Many persons," the objector says, "who do not know one tune from another, speak foreign languages with excellent accent. The fondest of music have not the greatest facility of knowing persons by their voices." Both predicates are plainly random averments, which the writer does not allege that he has accurately tested; and unless they were put into much more precise language, they would not be testable. He adds, "M. Simpson says, that all sounds are musical; if then sound and *tune* are the same, (I do not admit this,) what can make any simple sound disagreeable?" I answer, its *Quality* or *Timbre*, not its pitch or adaptation to a musical scale. Different saws for example, may in grinding produce the most perfect gamut, and yet be all disagreeable sounds. A hardy-gurdy or bag-pipe, will not offend against musical accuracy in gamut; yet, who will compare these instruments in *Quality* to the flute, violin, musical glasses, or human voice. The objection, in short, proves too much, and would deny that there is any difference in the agreeableness or disagreeableness of sounds, which are yet perfectly musical. The idea of resorting to the miller's mill, or the blacksmith's hammer, in order to cultivate harmony or melody, is ridiculous as preposterous. It would be preposterous to do so, not because these are not musical sounds, but because there are so many better in quality. The miller's mill is rather a compound sound, but no one will deny, that a series of seven anvils might be constructed to perform, when struck, a most accurate gamut.

M. Vimont is then mentioned as adducing a fact, which, it is said, goes directly against the *Sound* theory. And what is that fact? Nothing more than the well known one, that many animals have large and complicated *ear* apparatus, and yet show no perception of harmony. Now the complicated *auricular* apparatus gives delicacy and acuteness of hearing, fitting the animals for perceiving the condition of Loudness or Faintness; and perhaps Quality; so that they shall know the cries of their young or their kinds, and the roar of the lion or tiger. This is all that nature requires, and this is necessary; a complicated *ear* apparatus is not required to perceive Pitch or difference of high and low in sounds. M. Vimont's inference therefore proves nothing, when he says, "that men who possess an extremely delicate sense of hearing, frequently manifest no taste for music; whilst great musicians are often found with but a feeble sense of hearing." This is only saying that the perception of Pitch does not depend on the perception of Loudness or Faintness. This, too, is submitted as an answer to the argument founded on the case of male and female birds, with the same *acoustic* apparatus, differing nevertheless in their power of singing. The writer thus winds up. "We must conclude that the auditive apparatus has for its especial function the transmission of *sounds* to the brain, and that the transmission of *sounds* is much facilitated by the arrangement of its different parts; but that the *appreciation* of sounds must be attributed to a particular cerebral organ, the great development of which in man, and in singing birds, constitutes musical talent." Now as it will not be denied that the same auditory apparatus transmits the sounds which are to be thus appreciated, as well as those which are only to be heard, or judged of in quality, I would humbly ask, what has this apparatus to do with one kind of appreciation, which it has not to do with another. The same reasoning would demand a separate organ in the brain for appreciating (for this is appreciation) the Quality of Sounds. With great submission I would say, that the objections stated by this writer, have not thrown any difficulty in the way of the *Sound* cause. M. Meymott (page 731.), I am rather inclined to think, has not been more successful. He sets out with an obvious fallacy, inasmuch as he reverses the pyramid, and mistakes the apex for the base. A faculty, he argues, is to be named *fundamentally* from that extreme endowment manifested by few, instead of from its lowest and most usual, and therefore widest, endowment manifested by all. By the same fallacy Weight should be called Engineering, as the most comprehensive name for that faculty in M. Meymott's sense. It is the *lightest* manifestation, no doubt, and comprehends all the lower degrees,

But it is not the broad base upon which all these degrees are built, but the capital which they support. That only is the most comprehensive basis, or function, of a faculty which is to be found not merely in a favoured few, but in all the species. Mr. Meymott says, "there is a possibility of being too elementary in definition." I would answer that when we are in search of elements, we are not justified by a sound logic in stopping, till we have reached the *most* elementary element. Mr. Meymott has somewhat confused, but not weakened, the analogical argument drawn from the faculty for perceiving Colour. With your own correspondent, I must still hold this argument sound. Mr. Meymott uses Colour and Colouring in different senses; whereas Colouring is merely the name Phrenologists have given to the perception of Colour. It has never been used exclusively in the sense of perceiving the relations or gamut of colours. Colour, not Colouring, is the object in nature, to perceive which, there is a special faculty, just as sound is the object, and not sounding. When in my former paper I argued that to call the organ of Sound, the organ of Tune, would be equivalent to calling that of Colouring, or the mere perception of Colour, the organ of painting, I could not I apprehend be held by any one but Mr. Meymott, to mean more than the noise of colours in painting, not the whole art of design and drawing besides; and in what I did mean I maintain, with submission, that I am right, and that Mr. Meymott's tabular classification, at least in the apposition of Colouring and Tune, is arbitrary and erroneous. It is this,

elements of Colour such as Colouring know Painting	}	having the same relative signification as	{	Sound Tune Music.
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To it is again, I submit to Mr. Meymott, no objection to the analogy between sound conveyed to the brain through the ear, and Colour through the eye, to argue, as he does, that form and size are also perceived through the eye. It is enough, if it be true, that Colour is so conveyed. But the eye sees nothing but colour; forms and sizes being only revealed to it by the boundaries of colours, with the aid, it is probable, of the earlier and forgotten lessons of touch. My humble predicate, that all sounds are musical sounds, is then alluded to, and connected with another predicate, that all the species hear and discriminate sounds; so that if all sounds be musical sounds, then all species must, in some degree, have musical perception. This is *salvo* reasoning, and proceeds on Mr. Meymott's not having attended to the nature of the perception of Pitch. All sounds may be musical in *esse*, without all men being able to place them in a gamut. The sounds of a piano forte are all musical, but some

are able to tune that instrument. Roses are red, but though blind men may smell them, they cannot see their redness.

Such are the grounds on which Mr. Meymott holds it proved, that a case has not been made out for altering the name of the organ. He says, "the term Sound certainly does not appear to me to convey the idea of a faculty so well as that of Tune." This may be matter of taste; but so strongly do I feel the contrary, that I have for years spoken of the organ of Sound, and of Tune as its highest manifestation, merely because I could not free the term organ of Tune from the charge of an unphrenological overnaming. I consider it to be so not only because it expresses extreme endowment denied to vast numbers but because it includes Time, which is inseparable from the idea of either Tune or Melody. Mr. Meymott wastes words when he proposes to call the organ of Sound, in my meaning, the organ of Noise. All noise is sound, and all sound is capable of being placed in gamut by those who have the degree of faculty for so placing it. I consider the following concluding sentence to be so erroneous, both anatomically and physiologically, as to infect the whole philosophy of Mr. Meymott's reasoning: — "The EAR is more essentially the organ of Sound, and that part of the brain appropriated to Tune the organ of discriminating the different varieties of sound, the moulding and adapting the capabilities of which constitutes music. Now the ear is only the collector and transmitter of sound to an organ, even of simple sound, in the brain; else the auditory nerve were a superfluity. As a channel, the ear subserves Tune itself, which after all is the perception of sounds in certain relations to each other."

I submit that, on the whole, the probabilities are increased, by the progress of this discussion, that minute, well conducted, observations on the manifestation of the perception of the three properties or conditions of Sounds, Loudness, Quality, and Pitch — and we cannot add a fourth — will confirm my humble efforts at simplification. Tastes are sweet, sour, and bitter; yet the same organ perceives them all. Odours are fragrant and fetid to one organ. Sounds are loud or soft, sweet or harsh, and high or low; and I do not doubt that it will yet be organologically demonstrated, that one faculty perceives all these conditions.

I am, Sir, your obedient servant,

JAMES SIMPSON.

EDINBURGH, 27th Jan. 1838.

[Mr. Simpson appears to have overlooked the case most directly supporting his views. See Phren. Journal, Vol. VI.



p. 103.] We cannot attach importance to an isolated fact; but volumes of argument would be outweighed by a few more cases similar to that referred to. We think Mr. Simpson takes for granted ideas about the organ of Colour which are only conjectures. Mr. Meymott's scale should perhaps be altered thus, — Light and Sound, Colour and Pitch, Painting and Music; and we are disposed to refer ideas of loudness to the organ of Comparison. — EDITOR.]

#### V. Mr. Simpson's Answer to Mr. Noble's Objections to his Views of Resistance and Force.

I owe an apology to my very ingenious friend, Mr. Noble, for having omitted till now, to notice his communication, (Phren. Journal, Vol. X. p. 731.) on my view of Resistance and Force. I wished to have leisure to think upon his objections; and this was denied me till too late for the first number of the New Series, the next to that in which they appeared. Alas! for the thinking of ten years, and the publication, in this Journal, of above seventy pages on the subject, besides many a page by others who agree in my views, if one ball shot by Mr. Noble should demolish the whole. The bolt is of the nature of chain shot, for it consists of two parts. First, Mr. Noble says, "Mr. Simpson maintains that we have a special *sense* for feeling mechanical resistance, and a distinct *faculty* for applying force. What is the sense of mechanical resistance, but the *perception* of force? And what is the faculty of applying it, but the *conception* of force? Is it not an axiom in Phrenology, that the faculty which conceives, perceives also? How, then, can we have a *sense* for perceiving, with a *faculty* for conceiving any quality." To this, I answer, that the extensive use which Mr. Noble has here made of the term *perception* proves too much. He includes *sense* in perception, and would thereby at once do away with all the senses strictly so called, or those perceptions which have the well-known external inlets of the eyes, the ears, &c. But Resistance has an external organ, namely, the bodily, or rather muscular, frame. Through this frame we get the feeling, through nerves for the purpose, of being resisted, supported, &c.; and without it, mechanical resistance could not be felt at all. But the impressions of resistance on our bodies, are independent of us; and give us mere sensations, and these perfectly passive, like the impressions on the other senses. Perception, or consciousness that we are resisted, fol-

lows the sensation; as perception or consciousness that we smell the odour of a rose; but, unless we can distinguish between *that* perception and the sense to which we owe it, and through which we take it in passively, we should give up the difference, never before disputed, between sensation and perception. Now this is quite consistent with the truth of Mr. Noble's predicate, that the same faculty perceives and conceives, for they are degrees of the same power. If we perceive our sensations of resistance, we can conceive them; but this last no further than we can conceive the smell of a rose or the taste of an orange. The resistant body must affect our muscles actually, as the objects of smell and taste must be present. In this as yet passive state, we might remain till we were destroyed. We could not *do* anything whatever, but feel, and, if Mr. Noble pleases, perceive and conceive that we felt. All is yet, as Sir C. Bell says, from the muscles *inwards* to the brain; and there all would stop. But for animal movements this passive state is not enough. There is something *to be done*. Nervous energy must go *outwards* to the muscles. Counter resistance is necessary, and for this, as Sir George Mackenzie well and first observed, there must be a special faculty distinct from the mere perception of resistance.\* Whether we call it the perception or conception of counter-resistance, it is and must be different from the perception and conception of resistance. The conception as well as perception is different in the two cases, for they have clearly distinguishable relative objects, and must be two and not the same. If this be true, Mr. Noble's objection, founded on perception and conception being the results of the same faculty, though perfectly true in the abstract, is here misapplied. Secondly, Mr. Noble says, — "Moreover is not Mr. Simpson aware that Sir C. Bell's *discovery*, regarding the spinal chord, does not extend beyond the demonstration of the double origin of the spinal nerves, the separate roots having separate functions, one being specially connected with feeling, and the other with voluntary motion? Yet Mr. Simpson always speaks as though the ascertained nerves of muscular feeling were special, and distinct from those of common sensation." To this I beg to answer, that the question whether the nerves in question subserve muscular feeling and sensation both, or only the first, does not affect the present discussion, — if it be true that muscular feeling is included, and is a reality. Now, Sir C. Bell has by experiment on his two [sets of] nerves separately, and by observing the effects of disease on each, done much more than

\* Sir George was not then aware that this is a *sense*. — [We are not aware yet that any one has proved it to be so. — Editor, P. J.]

demonstrated their separate origins; and a case is stated in Vol. IX. (p. 198.) of this Journal, of a young man, who, having lost and regained the power of motion, lost the sense of the *state of his muscles* so completely, that he could not adapt his muscular contractions to the purpose he had in view. All his *applications of force* were excessive, even to overcome the smallest resistances. This case alone is worth a volume of metaphysical reasoning. Sir C. Bell, it is true, has not demonstrated that the muscular nerves are different from those of common sensation, but he has demonstrated nerves which actually convey to the brain a knowledge of what he calls the *state of the muscles*, — enough, it is humbly submitted, for all the purposes of the present question. It is, I repeat, of no consequence, whether or not the nerves of muscular feeling are special, and distinct from those of common sensation, if there are muscular nerves, or nerves which do actually convey muscular feeling. Dr. A. Combe, in his “Principles of Physiology applied to the Preservation of Health,” sixth Edition, page 131., after quoting Sir C. Bell’s own account of his discovery, which, it is plain, Dr. Combe holds, in so far as a muscular nerve, virtually if not demonstrably made, speaks thus; *thus, it is the consciousness of the state of the muscles or muscular sense, as it may truly be called, is of great importance both to man and to animals, as it is necessarily, by information, thence derived, that every subsequent exertion is directed, and apportioned in intensity to the effort to be made. If we had no such sense, the delicate and well directed touches of the engraver, painter, and sculptor, or of the ingenious mechanic, would be at the mercy of hazard, and a single disproportioned movement might ruin the successful labour of months. Without this sense, man could not deliberately proportion the muscular efforts to his real wants; and even in walking his gait would be unsteady and insecure, because there would be no harmony between EFFORT and RESISTANCE. The loss of equilibrium, and the concussion and disturbance of the system consequent on taking a false step, as it is called, is a specimen of what we should always be subject to without the guidance of the muscular sense. When we imagine that we have one step more of a stair to descend than really exists, we are placed nearly in the same circumstance, as if we had no muscular sense to direct the extent of our intended movement; because misled by an erroneous impression, we make an effort grievously unsuited to the occasion; and yet so habitually are we protected from this error, by the assistance of the sense alluded to, and so little are we conscious of its operation, that it is only after mature reflection*

tion that we perceive the necessity of its existence. In chewing our food, in turning the eye towards the object looked at, in raising the hand to the mouth, and in fact in every variety of muscular movement which we perform, we are guided by the muscular sense in *proportioning the effort to the resistance to be overcome*; and where this harmony is destroyed by disease, the extent of the service rendered us becomes more apparent. The shake of the arm and hand which we see in drunkards, and their consequent incapacity of carrying the morsel directly to their mouth, are examples of what would be of daily occurrence, unless we were directed and assisted by a *muscular sense*!"

Can any one read this passage and believe that the sense of resistance, and the consequent effort, the "sense," according to Sir C. Bell, "of the state of the muscles and the regulation of their activity," coming and returning in different directions, can be the result of *one* power, call it sense or faculty, or what you will? Mr. Noble is well able, for few have written more usefully on phrenological subjects, to enter more at large into this interesting subject. It is not to be disposed of in two short paragraphs. I beg to refer to the paper I submitted on the more matured views of the subject, in Vol. IX. page 193, with the modification in another in Vol. X. page 535, ~~and a~~ modification, however, which does not affect the question with Mr. Noble. In a note to this last mentioned article are enumerated all the communications which have been published in the Phrenological Journal on this important subject. They are fifteen or twenty in all; to which add, Vol. X., pages 146, 462, 525, 535, 790. Mr. Edmonson's and Dr. Kennedy's are valuable contributions to the enquiry.

JAMES SIMPSON.

Edinburgh, 30th Jan. 1838.

*Phrenology and the Encyclopædia Britannica;—or the deliberate obstruction of Truth.*

WHILE alluding to the Penny Cyclopædia, in our last number, it occurred to us that the new edition of the Encyclopædia Britannica was near upon the subject of Phrenology, and a remark was made, to the effect that we should soon have an opportunity of seeing whether Dr. Roget's flimsy and deceptive article "Cranioscopy," was to reappear under another name. Since that number was published, we have been informed that Dr. Roget is actually engaged by the editor of

the Encyclopædia, to concoct an article on Phrenology; and we shall, in consequence, devote a few pages to the consideration how far this selection of a person, who has already proved himself incompetent to write on Phrenology, is a fulfilment of the pledges given by the publishers of the Encyclopædia. In a recent advertisement of the "*Republication*,"\* now in progress, it is said, "In undertaking the publication of the present Edition [mind, reader, the lapse from "republication," to "present Edition;" this present *edition* having commenced long ago,] of the Encyclopædia Britannica, the proprietors have duly considered the great and permanent value of many of those Articles and Treatises with which the former Editions and their Supplements have been enriched; they were, however, at the same time, aware that extensive alterations were required to accommodate the present Edition to the improved taste and advancing intelligence of the times. Arrangements were accordingly made, to secure the co-operation of the most distinguished Living Authors, whose contributions in the various departments of Science, History, Geography, and Biography, and Miscellaneous Literature, have rendered the work in every respect worthy of the intelligence of the age, and of the national name. It may therefore be said, in the words of a recent Reviewer, that "*the present Edition of the Encyclopædia Britannica, unites all the genius and erudition of past times, with the advanced practical knowledge of the present.*"

Thus runs the advertisement; and we now put the question to our readers, how far this is likely to be fulfilled, in regard to Phrenology, (which, as the science of human nature, is the most important department of knowledge that can enter an Encyclopædia,) by engaging as a writer on Phrenology, one who is not only of no eminence whatever as a *phrenologist*, but who has even already shown an utter incompetence to give an accurate sketch of that science, whether arising from ignorance or from an unwillingness to represent it correctly? How far does such a choice of an incompetent writer tend to give truth to the assertion, that "the present edition of the Encyclopædia Britannica unites all the genius and erudition of past times with the *advanced practical knowledge of the present*"? Should we not be justified in denouncing this choice of Dr. Rogee, as a breach of faith towards the subscribers to the Encyclopædia, and as a deliberate attempt to impede the progress of knowledge and truth? But it is of little moment, in this matter, whether

\* Do our readers require to be told, that a bookseller's "*republication*" is only a method of getting off the unsold or superfluous copies of volumes long since in print, and therefore so long behind the science and knowledge of the present day? A "*republication*" is not necessarily a re-print, and much less a *re-composition*.

the system of Phrenology be supposed true or false, by the editor. Whether true or whether false, it ought to be treated by one whose knowledge and *practical familiarity with his subject* must enable him to give an accurate and honest exposition of the science *as it is*. What would be thought of the fair dealing and judgment of an editor, who should select his writers on Botany, or Chemistry, from amongst those who were utterly ignorant of these departments of science, or who had denounced them as absurd? There are men who ridicule the pretensions of the medical profession, and who regard all physicians as so many quacks and impostors: would these be the most fit persons to write on Medical Art? There are men who equally despise all religion, and in whose eyes the most honest and fervent piety is folly or hypocrisy: would these be the proper persons to write on Religion? If not, why should those, who dislike or despise Phrenology too much to make themselves properly acquainted with it, be the persons selected to instruct (or rather, to mislead) the public, through the pages of the *Encyclopædia Britannica*? Why, in short, should Dr. Roget be selected by the editor, (and why should he so take upon himself,) to write an exposition of Phrenology, instead of some person eminent as a phrenologist, or at least sufficiently acquainted with the science, to write a correct exposition of it? Dr. Roget is a man of ability, but that no more makes him able to write on Phrenology, than it makes him able to write on any other science, of which he remains ignorant.

As the article on Phrenology is not yet published at the time these remarks are penned, we can at present only make our protest against the unfairness and inconsistency of not allowing Phrenology to be explained by a phrenologist, competent to the duty, as is done with respect to other sciences. But in the Prospectus of this Seventh edition of the *Encyclopædia*, large promises of improvement were made, and, however improbable this may be, it is possible that Dr. Roget has been privately and secretly qualifying himself for the task he has undertaken; in which case we may see his wretched article on Craniology (omitted in its alphabetical place) re-appear in an amended form as an article on Phrenology, or else have a new and better article in substitution. We wait for this; and when it appears we shall be more able to ascertain how far those large promises of improvement are to be fulfilled *quoad* Phrenology. Of the promises the following are examples:—Many articles “will receive considerable alterations from their respective authors, as well for the purpose of attending to recent enquiries and discoveries, as for that of accommodating them to the objects of the present undertaking.”—“What is antiquated or imperfect

will be expunged, in order to the substitution of more instructive matter and more complete enquiry."—"Those Arts and Sciences which were not treated in the Supplement, or which have assumed a new aspect, either from the progress of discovery, the accumulation of facts, or improved systems of classification, will be considered anew." All this is most particularly needed in the article "Phrenology:" will it be fulfilled?

For the benefit of those who have only recently paid attention to Phrenology, it may be explained that Dr. Roget wrote an article in the last Supplement to the Encyclopædia, entitled "Cranioscopy;" which article was a *mélange* of misrepresentations and of flimsy arguments and untenable objections against Phrenology; the alleged object of that Supplement being, to exhibit "the Arts and Sciences in their latest state of improvement." The article was replied to and amply refuted by Dr. Andrew Combe, in the first volume of the Phrenological Journal\*, who thus concludes his strictures:—"Those who have not seen the article Cranioscopy, but whose fate it has been to hear it confidently talked of as a most satisfactory refutation of our science, will be surprised to learn that we have now stated all the objections which a professional gentleman of Dr. Roget's talents and knowledge has been able to bring against Phrenology. Since, with all the supposed advantages of a medical education, he has effected so little, we conceive that we are only doing justice to ourselves and readers, when we again beg of them not to be deterred from examining the subject by the mere dicta of any man, however high he may rank, in or out of the profession. The one is as little qualified to judge as the other, until he has put Phrenology to the test of experience. Nor ought any one to refrain from putting it to this test, from a supposed disqualification arising from his ignorance of anatomy. For, in the first place, he has Dr. Roget's assurance that the *structure* of the brain, in as far as is known to the medical profession in general, will suit any physiological system equally well; and, secondly, he may feel doubly sure, when he knows that Dr. Gall actually discovered the physiology before he began his researches into the anatomy of that organ; and we can safely assure him, that in so far as anatomy is concerned, or, indeed, any other species of general medical knowledge, any man of ordinary understanding may, in a single day, qualify himself completely for verifying the evidence of Phrenology.—We have purposely avoided entering into

\* See also the Phrenological Transactions, and Mr. Combe's Work on the Cerebellum, just published.

Dr. Roget's repeated misrepresentations of the doctrines, and of the evidence upon which they are founded, contained in what he calls the history of the science, and have confined ourselves entirely to his *objections*, for upon these alone his adverse opinion rests. The misrepresentations we believe to have been involuntary, and to have arisen from unacquaintance with the subject. The objections, however, are his own, and in their fate his other opinions must necessarily be involved."

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VII. *The Phrenological Journal and the Royal Society of Edinburgh.*

Be it known to all whom it may concern, that the Library Committee of that venerable and very learned body, the Royal Society of Edinburgh, deem our Journal unworthy of their patronage. Yet so little do we, self-estimating phrenologists, care for their decision, that we have sought and obtained permission from Mr. Combe, openly to put on record this overwhelming proof of our demerits. But tremble not, well-beloved readers, our existence will not terminate under this heavy blow and great discouragement. Our engine is one of high pressure, but will bear any check upon its valves, gathering more resistless force by each additional weight superimposed. We shall not cease to print our quarterly numbers henceforward as in time past; neither will the young, the liberal, and the knowledge-seeking refuse to read our many numbers still in prospect, although rejected by the said Committee. Verily, we are tempted for once to spring from our sober and cautious path, upwards into the aerial regions of prophecy, and to predict that the time will come, when another Library Committee of the said Royal Society shall rejoice to pay largely for a copy of those same numbers now, as heretofore, disdained. But, friendly readers, blame them not. Dr. R. Christison, Mr. J. D. Forbes, and Mr. J. G. Craig, three-fourths of the said Committee, have their own callings and followings, widely apart from ours, and know not what they reject; while Dr. J. Abercrombie, the odd fourth, would ring an earlier death-knell of his own short-lived compositions, by any countenance of our science. We beg pardon of the shades of those from whom he has conveyed so much of his pages, for thus writing *compositions* instead of *copyings*.



The following copies of the two letters will explain Mr. Combe's friendly application on our behalf, although not made at our own suggestion: —

*Copy Letter to James Gibson Craig, Esq.*

23. Charlotte Square, Dec. 11. 1837.

MY DEAR SIR, — Being no longer a proprietor of the Phrenological Journal, I feel myself more at liberty than formerly, to use means for promoting its circulation. I therefore beg leave to send to you a copy of No. 1. of a new series, and request that you will bring the proposition before the Library Committee of the Royal Society, to subscribe for the work. If they shall agree, this number may be presented to them; if not, I shall feel obliged by your returning it at your convenience.

Several years ago, Sir George S. Mackenzie presented this Journal, from the beginning, to the Royal Society; but, in consequence of their declining to take it onwards, he asked and received back his donation. The copy thus returned was given to the British Museum, (at the urgent solicitation of the Curators,) where the work continues to be taken; and I was told lately, that nine guineas have been paid (last summer) at Cambridge for an entire set.\* I mention these facts to enable the Committee to judge of the propriety of their now subscribing for the work at the commencement of a new series.

I am, &c.,  
GEORGE COMBE.

*Copy Letter to George Combe, Esq.*

Royal Society Apartments, Feb. 2. 1838.

SIR, — I am desired by the Library Committee of the Royal Society to acquaint you, that they decline to subscribe for the Phrenological Journal; and directed that the accompanying number of the Journal be returned.

I am, &c.,  
J. SMALL.

\* The sum named by Mr. Combe was more than the original cost of the volumes, to the subscribers, as published; and we have little doubt that the market price will yet increase; for the publishers have now no complete sets left, and the few nearly complete sets still in their hands are rapidly diminishing. We do not know another periodical, of which complete sets cannot be bought at a cost far below the publishing price. Sets of the Edinburgh, Quarterly, and Westminster Reviews can be had for one fourth of their original cost. Of the Edinburgh Review, we lately bought, from the publishers, a complete set in sixty-five volumes, with uncut leaves, for nine guineas. The same price is given for the Phrenological Journal, whose tenth volume was not completed last summer.

VIII. *On the unascertained Organ above Ideality.* — By Mr. E. J. Hytch.

HAVING long been convinced by observation and reflection of the truth of Mr. Combe's conjecture, of the existence of an organ at the upper part of Ideality, it was with much pleasure that I perused "J. K.'s" interesting communication, page 671. of the Xth Volume of your Journal. As the evidence which he brought forward to support his views agreed with a previously formed opinion of my own, I was induced to give the subject as careful an examination as circumstances would permit. Nor had I any necessity to regret my determination; for I found almost invariably, that a development on the part of the head marked "?" was presented, which corresponded with the intensity or deficiency of the individual's love of the past.

This fact became evident on an examination and contrast of the busts of eminent antiquaries with those of persons who were more distinguished by their reflections on present than on past times. Thus in the bust of Mr. Joseph Hume, the unascertained organ appears flat, and narrow, and on the left side it is much smaller than his small Ideality; whilst in the bust of Sir Walter Scott the organ is so much developed as to impart a rounded fulness and prominent breadth, such as the most cursory observer must perceive. It is scarcely necessary for me to say that the former gentleman is as much distinguished by his regardlessness of the past abstractedly considered, as the latter was characterised by its manifestation. A similar result was obtained when I examined the heads of those of my acquaintances, whose actions evinced that they loved the past intensely: for in them the organ was largely developed; but those individuals who manifested a deficiency of the feeling had the part much depressed, or, rather, relatively small. This fact was rendered very palpable in a few cases where the parties had either a largely or a deficiently developed Ideality: for, when the love of the past was manifested in a greater degree than the love of the beautiful, the upper part of Ideality presented a broader and fuller appearance.

[We have suppressed Mr. Hytch's attempt to explain the function of this part of the brain, being averse to premature efforts at generalisation or analysis. Let us first get a sufficient supply of facts. — EDITOR, P. J.]

*IX. Resignation of Sir W. C. Ellis, Medical Superintendent of the Lunatic Asylum for the County of Middlesex.*

WE, in common with many others, heard with much regret that Sir William Ellis had resigned the superintendence of the County Asylum at Hanwell; and in consequence of the various erroneous statements of this circumstance, introduced into the periodicals, we requested Sir William to allow his letter of explanation, in the Times of March 22d, to be reprinted in this Journal. The following is a copy of the letter:—

“I am well aware that the private concerns of individuals, however important to themselves, are uninteresting to the public; I have, therefore, generally abstained from commenting on any observations made respecting myself; but, as the retirement of Lady Ellis and myself from the superintendence of the Lunatic Asylum for the county of Middlesex has been noticed in several journals, and some doubt has been expressed as to the cause, I hope you will permit me an opportunity of making it known to the public. The reason is briefly this: alterations have been proposed in the internal management of the institution, which are inconsistent with our views of its well-being, and of the comfort and happiness of the patients. From the first opening of the establishment, seven years ago, to the present time, the entire responsibility for its good order and the individual comfort of the patients, has been placed by the committee of visiting justices upon Lady Ellis and myself, and as we have been answerable for the duties attached to each officer and servant, their appointment and dismissal have been intrusted to us.

“This system has recently been altered by the committee determining to appoint the officers. By this alteration I should have become responsible for the conduct of those over whom I could, in reality, exercise no control; and the power of remedying any neglect on the part of the officers towards the patients, would have been virtually taken out of my hands. A letter was consequently sent on the 5th day of February, tendering our resignation. In answer to that letter, the committee forwarded to us a copy of the following resolution:—

“Resolved, that the committee cannot receive Sir William Ellis's letter without expressing their deep concern that anything should have induced Lady Ellis and himself to contemplate resigning the superintendence of the Lunatic Asylum, over which they have hitherto presided with so much credit to them-

selves, benefit to the patients, and advantage to the county. The committee review the past services of Sir William and Lady Ellis with no ordinary satisfaction, and ascribe the efficiency of the asylum to the zeal and unremitting attention which they have devoted to the various branches of the establishment. The committee, therefore, earnestly request Sir William and Lady Ellis to reconsider their letter, and thereby afford the asylum a continuance of the benefit of their joint assistance at this important moment, and give the committee the satisfaction of opening the additional buildings under their valuable superintendence.

“ JAMES CLITHEROW, Chairman.

SESSIONS HOUSE, CLERKENWELL, Feb. 15. 1838.”

“ After the receipt of this document we could not refuse to accede to the request; and in answer, after acknowledging the receipt of the resolution, we said that, without pledging ourselves in the least to continue at Hanwell afterwards, we could not refuse their request of remaining for the purpose mentioned in the resolution; that we should be most anxious to place the whole concern here upon such a plan as we doubted not would be satisfactory to the committee, if they would permit us, under their control, to pursue the system and line of conduct which we had hitherto adopted.

“ A meeting of the visiting justices was held on the following day, which I was desired to attend. Notwithstanding the resolution, and our assent to remain for a period on the old system, I was then informed that, whether we remained or not, the change of management would be put in force. This information, after the previous resolution, much surprised me; however, at the earnest request of some of the members of the committee, and at their suggestion, that if I permitted our resignation at that time to be considered as withdrawn, ‘I was still a free agent, and could renew it when I chose,’ I consented. But, upon my mentioning what had taken place to Lady Ellis, we agreed, that, as the resolution forwarded to us evidently was not intended to imply the giving up of the measures which we considered incompatible with the welfare of the institution, the only course we could conscientiously adopt was immediately to resign.

I remain, Sir, your obedient servant,

W. C. ELLIS.”

MIDDLESEX LUNATIC ASYLUM, HANWELL,  
March 14.

## II. CASES AND FACTS.

### A. A Case of Congenital Idiocy.—Communicated by MR. RICHARD CULL.

WILLIAM CATLIN, natural son of Hannah Catlin and Henry S\*\*\*\*, was born the 25th December 1827, in the town of King's Lynn, Norfolk. The father was engaged at the Lynn theatre in the spring of 1826, the mother says as a violinist, but it is commonly reported as a comic singer. Hannah Catlin is now thirty-three years of age; consequently she gave birth to her child when twenty-three. She has had other natural children by different men, of which William, the subject of this communication, is the eldest, is the only one by Henry S\*\*\*\*, and is the only idiot. She has another child living, a fine intelligent girl, five years old. Her other children have died young. Hannah Catlin is of ordinary stature. Her temperament is sanguine, with a blending of lymphatic and nervous. Her head is rather small. She can read and write. She is a native of, and still resides at, King's Lynn in Norfolk. These are all the facts I can gather of the parents. Hannah Catlin informed me that she is not given to drinking, and she believes the father to be a sober man. Is quite confident that neither of them were intoxicated. The period of gestation was nine months to the day and almost to the hour. She is a labouring woman, and at the time worked in a garden. While tying up radishes one day about the sixth month of her pregnancy, a rat came from a shed near which she sat, and ran across her lap. She was much frightened, shivered with cold, and immediately fainted. She became timid, frequently thought of the circumstance, and shuddered at its recollection. She had no fear at all of the fright affecting her baby, and although her friends attribute the idiocy to it, she thinks that was not the cause, for, to use her own words, "He is not marked with the picture of a rat." The child was born small and weak, but not to attract particular notice. He grew, and was not suspected of being an idiot until between two and three years old. The mother says she observed the head to be unusually small, and that it did not seem to grow. The subjoined wood-cut is from a sketch by Miss F. Wyckliffa Goodwin, of Lynn, whose perceptions of form and size are remarkably acute. It will be observed that William Catlin's features are more like an old man's than a boy's. The likeness

is uncommonly good, and has been recognized by all who had seen him.



The dimensions of the head of William Catlin are as follows:—

The greatest circumference over Individuality, Cautiousness, and Inhabitiveness	-	-	14½ inches
From Meatus externus over top of the head to other meatus	-	-	9½
From Meatus externus round to Individuality, measured by tape	-	-	4½
From Meatus externus round to Philoprogenitiveness, measured by tape	-	-	3½

Having no callipers with me, I was compelled to take the arch with a tape, instead of at once getting at its chord. Phrenologists will know that the chord or straight line measure, as taken by the callipers, will be rather less than the two dimensions given. The first two dimensions are sufficient to indicate a very small volume of brain. Other dimensions show the proportionate sizes of some of its parts which are of less importance, considering his youth, and considering that I shall continue to observe and to record, from time to time, all interesting facts concerning him.

It is evident that the volume of brain in so small a head is very inconsiderable. The phrenologist expects to find the sum total of its functions to be but weak, and he is not disappointed. William Catlin is rather below the average height of boys of his own age, being only 3 ft. 7½ inches. He stoops, and is round shouldered. He does not seem to take pleasure in walking. He will stand in the same spot for half an hour together, with his arms listlessly hanging by his side; and if

interested in any thing that is moving by him, as a cat, dog, or child, it is but for a moment. The slight expression of attention to an object is so transient and so feeble, as not to extend beyond his face, which immediately relapses into his usual vacant physiognomy. At first sight of strangers he is generally disconcerted, and thrusts his fingers, and not unfrequently his whole hand, into his rather capacious mouth. He does not avoid treading in little puddles of water, and when his feet are wetted by the leakage of his tattered shoes, he whines, apparently having no sense to get out of the puddle. He does not appear to discover that standing in the water is the cause of wetting his feet. Like a monkey he bites almost every thing that is given him. I offered him some halfpence, he took one, bit it, and let it fall. I gave him another; he did the same. Another day I asked him whether he would have a halfpenny or a penny, at the same time offering them to him to choose, but he seemed to have no notion of their relative values, and looking in my face he merely touched them, when in a moment they ceased to interest him. I then gave him one, he bit and dropped it. I then chinked some halfpence together, at which he laughed for a moment, and then fell into his ordinary state of inattention.

In order to keep him in one position, and engage his attention while Miss Goodwin sketched him, which occupied about an hour, I amused him with a piece of red tape, and by making all sorts of vocal sounds, to the no small amusement of those present. I found he was most pleased when I wound one end of the tape round one of my fingers, and the other end round one of his, and gently pulled his hand in various directions; or when I held one end between my teeth and touched his cheek with the other. I found his attention could be kept alive longer through the medium of touch than by hearing or seeing. He whines when his head is touched. While measuring his head, he sobbed, but there were no tears. To cheer him, I put the measuring tape to my own head and laughed, in which he joined, but he again whined when I put it to his. He made a sad noise at my obtaining the form and size of his head by Mr. Hawkins's cephalometer, and I could not appease him until I laughingly put one of the wires to my own head. In order to ascertain if he whined from pain, I pressed his head in various parts, and again applied the wires with considerable pressure, at the same time amusing him by touching his cheek with my finger. He laughed, and continued to laugh with me when I placed one wire on his head and another on my own, although I used considerable pressure. And I am satisfied there is no tenderness about his head.

He knows but few objects, and his language is but limited. He recognises the children who are his companions, and remembers their names. When in the street he is occasionally teased by boys, and even, to their great disgrace, by men ; he does not seem to have sense enough to go up the court in which his mother resides, to avoid it. He seldom ventures far from the end of the court, but even there, idle people give him all kinds of filth, which he readily puts into his mouth, and not unfrequently swallows. His mother has attempted to teach him the names of things, and has succeeded so far as to enable him occasionally to fetch a ball of cotton or some such object, from a chair or table on which it has been placed. But he does not very often do it. With a praiseworthy feeling the mother tries every means she knows, to teach and encourage him to recognise and fetch objects from a chair, but he so continually fails that she is becoming disheartened.

His articulation is scarcely intelligible. He attempts to repeat the Lord's Prayer with his sister, when going to bed, but he only says a word here and there. All attempts to teach him to dress and undress himself have failed. Indeed, he does not always know what is meant by the word *trousers*. He immediately looks at, and then touches his shoes with his hand, if asked anything about shoes. I gave him some money ; his mother said, "put it in your pocket, William ;" but he had no notion of a pocket, and soon let it drop from his hand. The attempts to teach him the means of personal cleanliness have but ill succeeded ; in consequence of which he is occasionally unapproachable, but in justice to the mother it must be said this is seldom the case, as she is very watchful over him, and he is generally very tractable.

I may conclude by saying the mental manifestations are feeble and transient. He is a living fact supporting the truth of the great phrenological principle, that the brain of a human head, measuring only 14 inches in horizontal circumference, is inadequate to perform its function of manifesting mind sufficient for the business of society, or even for the preservation of the individual. See Gall's work, Vol. 2, of the 8vo edition. It appears to be a case of Congenital Idiocy. It is evident that the growth of the brain, and that of the skull also, have been arrested. The whole brain has been pretty equally affected, for there is no great disproportion in the size of its regions. The question arises, did the fright cause the stunted growth ? Can the fright and the idiocy be connected as cause and effect ?

Before the question can be satisfactorily answered, perhaps more must be known of the laws of propagation, and more facts collected to show the influence of external agents in completely



arresting the development of foetal structure, or in partially arresting it. The vagueness and generalities in the science of Embryology can be made precise, only by the accumulation of accurate observations. I hope that phrenologists will gather all the FACTS they can, in order to throw light on that important, but too much neglected, subject, THE LAWS OF PROPAGATION.

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II. *Curious Affection of Language.*—Communicated by  
DR. CHARLES COWAN.

A LADY, liable to asthma, was about six years ago attacked with apoplexy, and remained insensible for several hours. On recovering consciousness, her first expression was, "Now I am glorified here!" pointing to her chest; and from that moment she lost her asthma. Her speech was slightly affected; but the singularity is, that, from the period referred to, up to the present moment, she *reverses the genders* in her language, saying invariably, or almost so, *he* for *she*, and vice versâ; addressing and speaking of males as females, without any confusion of ideas or real misapprehension on the subject. She is aware of her peculiarity, and says she cannot help it. Her husband told me that during five years she had only once addressed him as *Mr.* In speaking to myself her language was as if speaking to a lady. She also in many instances reverses *qualities*, and will say "a drop of bread" and "a bit of water." Substantives incapable of this change are most singularly misnamed. She calls oats, "ink," paper, "chair," and numerous other objects in the same way, so that no one, unaccustomed to her, can possibly understand what she means. The same word is always applied to indicate the same object; but all substantives are not misnamed. Her other faculties have not materially suffered and she has fulfilled her domestic duties as formerly.

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III. *Temporary Derangement induced by a sudden Shock to excited Benevolence.*—Communicated by DR. CHARLES COWAN.

A FOREMAN in a shop accidentally met with a case of great distress in the person of a man servant. He traversed the town, and called upon various servants for a subscription, and

succeeded beyond his most sanguine expectations. Overjoyed, he sought the object of his benevolence, gave him the result of his labours, and was greatly excited by the strength and warmth of his gratitude. Returning home in a tumult of benevolent feeling, he saw straw spread before the door of a house, the mistress of which had been his early and warm benefactress. It at once struck him that she was dead, and so powerful was the impression upon his feelings, and so opposed to the previous state of mind, that he stood aghast and confounded, and in a few minutes was quite maniacal, requiring several persons to hold him. Perfect quiet and soothing treatment restored him to his usual state of mind in a few days. In this person's head the development of Benevolence externally entitles it to the name of *bump*, and the feeling cannot be called into activity without producing general excitement and a copious flow of tears. He says, when asked what he likes best, that "doing good" is his chief pleasure; and that when a boy he was never better pleased than when made the minister of his master's charities. Cruelty to animals makes him wretched, and he finds much satisfaction in witnessing either human or animal happiness. Veneration is also very large, and he is a "ranter," and expresses deep pain whenever he hears profane language.

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#### IV. *Sudden Affection of Philoprogeneritiveness.*

SIR, — The following case of acute pain in the organ of Philoprogeneritiveness, in connexion with a dreadful circumstance to a fond mother's feelings, was related in company by a medical gentleman who is a non-phrenologist, that is to say, not an anti-phrenologist nor yet a confirmed one. As I thought this fact valuable in itself, and also valuable as it was observed by a non-phrenologist, I requested a written account of it in order to transmit to you for insertion in the Journal. The following is a copy of the note I received: —

20. GROVE PLACE, LISSON GROVE, 10th January 1838.

MY DEAR SIR, — The following is the case you are anxious should be made public. A woman about thirty years of age called on me one morning, complaining of pain in the side, attended with slight febrile symptoms, &c. Among other questions concerning the state of her feelings, I asked if she had any pain in the head; she replied, she had a "constant pain in the back part of the head," at the same time placing

her hand over the region in which phrenologists have placed the organ of Philoprogenitiveness. She then proceeded to state, that about four years since, as she was standing at her street door, her only child (then about two years of age) wandered to the side of the carriage road; and that she suddenly saw him between the fore and hind wheels of an omnibus which was passing. With a superhuman effort she flew towards the vehicle, and succeeded in rescuing him from his perilous situation. At that instant she felt a severe pain dart across the back of her head, "as though a knife had been stuck into it;" and she immediately became senseless, and continued so for several hours; and from that time she has always had pain in this situation, which is increased whenever she is out of health, but never disappears altogether. In haste, yours very truly,  
H. B. BURFORD.

The connection between the organ of Philoprogenitiveness and the Parental feeling requires no comment of mine, to make it more apparent than the above statement of the woman. This fact speaks volumes, and urges in the strongest language to the observer, and to all medical men whose great study is human nature, to read the pages of Gall and Spurzheim, to ascertain *what* and *how* they should observe. If gentlemen at first would but condescend to be instructed how to observe for themselves, they would soon value Phrenology as an inductive science. It must be remembered, that whatever body of facts may have been collected together by others, their weight is less influential to convince the cautious and really philosophic observer, than those he himself observes. But while enforcing the superiority of knowledge over mere information, I am going beyond my duty, which is simply to enclose the deeply interesting fact.\*

I remain, &c.,  
RICHARD CULL.

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#### V. Development of the late Dr. Turner.

SIR, — As you mention in your notice of the "Change in the Pursuits of the late Dr. Turner," (No. II. p. 147.), that you have not been able to meet with any account of his cerebral development, I address a few lines to you, with the view

\* The case is curious; though pain in the region of Benevolence or Caution might *a priori* have appeared equally likely. — Editor P. J.

of giving some information on the subject. Having attended Dr. Turner's lectures at the University of London, I have had frequent opportunities of observing his development as far as it could be ascertained, without actual manipulation. I have also, within the last few days, had an opportunity of examining, although only in a cursory manner, a cast of his head, made by Mr. Butler of Gower Place, who executed the bust recently presented to the museum of the University by some of the pupils of Dr. Turner.

Dr. Turner's head was not long from before backwards, but rose high above the ear. The greater portion of the brain lay before the ear. The anterior lobe was deep and high. The perceptive organs projected very much; which gave a sloping appearance to the forehead, although the reflective organs were large. The predominating organs were, Individuality, Form, Size, Weight, Colour, Order, and Locality, which I should call very large; Number and Language were smaller; perhaps they might be called rather large; Eventuality, Comparison, Causality and Time (?) large. Tune, Wit, and Ideality were, I think, not more than full, as if the preceding organs be marked out, very little space is left for those last mentioned. Benevolence, Veneration, Firmness, Conscientiousness, and Constructiveness were large; perhaps Firmness might be called very large, as the head rose gradually to this point. Love of Approbation is distinctly marked; but, as there is not a very great length of fibre in this direction, I should call it rather large; Hope, Imitation, Combativeness, and Destructiveness, rather large; Self-esteem full or rather large; Philoprogenitiveness, Attachment, Inhabitiveness, Secretiveness, Acquisitiveness, Cautiousness and Wonder, full; Amativeness moderate. The temperament was nervous-bilious. In lecturing, Dr. Turner displayed far more activity of mind than any one that I ever met with; he never was at a loss for a word, although by no means verbose. He was particularly fond of experiments of detonation or combustion. When an experiment failed, which was but seldom, he was never disconcerted as is the case with some lecturers. He possessed great suavity of manner, combined with dignity, which caused him to be much respected by his pupils. When he was seized by his last fatal illness a gloom pervaded the countenance of every one; it seemed as if each had lost a friend. He was very methodical, making abstracts of all books which he read. I never heard him make the slightest allusion to the pleasures deriveable from poetry or works of fiction, which would agree with his Ideality not being remarkable. His not having applied to any study while young, was perhaps in some measure owing to his Language not being

large, compared with rest of the perceptive organs. John Hunter was a similar instance of a person who was not studious until he approached manhood; although, like Dr. Turner, he showed the activity of his perceptive faculties in his great skill as a carpenter; Language appears to be only full in his portrait. The great excellence of Dr. Turner arose, I have no doubt, from his intensely active and enduring temperament, which enabled him to go through an immense quantity of work in a short time. I have, &c.,

WILLIAM HENRY.

19. POLAND STREET, OXFORD STREET.

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VI. *Apoplectic Attack apparently not wholly suspending the Function of an Organ in a State of high Excitement shortly before.*  
By DR. ENGLEDDUE.

WE are rather at fault for a title to the following report of a case, which possesses some interest in pathognomy, if not in pathology also. It was communicated to us in a letter from Dr. Abram Cox, and is here copied in his own words, and those of Dr. Engledue quoted by him:—

“I had a letter from Dr. Engledue of Portsmouth containing a short account of a pathological case, which, the said I might send you if I thought it worth while. The case is curious, and as it is very short, it is worthy of a corner. Dr. Engledue’s account runs thus:—‘I attended a case of apoplexy the other day, which occurred in a gentleman, a friend of mine, whose house I was at, the night before the attack, at a large party. There was a piano-forte in the room which had been hired for the occasion. He was particularly fond of music, but seldom heard any in his own house, there not being an instrument. On the night of the party, he danced, sang, and seemed highly delighted. In the night he was attacked, I was called to him, and found him (what we are in the habit of calling) insensible; but it was evident that he knew his wife from me, although he was unable to speak, and the pupils were fixed and the eyelids closed. But the point I wish to inform you of, is that he was constantly moving his fingers along the bed-clothes, the same as a performer would do along the keys of a piano, and in the same manner as he had frequently done the night before. He did this three times that I saw, and the relations told me that he had done it several times before I saw him. Query, can this be accounted for by sup-

posing that the faculty, last strongly exercised before the attack, remained to some degree active after the attack? If worth notice, you may communicate the case to Mr. Watson, when writing.' This case presents, I think, some analogy to dreaming, in which the organs most active during waking, are apt to be also the most active during sleep. I should have liked more information regarding the kind of apoplexy believed to exist. Most probably, at the time the movements were observed, it was, at most, only congestion, without effusion. I should think the case worthy of being recorded, for the purpose of drawing attention to the connection of the mental states occurring in disease with the previous actions, thoughts, and feelings of the patient, and also with the natural strength of the various faculties, both of which circumstances I found, by sad experience during the delirium of fever, to exert great influence in determining what passed in my mind."

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VII. *Loss of the Perception of Colours supervening upon a Defect of Vision in one Eye, and concomitant with a deficient Development of the Organ of Colouring, particularly on the same Side.*  
By the REV. J. G. BEDFORD.

WE are indebted to Mr. Combe for the following copy of a letter addressed to him by a clerical gentleman of Bath, and describing a fact of considerable interest to phrenologists and general physiologists:—

To George Combe, Esq.      ROCK HOUSE, BATH, 12th April, 1838.

MY DEAR SIR,—I was happy in supplying you with one or two illustrations, which you thought useful. I offer you another, which, being a living and tangible example, and on the spot too, may to some of your hearers appear more than equal to a skull, or a bust, or an argument. If, therefore, in your estimate of moral responsibility, to day, you should advert to the fact that a knowing organ (and why not a moral one?), like a muscle or limb, loses power as well as volume for want of exercise, I propose to you the following instance of it.

Except the splendours of the setting sun, which I often see from these windows, or objects occasionally shown under a bright illumination of gas-light, I have not habitually perceived colours for these ten or twelve years past, and I am thankful to add, that, on account of the imperceptible degrees by which they faded from my view, I have not much desired nor regretted

them. The right eye (and this is important) had failed, for any useful purpose, many years before.

Accordingly, whilst on the *left* brow there remains a moderate, although depressed, state of the organ of colour, in the middle of the *right* brow, there is a notch similar to that which you pointed out to us in the head of James Wilson of Belfast, who had been blind from seven years of age. It is very perceptible to the finger, and if you like to ascertain it before lecture, or after, I shall be glad to give you an opportunity of doing so. Pray use this note or not at your entire discretion, and believe me, dear Sir, yours, &c.

J. G. BEDFORD.

Mr. Combe intimates that he examined the appearance of the organs of Colouring on Mr. Bedford's head, and found them precisely as stated. Mr. Combe also informs us that a medical gentleman, deprived of the use of his right eye by cataract for ten years or more, also perceives the organ of Colouring to be less on the same side of his forehead. These cases at first seem to point to the conclusion, that each of the nerves of sight subserves to the functions of the hemisphere on the same side of the head only, notwithstanding the partial decussation of the nerves, and the cases on record, in which the atrophy of one nerve has been continued on the opposite side, in tracing backwards beyond the point of decussation. But there are several difficulties in the way of a satisfactory explanation of the cases above mentioned. In the first place, it is not clear that the deficiency in the situation of Colouring was a consequence of the loss of sight. Secondly, if we take for granted the relation of cause and effect here, how can we account for the effect not extending to the organs of Form, Size, and others, whose functions have also a very close relation with the sense of sight although they may be exercised by the sense of touch? Thirdly, the supposition of blindness in one eye affecting exclusively the small part of brain apparently necessary to the perception of colours, would almost imply some particular organic connexion between that part and the optic nerve; but how can this be shown? Fourthly, a point not the least worthy of attention, is Mr. Bedford's statement that he can discern colours under gas illumination, which are not distinguishable during the diffused light of day. It is said that some persons who are partially deaf, if subjected simultaneously to a loud monotonous noise, can then distinguish faint sounds which would be unheard if not thus accompanied. Is the gas-light a stimulus analogous to the loud sound in its effects? As nothing is said to the contrary, we suppose the sight in the left eye to be good, excepting for colours.

## III. NOTICES OF BOOKS.

- I. *On the Functions of the Cerebellum, by Drs. Gall, Vimont, and Broussais.* Translated from the French by GEORGE COMBE. — *Also, Answers to the Objections urged against Phrenology, by Drs. Roget, Rudolphi, Prichard, and Tiedemann.* By GEORGE COMBE and DR. A. COMBE. Edinburgh: Maclachlan and Stewart. 1838. 8vo. pp. xliv, 339.

MR. COMBE has here given us an important addition to the phrenological library, which should be in the hands of every member of the medical profession, and of those who desire to be phrenologists in the proper sense of the name,—that is, persons well acquainted with the science, its evidences and history. Teachers of phrenology, whether authors or lecturers, have laboured under much disadvantage while treating of the amative propensity. Its organ, the cerebellum, has been the only one especially singled out for dispute, by opponents of the science; others having been objected to merely in general terms. Owing to the peculiar nature of its function, and the feeling of indelicacy which usually attaches even to bare allusions to it, phrenologists have been almost tongue-tied when desirous of speaking of the cerebellum; although the most varied and extensive body of evidence has been collected in support of their views on this organ, including an immense number of facts, observed both in the healthy and in the diseased states of the organ. Yet, unfortunately, and for the reasons mentioned, they are commonly debarred from bringing forward their proofs here, where they are most striking, and where there is the greatest need of them to rebut hostile attacks. At this moment we feel ourselves thus situated, because the *Phrenological Journal* is introduced into many families. But we do most earnestly recommend medical men to read Mr. Combe's work attentively, and with unprejudiced feelings; and we urge phrenologists to bring the volume within reach of as many persons as possible, by ordering it into public libraries. Whatever opinion may be formed on the question whether the amative propensity is or is not the *sole* function of the cerebellum, it does appear to us impossible for any logical mind to refuse assent to the existence of some definite and close connection between the propensity and organ. In saying that the work is not suited for the eyes of females—*young females*,—we must be understood to do so only in reference to the present treatment of the young, in which it is sought—and usually



sought in vain to conceal from them that knowledge which they must ultimately acquire. But whilst this course is followed, a sense of indelicacy, and the provocation of feelings more calling for restraint than encouragement, will unavoidably be connected with expositions like those of Gall: hence our reasons for saying that the book is unadapted to female eyes; and we should perhaps add also, to those of very young men not intended for the medical profession.\*

The contents of the work are as follows. After the Preface, there is an excellent Introduction, giving a short but very intelligible and interesting sketch of the structure of the brain, illustrated by wood-cuts, and of the relations between the structure and functions, as hitherto ascertained or rendered probable. Then succeed the following sections:—Dr. Gall on the Cerebellum (extending through 94 pages)—Remarks by Dr. Gall on the Report made to the Academy of Sciences on the Experiments of Flourens, relating to the Functions of the Nervous System, by Baron Cuvier—Cases of Injuries to the Cerebellum, reported by Baron Larrey—Observations by J. Vimont, M.D., on the Organ of the Propensity of Reproduction—Observations by F. J. V. Broussais, on the Organ and Propensity of Amativeness—Additional Cases illustrative of the Functions of the Cerebellum. Collected by George Combe—Alleged Claims of Reil and others to Dr. Gall's Anatomical Discoveries—On the nature of the Evidence by which the Functions of different parts of the Brain may be established. By George Combe—Answers to the Objections urged by Dr. P. M. Roget against Phrenology. By George Combe—Professor Rudolphi and Phrenology. By Dr. A. Combe—Dr. Prichard and Phrenology. By Dr. A. Combe—Remarks on the Fallacy of Professor Tiedeman's Comparison of the Negro Brain and Intellect with those of the European. By Dr. A. Combe—List of Phrenological Controversies—Petition and Remonstrance by Dr. Gall against an Order issued by Francis the First, Emperor of Germany, prohibiting him from delivering Lectures on the Functions of the Brain, without special permission previously asked and obtained. Translated from the German. By George Combe, with Notes by the Translator.

Most of the latter controversial papers are reprinted from

\* To prevent being misunderstood, it may be well to state our views on this subject, in a few words. The amative feeling is innate, and cannot be wholly repressed. The curiosity of the young, excited by their own sensations, is rendered keener by futile attempts to keep them in ignorance. The incomplete knowledge, secretly acquired, too frequently produces results most injurious to the health, the temper, or the personal respectability of the young of both sexes. We can conceive only one remedy, and that is to be found in proper instruction by parents, and a full exposition of the injurious results from yielding to excited feelings.

former numbers of the Phrenological Journal; but there is one of those under the head of "Dr. Prichard and Phrenology," which is wholly original, and is so well calculated to place the young on their guard against Dr. Prichard's unjust censures, and to enable them to expose his want of candour in case of hearing his name brought against Phrenology, that we shall (with Dr. Combe's permission) reprint it in our next number. Dr. Combe's condescending on a reply to a third attack from Dr. Prichard is more than the conduct of the latter merited, but the reply has doubtless been penned for the sake of students of medicine, who might be misled by Dr. Prichard's misrepresentations of Phrenology.

To the end of Gall's petition the translator has appended a note to the effect that the emperor did subsequently make the only atonement in his power, by personally inviting Dr. Gall to return to Vienna; whereas the men of literary and scientific eminence in this country, Lord Jeffrey, Sir C. Bell, Drs. Brown, Gordon, &c. have never retracted their unjust condemnation and misrepresentations of the science. In allusion to silly and envious tirades of the second of these gentlemen, we have the following note:—"The extravagant ignorance of Dr. Gall's real character as a physician, and of his attainments as an anatomist, implied in these remarks of Sir Charles Bell, may be estimated by referring to Cuvier's testimony to the value of his and Dr. Spurzheim's contributions to the anatomy of the brain, on p. 100. The whole records of the opposition to Phrenology do not afford a more inconceivable extent of prejudice than these remarks contain. Dr. Gall stood in the first rank of practising physicians in Vienna, and was in the forty-fifth year of his age, in 1802, when his lectures were prohibited by the Emperor. To affirm that such a station could be acquired and maintained in the Austrian capital in the 19th century, by a person who had not "even ascertained the difference of cerebrum and cerebellum," is strange enough; but to repeat this assertion in 1836, when Dr. Gall's method of dissecting the brain is generally recognised in France, Britain, and America, as the best in existence, surpassed all ordinary hardihood of detractive assertion."

Mr. Combe speaks, perhaps more strongly than is warranted by the words of Sir C. Bell, because the latter might possibly intend that Gall was yet ignorant of anatomy when he first began to observe physiognomical signs; but allowing Sir C. Bell the loophole afforded by his not having specified any time, the whole tenor of his assertions about Gall and Phrenology implies either "extravagant ignorance" of Gall's discoveries, or another extravagance of a deeper die. And whatever credit

posterity, shall give to Sir Charles Bell, for his successful experiments on the nerves, it will be deeply shadowed by the moral censure which will not fail to be also assigned to him at the same time. Perhaps the fact of Sir C. Bell having first printed, so late as 1811, (many years after Gall's discoveries were publicly taught) the passage we are about to quote from the Medical Gazette, may suggest an explanation why, in 1823, and still in 1836, he wished the British public to believe that Gall had not "even ascertained the difference of cerebrum and cerebellum." The Gazette thus quotes Sir C. Bell's words from a work (not published) of the date of 1811 (?); — "In opposition to these opinions (the prevalent ones of the day), I have to offer reasons for believing that the cerebrum and cerebellum are different in function as in form; that the parts of the cerebrum have different functions, and that the nerves, which we trace in the body, are not simple nerves possessing various powers, but bundles of different nerves whose filaments are united for the convenience of distribution, but which are distinct in office as they are in origin from the brain." In this and the succeeding remarks Sir C. Bell only shows that he was then following the steps of Gall at a very respectful distance. And be it remembered, that Gall's discoveries were, in 1811, widely spread through Europe, by means of the reports of his lectures and his and Spurzheim's Memoir to the Institute of France.

From the Introduction to Mr. Combe's work, we take the following ingenious though partly conjectural (*and particularly acknowledged by Mr. Combe, to be partly conjectural*) expositions of the

*"Relation between the Structure and the Functions of the Brain."\**

"The convolutions of the brain appear to stand in a relation to the spinal marrow analogous to that which the superficial expansions of the nerves of the external senses of motion and of sensation on their respective organs, bear to it. The convolutions of the *anterior* lobes of the brain (chiefly) manifest the intellectual faculties. The intellectual faculties enable man to perceive objects that exist, their qualities and their relations; and when acting together they constitute WILL. The convolutions which manifest these faculties spring from the *corpora pyramidalia*, which are now generally considered to

\* The description of the structure of the brain, preceding the portion of text quoted, is necessary to render this fairly intelligible to persons unacquainted with anatomy; but would be too long for our pages. Mr. Combe throws his remarks into very short paragraphs, and we rather confuse them by uniting these paragraphs, and omitting the foot-notes, in order to economise space.

be the top of the *motory tract* of the spinal marrow. Here, then, is a direct relation between the convolutions which *manifest* WILL, and the motory tract which *executes* WILL; an arrangement that appears to accord with the best established principles of Physiology. The convolutions of the *middle* and those of the *posterior* lobes of the brain, manifest the Propensities and Sentiments, or Feelings. These convolutions spring chiefly from the *corpora olivaria*, but partly also from the *corpora restiformia*.

These bodies constitute the top of the *sensory tract* of the spinal cord. The cerebellum springs from the *corpora restiformia*, which, as has just been mentioned, is viewed as a portion of the top of the sensory tract of the spinal marrow. The function of the cerebellum is to manifest the instinct of reproduction, which also is one of the *feelings* of the mind. But, in the next place, certain fibres proceeding from the *corpora pyramidalia*, or motory tract, enter into the middle lobes, the posterior lobes, and the cerebellum. While, therefore, the convolutions of the anterior lobes (excepting those which manifest feelings) are formed of fibres connected with the motory tract, the convolutions composing the posterior and middle lobes, and the cerebellum, are composed of fibres connected with *both* the motory and sensory tracts. The middle and posterior lobes, and the cerebellum, manifest a variety of different feelings, each particular feeling being connected with a particular part of these masses, as is explained in the works on Phrenology. Each of these feelings acts upon, and manifests itself, by means of the muscular system. Thus fear, rage, affection, or any other feeling, communicates great energy of action to the muscles of voluntary motion. Each of these feelings instinctively impresses motions on the muscular system peculiar to itself, and expressive of its distinctive character, which motions are named by phrenologists its natural language. Thus, the organ of Self-Esteem, when predominantly large, produces an instinctive tendency to carry the head and body reclining backwards. The organ of Firmness, when predominantly large, produces the tendency to support the body in a stiffly erect position, as if the spinal cord were supported by a rod of iron running along its whole length. The cerebellum also impresses peculiar motions on the muscular system expressive of its character. These motions, as I have said, are instinctive; that is to say, they are the instantaneous and direct results of the activity of the several feelings, and not the consequences of intellectual perception and will. The arrangement of structure, by which each of these organs of feeling is supplied with fibres in direct connection with the motory tract, is in harmony with this influence of the emotions over the

motions of the body. But we should expect a *separate* tract for *instinctive* motion, which is clearly distinguishable from voluntary motion, and also that the organs of the *feelings* should be connected directly with it. There is still much obscurity in the views of physiologists concerning the connection of the middle and posterior lobes with the motory tract. Again, it is certain that the mental *emotions* exercise a powerful influence over the organic functions; when agreeable, they stimulate them to healthy action, and when painful they depress their energies, and produce liability to disease. Reciprocally, when the organic functions, such as digestion, respiration, and secretion, are disordered, an irritable and distressing state of the mental feelings is induced. The intimate relations between the convolutions of the brain devoted to the mental emotions, and the sensory tract of the spinal cord, is in harmony with these facts. The habit of contending with *intellectual* difficulties, if unconnected with feeling, does not injure the organic functions so severely as do strong and painful emotions; but it weakens the locomotive powers. Sedulous students of abstruse problems, acquire a great aversion to locomotion. These facts correspond with the arrangements of structure by which the convolutions of the anterior lobes, devoted to intellect, spring from the motory tract, and are less intimately connected with the sensory tract of the spinal marrow. The convolutions of the anterior lobes bear an analogy to the peripheral expansion of a simple nerve of motion; while the convolutions of the middle and posterior lobes, and the cerebellum, bear an analogy to the peripheral expansion of the *combined* nerves of sensation and motion. The functions of the convolutions of the brain, and of the laminæ of the cerebellum, being to manifest respectively thought and mental feeling, they do not produce what, for distinction's sake, may be called *bodily pain*. These convolutions and the cerebellum, although situated, when man is in the erect position, above the spinal cord, nevertheless stand in the same relation to it, as do the peripheral expansions of the cerebral nerves; that is to say, they are composed of the *distal* ends of the fibres which can be traced inwards to the spinal cord. If an experimenter were to separate the *motory* branch of the fifth nerve (arising in the crus cerebri, the motory tract), and expanding on the head and face, — from the *sensory* branch of the same nerve, (arising from the posterior columns of the spinal cord, about an inch and a half below the pons varolii, the sensory tract), along its whole course; and if he were to destroy the former, or motory branch, at its periphery, the animal would experience no *pain*, because this is a nerve of motion; and no convulsions would

ensue, until the lesions reached close upon the motory tract itself; because the influence of irritation on nerves of sensation is propagated only *outwards* from the spinal cord, and in this case here supposed, the mutilations and irritations would proceed *inwards* from the distal extremity of the nerve towards the spinal marrow. The whole portions of the nerve lying *anterior* from the point of irritation, as this point by successive mutilations approached the spinal marrow, would be necessarily destroyed, and therefore could produce no movements. When Magendie Flourens, and other physiologists, cut away the convolutions of the anterior lobes, they performed an experiment analogous to this which I have now described. They commenced at the distal extremity of the fibres of the convolutions which are connected with the motory tract, and they destroyed them in proportion as they carried their ablations towards the spinal cord. Whatever the functions of these convolutions might be, the power of manifesting them must obviously have ceased by their destruction; and as it was known that the convolutions of the brain do not manifest ordinary sensation, they were not authorised, by the analogy of the nerves, to expect either pain or convulsions to be excited until they arrived at the motary tract itself; which accordingly was actually the case. When Magendie cut the corpora striata and tubercles, the animals "rolled," "went forward," "extended," and bent their heads and extremities." Again, if the nerves of motion and sensation ramified on the hand were destroyed in combination, commencing from the surface of the skin at the extremity of the fingers, and proceeding upwards to the spinal cord, pain would be felt, because a nerve of sensation had been destroyed, and such nerves propagate their impressions *inward* from their peripheral expansion *towards* the spinal cord and brain; but, for the reason before stated, there would be no convulsions until the motory tract of the spinal cord itself was reached and irritated. The experiments of Magendie and Flourens, in cutting away the convolutions of the middle and posterior lobes of the brain, were analogous to this supposed proceeding. They removed parts which manifest mental emotions, but do not produce pain; and the organs being destroyed, no emotions and no pain were manifested. These organs are connected by some fibres with the motory tract, but these fibres were cut away from their distal extremities, and no effect or motion was produced until the motory tract itself was assailed; all which facts accord with the views of the structure and functions of the brain and spinal marrow now presented. These experimenters held Dr. Gall's discovery of the functions of the convolutions of the brain in too much

contempt to allow themselves to see these plain connections and results. Indeed they did not proceed as if it were possible that his ideas *could* be true. Still their experiments, however little calculated to throw light on the functions of the convolutions, produced phenomena which harmonised with the functions ascribed to these parts by Dr. Gall. Cuvier reports, that when Flourens destroyed the hemispheres, the animals so mutilated became "quite drowsy;" they "had no *will* of their own;" and "made no *spontaneous* motion." Further, "he pricked the hemispheres without producing either contraction of the muscles, or any apparent pain to the animal." In short, Flourens found that, by cutting downwards from the surface of the convolutions of the brain, he did not cause either muscular contraction, or excite pain, until he arrived "at the top of the *medulla oblongata*, at the spot where the quadrigeminal bodies are attached to it," but that, by irritating the motory and sensory tracts at this point, he produced both pain and convulsions. Magendie produced motion by irritating the corpora striata. These facts appear to show that the proper or peculiar functions of the sensory and motory tracts commence at these parts; and they accord with Dr. Gall's views of the structure and functions of the convolutions. In irritating the brain from below *upwards*, Flourens found that, after he had passed the point at which the tubercles are attached, his operations produced neither pain nor convulsions. This fact also accords with the views of structure and functions now presented. If the convolutions had been organs of motion, or of ordinary sensation, convulsions and pain should have followed by irritating their fibres at the *end next the spinal marrow*; but their functions are to manifest intellectual perception and mental emotions, and Flourens does not report that *these* powers were not disturbed by his irritations. There are no muscles which receive nerves of motion, nor mucous surfaces which receive nerves of sensation, *above* the corpora striata and corpora quadrigemina in the brain. The fibres, therefore, which ultimately constitute the convolutions, although proceeding from the motory and sensory tracts, may reasonably be presumed to perform functions distinct from motion and sensation. Our view is, that they are the organs of mental faculties which *use* muscular motion and sensation as their instruments of manifestation; and the relations of the convolutions to the two tracts in question accord with this idea. Finally, it will be observed that the fibres of the cerebellum spring from the sensory tract, and *also from the motory tract*, and that it is situate *close* to the commencement of these tracts, assuming the commencement to be at the tubercles, as asserted

by Florens. The results observed by Florens in his experiments on the cerebellum, as reported by Cuvier, were these:—"During the ablation of the first slices of the cerebellum, only a little weakness and a want of harmony in the movements occur. At the removal of the middle slices, an almost general agitation is the result. The animal continuing to hear and to see, executes only abrupt and disorderly movements. Its faculties of flying, walking, standing up, &c., are lost by degrees. When the cerebellum is removed, the faculty of performing regulated movements has entirely disappeared." Although muscular motion is excited, according to Magendie, by irritating the *corpora striata*, and, according to Florens, by irritating the tubercles, the precise points at which this influence of irritation commences, is not well ascertained. In cutting away the hemispheres of the brain, the entire convolutions of the brain appear to have been removed without muscular action having been induced; whereas it is said, that movements were manifested on removing the first slices of the cerebellum. These facts, if they were not liable to great complication and uncertainty from the deep injuries in which they involved the nervous system in general, would appear to show that the surface of the laminae of the cerebellum is more directly related to the motory tract than is the surface of the convolutions of the brain. The motions, however, described by Florens as accompanying the mutilations, may have been caused by intense pain, arising from irritation communicated through the cerebellum to the sensory tract, or by irritation communicated through the same medium to the motory tract, in consequence of the very close approximation of the cerebellum to these tracts. Whether the difference of the effects produced by injuring the convolutions, and by injuring the laminae of the cerebellum, may have arisen from the closer approximation of the cerebellum than of the convolutions, to both the motory and sensory tracts, it is difficult to determine; but not one of these results excludes the fact demonstrated by Dr. Gall in the following pages, that the cerebellum manifests the instinct of reproduction. Farther, there is no specification of the depth to which either the first slices, or the second slices, in these experiments extended, while the last slices extirpated the cerebellum entirely, or cut down directly on the sensory and motory tracts. If we consider the connection and close approximation of the cerebellum to the motory and sensory tracts, we shall have no difficulty in discovering how very applicable the following words of Cuvier are to the phenomena which ensued upon these operations. "After all," says he, "it must be observed, that in too deeply extirpating the tubercles,



we interfere with the *medulla oblongata*, and then violent convulsions, which last long, make their appearance.' He might have said, with equal reason, that when we too deeply extirpate the cerebellum, we interfere with the *medulla oblongata*, and we need not be surprised that an animal which has suffered this mutilation, should appear as 'in a state of apparent drunkenness,' unable to regulate its movements."

Some remarks on opinions entertained by Vimont, Solly, and Broussais then follow, but our own pages are filling too fast to proceed farther with Mr. Combe. Afterwards the author adds, "to those readers, who have not studied the evidence which has convinced me that the convolutions of the anterior lobes manifest intellect and will, and that the convolutions of the middle and posterior lobes, and also the cerebellum, manifest feelings or emotions, the foregoing views will probably appear to be mere fanciful theories; but I respectfully beg leave to doubt of their competency to form a sound judgment on the subject, until they shall have investigated the evidence. I trust that, to phrenologists, they will appear more consistent with the rules of sound philosophy. I do not present these hints as ascertained science, but as an exposition, in the first place, of the harmony that reigns between the best established views of the structure of the brain, and the functions ascribed by phrenologists to this organ; and, secondly, of the truth of their assertion, that no well established anatomical or physiological facts have yet been brought to light that are inconsistent with their views. Every reader will judge for himself how far I have been successful.

"II. *Address and Rules of the Working Men's Association, for benefiting politically, socially, and morally, the Useful Classes.* London: Cleave. pp. 8.

"*An Address from the Working Men's Association, to the Working Classes, on the Subject of National Education.* London: Cleave. pp. 8.

THESE two tracts were inclosed to the Editor of the *Phrenological Journal*, by a "Member" of the Association; from the desire, it is presumed, that they should be noticed here. We are induced to do it, in the belief that Associations of this description, if well conducted, may become of great moral benefit to the "industrious classes," as they are styled by themselves, although with more exclusiveness than is warranted.

The objects of the Association are thus explained in the first tract:—

1. To draw into one bond of unity the intelligent and influential portion of the working classes in town and country; 2. To seek by every legal means to place all classes of society in possession of their equal political and social rights; 3. To devise every possible means, and to use every exertion, to remove those cruel laws that prevent the free circulation of thought through the medium of a cheap and honest press; 4. To promote, by all available means, the education of the rising generation, and the extirpation of those systems which tend to future slavery; 5. To collect every kind of information appertaining to the interests of the working classes in particular, and society in general, especially statistics regarding the wages of labour, the habits and condition of the labourer, and all those causes that mainly contribute to the present state of things; 6. To meet and communicate with each other for the purpose of digesting the information acquired, and to mature such plans as they believe will conduce in practice to the well-being of the working classes; 7. To publish their views and sentiments in such form and manner as shall best serve to create a moral, reflecting, yet energetic public opinion, so as eventually to lead to a gradual improvement in the condition of the working classes, without violence or commotion; 8. To form a library of reference and useful information; to maintain a place where they can associate for mental improvement, and where their brethren from the country can meet with kindred minds actuated by one great motive—that of benefiting politically, socially, and morally, the useful classes.

So far as the objects of the Association are here unfolded, they appear to be sensible and judicious; but it is with much regret that we discern a tone and spirit of hostility towards the upper ranks of society, and a disposition to ascribe nearly all the evils affecting the operative classes, to the supposed injustice and intolerance of the wealthier portion of the community. They even go the length of representing their superiors in wealth and station, as combining to limit the advantages of education to themselves, and to prevent the diffusion of knowledge amongst the people:—

“But unhappily, though the time has gone by for the selfish and bigoted possessors of wealth to confine the blessings of knowledge wholly within their own narrow circle, and by every despotic artifice to block up each cranny through which intellectual light might break out upon the multitude, yet still so much of the selfishness of *caste* is exhibited in their fetters on the press, in their colleges of restriction and privilege, and in their dress and badge proclaiming charity schools, as to convince us, that they still consider education as their own prerogative, a boon to be sparingly conferred upon the multitude; instead of a universal instrument for advancing the dignity of man, and for gladdening his existence. Yet the selfishness of those exclusives fails not to react upon themselves; the joint influences of the poverty and ignorance their folly has produced, fill them with the cares of the present, and dark forebodings of the future. The modicum of mental light they have permitted or failed to restrain, has been sufficient to expose their gross selfishness, but not to generate the spirit of enlightened benevolence and justice. . . . Is it consistent with justice, that the knowledge requisite to make a man acquainted with his rights and duties, should be purposely withheld from him, and then that he should be upbraided and deprived of his rights on the plea of his ignorance?”

Such ideas as these are palpably erroneous, when considered in relation to the whole class of persons raised above the necessity of daily manual labour; although it may be true enough that some individuals would willingly keep on their inferiors (in station) the fetters of ignorance, and that others object to education, from the well-meaning though mistaken notion that an increased knowledge would become only the means of increased vice. Let the "Working Men" call to mind, by whose exertions the first general attempts at diffusing knowledge were brought into operation. Was it not to a benevolent section of the upper classes chiefly (adopting the two-fold division chosen by the Association,) that the humbler classes were indebted for Sunday Schools? Had not the earlier supporters of that system of instruction — limited as it was — not only to contend against the opposition and scorn of many of their equals, but also to encounter the mortification of finding apathy in almost all, distrust and hostility in not a few, of the individuals of that same class for whose benefit the Sunday Schools were instituted? It is no argument against this fact, to say that some persons encouraged Sunday Schools, and wished to give the poor a partial education, for the purpose of keeping them in attachment and obedience to established religious and political institutions. The great body of voluntary teachers and active patrons of these schools were influenced by no party motives, but were urged to their exertions by the love of doing good and of diffusing virtuous enjoyment. The same remarks may be applied to the schools of Lancaster and Bell, which owed their existence, in so many places, to the exertions of the upper ranks — in this instance, with the sovereign at their head — and by no means to the working men themselves, contending against any exclusiveness on the part of the wealthier body. Again, let them look to the establishment of Infant Schools — the happiest of all attempts to improve the people. Has it not been mainly — almost solely — owing to the upper classes (or, more correctly, the middle classes) of society, that institutions of this kind have been established; while the working men, as a body, have evinced the greatest apathy to these schools, intended for the benefit of their own families? Instead of reproaching the wealthier classes for their indifference (and it must be allowed, there is far too much indifference) to the moral and intellectual training of their humbler neighbours, and falsely accusing them of combining to prevent this training, the working men should first kindle in their own body an urgent desire to avail themselves of all facilities for obtaining instruction. We are quite confident, that a sufficient number of the middle classes are ready to do their share in the good

work, if the people will only meet them in their endeavours, and evince a willingness to profit by whatever may be done. Not only in education, but in all measures connected with the amelioration of the condition of the Working Men and their families; the great difficulty—the very first barrier to be overcome—is found in the apathy of the Working Men themselves, and in their insensibility to their own defects and degradation. Before a man will accept any boon, he must have some wish to possess the thing which is offered to him; and that wish must become a strong desire, before he will rouse himself to the exertion necessary for procuring it by his own efforts. Consequently, the first step towards raising the Working Men, is their amount of physical, intellectual, and moral enjoyment, must be made by kindling the wish to receive these advantages, and turning that wish into an urgent desire to procure them. But who can force the wishes of men? They must originate at home, not abroad. It is by reflecting on their own deficiencies, by mutual sympathy, by reciprocal imitation, and by frequent discussions amongst themselves, that the Working Men must raise and spread this desire. The members of the Association may feel that individually they have this desire; that they have already awakened to a sense of the deficiencies of their physical, intellectual, and moral condition. But this is not enough. Their whole class must be moved; or, to quote their own words, “the intelligent and influential portion of the working classes must be drawn into one bond of Unity” in desiring an amelioration of their condition, and in being determined to make those exertions necessary for accomplishing it. Whilst the Association is limited in its numbers, it can be of little benefit, except in the giving of encouragement and some facilities to the exertions of its individual members who will set themselves to the difficult, and too often unsuccessful task of striving to convince their fellow workmen that their own want of inclination is the greatest impediment to their own elevation in comfort. It is idle to say that the wealthy prevent the poor from obtaining the benefits of education and other social advantages. The physical strength of the nation is in the Working Men, and would be wholly irresistible if guided by leaders endowed with the requisite knowledge and sense of moral right; but played upon by political agitators, whose real motives rest in the wish for their own personal aggrandisement, that strength is exhausted in the conflict of parties, and lost to the people themselves. Independently, too, of the power of their physical strength, itself irresistible under virtuous and enlightened direction, the Working Men must remember that a large section of the wealthier classes (the wealthy comparatively with millions

labourers, but of the middle classes (in respect to society at large) do actively sympathise with them, and earnestly wish to see them rise in the scale of enjoyment physically, intellectually, and morally; or, if they prefer the description in their own words, "for benefitting politically, socially, and morally the Useful Classes." In short, there is only one requisite really deficient, for giving a rapid and resistless impulse to improvement in the condition of the Working Men, namely, *the will to improve, combined with the determination to do so, en masse.* We advise, seriously and earnestly advise, the members of the Association, not to promulgate the erroneous idea that the richer classes of society seek to withhold knowledge from them, or that the British government ("our rulers") has any such design. Ignorant, prejudiced, and vicious individuals undoubtedly may be pointed out, from the highest to the lowest stations, who may be justly chargeable with this; but let not the faults or the failings of a few individuals be held up as the characters of the class. It is not by railing at the wealthy, or by measures of petty defiance and hostility, that the poorer classes are to be raised into consideration and dignity. Moreover, it is absurd to speak of "Working Men" and "Possessors of Wealth," as if we had only these two classes of Society, quite distinct from each other, and with opposite interests. Even the Association virtually admits this, in saying that "there are great differences of opinion as to where the line should be drawn which separates the working classes from the other positions of society." If the line between the classes be thus difficult to draw, surely the line between their supposed clashing interests must be still more difficultly traced. Add to this gradual transition from one into the other, the fact that the members of the two classes are constantly changing places, and the difficulty of establishing a hard clash of interests becomes still greater. The grandfathers of some of our present nobility were working men, at least so far as to become eligible for members of the Association, and the grandchildren of some of our nobles or aristocratic commoners will be working men in their turn.

On the plan of education suggested by the Association we need not enlarge. It is rational, but pitched too high for immediate attainment. They would have four kinds of Schools, *Infant—Preparatory—High, and Finishing Schools or Colleges.* The colleges should give instruction in languages, with a preference for the living languages; and also "Mathematics, Chemistry, Geology, Mineralogy, Agriculture, Botany, Architecture, Natural Philosophy, the Science of Government; Political Economy, and every other science fitted to the capa-

of the scholars. This is somewhat of a medley, and we may suggest that Geology, Mineralogy, and Botany were far less deserving of especial mention, than are Anatomy, Physiology, and the Science of Mind. These are essential to personal improvement, corporeal or mental.

III. *An Inquiry into the Claims of Phrenology to rank among the Sciences: a Paper read before the Literary and Philosophical Society of Manchester, November 17. 1837.* By DANIEL NOBLE, M. R. C. S., President of the Manchester Phrenological Society. Manchester: H. Smith. 12mo. pp. 31.

THE Author of this Essay has taken up a question, often started, and as often answered in the negative, by the opponents of Phrenology; whilst the advocates of that science—when all events, so designate it—have shown themselves to be somewhat too sore at the reiterated denials of the opposite party. Speaking of ourselves individually, we are always more inclined to smile than to be angry at persons whom we hear disputing the scientific claims of Phrenology; they being perhaps, at the same moment, wholly guiltless of any knowledge of it, and equally unconscious what constitutes a claim to the title of science. Indeed, it is chiefly amongst the small fry of literature, or students of medicine about the end of their first college session (for they learn better afterwards), and not amongst really scientific men, that the objection of 'no science' finds refuge. But we would recommend phrenologists to familiarise themselves with the ordinary definitions of science, if they deem it worth while to meet this objection, which in certain cases it undoubtedly is; and then when in society they hear any legotist oracularly pronouncing Phrenology 'no science,' they should immediately request his definition of the term. Three-fourths of those who condemn the study on this ground, will be found unable to give any direct and proper definition of the word; and the laugh will of course be turned against themselves, after their ignorance has been thus made apparent through their own presumption. If any person should be able to give a correct definition, the next question is, *why* Phrenology is not a science? An opponent will inevitably stick fast here, or otherwise flounder into some exhibition of his ignorance of the subject he is condemning.

Merschel states science to be "the knowledge of many, orderly and methodically digested and arranged so as to become

attainable by one." (*Cabinet Cyclopædia*, vol. xiv. p. 181.) Under this definition, Phrenology is a science; the knowledge of Gall, Spurzheim, Combe, Viment, Caldwell, &c. &c. is orderly and methodically digested and arranged in Mr. Combe's System of Phrenology, and is thus rendered attainable by one. But as a definition this is perhaps too comprehensive. By it, history, geography, heraldry, antiquarianism, baking, brewing and gardening would all be made sciences; since a good treatise on any one of these pursuits would contain the knowledge of many orderly and methodically arranged. In the Preliminary Treatise to the Library of Useful Knowledge, science is said to be "Knowledge, reduced to a System;" and as the systems of science are only methodical arrangements for facilitating the explanation and acquisition of knowledge, the definition closely corresponds in spirit with that of Herschel. Here, also, Phrenology is a science. It is knowledge reduced to a system.

— According to these definitions, science involves two things, — two classes of ideas, — first, knowledge, and secondly, methodical arrangement. Mr. Noble adopts an explanation which differs from the preceding in being somewhat more individualised. He says that in etymology, the word signifies "knowledge," but that "the conventional employment of the term restricts its application to that knowledge which leads to the development of principles;" and he adds, that "a 'principle' has been stated by distinguished authority to depend upon, or to consist in, the universality of a fact." Now, to ascertain a principle, or the universality of a fact, we must first collect together many individual cases involving that fact, and then, by a methodical digestion and arrangement of these, determine the universality of the fact; that is, arrive at the principle. Hence it may be said, that the knowledge of facts, merely as facts, is not science; but that it becomes science when those facts are digested and arranged, and some of them grouped into principles according to their uniformity. Under this explanation, Phrenology still keeps its title to the designation of science, for it consists of facts methodically arranged and grouped into principles; for instance, it is a principle, that all creatures endowed with a brain are also endowed with mental faculties, and that the great mental power of a Cuvier, Franklin, or Napoleon, is accompanied by a larger brain than that which accompanies the feeble mental power of an Catlin (see page 287.) or any other congenital idiot.

The preceding definitions appear to us not sufficiently precise, although correct so far as they go. The things, our knowledge of which is arranged, reduced to a system, or leads to

the developement of principles, ought to be included in the definition. It is conceivable that a number of persons might ascertain all the towns existing on the earth, or even all the houses, or all the tombs. They might then methodically arrange this knowledge; they might reduce it to a system; they might ascertain some fact common to all the towns, houses, or tombs. Yet who would call this *science*? To constitute science, as we take it, the knowledge must be that of the facts of nature, (facts existing, or which may exist, independently of man's agency), and of relations between those facts. In what is called "experimental science," we have human agency necessarily concerned; but here the experiment is not the knowledge, it is only the means of obtaining that knowledge which constitutes science. Adopting this more restricted explanation, Phrenology is still a science; because the facts of which we acquire the knowledge, in order to their arrangement and generalisation into principles, are the facts of nature, and are arranged, and do admit of generalisation. Hence, the only ground on which the scientific claims of Phrenology can be questioned, is that of a want of accuracy. The question thus becomes simple enough. Are the alleged facts actually truths? We respond, "ay!"

Mr. Noble reasons upon his own definition, and shows that the alleged facts of the phrenologists can be generalised into principles true in themselves; and consequently that they do come within the scope of his definition; and thus he contends that Phrenology is equally entitled to be ranked among the sciences, as are those of chemistry or geology. But, at the same time, he also explains that it is not necessary in the former any more than in the latter sciences, that all the doctrines, deduced from the ascertained principles, should also be accurate, before the title of science is to be given. After showing that the investigations of phrenologists have led to the establishment of principles, he takes up the more essential question, that of the accuracy of their observations, and contends that, in Phrenology, as in other sciences, the testimony of men of talent and integrity, who have carefully examined the evidences, should be the only just and proper test with those who neglect to examine for themselves. And he shows that many persons, thus qualified, do support its claims; while, as he justly asserts, the men of ability, who still reject or dispute these claims, do so without having qualified themselves by the necessary study and examinations.

The essay is well written, very readable, logically exact, and will be found serviceable by those who wish to be fully prepared to retort upon the quibblers who say of Phrenology, "it is no science."



IV. *Changes produced in the Nervous System, by Civilisation, considered according to the Evidence of Physiology and the Philosophy of History.* By ROBERT VERITY, M.D., &c. London: S. Highley, 1837. 8vo. pp. 79.

At a time of literary repetitions and reproductions, when even flimsy articles of the most temporary interest are reprinted from newspapers, and made up into volumes of goodly size, with a deceptive and high-sounding title, to catch that class of buyers who expect the matter of a volume to be good because the name is pretending, or because the author has the art of substituting a jingle of words in place of useful ideas; at a time so decidedly characterised by this peculiarity of literature, it is pleasant to meet with an Essay which can excite new and useful trains of thought. Dr. Verity's pages are calculated to effect this; but they rather suggest subjects for thought, than satisfy the mind by giving any full and definite knowledge. It would assuredly require many years of most laborious research, to produce a finished work on the subject to which Dr. Verity's treatise is devoted; and even after so much research, the data would not be sufficient to answer the questions, how far advancing civilisation and exalted development of the nervous system do correspond, and which is the antecedent of the other? Dr. Verity infers "that a certain physical evolution in the nervous system is produced correspondingly with each successive step in civilisation." This he endeavours to establish by reference to historical proofs of national and individual progress, which are undeniable; but we want the anatomical and physiognomical evidence, — the visible proofs of this "physical evolution in the nervous system." Arguments drawn from the different contemporary nations and different ranks of the present day, are strong analogies in favour of the physical evolution contended for; but they cannot be esteemed in the light of demonstrative evidence. The portraits and statues of individuals living at different stages of civilisation, in the same nation, should be extensively compared with each other, with a view to ascertaining whether any marked differences of temperament or bodily proportions can be satisfactorily made out. This is the more requisite, because knowledge and refinement are in their own nature accumulative; and consequently, a given temperament

Dr. Fontenay's *England under Seven Administrations* affords an example in point. Who could have expected under this title to find a reproduction of flippant articles from the old numbers of a newspaper; amusing enough in their day, but ridiculous when reprinted?

and nervous development of the present day would require intellectual and refined gratifications, greatly superior to those which would have contented an exactly similar temperament or nervous development two or three centuries ago. Hence, the quality of food, clothing, habitation, &c. of nations at different times will not alone suffice to prove a superiority in the nervous system of the people. Positive proof, in short, must be seen, not inferred. But so far as inferences and probabilities can extend, the subject is ably handled by Dr. Verity, and the ideas to be gained by perusal of his work will amply repay the readers of it.

Dr. Verity contends that peculiarities of temperament are not so similar throughout the several parts of the same being, as is commonly assumed by phrenologists, and by many medical and physiological writers. We shall quote his own words on this topic, and recommend his views to the attention of our readers. "These temperaments," he says, "more commonly than generally supposed, as well as the different elemental tissues and systems of the body, will be found unequally distributed throughout the same individual, some parts of the body possessing the normal proportion of a particular temperament, tissue, or system, whilst the others do not. Such irregularities may be almost always traced to organic causes residing within the constitution of the immediate parents, or to peculiarities in one or other of the families from which the individual may happen to be descended. A numerous class having this unequal distribution is characterised by the head being powerfully organised and richly suffused with nervous influence, performing with ease a more than ordinary extent and load of mental labour; whilst the trunk and abdominal system, voluminous beyond proportion, are remarkable for adipose depositions and lymphatic obstructions — a class containing frequently amongst its members, authors, men of science, orators, and politicians (S. Johnson, Leslie, Magendie, Fox, Pozzo di Borgo, &c.), and, generally speaking, all those individuals falling under the well-known definition "active in mind, indolent in body." Another example of this inequality of structural distribution is observed where, in a fine nervous temperament, the glandular and absorbent system presents evidence in some parts of the body of a strumous diathesis; and another, where we find an active vascular organisation giving habitual floridness to the complexion of the face and head, whilst the circulation in the capillary tissue of the extremities is in such poor endowment as scarcely to suffice for the adequate generation of heat. The osseous, muscular, and other systems have very commonly also their examples of unequal

development throughout the different parts of the same individual." (Pages 62-3.)

In two notes connected with this passage, the author alludes to the influence of constitutional peculiarities in the parents upon the organisation of their descendants. In common with several other writers upon the same subject, he recommends individuals "to ally themselves, by preference, with those only who possess, in a characteristic manner, the elements wanting in their own case, in order that, with the common sum of both parents, all the elements of the human constitution may be fairly represented." This reads plausibly, but we have great doubts as to the soundness of the theory upon which the advice is given. There is in nature an unwillingness (so to speak) to the coupling of extremes, and to the production of well-organised *intermediates* from them. Between two animals or plants widely dissimilar—say different *genera*—nature mostly refuses to produce any intermediate form by their direct union. When different *species* approach so near to each other in structural characters, that an intermediate or mule progeny can be produced from them, the intermediate progeny is almost always barren, and otherwise defective. When the approximation is close enough for the production of a fertile intermediate progeny, as in varieties of the same species, if the parents be very unlike each other, the offspring either takes decidedly the characteristics of one parent, or exhibits an ungainly combination of some of the excesses and defects of both. The recommendation of uniting opposites is made upon the presumption that the offspring produced will show an average or medium development; but we understand that breeders of animals do not find this notion hold true in practice; and we strongly incline to the opinion, that it is unwise to attempt abrupt changes, for nature appears to exalt or obliterate given peculiarities only by slow steps, that is, in the course of several successive descents.

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*V. Physical Education; or, the Nurture and Management of Children, founded on the Study of their Nature and Constitution.*  
By SAMUEL SMILES, Surgeon. Edinburgh: Oliver and Boyd.  
1838. Small 8vo. pp. viii. 200.

A TREATISE ON Physical (we should prefer to say, Physiological) Education is connected only incidentally with our proper subject, highly important as we must admit the early training

of children to be, in giving health and strength to their mental faculties. Proper Physical Education may be described as that management of the bodies of children, which conduces to the most perfect developement of their natural powers; and as the mental powers depend upon a certain part of the body — the brain, the author of this work has chosen an appropriate motto for his title page, in quoting the following words of Paley: — “The health and virtue of a child’s future life are considerations so superior to all others, that whatever is likely to have the smallest influence upon these, deserves the parent’s first attention.” A judicious physical education has not only a small, it has a very great, influence on the health and virtue of a child’s future life; and therefore is it most richly deserving of every parent’s earnest attention. The volume of Mr. Smiles a good deal resembles Dr. Andrew Combe’s admirable works on the Principles of Physiology, and on Digestion; but it differs from these, by being expressly devoted to the management of children from their earliest years. It would form a serviceable adjunct or appendix to the works of Dr. Combe; and in this way we can recommend it to any of our readers likely to be concerned in the bringing up of children, or, to borrow a fancy word from our author’s pages, — “manlings.” The title page shows the author to be a surgeon, and the book has much of the professional bias about it, but is still perfectly intelligible to persons of ordinary ability and education; indeed some might object to it, as being too verbose and explanatory about trifles; but this fulness we must pronounce rather an excellence than a defect in a work of its kind. Possibly every parent might find ideas elaborately dwelt upon, which have become mere common-places to himself or herself; but if the same ideas have not become common-places to all other parents, then does the author judge well in introducing them. We mean, that what is known to A. may be unknown to B, and, on the contrary, B. may be familiar with ideas which would be novel to A. Hence, the necessity of making every work of instruction complete even in points of minor importance.

As examples of the author’s manner of treating his subject, we shall make two or three extracts, which may at the same time either suggest or revive useful reflections to our readers. How frequently, and yet too often how vainly, have recent authors sought to awaken the public to the evils which spring from the foolish (might it not be said? the wicked) custom of keeping young females in utter ignorance of those organic conditions upon which are to depend their own and their children’s future health; until, in the ordinary course of nature, they find

themselves mothers, almost wholly destitute of the knowledge requisite for the proper management of their infants, and are then driven to seek advice from nurses and old women full of the silly prejudices and superstitions of uneducated ignorance. Here is an example of Mr. Smiles's ideas on the same subject.

—“But why do not mothers as well as fathers make themselves acquainted in some measure with the physical and mental nature of their offspring, and so be enabled in a great measure to avoid the causes of such decay and consequent suffering? Alas! unfortunately for the young, this part of education is as yet *unfashionable*. While no showy accomplishment, no matter how trivial, is neglected, and no pains spared for acquiring it, the knowledge of living structure, of the laws of animated nature, though ever before their eyes, is almost studiously avoided; and young females as well as males grow up to womanhood and manhood, in entire ignorance of all that relates to their future condition as parents, and the physical and mental development of the young, for whose welfare they may yet be so deeply responsible. This is more especially the case with the female part of the community, and inasmuch as it is so, it is the more deeply to be deplored, since the management of the young is their peculiar province, and they are influenced for good or evil through life, by the mother's care of their early growth and development. Is it, then, to be wondered at, when the young female finds herself a mother, with all this previous ignorance of her own and her infant's frame, from acquaintance with which she has, by prejudice perhaps, been so carefully guarded, that she is kept in a state of painful alarm and apprehension, by the occurrence of the most trifling circumstances; or allows real danger to steal on, in a state of the most fatal because unguarded security? Can we be surprised that, of the remaining half that survive their infancy, so many should carry with them through life the effects of their early maltreatment in a deformed frame and debilitated constitution, to propagate the evils they themselves have endured?” (Page 5—7.)

Our author has some sensible observations on another prevalent error, now much censured by physiological writers, namely, that of cramming young children with book-knowledge, instead of judiciously training, and strengthening, and expanding, their minds; whereby they would eventually become better enabled to acquire, and keep, and use, to much greater extent of real knowledge. In the want of exact and intelligible metaphysical terms, we must write in words of physical application, using them in a figurative sense, and say, that

the mind, like a fruit-tree thrown into early bearing, never attains its full size. The men who have made the greatest figure in life, are almost invariably those who have had little book-learning in their earliest years. The mind of a book-crammed child is stunted, and the grown-up man is rendered almost incapable of filling positions which require any considerable grasp of mind or great vigour of purpose. He may be learned, but he is felt to be feeble; and he usually fails to sustain the position to which he may be raised by the homage of those who at first mistake the signs of learning for the indications of mental vigour. In early life, children should read only about things which they have already seen, instead of being forced to learn words which excite no clear ideas. Were this course adhered to, their brains would rarely be over-tasked. We shall conclude our notice of Mr. Smiles, with another extract, relating to this subject.

"Nature has implanted in children a prying curiosity to learn by means of their senses; to handle and examine everything they can reach, with all the sensation they are as yet endowed with. This instinct, as we may term it, should certainly therefore be satisfied and directed. And while engaged in learning by such a natural process, they exercise all their organs equally, — their physical structure, their senses, and their observing faculties; thus, too, acquiring a greater amount of actual knowledge \* than could be instilled into them by the most laborious drilling by means of printed books. The conduct and behaviour towards the child, of his nurse or parent, is to him a book; the actions and conversation of those around him, is a book; all nature, indeed, is a book; and from all these sources he is almost incessantly engaged in storing up information and ideas, not mere transient sounds, but actual impressions, such as are best fitted for his slender capacity, and constitute the only intellectual food by which his mind is as yet capable of being nourished. . . . From moral as well as physical impressions, knowledge is acquired at first hand, as it were, while from written books it is at second hand, and by a routine which children cannot as yet comprehend. They present to children the shadow — nature itself is the substance." (Page 195.)

\* The advantage is rather in the greater accuracy of observation and reasoning thus induced, and therefore an improved capacity for acquiring future knowledge, than in the amount of knowledge *per se*. Books contain the accumulated information of many; experience is only individual information, less in quantity, but superior in permanence and accuracy in the mind of a child. — Editor P. J.

- VI. *Elementary Works on Phrenology; namely,*  
*The Philosophy of Phrenology Simplified.* By a Member of the  
 Phrenological and Philosophical Societies of Glasgow. Third  
 Thousand. Glasgow: W. R. McPhun. 1838. 18mo. pp. xi. 184.  
*The Science of Phrenology.* By ΣΩΦΩΝ. Glasgow: Symington  
 and Co. 1838. 18mo. pp. 75.  
*The Handbook of Phrenology.* Second Edition. London: C. Tilt.  
 32mo. pp. viii. 63.

ELEMENTARY works on science by anonymous writers, being usually wretched compilations, got up to pick the pockets of the ignorant, for the benefit of the publisher, we receive them with distaste and distrust. And it is seldom that we are well disposed towards the few correctly written publications of this class, which commonly exhibit that near approach to dishonesty, evidenced in the act of selecting from the works of others, in order to undersell the original and true authors. Whilst we are imbued with these feelings, it may be presumed that a low-priced and elementary work, published anonymously, must have considerable claims to approval, if it be unhesitatingly recommended to our readers. Such is the *Philosophy of Phrenology Simplified*, and so is it recommended. The work has been already noticed rather fully in the *Phrenological Journal* (Vol. X. p. 337.) and we may refer to that notice "for further particulars." It appears that the work has been stereotyped, this impression being called the "third thousand," not third edition. Hence, possibly, must we account for the re-appearance of those errors which were pointed out in our former notice; some of which are little better than downright (though probably unintentional) falsehoods.

The *Science of Phrenology* and the *Handbook of Phrenology* are booksellers' books, printed for sale to those who seek a smattering of surface knowledge. Still there is some good in them, and we have seen far worse compilations; although we know not why any one should buy them in preference to a work of authority published at the same price, — for instance, "Combe's Outlines of Phrenology." Of the two before us, the former is better worth its price, on the score of quantity, although it contains some errors and unauthorised assertions. It is scarcely worth while to specify these; but we shall briefly allude to one remark, because we have known the same strange assertion made by other "Glasgow bodies." After assigning due pre-eminence to the deeds of Mr. Combe, in furtherance of Phrenology, the writer adds, "In addition to his arduous efforts in its behalf, those of Cox, Simpson, Scott, and the late

Dr. Macnish deserve the most honourable mention." Now we should like to know *why* this writer deems the efforts of Dr. Macnish deserving "the most honourable mention." Dr. Macnish quietly kept his phrenology in the back-ground, whilst a hired writer in an opponent magazine — Blackwood, and it was unprofitable to stand forward as a defender of a study then spurned by the public; but as soon as it became profitable to reproduce the ideas of others, in the shape of an elementary work, then he became the author of one, not for the benefit of the science or of others, but for the benefit of his pocket. We allow that he was fully entitled to pursue this course, and mean nothing disrespectful to his memory in alluding to it; but we cannot allow that such a course entitles him to "the most honourable mention" amongst other phrenologists. It would be easy to name a hundred persons whose proceedings have deserved more honourable mention. How truly ridiculous is this eulogy of Macnish, where are omitted the names of Drs. Combe, Elliotson, Forster, Alderson, Johnson and Paterson, of Sir George Mackenzie, of Messrs. Chenevix, De Ville, Levison, Carmichael, and numerous others, who early and openly supported Phrenology, at a time when that support made many foes and few friends. And were we to adopt the test of actual contributions to the science itself, what numbers would take precedence of Dr. Macnish! What has he done?

"The size of the hand-book is  $4\frac{1}{2}$  inches in height, by 3 inches in width, ornamented with a gilt head, and with gilt-edged leaves. Some notion may be formed of the work from these peculiarities. It is petty and pretty, very incomplete as a treatise, but seldom inaccurate.

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VII. *The Principles of the Natural Laws of Man, with the Lights which the New Philosophy will shed upon the World, on many important Points connected with the best Interests of Man.* By G. T. BLACK. London: Hamilton and Co. 1837. 12mo. pp. xiii. 162.

It is with regret that we find ourselves unable to report in very favourable terms of this small volume; and more so because we are disposed to think that the author might have written much better had he chosen a subject more suitable to youth, if bent upon writing a book. The title-page of the work, as above copied, is faulty in itself; and the first sentence



of the "Introduction" affords another example of the errors of expression which appear throughout the work; namely, "The progression of man from his uncivilised to his civilised state, must have struck the most limited observer with perspicuity and force." The essay is strongly stamped by the defects unavoidably occurring where youth and inexperience are brought to the consideration of a subject, which is certainly one of the most difficult that can engage the attention of man. We are given to understand that the author is very young; and were the essay to be viewed only as the production of a very young person, it might be pronounced a creditable repetition, in his own words, of the ideas which he has derived from Mr. Combe's "Constitution of Man," and the professional works which he has studied, — for the author is a knight of the lancet. Unfortunately, our duty is to report upon its intrinsic value as a published work, without making allowance for age, or any other disadvantages under which the author may have written. Subjected to this ordeal, we cannot see wherefore the work should have appeared at all. The author says, "I lay no claim to originality of sentiment," and he acknowledges that he acquired "many of its contained views from the perusal of 'The Constitution of Man.'" Besides wanting originality, the essay is also far less complete in its subject than is that of Mr. Combe. The language is greatly inferior; and the price is almost the same as that of the most expensive form in which Mr. Combe's work is now sold, and more than double that of the cheaper form, whilst the quantity of type is only one fourth. That we are here subjecting the author to a trying comparison must be allowed, but it is only a comparison which he has himself forced upon others, by attempting to follow in the footsteps of Mr. Combe. If Mr. Black is enamoured of the occupation of book-writing, we seriously advise him to take up some subject more adapted to a youthful mind, and not again to attempt one so difficult as that which he has now unfortunately chosen; at least not until the experience of many years has been gained. It is painful to us thus to discourage a young writer, who is evidently able to feel and appreciate what is morally valuable, and who probably only wants greater experience to qualify him for a public instructor. Ten years hence he may do something much more worthy of himself. He might do so now, in a different field.

VIII. *The Periodicals.*

PHRENOLOGY is gradually finding an introduction into some of our best periodicals, which not only speak of the subject in favourable terms, but occasionally contain also useful information and critiques upon it. But owing to the great number of periodical journals now issued from the press, very few persons can see all of them, and probably no one attempts to read half of them. Under these circumstances, we conceive it will be found advantageous, if we introduce regular (though necessarily very brief) notices of the other journals containing papers and information particularly interesting to phrenologists; in order to render the Phrenological Journal, as far as possible, a repertory of all events and publications of moment connected with the science advocated by it. Of course it will be utterly impossible to reprint, or even to give full abstracts of, all these matters, in a journal whose six or eight quarterly sheets are already scarcely sufficient for its purposes; but we may render it in some degree a key to the more interesting articles to be found in other periodicals. Whilst the adoption of this plan will be serviceable to readers of the Phrenological Journal, it will not be without advantage to the periodicals of which we shall have occasion to speak. But the Editor of this Journal being a resident in the country, beyond convenient reach of public libraries, he is placed under some disadvantage here; to obviate which, he made the offer of exchange with any other journals treating of medical science, natural history, or any branch of moral philosophy; he being perfectly willing to pay any difference of value arising from the higher price, or more frequent publication of the other journals. To the articles of phrenological interest, in the periodicals thus sent in exchange, we shall give regular references. With respect to those in other journals, we cannot answer for the strictest regularity, though the majority of them will probably be seen.

*Analyst.* — No. 22. contains an account of crania found in the ancient mounds of N. America, as read at the last meeting of the British Association, by Dr. Warren. It is an anatomical and physiological description of the skulls. Dr. W. infers that the crania were those of a race identical with the ancient inhabitants of Peru, and originally derived from the South East of Asia; whilst the present North American Indians were originally derived from Northern Asia. Another article, an analysis of the methods for determining the functions of the brain, appears

to have been also drawn from the report of a paper submitted to the Association, by Dr. Evanson, although no authority is given with it. — No. 23. has an analysis of Mr. W. A. F. Browne's recent work on Lunatic Asylums, noticed in No. 53. of this Journal. Though not strictly a phrenological subject, we may recommend attention to a paper by Dr. E. P. Blakiston, entitled, "Observations on the diffusion of scientific knowledge in large towns." And to this recommendation may be added that of some sensible "Thoughts on Education." We regret that Mr. Neville Wood has withdrawn his connexion with this periodical.

*British and Foreign Medical Review.* — No. 9. gives us two remarkable cases of extensive disease in the head, unaccompanied by any (except very slight and temporary) corresponding functional derangement, *so far as ascertained by the medical attendants.* We print in italics, because it is a logical impossibility that extensive disorganisation could exist without some injury to function, and also because in one of the cases entitled, "fatal disorganisation of the brain, without corresponding derangement of the intellectual and moral acts," we greatly doubt the competence of the reporter to test the mental manifestations properly, that is, each distinct faculty *more phrenologically.* Still, the disease of structure is represented to have been so extensive, that the absence of proofs of mental disturbance obvious to an ordinary observer is in itself remarkable. The other case is one of abscess in the cerebellum, without any obvious functional disturbance. Following these cases are extracts from a report of the Maclean Asylum, in Boston, U. S., for 1836, which pleasingly exhibit the great benefits flowing from a rational moral treatment of the insane, and especially from providing them with regular occupations both as amusement and labour. Through some mistake the No. for April has not yet reached our hands.

*Edinburgh Review.* — No. 84. Mr. Babbage says, that the sceptre of the northern critics has lost authority by falling into feebler hands, and there can be no doubt of the fact: the Review has greatly deteriorated. We observe that its London publishers use the printed sheets as waste paper to tie up their parcels: we have had them several times in this way. Our purpose in mentioning the Review here, is that of protesting against the one-sided pleadings of an article in favour of keeping the negroes in slavery, under the name of apprenticeship. It is scarcely necessary, so long after its publication, to call on

the benevolent to expose the article in question, and counteract its influence upon superficial readers.

*Lancet.* — No. 749 (Jan. 6.). A case of fracture of the skull is reported by Mr. James Smellie of Glasgow. An external wound occupied "nearly the space allotted to the organs of Causality and Ideality," on the right side. In five or six days after the accident, the man returned to his employment, as an engineer. "He was in moderately good spirits," but was found unable to comprehend the orders of his employer; and "it now became evident to those around him that his ideas were completely perverted and confused. He was still able to go to a friend's house, about a mile distant in the evenings, and join in the exercise of vocal music, yet he was unfit to give any lengthened account of himself, or tell any story which could be understood. Any thing further than the most simple idea he was incapable either of understanding or of uttering, still he sometimes was in good spirits, laughed, and tried to joke with his friends." He unfortunately indulged in the use of spirits, became worse, and died on the sixteenth day. On dissection, a small portion of the skull under the wound was found depressed, and the brain underneath in a state of disease. "From the left boundary of this depression an extensive fracture was seen extending across the forehead into the angle of the left orbit, and from the edges of the right side of the depression; the fracture extended backwards until it was stopped by the squamous portion of the temporal bone." From this description it is not clear whether the fracture extending to the temporal bone, was that on the right side of the depressed portion of the frontal bone, or whether it was the one running across the forehead to the left orbit, which then extended backwards on the left side. (Perhaps the semicolon may have been an error of the press?) But the extent and direction of the fracture are of little moment; the intellectual derangement being referrible to the depressed portion of the bone and lesion of the corresponding part of the brain. The phrenological organs affected, we presume, would be those of Causality, Ideality, and others immediately adjacent; and hence the incapacity of connecting ideas, whilst the patient was still able to utter and understand a "simple idea." He could also sing, laugh, and joke. If this patient had chanced to have a broken leg as well as head, and to have been confined to his bed, it seems not very improbable that a medical attendant might have failed to discover that he was rendered intellectually incompetent to manage an engine, to give a lengthened account of himself, or to understand anything except the most simple ideas; and the

case might have then become another added to the many alleged examples of cerebral disease without mental disturbance. — No. 750. Remarks on the influence of marriage in prolonging life are recommended to the attention of bachelors. — No. 751. An account of a blind traveller, Philip Davis, in whom the organ of Locality is very large. — No. 753. On the relative weights of the encephalon and cerebellum, in 163 cases. — No. 758. Case of cerebral disease from overtaking a studious boy. — No. 761. On the danger of a sudden change from intemperate habits to total abstinence from intoxicating drinks.

*Medico-Chirurgical Review.* — No. 55. Here we have twenty-four closely printed pages devoted to Phrenology, chiefly occupied by notices and translations of *La Phrenologie* and Poupin's *Caractères Phrenologiques*, with judicious critical remarks; some of which we should have been glad to reprint, had space availed. We particularly call the attention of phrenologists to the remarks on pages 225-7, although we do think that the strictures have not been merited by all phrenologists, notwithstanding that there may be many to whom they would right well apply. The spirit of these strictures is an accusation of too hasty and incautious decisions on the part of phrenologists, an accusation which we propose to advert to in an early future number. An article headed "Dr. Blake on Monomania," is very deserving of perusal. It relates to an unfortunate lunatic, condemned to the gallows for the murder of his four children. The ignorance of our judges, and the defects of our laws, in questions of insanity, are made glaringly conspicuous when thus brought out and sifted by an intelligent physician. We are gratified in seeing that the Editor approves the new series of the Phrenological Journal. — No. 56. Remarks on the distinction "between hallucinations and lunatic or delirious ideas or conceptions," as stated by M. Leuret. Also, on the increase of insanity with the progress of civilisation.

*Monthly Chronicle*, No. I. — This new Magazine has been so largely advertised, that most of our readers are doubtless already informed of its existence. It professes to include almost the whole circle of human study — science, art, and literature, and one amongst the six principal divisions advertised, is "IV. The Sciences, exact, experimental, speculative, and moral." Some of its contents may thus be expected to fall within our department. A journal so comprehensive in its objects cannot be fairly judged from two or three numbers. In the first number are a few interesting anecdotes on the sagacity of animals, —

perhaps fanciful. This number is sullied by a bad article on "Weather Almanacs," put forth with some pretension, though penned by a writer destitute of the proper knowledge of facts, albeit the article itself is an attack on our cunning reader of "coming events," Mr. Murphy.

*Naturalist*. — No. 17. Remarks on the progress and utility of Phrenology, which were copied into the last number of the *Phrenological Journal*. — No. 18. A paragraph on the question, whether the tendency to communicate ideas (gossip, &c.) is a distinct faculty of the mind; a question started by Dr. Elliotson, in the recent edition of his *Physiology*. The Editor of the *Naturalist* pronounces in favour of the existence of such a faculty, and suggests the likelihood of its organ being near that of Language. We wait for facts; but incline to decide against the existence of any special organ and faculty for this purpose. Dr. Elliotson has other remarks on the phrenological organs and their functions, upon which we may perhaps make some comments hereafter.

*Westminster Review*. — No. 55. In an article on *Caricatures* the writer has put forward, as *new and his own*, nearly the same theory of laughter as that propounded by Mr. Scott in the *Phrenological Journal* ten years ago; the only essential difference being, that Mr. Scott added a phrenological explanation, which is not given in the *Westminster Review*.

#### IV. NOTES ON OPINIONS.

*New Philosophical Deductions applied to the Study of Idiotism and Insanity*; by F. Dubois. — Idiotism the author divides into three classes. In the first, there is only a vegetative existence

\* The value of criticisms in the London newspapers is clearly exposed by the *Spectator's* praise of the article in question. About the time of the severe frost, the *Spectator* gave its readers a puff of Murphy's Almanac, under cover of a humorous description. Afterwards, apparently to redeem its credit, advantage was taken of the *Monthly Chronicle's* article, in order to expose Murphy's inaccuracies. The article itself was declared to be distinguished by "mastery of the subject." It so happened, however, that very incorrect representations were put forth in it, regarding the range of the thermometer in this country, which the most humble meteorologist should have been able to rectify. Yet the *Spectator*, in its wonted oracular manner, thus eulogised the article; a circumstance the more remarkable because that newspaper is commonly distinguished for ill-natured censures. Yet the *Spectator's* literary reviews are quite as good as those of other London papers; in fact some of them are good.

with no appearance of reasoning or instinctive faculties. The unfortunate subjects of it possess a mere automatism; and the functions of life which they exercise are independent of volition. The second class consist of such as have instinctive, without reasoning faculties. They avoid painful, and seek agreeable impressions, and may be regarded as somewhat in the position of some of the lower animals. In the third class, the intellectual powers are developed up to a certain point, but the exercise of reason is very limited. In all the three classes, there is much disposition to affections of the nervous system, particularly paralytic complaints. The subjects of the first variety generally live but a short time; those of the second seldom get beyond thirty; but the third have the usual limits of life. Of 100 idiots whose cases were made the particular subject of observation at the Salpêtrière, 14 only, and those of the third class, had any regular conformation of the cranium; but, at the same time the author is of opinion, that in idiocy, there is a concurrence of many organic deviations, and not one only, as Gall and Spurzheim erroneously conceived. It was owing to this mistake that the former mistook the skull of the poet Gresset for that of an idiot." *Edinb. Med. and Surg. Journal*, Nov. 1844, page 230.

[Note. -- The large number of malformed heads give just so many facts in evidence of the Phrenological doctrine, that the form of the head modifies the mental character; and whether a competent phrenologist would have failed to see some defect in each of the fourteen "regular" crania may be held as at least doubtful, for in ordinary language a cranium might be called regular in conformation, although not phrenologically well-shaped. It is worthy of note also, that these regular crania, as they are called, should have all belonged to persons who were idiotic from the feebleness, not from the absence, of any mental faculty. We are not informed of the facts with respect to the alleged mistake of Gall, but it certainly is not the belief of phrenologists that complete idiocy is the necessary result of a single organic deviation. Idiocy, from such a cause, we should expect to be only partial; and it might even co-exist with much partial talent. We frequently see persons, otherwise of very ordinary minds, who are highly gifted in some one way; and a mind, partially feeble even to idiocy, might have some special talent in a high degree. An Englishman was knighted a few years ago, in compliment to his scientific attainments, which are great in one science of simple observation, but who is only a slight degree removed from childishness in his powers of logical reasoning, and his conceptions of moral causation. In the classification of the idiots, we do not see any-

thing meriting particular notice. It is too vague, and the employment of the terms "instinctive," "intellectual," and "reasoning" appears to be altogether arbitrary, for the purpose of giving the semblance of exact classification without the reality.

## V. SHORT COMMUNICATIONS.

*Empirical Anticipation of Phrenology.*—The following curious anecdote was lately communicated to us by a friend, and we give it place here, as an example of accidental observation discovering a test of mental ability, by a physiognomical sign, although that sign was not clearly understood by those who had ascertained the concomitance of the sign and the talent. "Mr. James Laidlaw, now a farmer in Ross-shire, on Sir G. Mackenzie's property, and a convert to Phrenology, states that, when he was a very young person, living in Selkirkshire, about the beginning of the present century, it was a matter of common remark among the shepherds, that one of that profession, who had the lower portion of his forehead much advanced, was much more quick in distinguishing the individual sheep of a flock, than a man who wanted that feature. He says that, in hiring a shepherd in Selkirk market, this peculiarity of the countenance would have been looked for, as a recommendation of the person possessing it, for to be able to individualise sheep in a flock, is a qualification of the greatest importance. No one of course had then heard of Phrenology; nor was the feature judged of on phrenological principles. The prevailing notion was, that the penthouse-like structure of the forehead favoured the eyesight. But, though they were wrong in the cause which they assigned for the mental peculiarity, the value of the observation is not the less. It strikes me that we naturally associate the idea of an advanced superciliary region with good observing powers. It gives a man a keen shrewd look." The development here described indicates large observing organs, and in all likelihood the quickness of discrimination was in a great measure attributable to the quantity of brain in that part of the forehead. But the projecting superciliary ridge of itself probably assists vision by limiting its range; and this must be more useful in a hilly country, where the shepherds frequently have to distinguish sheep at a con-



siderable distance: we instinctively place the hand on the forehead when desirous to see distant objects distinctly.

*Classical Studies.* — There is a woeful proneness in mankind to draw hasty conclusions from ideas, the true bearings of which they have failed to see. Our occasional remarks on the study of the dead languages, *to the exclusion of modern science*, undergo this misinterpretation. But we do not object to classical studies in the dead languages, and still less should we think of doing so with reference to the languages of modern Europe. Classical acquirements, to say the least, are ornamental, and they are in some cases very useful as well as ornamental. But is the ornament or the usefulness of the dead languages, to a merchant, a manufacturer, or a shop-keeper, a fair return for the years of his early life painfully devoted to their acquisition? Modern languages, mechanical and chemical science, knowledge of the laws which regulate supply and demand, insight into human nature, the means of preserving the health of themselves and families, and a host of other kinds of information, would surely be more serviceable acquisitions to commercial men of business! And might we not as easily specify various kinds of knowledge more useful than classical literature, to the lawyer, the physician, the divine, the soldier, the legislator, and persons of any other rank or calling? We would, at present, by no means banish the study of the dead languages; but we do desire to see a portion of school-time taken from Latin and Greek, and allotted to other studies which are as yet introduced into very few schools, although far more beneficial to ninety-nine in the hundred persons.

*Lesions of the Brain.* — I frequently meet with diseases of the brain causing death, without any ascertainable affection of the mental faculties; chiefly, however, if not solely, about the base of the brain, a part most intimately connected with the corporeal, and least with the mental faculties. I examined such a case to day, where there was a very extensive ulcer of the tuber annulare, almost cutting across the crura cerebri, and an oblong almond-shaped cavity (almost large enough to admit an almond) in the cerebellum. The cerebellum was also softened on the surface in one or two places. Yet there was no paralysis of motion, with the exception of slight paralysis of the face. The prominent symptom was excruciating pain, recurring in paroxysms, and occupying the parts supplied by the first and second branches of the fifth nerve, of the opposite side. Cases of this kind, when brought against Phreno-

logy, 'prove too much. Some would prove that the brain is not the organ of the mind at all, and many go to 'upset all even the most universally received, ideas regarding the physiology of the brain. — *Dr. W. H. Duncan*, in a letter of Feb. 8

*Dreams.* — That peculiar deception by which, in dreams, we carry on a conversation, have replies made to our questions, and solutions given to our difficulties, — which has been lately noticed in the *Phrenological Journal*, is alluded to in the following passage from Hazlitt: —

"The greatest singularity observable in dreams is the faculty of holding a dialogue with ourselves, as if we were really and effectually two persons. We make a remark, and then expect the answer, which we are to give to ourselves, with the same gravity of attention, and hear it with the same surprise as if it were really spoken by another person. We are played upon by the puppets of our own moving. We are staggered in an argument by an unforeseen objection, or alarmed at a sudden piece of information of which we have no apprehension till it seems to proceed from the mouth of some one with whom we fancy ourselves conversing. We have in fact no idea of what the question will be that we put to ourselves till the moment of its birth." (Hazlitt's *Essay* (VIII.) on *Locke's Essay on the Human Understanding*. — *Liter. Rem.* Vol. I. 284.)

*Kidd and Marryat's Antiphrenology.* — "Should not you notice Kidd's '*Bridgewater Treatise*,' where he mentions Gall's discoveries so slightly, and rejects the evidences of Phrenology, as being uncertain and delusive? Perhaps a novelist is below your notice as an antagonist to Phrenology. Captain Marryat, in his novel of '*Midshipman Easy*,' laughs at Phrenology, with perfect goodnature, but yet the caricature is calculated to represent its followers as a set of fatuous blockheads."

*Mr. J. E. Stocks.* — [We cannot suppose that the rejection of Phrenology by Kidd, or a little ridicule of it by Marryat, will have any injurious influence with the public. But not having yet read the novel, and having no intention of ever reading Kidd's *Treatise*, we must pass over their remarks. — *EDITOR P. J.*]

*Head of Jeremy Bentham.* — A cast is sold in the shops of London, which is said to have been taken from the head of Bentham. It is impossible that it can be the cast of his head, as in him the perceptive organs were very large, and in the cast they are quite the contrary. — *Mr. William Henry.*

**Head of Confucius.**—Gutzlaff's History of China (as remarked in Phrenological Journal, Vol. X. p. 390.) says that Confucius was called "E. kew or hillock" from the elevation in the crown of his head. In the "Life and Writings of Confucius" by Mr. Thomas (as the specimen in the Monthly Magazine for November, 1837, p. 467. has it), it is said — "From an indentation on the apex of his head, he obtained the name of 'Kew' a declivity." — This is curious: but especially so when taken with the context: "He went about inculcating principles of respect on the part of the younger branches of the family to their seniors and reverence from children to their parents." p. 461. And at p. 472. he remarks when he threw a son into prison for criminating his father, "In the natural house nothing is so important as filial respect. Once I put a person to death, that I might teach the people filial piety. What! would you forgive such a rebellious son! Those who will not enforce the principles of filial respect, nor listen to it, ought to suffer imprisonment and even death." And at p. 467., if he was particular in observing the established usages in visiting," Mr. J. E. Stocks. [The portraits of Confucius represent his head with a prominent crown. — EDITOR P. J.]

**Functions of Combativeness and Destructiveness.**—It may be made a question for phrenologists, whether the true functions of these organs be not in some measure confounded. There appears plausibility in the view, that the primary tendency of Destructiveness is to attack, whilst that of Combativeness is to resist. A carnivorous animal attacks its prey, for it is the aggressor. Herbivorous animals rarely attack, but they resist powerfully, as seen in a stag at bay, or a bull baited by dogs. Courage, attributed to Combativeness, is shown in facing dangers and resisting attacks. Energy, attributed to Destructiveness, urges us to press forward. We can conceive a passive courage; but what is passive energy? Hunting is the attack and pursuit of animals; and the love of hunting is supposed to be connected with Destructiveness. A combat implies an attack from an opposite party; and the love of combat implies the love of resisting an attack. Destructiveness and Cautiousness make the assassin and suicide, who attack where no resistance is anticipated. Destructiveness and Combativeness make the warrior, who attacks those that will resist.

H. G. W.

## VI. INTELLIGENCE, ETC.

ABERDEEN.—The Phrenological Society of Aberdeen has closed its sittings for the season. Agreeably to the arrangement made at the beginning of last session, the members went over the explanation of the whole of the organs, describing their respective functions, and practising on the method of discovering their situation in the head, and estimating their relative size. An arrangement was also made for continuing the study of development during the summer vacation, by means of private meetings of the members to be held once a week; a committee, consisting of members understood to be the most skilled in manipulation, having been appointed by the society for examining and correcting the developments taken by the less expert members, and assisting them in the study as far as possible. This plan is now in full operation. At the request of the society, an anatomical lecturer of the city has agreed to deliver during the summer, a course of lectures on the Anatomy of the Brain—Human and Comparative, accompanied by dissections. The course is to consist of ten lectures. This shows the interest taken by the society in every study illustrative of Phrenology. The number of members continued to increase to the end of last session, and they now amount to upwards of eighty, exclusive of several who have left the place, or are otherwise prevented from attending.—28th April, 1838.—*A Correspondent.*

BATH.—In April last, Mr. Combe delivered a double course of lectures (that is, morning and evening lectures) at the Literary Institution of Bath, which were received with great attention and approbation by audiences of between one and two hundred in each class; considered a large attendance in Bath, although there were previously a few very well-informed phrenologists here, with Dr. Barlow at their head. After the conclusion of the lectures, an address of thanks was presented to Mr. Combe, signed by about one hundred and thirty of his auditors; sixteen (or more) of the subscribers of this Address being Physicians or Surgeons. The following is a copy:—

## “TO GEORGE COMBE, ESQ.

“The pupils of your class, deeply indebted to you for much valuable knowledge on one of the most interesting branches of human science, feel it due to themselves to tender you the expression of their respectful gratitude for the important benefits which your clear expositions of the science of Phrenology in your late course of Lectures, have conferred on them, benefits which, from their close and intimate connection with all the sources of human virtue and happiness, cannot be too highly estimated.

“Believing the principles of Phrenology to be correct deductions from facts numerous and well authenticated, forming the true philosophy of the human mind and illustrating the phenomena of mental disease in union with bodily derangement of structure, they regard its truths as resting on the same stable basis as that by which all physical science is supported. Confiding, therefore, in the soundness of its doctrines, and relying on the certainty with which truth must ever eventually prevail, they entertain no fears of the advance of Phrenology being stayed by any opposition; and satisfied as they are that all truths, as emanating from the same divine source, must be in perfect harmony with each other, they faithfully believe that the laws which the Creator has impressed on the works of his hands, and which in

respect of mental phenomena it is the humble endeavour of Phrenologists to explore, must ever be in strict conformity with those which it has been his divine will specially to reveal.

"For the perspicuity, zeal, and kindness with which you, in your late course of lectures, explained and demonstrated the elements of the science, they beg you to accept their best thanks; and that your endeavours may be long and successfully exerted in the useful and meritorious career to which you have devoted yourself, is their heartfelt wish and fervent prayer."

This address was presented to Mr. Combe, at a dinner given to him by a number of the gentlemen who had been his auditors, and which, from the report in the Bath Herald, of April 21st, appears to have been conducted with great spirit and interest. Dr. Barlow was in the chair, and the duties of Vice-Presidents were performed by Colonel Swiney and V. F. Hovenden, Esq. The sentiments expressed by several of the speakers were particularly good, but we can barely enumerate the subjects, so far as indicated in a list of toasts; namely, The Queen — Mr. Combe — Sir G. S. Mackenzie and the Phrenologists of Edinburgh — Dr. Barlow (proposed by Mr. Combe, who concluded his introduction of the toast, by the appropriate remark that, "there was not a poor person who did not mention his name with affection and gratitude, nor a man of science who did not look up to him with respect") — The Phrenological Societies of the United Kingdom — The Bath Phrenological Society ("with a high compliment from the chair, to Dr. Cowan, late of this city") — Mr. Hewett Watson, and success to the Phrenological Journal — The Phrenological Society of Paris, and Dr. Vimont, one of its members — The Phrenological Societies of the United States, and Dr. Caldwell — Drs. Otto and Hoppé, the distinguished Phrenologists of Copenhagen — Mrs. Combe — The Ladies of Bath — Dr. Andrew Combe — Mr. Simpson and the spread of Sound Education — The Vice-Chairmen — The Press of Bath — The Medical Phrenologists of Bath — The Clergy of Bath, who have advocated Phrenology — &c. &c. The following is a list of the company, as given in the Herald: — Admiral Bullen, Capt. Mainwaring, Col. Gardiner, Col. Trench, Dr. Jas. Watson, Dr. Barlow, Mr. Woods, Mr. Soden, Mr. J. Soden, Mr. Yescomb, Mr. Daniell, Col. Swiney, Mr. Waldron, Mr. Smith Pigot, Rev. E. Gardiner, Rev. Mr. Morgan, Mr. Thos. Reynolds, Mr. Henry Astley, Mr. Hovenden, Mr. S. M'Dowell, Col. Baines, Mr. W. Tudor, Rev. J. Murch, Mr. J. Galbraith, Mr. W. F. Bally, Mr. Combe, Dr. Bealey, Dr. Harman, Mr. Shaw, Mr. G. Stallard, jun. The signatures to the Address reached us too late for printing.

**BEESTON.** — "Mr. Dow, from Nottingham, delivered his fifth successive lecture on Phrenology, at Beeston, on Friday evening last, and will resume the subject in a few weeks. We believe that this is the only instance in which knowledge has been thus disseminated in any village weekly; and the increasing interest excited by the lectures, abundantly testifies the due appreciation of the talents of those gentlemen who gratuitously contribute to the intellectual improvement of this populous village." — *Nottingham Review*, March 16.

**BIRMINGHAM.** — Mr. Combe will lecture here, on Phrenology, in the latter part of May. We hear that requisitions were sent to him, from several other places; but that the limited time, now remaining to him before setting out on his visit to America, obliged him to decline all the others.

**DONCASTER.** — We see, by the Sheffield Iris, that a lecture on Music was delivered to the members of the Lyceum of this town, on the 16th of April, by Wiltoughby Wood, Esq. of Campsall Hall. The lecturer is reported to

have "analysed the intrinsic value of music, as a source of happiness, by means of the metaphysics of Phrenology, and he ably demonstrated the superior advantages of this science to the student of moral philosophy, as it furnishes the means of definitely distinguishing the mental powers, points out their use and abuse, and the relative importance of each to man as a moral and accountable being."

**DUMFRIES.**—We are informed that Mr. W. A. F. Browne has been appointed to the new Lunatic Asylum in Dumfries; and must congratulate the parties concerned, on the judicious choice they have made. We trust that ere long none but good phrenologists will be considered qualified to undertake the responsible duties of medical superintendents of the Asylums for the Insane.

**DUMBLANE.**—"The Rev. D. G. Goyder of Glasgow, completed, on Friday evening last, a series of lectures on Phrenology in Dumblane. The introductory lecture was gratuitous, and was delivered in the Rev. Mr. Henderson's church, to a numerous and respectable auditory. The rest of the course was delivered in the parish school-room, to a large and delighted class."—*Stirling Observer*, Feb. 15.

**HANWELL.**—We regret to say that Sir William Ellis has resigned the office of Medical Superintendent to the County Lunatic Asylum at this place. Dr. Millingen succeeds Sir William. But without wishing to speak in disrespect of Dr. Millingen, as a physician, we think that the successor of Sir W. Ellis ought to have been a phrenologist.

**JOHNSTON.**—"Dr. Robertson's last lecture, on behalf of the Johnston Public Reading Room, was delivered on Tuesday evening in Mr. Fraser's Hall, before a numerous audience." "After a brief and beautiful introduction, on the importance to society, of a knowledge of the laws of physiology, he gave a resumé of his first lecture, which formed an admirable epitome of the phenomena of mind, as explicable by the principles of Phrenology."—*Glasgow Argus*, May 3.

**KIRKCALDY.**—"On Friday evening last, Mr. W. B. Hodgson of Edinburgh concluded a course of nine lectures on Phrenology, delivered under the auspices of the Scientific Association. Mr. Hodgson is one of the most candid and clear-headed logicians that ever we listened to. Though he profoundly believes in the truth of Phrenology as affording the best solution of mental phenomena yet to be found, he never allows his liking to interfere with the process of rigorous thinking, nor adduces any fact or argument of a greater value than he is entitled to claim for it. His illustrations, too, are no less striking and varied than his reasonings. They seem drawn from a boundless field of reading and observation. We do not know what effect these lectures may have had; but we cannot conceive any one who heard them henceforth entertaining the notion that Phrenology is only fit for affording a little idle gossip at a tea table, or a theme for silly jokes about bumps. If it did not in Mr. Hodgson's hands assume all the dignity and importance of a science, we know not what science means. Those whose weak prejudices kept them from attending this course have sustained no small loss."—*Fife Herald*.—*Scotsman*, May 2. [Mr. Hodgson's lectures were attended by upwards of three hundred auditors. Mr. Hodgson also delivered one lecture on "The general principles and applications of Phrenology," to the operative classes in Kirkcaldy, attended by about one thousand persons; also, one lecture on Education, attended by a larger number;]

and on the 4th of May, he was to commence a regular course of lectures on Phrenology, for an association of operatives.]

LIVERPOOL. — On the 3d of April, as we learn from the Liverpool Times, Mr. A. Higginson (who, we are informed, is a surgeon in Liverpool) read a paper before the Literary and Philosophical Society of that town, entitled, "An inquiry how far our knowledge of the structure and functions of the brain is in accordance with, or opposed to, the doctrines of the phrenologists." The doctrines of Phrenologists purport to be an exposition of the structure and functions of the brain, and of the moral inferences thence deducible; and these doctrines constitute a part of "our knowledge;" — that is, a part of the joint-stock of human knowledge. Mr. Higginson's question thus resolves itself into this, 'how far is *our* knowledge in accordance with *our* knowledge?' He should have said, '*my* knowledge;' but that would have rendered the absurdity too palpable. Gall and Spurzheim's views of the structure of the brain are now taught in the medical schools of London and Paris, as established science, and by many of the best teachers of anatomy in other cities and universities of Britain, the continent of Europe, and America. Much of their doctrine about the functions of the brain is also adopted in the schools of France and elsewhere; and in this country it is now opposed by very few able physiologists under forty years of age. The report in the Times represents Mr. Higginson to have said, "Other systems of mental philosophy endeavour to explain, without reference to organisation, how complex ideas and feelings result from simple sensations and ideas, and the laws of mental operation thus established are applicable to all minds." The old school of metaphysics, in which the influence of organisation was disregarded, is now obsolete with almost all enlightened physiologists, capable of drawing correct inferences from their experiments; and we defy Mr. Higginson to specify *any* laws established by metaphysicians, adequate to explain "how complex ideas and feelings result from simple sensations and ideas." The statement that this had been effected might have been made from ignorance more than from wilful misrepresentation; but we are told by a friend who was present, that there were other proceedings which can scarcely be attributed wholly to ignorance, on the part of Mr. Higginson. Or, if Mr. Higginson were so grossly ignorant of the scope and pretensions of Phrenology, he must have been in a pretty state to compare its doctrines with anything else! Our friend writes, "You would notice that the want of parallelism of the plates of the skull was brought forward as an objection. Mr. H., in support of it, handed round the skull of an avowedly old man, with the sutures obliterated, as an illustration of the ordinary thickness and inequality of distance between the plates at different parts. He said not a word about such skulls being beyond the pale of phrenological predication; although, I believe, he is well enough read in the phrenological books to know this." Again, "The paper set out with the preposterous statement that phrenologists ascribed to their doctrine the power of solving all problems and difficulties whatsoever in the philosophy of the human mind." Our friend, however, adds, "Considerable pains had been taken to array cerebral anatomy presumptively against the phrenological views of the functions; and sundry anatomical difficulties were stated, which, if published, would deserve a calm and respectful reply." Dr. Bryce and Mr. Robert Cox supported Phrenology; and Dr. Duncan and Dr. Scouler also spoke on the subject; the former rather in favour, and the latter adversely. Now, we will take for granted, that Mr. Higginson is desirous of retaining credit for veracity and honourable conduct; and we shall therefore call on him for proofs, 1st, that Gall's views of the structure of the brain are still rejected by the teachers of anatomy; 2dly, that metaphysicians have discovered how complex ideas and feelings result from simple sensations; 3dly, that the

skull of an aged man, with the sutures obliterated, is a fair example for exhibiting the ordinary parallelism of the tables; 4thly, that phrenologists profess to solve all difficulties in the philosophy of the human mind. If he cannot give proofs in support of these four propositions, we beg the members of the Literary and Philosophical Society of Liverpool to reflect on what has been attempted to be palmed off upon them as "philosophy."

In the Literary, Scientific, and Commercial Institution of Liverpool, our science has also had its turn; the question, "Is Phrenology entitled to be ranked among the sciences?" having been debated four nights, and ultimately decided in the affirmative, by a majority of twenty-nine to fifteen.

LONDON. — *University College*. — On the 24th of April last, Dr. Elliotson proposed twelve questions to the candidates for honours in his class. The eighth question was, "What are the phrenological facts of mental imbecility and insanity?" After receiving their questions, the candidates for honours are shut up alone, without access to books, or communication with each other, in order to write their answers from actual knowledge. We rejoice to see Dr. Elliotson thus making phrenological knowledge one of his tests of medical proficiency. This will one day be recorded to his honour, in the history of science, and be contrasted with the proceedings of others who have resisted Phrenology. The circumstance reminds the writer of this paragraph that, less than ten years ago, he excited the risibility of certain members of the Medical Society of Edinburgh, in the course of a discussion on Monomania, by assuring them that in a few years they would have Phrenology taught from the chairs of universities, although Professors Duncan and Alison were then opposing it in their lectures. It is now taught from several chairs—sooner than he anticipated at that time.

LONDON. — *Phrenological Class at the Mechanics' Institution*. — During the past quarter papers were read on the following subjects: — Jan. 13th. Free Will considered phrenologically. Jan. 20th. The application of Phrenology to Education. Jan. 27th. The case of Mr. Davis, a blind traveller. Feb. 3. The unascertained organ behind Ideality. Feb. 10th. The intellectual faculties. Feb. 17th. Oratory in connection with the present state of society, considered phrenologically. Feb. 24th. The philosophical principles of Phrenology. March 10th. The influence of Acquisitiveness on society. March 17th. The external senses. March 24th. The influence of sound on the mind. March 31st. The organ and influence of Destructiveness.

MANCHESTER. — "On Thursday evening last about one hundred and fifty members and friends of the Mutual Improvement Society, connected with the Mechanics' Institution, sat down to coffee, in the upper room of the institution, in Cooper Street; after which a highly interesting paper on Phrenology was read by Mr. Rumney, one of the members of the society, and a most animated discussion took place on the fundamental principles of that science; in which Mr. Bally of King Street, Mr. Franklin, and others, took a part. — The proceedings were terminated by an adjournment at half-past ten." — *Manchester Guardian*, April 28.

MONTROSE. — Mr. W. A. F. Browne is quitting the Lunatic Asylum in this town, for the new one in Dumfries; and we hear that he is likely to be succeeded by Dr. Smith, who also possesses that necessary qualification for a correct treatment of the insane — a knowledge of Phrenology.

NEWCASTLE. — "A quarterly meeting of the Phrenological Society was held on Thursday, April 29., in the lecture-room of the Literary and Philo-



sophical Society, when Mr. John Fife delivered a lecture 'on certain scientific objections to Phrenology,' to a large audience."—*Mr. W. Cargill.*

NOTTINGHAM.—"The members of the Nottingham Phrenological Society, meeting in Mr. Packer's school-room, Castle-gate, held their annual meeting on Wednesday, the 31st of January, when the officers for the ensuing year were elected, and other business was transacted. During the past year essays on the following subjects have been read by different gentlemen:—Anatomy of the brain—Physiology of the brain—The mutual influence of the brain and other parts of the body upon each other—Evidences of the truth of Phrenology, with its utility—and the Propensities. Before concluding the meeting, the members expressed themselves in the warmest terms in respect to the truth and utility of the science. The meetings will in future be held monthly."—*Nottingham Review*, Feb. 9. 1838.

READING.—"In the summer of last year I gave two lectures here, in the Town Hall, on the fundamental dogmas of Phrenology, for the benefit of the Royal Wiltshire Hospital; which were well and most respectably attended, and evidently excited great interest. I have since been repeatedly solicited to give a course of lectures on the same subject. There are a few believers here; also a few—and but a few—railers."—*Dr. Charles Cowan.*

RICHMOND.—Mr. De Ville lectured, to a numerous audience, at the Literary and Scientific Institution of Richmond, Surry, in March.

STAINES.—On the 17th of April, Mr. Richard Cull of London, delivered a gratuitous lecture, "On the study of the human mind phrenologically considered," at the Literary and Scientific Institution of Staines.

TAUNTON.—"In March I delivered three lectures on Phrenology, at the Taunton Mechanics' Institution. They were attended by above one hundred and fifty persons, and much interest was evinced on the subject. The science is at a low ebb in Taunton. There are, probably, not more than three who can be called phrenologists, though I have reason to know that there are now many others who are anxious to obtain some knowledge of the science. I am told that there has been more household talk, and more fire-side interest created among the members of the Institution, by these imperfect lectures on Phrenology, than has been the case with almost any other subject. I hope a class for the study of Natural History and Phrenology will shortly be formed, and on the whole I think there is a satisfactory prospect for a gradual advancement. There was a great desire in Taunton, for Mr. Combe to lecture there, on completing the course at Bath; and I wrote to him with the request. Unfortunately, it was impossible for him to comply with our request, on account of his numerous engagements in other directions, until July, when he embarks for the United States. If I wish him a successful visit and a prosperous return, I am sure the wish will be echoed by all phrenologists."—*Mr. W. Hancock*, Jun. April, 1838.

WARRINGTON.—A Phrenological Society was established in this town, in October last, and has held meetings twice a month since. The officers of the Society are the following gentlemen; namely, Dr. Davies, President; Mr. William Grierson, Surgeon, Vice-president; Mr. Robert Gaskell, Treasurer; Mr. William Robson, Corresponding Secretary; Mr. S. M. Webster, Secretary; Mr. J. P. Lane, Surgeon, Curator; Mr. Peter Rylands, Librarian. From minutes of the proceedings of the Society

during its first session, kindly sent to us by the Corresponding Secretary, we take the following notes: — "The society was formed at the residence of Mr. Lane, on the 4th of October last, and then consisted of thirteen members. Our first four meetings were spent in making preparatory arrangements for the regular business of the Society, which we were speedily enabled to enter upon through the kindness of J. Rylands, Esq., of Bewsey House, by whom we were favoured with the gratuitous use of a very eligible room for our meetings and museum. On the 2d of November, Dr. Davies read a valuable paper, entitled 'General Remarks on the Science of Phrenology.' Two new members were balloted for. — Nov. 15. Mr. Grierson read a paper on the benefits of a knowledge of Phrenology. — Nov. 30. Mr. Lane read a paper on the external appearances of the head as indicative of the form of the brain. — Dec. 14. Mr. Robson read a paper on the Nomenclature of Phrenology; and also presented the skull of a suicide of remarkable character. — Dec. 20. The Code of Rules for the government of the Society discussed. Six new members were elected. — Jan. 11, 1838. Mr. Robson read the second part of his former paper. — Jan. 25. The essayist being unwell, no paper was read. — Feb. 18. Mr. P. Rylands read an essay on the primitive function of Cautiousness. — March 8. No meeting held, in consequence of a concert given by the Choral Society. — March 23. Received from Mr. Bally of Manchester, a complete collection of busts, casts, &c., one hundred and seven in number, ordered for the Society. The thanks of the meeting were given by acclamation to Mr. Bally, for the highly satisfactory execution of the order."

**WOLVERHAMPTON.** — "Mr. Coleman read a paper on Phrenology, last winter, to the Literary and Scientific Society of this town." — *Analyst*. has

**Mr. Combe's intended Visit to America.** — We understand that Mr. and Mrs. Combe intend to sail from England, for New York, in August next, proposing to remain in America until June, 1840. Mr. Combe will lecture on Phrenology in Boston, in October and November; proceed thence to New York, at which city he will deliver lectures in December; and he proposes to repeat his course, in Philadelphia, in January or February. With a plentiful store of good-will towards our brethren beyond the Atlantic, we must confess that we do not very willingly give them so much of Mr. Combe's time and exertions, whilst there is still such need for true phrenologists to labour in this country. — Whilst alluding to Mr. Combe's intended absence, it may be stated that the Editor of this Journal is willing to lecture on Phrenology, in places where his lectures may be deemed likely to prove useful in diffusing a correct knowledge of the science. He has much pleasure in stating that Mr. Combe has enabled him to do this effectively, by kindly obtaining for him duplicates and copies of the casts and drawings used by himself in illustration of his own lectures.

**Testimony of Respect to Mr. Simpson.** — "On Friday evening this truly splendid educational festival came off in the Assembly Rooms, Ingram Street; where about five hundred ladies and gentlemen of the first respectability met to do honour to Mr. Simpson, and to express their admiration of his public career, both as a writer and as a lecturer in the cause of education. The assembly was, in truth, a brilliant one, and told, in a way more powerful than language, the deep and abiding feeling in favour of universal education that pervades the respectable and enlightened classes of the people of Glasgow." — *Glasgow Argus*, April 23. — [An admirable speech from Mr. Simpson to his friends at this meeting is reported in the paper from which we quote. But wherefore do we quote it, seeing that education is not the especial purpose of this Journal? The answer is brief. We claim Mr.

Simpson's exertions and his triumphs, as having had their origin in Phrenology. Had he not been a phrenologist, had he not been the intimate friend of Mr. Combe and Dr. A. Combe, it is far from improbable that his attention would not have been so devotedly given to the diffusion of sound views on education; and without the aid of Phrenology, he never could have attained to the clear, rational, and harmoniously connected opinions which he now holds and teaches. Mr. Simpson has no doubt enlarged and carried forward the notions first obtained through his phrenological studies; but in Phrenology they had and have their foundation. Small opponents of Phrenology are continually squeaking out, "Phrenologists are nobodies." We reply, Mr. Simpson is *somebody*, or a meeting of that respectability would not have been got together in compliment to him; and Mr. Simpson is *somebody* through the aid of Phrenology.]

*Mr. Cargill and Dr. Knott.* — The latter of these gentlemen has taken umbrage at Mr. Cargill's commentary upon the correspondence published in our last number; and has inserted a voluminous advertisement in the *Newcastle Chronicle* of March 24., apparently intended as a reply to, or critique upon, the commentary. The matter is so utterly devoid of public interest, and the remarks in Dr. Knott's advertisement turn so much upon verbal quibbles and personal allusions, that we do not feel at all called upon to enter into the subject any further.

*Mr. Sidney Smith's Lectures.* — "At Dundee I lectured at the time of the mercantile distress, and the attendance was only about one hundred and ten. When in Glasgow I had to commence before the regular lecture-going season, and when the distress was still considerable. According to my present recollection, the attendance was only about a hundred and twenty. If I arrive in Glasgow in time, on my way home, I can ascertain accurately from my door-keeper, and let you know. In consequence of one of my lectures, I was requested by a deputation of the Glasgow Total Abstinence Society, to deliver my lecture on Alimentiveness under its auspices. I did so twice to audiences of six hundred and nine hundred. By the same society in Paisley the same request was preferred, and I delivered the lecture there to about six or seven hundred. At Manchester I have just concluded my lectures at the Mechanics' Institution. I am informed that the place holds fourteen hundred, and from this datum I should conclude that my audience was about eleven hundred. It seemed rather to increase as the lectures proceeded. I sent you notices of them in the Manchester newspapers." — *Mr. Sidney Smith*, in letter of Jan. 4. 1838.

*Progress of Phrenology.* — We daily meet with evidences of the certain though gradual progress of Phrenology in attracting public attention. Lectures are well attended; elementary books, even of the humblest claims to notice, are bought up in large editions; marked busts are seen in every town, and met with in almost every street in London; quack manipulators are resorted to by shoals of the idle, the egotistic, the ignorant, and the wonder-stricken; and probably few dinner-parties pass over without some allusion to this attractive and debateable subject. These are so many indisputable evidences of an advancing public interest in phrenological investigations; but we regret to add, that several of them are almost equally conclusive evidences of public ignorance. The fanatical and fortune-telling, the puffers and plagiarists, are confounded with the real cultivators of the science, and the public freely unclasp its purse for the benefit of those whose pretensions and productions render them fit successors of the astrologers and almanac makers of generations passed away. Lamentable as this undoubtedly is, it affords certain proof that the doctrines of Phrenology are

fast taking hold of the public mind, and two trifling but equally intelligible examples in point have recently come into our hands. The first is a pocket handkerchief, with a large head printed in the centre, mapped and lettered like the phrenological busts, which was exposed for sale in a village shop in Kent. The second is one of "Professor" Smith's advertisements; but who "Professor" Smith may be, and what university is honoured by his chair, we cannot inform our readers. His strange advertisement runs thus:—

*"Phrenological Predictions.*—Persons meditating any important change in their pursuits, parents, before deciding on a business or profession for their children, should consult this science, as their fortunes depend on the choice harmonising with its predictions. Terms, five shillings and upwards. The responses of the science, as far as will conduce to the future welfare of youth, are given for this sum. Professor Smith, No. 90. Strand, opposite Southampton Street (inner private door)."

*Phrenology applied in the choice of Parliamentary Representatives.*—At the election of a member for Marylebone, in March last, it was proposed by one of Colonel Thompson's supporters, that the electors should select their representatives by phrenological examination of their heads. Mr. Ewart, the other defeated candidate, seemed very little disposed to relish this test of his fitness; and by the report of his speech, in the Morning Herald of March 5th, is stated to have said, that, "whatever novelties had been introduced into the system of elections, this, he thought, was the most novel, and Mr. Murphy must be held as the gentleman who had introduced the system of phrenological election." Mr. Ewart, in this remark, only betrayed his proneness to talk on matters concerning which he is ignorant. The "system of phrenological election" is not yet introduced; but we doubt not that in due time—that is, when electors have learned the practical value of phrenological tests—candidates will be returned on account of their personal fitness, rather than for empty protestations made on the hustings or during their canvass. If Mr. Ewart fancied that the simple recommendation of a phrenological test was equivalent to its introduction, he was wide of truth in attributing the credit of originality to Mr. Murphy: the same course has been heretofore recommended in phrenological books, and even suggested in newspapers.

*John Linn, the Belfast Parricide.*—The case of this lunatic was reported in the tenth volume of the Phrenological Journal, pages 207 and 616. He has recently been detected in a conspiracy to escape from Carrickfergus jail; thus illustrating the necessity of great watchfulness over criminals and lunatics, in whose heads the organs of Secretiveness present a very large development. We shall probably give details in our next number.

*Intended Change in the months for Publication of the Phrenological Journal.*—The next Number of this Journal will be published on the First of October (in place of September), and the future Numbers will succeed after the regular interval of three months; No. V. being published on the First of January. We make this change, partly as being more convenient to ourselves, partly because we have grounds for believing that one cause of the irregularity in the delivery of the work, complained of by subscribers in the country, has been owing to its publication one month in advance of the usual days for the appearance of quarterly periodicals, and the book-sellers consequently forgetting to order it; the easy (though false) excuse to their subscribers being, "not out."

Readers are requested to correct an error in No. II., New Series, which materially affects the meaning of a passage. The word "assert" has been omitted in the 14th line of page 147.; and the passage is to be read, "for assert that they are now free."

*Note to our Contributors.* — We fear that some of our contributors may be disposed to accuse us of being too negligent of their communications ; several of which we are reluctantly compelled to postpone. This periodical professes to be a *Journal of Phrenology* ; and we should not fulfil our duty to those who subscribe to it as a journal, did we fail to make it one. Accordingly, we give a preference to the current events of interest, connected with Phrenology ; for example : illustrative or important cases — controversial proceedings — new publications — applications of Phrenology to the opinions and events of the day — intelligence respecting its progress, &c. &c. Essays on the functions of organs, however valuable in themselves, do not demand such immediate attention ; and, indeed, when extended to considerable length, they ought rather to form separate publications. In this present number, although extended to an extra size, we could allow space only to some of the papers on the functions of organs, received last winter. But, unless unforeseen circumstances arise to prevent this, we may hope to clear off many arrears in the next number ; which, we request our subscribers to remember, will be postponed till October, as mentioned in the preceding paragraph.

## POSTSCRIPT.

*Letter from Professor Evanson, on Mr. Carlile's Objections to Phrenology.*

SIR, — In reply to your request for “ more definite information as to the phrenological bearings of Mr. Carlile's observations ” than that supplied by the printed reports of the last meeting of the British Association for the Advancement of Science, I must state that neither Mr. Carlile's facts nor observations can be said, strictly speaking, to have had “ phrenological bearings.” His facts were in themselves interesting, as instances of peculiar deficiencies in the structure and development of the cerebellum ; but they altogether failed in their application to Phrenology, as a foundation for the inference that Gall's opinions, respecting the functions of the cerebellum, were incorrect ; for Mr. Carlile knew nothing of the history of the individuals to whom these cerebella belonged during life, although he conjectured, from certain appearances observed in the bodies after death, that the amative function must have been active, notwithstanding the defective development of its phrenological organ. Hence his objection against Phrenology ; But can an objection, brought forward on such insufficient grounds, be said to have even a bearing upon the science ?

Even had Mr. Carlile established his position, that the function attributed by phrenologists to the cerebellum had been active during life in the individuals whose cases he brought

forward, he would not have succeeded in establishing therefrom any exception to the truth of the phrenological doctrine; for the first case was that of an idiot (a female); and it is obvious that a proportionately small endowment of animal passion, under such circumstances, unchecked by moral influence, and unguided by reason, might lead to irregularities, which would not follow from a much larger endowment of the same propensity under other circumstances; and in the second case, that of a man, in whom was found only *half* of the cerebellum, it would be but establishing a very interesting and probable physiological fact, namely, that one half of the cerebellum could perform its functions, like one hemisphere of the cerebrum, independently of the other.

Some general arguments, volunteered against Phrenology on this occasion, had really as little bearing upon the science; being nothing more than a vague reiteration of some oft-repeated objections against size, as a measure of power in estimating the functions of the nervous system.

Mr. Carlile is a gentleman for whose professional attainments I entertain much respect; and I cannot but think it a subject of regret when a scientific man allows himself to be so far misled by prejudice as to risk the value to be set on his opinions, by inconsiderately coming forward as the opponent of doctrines with which he does not even profess to be accurately acquainted. Thus have we another instance added to those which may already be adduced of the total failure of attempts, made on even high medical authority, to impugn the doctrines of Phrenology.

Were this science viewed simply in its true light, as an extension of our knowledge of the functions or physiology of the brain, it could hardly meet with such reception from men who are willing to devote years of labour and research to other physiological questions, not to be compared with this in interest or importance. The favour and advocacy, however, of most eminent men who have paid attention to the subject, is more than a compensation for such ill-advised and fruitless opposition.

I had been unavoidably prevented sending an earlier reply to your communication; but remain a sincere well-wisher to the success of your useful labours.

RICHARD T. EVANSON.

DUBLIN, *April 20th*, 1838.\*

\* Dr. EVANSON's letter having reached our hands only on the 15th May, it is added by way of postscript, as it could not be introduced in the proper place, at so late a date, and we are unwilling to postpone it, until the meeting shall have become the *last but one*. — EDITOR.

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NEW SERIES.—No. IV.

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I. MISCELLANEOUS PAPERS.

I. *Remarks on Dr. Prichard's Third Attack on Phrenology, in his "Treatise on Insanity."*—By ANDREW COMBE, M.D.\*

If posterity shall deem determined opposition to the progress of Phrenology to be good service done to the cause of science, no man bids fairer to be remembered with honour than Dr. Prichard of Bristol. Other men indeed have, as well as himself, done their best to demonstrate its futility, but for him alone it was reserved to distinguish himself by the multiplicity of his refutations, and to outstrip even the far-famed Edinburgh Review in the race of hostility to what we are convinced will turn out to be the greatest discovery of the age.

Thrice, like the great conqueror of old, did the Edinburgh Reviewer slay the foe whom he had slain before; and thrice

\* This article was intended to appear in the *Phrenological Journal* for March last, and the type had been all set up for that purpose, when circumstances (with the explanation of which it is unnecessary to trouble our readers) caused the article to be postponed. It has been since printed in Mr. Combe's work on the Cerebellum, along with other controversial articles; but we are desirous that it should meet the eyes of all readers of this Journal, for the following reasons:—First, Dr. Prichard is a person of some eminence as a medical writer; and his opposition to Phrenology will be quoted against the supporters of that science, who ought therefore to be acquainted with his proceedings and the real weight to be given to them. Secondly, Dr. Combe's former strictures upon Dr. Prichard's attacks on Phrenology have already appeared in this Journal; and by printing these present "Remarks," we shall more clearly expose the conduct of a man, who deliberately shuts his eyes to truth, and gives currency to statements which he knows to be unjust, and to arguments which he knows to be invalid; but which may still serve to impose on his readers who remain ignorant of their futility or falsehood. Thirdly, The information contained in Dr. Combe's "Remarks," we are sure, will be serviceable to many of our readers, either as instruction or as a refresher to memory.—EDITOR, P. J.

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take credit to himself for having, with a generous disregard of personal consequences, delivered the public from his presence. Great as such a service was, and gratefully as it ought to be acknowledged, that, however, performed by Dr. Prichard possesses, if possible, a still higher claim on public gratitude. Having discovered, on professional examination, that the prostrate foe was *not dead*, but merely stunned by the din of the reviewer's blows, and that, on the contrary, he was already exhibiting unequivocal signs of even increased strength, and a more vigorous and enduring vitality than ever, Dr. Prichard, with an equally magnanimous disregard of personal risk, resolved himself to challenge him to the field, and in his turn *thrice* left him for dead after an equal number of determined assaults. If, after all this toil and trouble on Dr. Prichard's part, Phrenology will not, out of pure gratitude, consent to die and be forgotten, who will venture to ascribe the fault to him, or to affirm that the science owes any thanks to him for the prolongation of its existence?

Apparently not satisfied, any more than ourselves, with either of his preceding refutations of Phrenology, Dr. Prichard once more returns to the attack, and, in the form of fourteen pages of a "survey of phrenological evidence," in a "Supplementary Note" to his Treatise on Insanity, aims another thunderbolt at its devoted head; but whether with any greater effect than before, we shall speedily enable our readers to judge for themselves. This last "refutation" was published three years ago (in 1835), notwithstanding which Phrenology, to the best of our information, was never before in such robust health, or so much in favour with men of science, as at the present moment. We rather fear, therefore, that, if Dr. Prichard shall live a few years longer, and again meet with his foe in all the vigour of youth, he will feel himself constrained to admit, that his past efforts to consign him to the tomb of all the Capulets have been wholly ineffectual, and that his time might have been better bestowed than in the vain attempt to extinguish truth. We feel compelled, indeed, to add our conviction, that, if clever sophistry, ingenious misrepresentation, and utter disregard of evidence, could have extinguished Dr. Gall's immortal discovery, Phrenology would have been dead long ago, even without Dr. Prichard's able and unwearied assistance. But although such weapons are not without effect, in *retarding*, they are wholly ineffectual in *extinguishing*, truth; and we are therefore surprised that the very circumstance of Phrenology continuing to advance and flourish, in spite of all his efforts to annihilate it, should not have led Dr. Prichard to suspect that his plan of attack was essentially unsound, and



that, in persisting in its use, he was merely exposing to view the strength of his own prejudices.

If the consequences of Dr. Prichard's proceedings were to be limited to himself, we should much prefer leaving him to discover and regret at his own leisure the pains which he has taken in his different works to arrest the progress of physiological discovery. But when his talents and influence are directed to turn aside his numerous readers from the direct path of philosophical inquiry, and to prejudice the young physician against a doctrine, of which every day reveals more and more clearly the great magnitude and utility, his errors at once assume an importance which may be denied to the author as an individual, and demand a full refutation and exposure. Hence it is that we continue the disagreeable duty, *forced upon us by Dr. Prichard himself*, and shall now proceed to offer some remarks on his third and most recent attack.

In his "Survey of Phrenology," Dr. Prichard says, "I have not had my attention directed for many years to this inquiry," (whether the peculiarities in the shape of the head in deranged persons correspond with the observations of Dr. Gall and the school of phrenologists), "and have omitted no opportunity that has presented itself of gaining information on this subject. On this we are compelled to remark, in the first place, that Dr. Prichard must either have overlooked the many very accessible opportunities of obtaining information from the phrenological works published during the last fourteen years, or have treated with utter disrespect all the information contained in them which did not chime in with his preconceived opinions. Any man but himself, who was really in quest of information on the subject, would not have failed to consult its most authentic record, the Phrenological Journal, now in the sixteenth year of its existence, and to have assigned some reason for wholly disregarding the several answers contained in it to his own specious but most inconclusive objections. So far, however, is Dr. Prichard from pursuing this rational course, that he once more appeals to Esquirol's collection of skulls as affording demonstrative evidence against Phrenology, although, a full year before, we had assigned very strong reasons for believing it to have directly the opposite tendency — reasons which he has not only not answered, but to which he does not even allude. Dr. Prichard may no doubt affirm that he has not seen the articles alluded to. Probably not; but if so, is any man justified in pronouncing an authoritative opinion, *calculated to injure an important cause*, without previously making himself acquainted with the facts and pleas of its defenders? Nobody — not even Dr. Prichard — will answer in the affirmative.

ative; and if he is zealous for truth alone, why should the phrenological books be the only ones which he does not consult, and the phrenological facts the only ones which he thinks himself entitled to throw overboard unexamined, when the truth or futility of Phrenology is the point which he is professedly discussing?

Dr. Prichard attempts to destroy Phrenology by theoretical reasoning and false analogies; but why not go honestly and at once to the matter of fact? Phrenologists have all along insisted that the truth of Gall's discovery is a *question of fact, which can be determined only by direct observation of its accuracy*; that *the functions and localities of the organs were discovered successively by actual observation of phenomena*, and not by previous guessing or invention; and that *therefore the direct and only conclusive way of refuting them is to disprove them by opposing and inconsistent observations*. Dr. Prichard is so far aware of this, that, although his grand objection is founded on an erroneous analogy drawn from the lowest of the brute creation, he distinctly admits, 1st, That "*the phrenologist needs not to go beyond the limits of the human species in order to establish his doctrines on the basis of experience*;" 2dly, That, "if relative amplitude in a given region of the brain were always coincident with a proportional display of one particular faculty or quality of mind, the constant coincidence would prove a connection between the two phenomena," (p. 475); 3dly, That "Phrenology certainly admits of proof or disproof, and would obtain it if the measurements of a sufficient number of heads, and those belonging to marked qualities of mind, could be accurately and indisputably known; and, 4thly, As a necessary result from acting on the above admissions, he justly infers, That "*if the testimony of facts on a great scale should be found adverse to the alleged coincidences, or to the correspondence of given mental qualities with certain conditions of the brain, Phrenology will not continue to make proselytes, and it will be ultimately discarded as an hypothesis without foundation. At present most persons seem to be in doubt on the subject, and to be looking out for evidence.*" (P. 476.)

Dr. Prichard, then, is not ignorant of the proper mode of conducting the inquiry. After the above distinct enunciation of the means by which phrenology is to be proved or disproved, if he were consistent with himself, he would at once resort to experience, and adduce "*the testimony of facts on a great scale*," in support of his "*strong persuasion that the time is not far distant when the whole theory will be abandoned*." So entirely, however, does he turn his back upon this only rational mode of investigation, that, in the very next sentence, he goes

on to say — “I have taken every opportunity that has occurred to me for many years, of making inquiries of persons who had a great field of observation within their reach, what had been the result of *their* experience on this subject.” It is true that this passage refers specially to the evidence to be drawn for or against Phrenology from cases of derangement, but as Dr. Prichard states that he has been himself conversant with the insane for many years, and thus had an ample field of investigation within his own reach, what good reason can he assign for resorting in preference to *the experience of others*, in a matter which, so far as the truth of Phrenology is concerned (and that is the real question in dispute), is capable of direct proof, not only by physicians to asylums, but by every observant and reflecting person who lives in the society of his fellow-creatures? If Dr. Prichard distrust his own powers of observation, what are his superior grounds of confidence in those of others? It will not do to answer that *he* wants an adequate field of observation. A physician in good practice has peculiar advantages for testing the truth of Phrenology, because he is daily and hourly in contact with human nature stripped of most of its conventional disguises. Why, then, does Dr. Prichard shrink from the responsibility of judging for himself from facts before his own eyes? If he has more confidence in the testimony of others than on his own, would it not be more consistent in him to leave also the *public expression* of that testimony to others, seeing that it comes weakened and at second-hand through him? And if, notwithstanding such considerations, he still insists on being the medium of communicating the testimony of others, on what grounds does he rest his conviction of the superior accuracy of the one party over the other? And by what strange accident is it, that he attaches weight to the observations of *those only who are opposed* to Phrenology, while the “facts on a great scale,” of those who advocate its truth, go for nothing with him, and are not only not refuted, but not even alluded to?

To a phrenologist who has become convinced by extensive and diligent observation, and who has made himself familiar with the multitude of facts recorded in the eight volumes of Gall, in the works of Spurzheim, Vimont, Combe, and others, and lastly, in the pages of the Phrenological Journal, it seems not a little extraordinary, that Dr. Prichard should so quietly set aside all the soundest rules of philosophical investigation, and attempt to disprove such a mass of direct evidence, by a few pages of theoretical assumptions and round-about analogies. He tells us, no doubt, that “*great and striking facts display themselves which are adverse to the hypothesis.*” But when

we read on, in the hope of at last finding some specific statements of an adverse kind, we are again thrown back upon the old authority and the old analogy, and assured that "birds and reptiles, as *Jacobi has observed*, are nearly or wholly destitute of many cerebral parts, which, in mammals, are held as of high importance for the manifestation of psychical properties, and yet they display psychical phenomena similar to those of mammals." We have already noticed this statement, and must now ask Dr. Prichard whether, when he brought forward *Jacobi's* hostile assertion, he was aware that Dr. Vimont had published a magnificent work, in two quarto volumes, with a folio Atlas of Plates, on Human and Comparative Phrenology;—not only showing the exact coincidence between the brains and "psychical phenomena" of the lower animals, but proving his positions by upwards of 700 admirably engraved specimens of the skulls and brains, not of man alone, but of mammals, birds, and fishes, and the perfect accuracy of which has never yet been disputed? If Dr. Prichard was aware of the fact, was it fair in him thus to pitch the mere phrase "*as Jacobi has observed*," as conclusive evidence against the many volumes of direct facts published and submitted to ocular demonstration by Gall, Vimont, and other phrenologists? If he was not aware of the existence of Dr. Vimont's work, was he justified in reposing such unbounded confidence in *Jacobi's* opinions, merely because they were hostile to Dr. Gall?

But let us even take *Jacobi's* observation in its fullest force, and see of what avail it will be to Dr. Prichard. As shown in our former answer, it amounts simply to this, that, in one order of animals, in the dog for example, a given organ, say the lung, cannot be the organ of breathing; because, in another order of animals, say a fish, adapted for a totally different mode of life, the same organ does not appear in the same identical form and place, but is modified to adapt it for breathing in water instead of air, as the dog does. Or, in other words, the lungs cannot be the organs of breathing in the dog, because a fish has no lungs and yet breathes! and yet, notwithstanding this startling Jacobian objection, nobody ever thinks of denying that dogs really breathe by means of lungs, although a fish has the misfortune to breathe by means of gills. And since it is so, why may not the nervous organs of instinct be modified as well as the lungs, to suit them for their special purposes in reptile or insect life? When we consider the true bearing of the evidence, then, ought we not to reverse Dr. Prichard's proposition, and say that "Great and striking facts display themselves which are favourable to the hypothesis, for Drs. Gall and Vimont have observed, &c." seeing that the real analogy, as well as the direct

evidence, is all in their favour? And is there no want of candour in Dr. Prichard thus adopting Jacobi's and rejecting Gall's and Vimont's observations, when he has verified neither, and can assign no grounds for his preference of the former? We leave him to answer.

Dr. Prichard, however, does not absolutely withhold his own evidence, although he prefers that of his neighbours. After the above quotation of Jacobi's observations, he continues: "Whenever an undoubted and tangible fact can be laid hold of in the different proportional development of cerebral parts, which can be brought into comparison with the relative differences of animal instinct or of psychical properties in general, there is, *if I am not mistaken*, a manifest failure of correspondence between the two series of observations." (P. 473.)

Such is the weight of Dr. Prichard's testimony; and who that has perused Dr. Gall's published evidence in proof of the functions of even a single organ—the cerebellum—evidence to every line of which Dr. Prichard had access before he penned a sentence of his work, can fail to regard the mere expression of his opinion, backed by his modest admission "*if I am not mistaken*," as an unanswerable refutation of all Dr. Gall's facts? It may be thought that, as many of Dr. Gall's cases are drawn from authors hostile to Phrenology, they ought to be considered as strong evidence in its favour. Ordinary inquirers would certainly view the matter in this light, but not so Dr. Prichard; on him this circumstance makes so little impression, that he never even hints at the existence of the cases referred to; but, on the contrary, takes the cerebellum under his especial protection, and supported of course by "*facts on a large scale*," ennobles its functions by locating the intellect in its folds!

The reader may smile when we make such a statement, but let him listen to Dr. Prichard, and his gravity will be restored by the closeness and solidity of his logic. "When we consider the great amplitude which the cerebellum attains in man in comparison with its size in the lower animals, *we are obliged, if we really attach any importance to such a system of correspondences, to acknowledge some relation between this circumstance and the transcendent superiority of the human intellect*, compared with the psychical powers of brutes. Other paths of observation lead us to a similar conclusion. Cretins, in whom the cerebellum is very defective, display, in different degrees, idiotism or deficiency of intellect, but no correspondent weakness in the sexual instinct, which, on the contrary, often exists in such unhappy beings in the greatest intensity, and impels them to violent

excesses. Again, injuries of the posterior part of the head, are observed to be followed by stupor and loss of memory, indicating the function of the cerebellum to be connected with the exercise of the mental faculties rather than with that of the animal propensities." (P. 474.)

It is singular, indeed, into what inconsistencies even a talented man will run, when his opinions are not based on actual observation of nature, and his object is ostensibly the pursuit of truth, but in reality to combat a proposition against which his prejudices are arrayed. The Dr. Prichard who, in his zeal to annihilate Phrenology, is thus ready on the slenderest semblance of evidence to connect the "transcendent superiority of the human intellect" with the size of the *cerebellum* in man, is nevertheless the same Dr. Prichard who, when not combating Phrenology, and when consequently his prejudices are asleep, speaks in the following very different terms. When discussing the question in his "Natural History of Man," whether, as alleged by Camper, the intelligence of an animal is proportioned to the openness of its facial angle, or, in other words, to the development of its *forehead*, Dr. Prichard says, "As far as we can at present form an opinion on this matter, I think we must allow that *experience is in favour of the general position assumed by Camper and other writers on physiognomical subjects. It is certain that every man is struck with the expression of dignity or elevation of mind and character in the ancient busts, which have a great facial angle, and that this expression would be lost if the facial angle were contracted. This perception must be founded, as it would appear, on experience. THE FACT SEEMS, INDEED, TO BE A GENERAL ONE, THAT MEN OF GREAT INTELLECT HAVE FULLY DEVELOPED BRAINS, AS INDICATED BY ELEVATED AND CAPACIOUS FOREHEADS. It hence appears probable, that there is a foundation in nature for Camper's physiognomical estimate of the mental capacities of individuals.*" (Vol. i. p. 162.)

Here, then, we have Dr. Prichard, on the one hand, ascribing the transcendent superiority of human intellect to a well-developed *cerebellum*, and on the other admitting the "general fact" that great intellect is indicated by an "*elevated and capacious forehead.*" But as both propositions cannot possibly be true, to which of them will Dr. Prichard now adhere? If he admits the one sanctioned by "experience," then he must in so far countenance Phrenology; whereas, if he adopts the other, because of its hostility to that science, whence will he derive the facts on a large scale required for its support, seeing that it is *not* sanctioned by "experience?" And of what value, we earnestly ask, can Dr. Prichard's opinion be considered against

Phrenology, when his ignorance of the subject is so complete as to admit of his advocating two different views so wholly incompatible with each other?

Dr. Prichard may think we were severe in animadverting upon his preference of the authority of others to that of self observation in a question of fact. But can he candidly declare that the above contradictions do not warrant all that we have expressed? If he had founded either of his opinions on observations made by himself, and repeated till he obtained positive conviction of its truth, he could not by any possibility, or by any amount of prejudice, have been induced afterwards to run his own head against it on the mere dictum of another, even although that other was Esquirol.

When Dr. Prichard wrote the above comments on the connection of the intellect with the cerebellum, he must either have never read a word of Dr. Gall's evidence, or have calculated that none of his readers would ever look into the original work in which it is recorded. And truly, when its inaccessibility to the British public leads to such commentaries as the above from men of science and reputation, the interests of truth call loudly for its translation. If the mass of facts adduced by Dr. Gall were generally accessible to English readers, the absurdities thus gravely propounded by Dr. Prichard might be safely left to their own weight; for if there be one point more than another on which all physiologists, in common with all other observers, and even as we have seen with Dr. Prichard himself, are agreed in regard to the functions of the brain, it is that intellect is seated, not in the cerebellum, but in the forehead. So thoroughly biassed, however, is Dr. Prichard's mind on this subject, that it would be in vain, we suspect, to ask him whether a large cerebellum is *always*, or even commonly, accompanied by transcendent superiority of intellect? or whether, in the first twenty men he could meet, fifteen would not disprove the alleged concomitance? In Dr. Prichard's eyes, it would be of no avail to produce a hundred cretins with large cerebella, accompanied with the transcendent intelligence of IDIOCY! We assert positively, that we have seen at least twenty such cases, some of them living cretins, and others skulls in anatomical collections, the histories of which were known. Upwards of three years ago, we called upon him to produce his *hostile facts*, and WE NOW REPEAT THE CALL. Standing in the responsible and influential position of an able physician and successful author, he has no right to continue, year after year, throwing out unfounded opinions, calculated to retard the progress of momentous and beneficial truths, and to imbue the minds of his youthful readers with prejudices hurtful to them-

selves, and hurtful also to the society of which they will soon become the active and influential members, and to shrink from proving them. It is from the importance which we attach to his influence, and not for his individual benefit, that we have written thus earnestly on the subject.

After stating that he has taken every opportunity that has occurred to him for many years, of making inquiries of persons who had a great field of observation within their reach, what had been the result of their experience on this subject, Dr. Prichard adds, "Many of these persons have been physicians who were superintendents of extensive lunatic establishments. Some of them have been men who had addicted themselves to the study of Phrenology, and were predisposed to imbibe the opinions of its authors; some have been persons distinguished by their researches in the anatomy and physiology of the brain and nervous system. Among them I do not remember to have found one who could say that his own observations had afforded any evidence favourable to the doctrine. Yet we should imagine that a man who lives amidst hundreds of monomaniacs, must have constantly before his eyes facts so obvious that he could not be mistaken in their bearing."

When we read these observations, we could not help thinking that Dr. Prichard's "opportunities" must either have been very rare, or his memory very treacherous, seeing that in the whole course of his inquiry, he does not remember to have received a single answer favourable to Phrenology. We also know persons who have been, or are still connected with the management of asylums, and not a few of them are "men who have addicted themselves to the study of Phrenology;" and we must declare unhesitatingly that Dr. Prichard's statement is not supported by our experience, or by the testimony we have received from others. We do not mean to say that he misrepresents the nature of the answers elicited by his individual inquiries, but merely that he must have been singularly unfortunate in his opportunities when he received such answers. When Dr. Prichard penned the above assertion, had he pursued his inquiry in such a careless or one-sided spirit, as not to be aware that Georget, the nephew, and for years the assistant of Esquirol, in the asylum over which the latter has so long presided, not only believed the evidence to be favourable to Phrenology, but published his unhesitating conviction of its truth and importance in the very work from which he (Dr. P.) quotes, without alluding to the fact? \* If Dr. Prichard knew this, why does he make an assertion at variance with its spirit? If he did not know it,

\* Georget, de la Folie. Paris, 1820.



What weight is due to an inquiry conducted so loosely that he overlooked a feature which pervades the whole work? When in his recent treatise Dr. Prichard again adduced Esquirol's collection and opinion as *fatal* to Phrenology, was he aware that the true bearing of the former, and the utter irrelevancy of the latter, had been exposed in detail a full year before in the pages of the Phrenological Journal, and himself called upon to gainsay, if he could, any one of the facts on which that exposure was founded? If he was, why does he shrink from our challenge, and repeat his statement as if it had never been questioned? If he was not, we must again ask, is it fair, where our object is truth, to consult the authorities of only one side? Again, when Dr. Prichard quoted the work of Voisin\*, (who also studied under Esquirol), was he aware that he also takes Phrenology as the groundwork of the pathology of insanity? If he was, why did he venture the assertion, that he remembered no opinion favourable to its pretensions from men devoted to the study of derangement? If he was not, what weight is due to his testimony when he could overlook the fact? When Dr. Prichard represented Esquirol's skulls as adverse evidence, and affirmed that he had never met with a physician to the insane favourable to Phrenology, was he aware that the same Dr. Voisin, at p. 354 of the same work, thus speaks of that very collection? "We shall add that M. Esquirol, having made a numerous collection of skulls and busts of deranged persons, will one day be able to publish valuable information on the relations between the form of the head and the different disorders of intellect, and thus illustrate many points of the physiological doctrine of the brain taught by Dr. Gall." If he was, why did he confine his commentary to the opinion of Esquirol, and not also state what those "addicted to the study of Phrenology" thought of these skulls? If he was not, was it fair to bring forward his one-sided view as irrefragable evidence?

When Dr. Prichard could not recollect having received any favourable answer to his inquiry among those conversant with the insane, did he know enough of Phrenology to discover that the work on Suicide by Falret (also a pupil of Esquirol), from which he quotes, is based throughout on the principles of that science, although in a less explicit form? Or was he still ignorant of the fact, that the celebrated Broussais, who, like himself, has written a treatise on Derangement, not only adopts Phrenology, but has written expressly in its defence? And, lastly, is Dr. Prichard yet aware that Dr. Ferrus, the physician to the

\* Voisin des Causes Morales et Physiques de l'Alienation Mentale. Paris, 1826.

immense Asylum at Bicetre, and whose opportunities of observation cannot be surpassed, has also published his conviction of the truth and importance of Phrenology in relation to insanity? With these evidences before his eyes, will Dr. Prichard still abide by his extraordinary assertion, that those who have had opportunities of testing its merits are hostile to Phrenology?

But we have not yet done. In this country, as well as in France, we are acquainted (although Dr. Prichard is not) with many physicians to lunatic asylums who have proved their observations favourable to Phrenology, and we shall direct him to the names of a few. In the appendix to the fourth edition of "*A System of Phrenology*," by George Combe, a number of testimonials are printed from persons "who have addicted themselves to the study of Phrenology;" among whom the following are surgeons or physicians to lunatic asylums, viz. S. Hare, Esq. Proprietor and Medical Attendant of the Retreat for the Insane at Leeds; Dr. James Scott, Surgeon and Medical Superintendent of the Royal Naval Lunatic Asylum; Sir William C. Ellis, M.D. Lately Superintendent of the Lunatic Asylum for the county of Middlesex, at Hanwell; Dr. Disney Alexander, late one of the Physicians to the Wakefield Dispensary and the Pauper Lunatic Asylum; W. A. F. Browne Esq., late Surgeon and Medical Superintendent to the Montrose Lunatic Asylum, now of the Asylum at Dumfries; H. A. Galbraith, Esq. Surgeon to the Glasgow Royal Lunatic Asylum. Every one of these gentlemen has borne solemn testimony "that their own observations have afforded evidence favourable to the doctrine." A great extent of additional evidence from persons of distinguished reputation in favour of the truth of Phrenology, was laid before the Town Council of Edinburgh by Mr. George Combe, in 1836, and subsequently published.\* We call on Dr. Prichard to publish the names or testimonials of *his* men "who have addicted themselves to the study of Phrenology," and "who cannot say that their own observations have afforded any evidence favourable to the doctrine." We defy him to produce half a dozen who will preface their testimonies by a solemn declaration that they know the situations and functions of the cerebral organs, and have compared the size of these with mental manifestations, and found the results to contradict Phrenology." Unless thus qualified, their observations were worthless.

Dr. Prichard, after introducing the statement about M. Esquirol and M. Foville, already answered, continues to say:

Longman and Co., and Simpkin, Marshall, and Co., London, and Macdonald and Stewart, Edinburgh.

Testimonies to the same result may be collected from unbiased witnesses whose evidence taken collectively may have nearly equal weight. Among these are men unscientific, though capable of correct and unprejudiced observation, as well as anatomists and physiologists. In the number of this latter, is RUDOLPH, who declares that he has examined many hundreds of brains without finding any thing that appeared to him favourable to the phrenological theory." (P. 477.)

After the exposition which has been given in the *Phren. Journ.*, Vol. I. p. 592., *et seq.* of the real value of Rudolph's objections to Phrenology, we leave Dr. Prichard to enjoy the whole benefit of his testimony unenvied and undisturbed. But we must again remark, that with these answers to Rudolph's opinions before him, Dr. Prichard was bound to have replied to them, or to have admitted their weight. In a litigation, a barrister states his client's case, and says every thing in his power to support it, reckless of the weight of testimony and force of argument adduced by his opponent. One would imagine Dr. Prichard to be a lawyer practising his profession, and that he viewed himself as hired to plead every possible objection, sound or unsound, true or false, against the claims of Phrenology, he being answerable only for the zeal and talent with which they were brought forward. The cause of truth, however, cannot be promoted by such means.

He concludes by observing that, "If the examples of accurate research into the anatomy of the different parts of the brain, connected with physiological and pathological inquiries, of which Dr. Abercrombie, Dr. Bright, and Dr. Hodgkin have set examples in this country, should be followed, they cannot fail of leading to a full elucidation of this (the functions of the brain and cerebellum) and many other subjects hitherto involved in doubt."

With all deference to Dr. Prichard, we are humbly of opinion, for reasons before stated, (*Phren. Journ.* Vol. X. p. 556. *et seq.*) that the researches of these able men have failed, and will continue to fail, in leading to a full elucidation of these subjects, because the fundamental principles on which they proceed are palpably defective. They attempt to establish a pathology of the brain, without previously ascertaining its physiology. They confound the phenomena of the vital, with those of the animal, moral, and intellectual functions of the brain; in short, to make use of an illustration before adduced, (*Phren. Journ.* Vol. X. p. 558.), they observe and record, with an air of solemn gravity, the discordant jingling sounds of worn out and broken down musical instruments, as the best means of discovering the notes and compass of such instruments when

in a state of perfection; and they and Dr. Prichard treat the phrenologists with contempt for affirming that this method is *absurd*, and that it is *impossible* to discover the notes and compass which any musical instrument possessed *when entire*, by observing the sounds emitted by it *when broken*.

In surveying the utterly incompetent and unphilosophical methods of investigation which are extolled by the opponents of Phrenology, as examples of philosophical wisdom and deep penetration; in reading the shallow sophisms adduced even by able men as grave arguments against this science; and in weighing the flimsy assertions which are at once admitted by these authors as conclusive evidence against it, — we are amazed at the extent to which prejudice can blind the understanding and pervert the judgment. Sooner or later the public mind will free itself from the degrading bondage in which it has so long been held by prejudice on this subject; and we venture to predict, that whenever it shall arouse itself, the authority and philosophical reputations of these great names will vanish like vapours that have obscured the morning rays, but which are dissipated for ever by the meridian effulgence of truth.

## II. *Facts concerning the Organs of Inhabitiveness and Concentrativeness, with an Examination of the Opinions regarding the Functions of that part of the Brain corresponding to the Space marked No. 3. on the Busts.* — By Mr. WILLIAM CARGILL.

FROM the peculiar nature of this subject, it is to be recommended to the phrenologist in examining it, to bear in mind the sentence of Spurzheim: — “One fact is to me more positive and decisive than a thousand metaphysical opinions.” Several causes contribute to render the discovery and precise definition of the functions of the space marked No. 3. more difficult, and less conclusive to minds in general, than perhaps any other single portion of the human brain. Mr. Combe’s faculty of “Concentrativeness,” is so intimately connected with every mental emotion, is so constantly playing a part in all operations of the mind arising from a combination of faculties in action, and so various are the degrees of its influence, as exhibited in the writings and habits of thinking in different individuals (according to their proportionate endowment of it), that there must necessarily be much liability to confusion in attempting to separate its *special* action from its *action in combination*.

order to define it as a primitive faculty; added to this, the rarity of cases of separate action of the organ (Mr. Combe mentions one instance, I have never heard of any other), still more than the peculiar nature of its functions, predisposes the mind in an especial degree to attempt the solution of the difficulty by analysing its own emotions, instead of adhering strictly to the safer course of observation. Dr. Gall was so impressed with the importance of facts in the study of Phrenology, that in all cases where he could not reconcile them to his reasoning, he threw the latter overboard, and adhered implicitly to his facts. It is unfortunate that the attention of the great founder of this science was never especially directed to the elucidation of the part of the brain in question.

Observations on Concentrativeness require to be conducted with more care and attention than those on perhaps any other organ, and the conclusions from them are less capable of being brought clearly before the mind; but this difficulty only makes observation the more necessary, and requires a still greater number of well authenticated facts, to entitle the phrenologist to entertain a decided opinion as to the functions of the organ. We have a proof of the truth of this, if we look on the quantity of vague, contradictory, and in every way unsatisfactory matter that has been written and spoken on this part of the brain, since the beginning of the controversy between Dr. Spurzheim and Mr. Combe.

In his researches into the functions of the part in question, Spurzheim confined himself chiefly to facts. There are now, however, good reasons for concluding that he erroneously took the whole of the space No. 3. for one organ (Inhabitiveness); his analogies of that mental feeling, as shown him by observation, being (in my humble opinion) perfectly correct, and his reasoning sound and conclusive, as far as a particular part of the space went; but it is to me equally obvious that in attributing the whole of that space to the feeling of Inhabitiveness, he was altogether overlooking the lower part of it, called by Mr. Combe Concentrativeness; the singular deficiency of which in his own head, would naturally render it difficult for him to conceive the presence of such a feeling in the mind, and to feel the necessity for it.

He could not persuade himself that a particular organ for concentrating thoughts could be required; and he therefore extended his observations no further than remarking, that all persons who possessed this part of the brain largely developed, were more attached to the place of their birth, residence, &c., than were those who had it small. This was a dangerous precedent for other phrenologists, and was perhaps the only in-

stance in which Spurzheim preferred the evidence of his ~~own~~ consciousness to the evidence of observation. It is a fact here to be noted (which cannot be a mere coincidence), that Concentrativeness is the only organ which was decidedly small in the head of the deceased philosopher.

Combe, on the other hand, in whose head this organ is largely developed, and in every line of whose writings the mental quality appears, was struck with the fact, that "some persons could detain their feelings and ideas in their minds, giving them the quality of continuity: while others could not do this" — that "some persons naturally fall into a connected train of thinking, dwelling on a subject which interested them till they had placed it clearly before the mind; while others experience great difficulty in detaining their emotions and ideas so as to examine and compare them, and in consequence, are little capable of taking systematic views on any subject, and of concentrating their powers to bear on one point;" and he observed that the organ in question was large in the former, and small in the latter. His admirable reasoning in support of this view is now admitted by many phrenologists; but his observations are chiefly confined to individuals who manifest much power of concentrated thinking, and without rejecting the reasonableness of the existence of Spurzheim's feeling of Inhabitiveness, he considers the whole space in dispute to be one organ, and that his own opinions on it may only be more extensive views of the nature of the faculty. It does not appear by his work that he has taken any pains to test, by observation, the correctness of Dr. Spurzheim's experience of Inhabitiveness; but he adheres closely to Concentrativeness, saying that "facts must decide between them." In this stage of the controversy, Dr. Vimont, of Paris, whose exertions in the science of Comparative Phrenology have already earned for him imperishable renown, brings forward a view of the subject which is, I think, soon likely to bring the dispute to a satisfactory conclusion. In the first place, he is of opinion, that the situation allotted hitherto to Self-Esteem, is too far back\*, and that the space between that organ and Philoprogenitiveness contains two organs instead of one; the upper of these being situated at the posterior and superior angle of the parietal bone, the lower one occupying the superior angle of the occipital

\* I had been repeatedly struck with the same thing before Mr. Vimont's views were published; indeed the circumstance formed a serious difficulty with me, in commencing the study of Phrenology, having observed in several persons distinguished by an excess of that quality, a remarkable development higher up than the place marked No. 10. in the Busts, and, as I then thought, forming a part of the organ of Firmness.

bone. The former he conceives to be the organ of Inhabitiveness, of Dr. Spurzheim, and the latter that of Concentrativeness, of Mr. Combe, in whose views he is disposed to concur, as far as his explanation of that mental faculty is concerned. Dr. Vimont's observations are chiefly confined to the lower animals, in which he considers the situation of the organ as almost demonstrated. In man he refers us to *facts*, like Mr. Combe. "It now remains," he says "for observations, repeated a great number of times, on persons whose mental qualities are known, to confirm in man the unvarying coincidence between development of this part of the brain, and the functions attributed to it by Mr. Combe."

This advice must be implicitly followed, if there is to be any chance of the question being finally settled. It is the duty of phrenologists to lay aside abstract reasoning on these organs entirely, until a large collection of carefully-sifted facts can be obtained, by observation of the development of individuals of marked mental feelings — either of Inhabitiveness or of Concentrativeness — the observer being so intimately acquainted with the general character of such, as to run no chance of confounding the manifestations. A great number of these observations put together, compared and examined, the truth must soon become evident.

It is now my object to lay before the reader a few observations which I have very carefully made, on individuals with whose mental feelings and cerebral development I am thoroughly acquainted, to take a glance at the opinions recently published by various phrenologists, on the organ of Concentrativeness, and to examine how far the existence of the mental quality attributed to it by Mr. Combe, appears in the character of individuals, and in the style of writing of some authors who shall be cited.

No. 1. — A gentleman of much intellect, both perceptive and reflective, great activity of mind, and the highest moral qualities, actively engaged in business, and universally liked; moderate Self-Esteem, much Love of Approbation, but decided deficiency of Concentrativeness. It has been repeatedly remarked to me, by persons acquainted with this gentleman, "What a sensible and agreeable man Mr. — is, and yet it is very odd, there is nobody I find such a difficulty in sustaining conversation with!" For a long time I had observed the same thing myself, and accounted for it only by supposing that my conversation was not interesting to him. This, however, proved afterwards not to be the case. I often purposely broached topics in which he took the greatest interest, but with precisely the same result: he commenced with the utmost

energy, and made a remark of much force and point, but almost invariably tapered off in a way his beginning would not by any means have led one to expect. Frequently, when every body thought the subject dropped, he would make a fresh observation on it; in fact he carries on conversation by making remarks *at intervals*, apparently when a fresh view of the subject strikes him, but never giving his opinion, even on topics he is perfectly master of, and of which his listeners may be comparatively ignorant, in a concise and connected manner, so as to lay it clearly before them and finish. No wonder, therefore, that on general subjects, a difficulty should be experienced in sustaining conversation with him. I am acquainted with a relation of his, endowed with a general organization very different, but having the like deficiency of Concentrativeness, and his mental manifestations are precisely similar in this respect, but in few others. How far they exhibit Dr. Spurzheim's faculty of Inhabitiveness, I have not had an opportunity of judging.

No. 2.—A gentleman of much general intellect, and moral qualities of a very high order, singularly high temperament, strong passions; Combativeness, Adhesiveness, and Self-Esteem very large; Concentrativeness being deficient, especially the lower part, that bordering on Self-Esteem being fuller. This is a character very different from the one just described. Energy and *perseverance* to excess, constant (?), never-failing in friendship, and in some other things on which his prejudices are strong; but in general fickle and changeable (?), frequently pursuing a course with much violence for a time, which he will soon lay aside for another. In conversation, long, energetic, and rambling, in relating any thing very circumstantial, and pretty clear, but in public speaking, (of which he is very fond,) so round-about, that sometimes, after half an hour, it is quite impossible to guess at his subject. He introduces so many things that do not bear on the point at issue, that persons hearing only detached parts of his speech would each go away with different impressions of what his subject was; and yet his discourses always evince much talent and information. Strongly, even ludicrously, attached to the place of his birth, where he has passed the greater part of his life. His love for every thing connected with it is so excessive that it appears distinct from his attachment to his friends.

No. 3.—A gentleman of good intellect, first rate moral qualities, and a well cultivated mind, temperament lymphatico-nervous, Self-Esteem moderate, Concentrativeness decidedly small both in the upper and lower parts. Was in his younger days so remarkable for adopting views, and laying them aside again, that his friends who might have been absent from him



during a few months, generally used to inquire on seeing him again, what particular subject occupied his attention *now*? I have often heard him declare, that to apply his mind to any particular study requiring close attention, was to him *utterly impossible*; although he ardently desired to do so, and vainly tried to adopt means to enable himself to succeed. In conversation he possesses the peculiarity of the gentleman described first. At times, when not occupied by business, he amuses himself by short journeys from place to place, from what motive I am altogether unable to form an opinion, but it always appeared to me a sort of distaste to remain long in one spot, when not detained by any special engagement. I never could trace any particular partiality for one place more than another, except the wish to be near his friends, which is strong. The organ of Locality is of an average size. I have not been able to detect any particular attachment to the place of his birth and childhood, as he seldom visits it, though he lives within a few hours' journey.

No. 4.—A gentleman of much intellect, both perceptive and reflective, high temperament, organs of the moral qualities unusually large, Self-Esteem moderate, Firmness, Adhesiveness and Concentrativeness large. This character is different from any of the foregoing, although there are many things in common. He is distinguished by what is called "always coming to the point." It is so excessive in him, as to have become quite a saying among his friends; but is not more excessive than useful. He is systematic to a great degree, and is remarkable for never undertaking any thing that he does not finish. He makes a point of always doing whatever he is about *thoroughly*, and frequently expresses contempt for those that "half do" any thing. This does not arise from the sphere of his occupations being limited, for they are very widely extended. He may have sometimes half a dozen different things to do in the way of public business, besides his own occupations, which are varied; but from the systematic manner in which he goes about them, and the quiet energy he applies to each, he manages to get through a great deal of work without any confusion, never leaving any thing to be done to-morrow that can be done to-day. The same thing is observable in his style of writing, it being condensed, and comprehensive, and entirely free from any extraneous matter. He lays a subject before his readers in a clear, intelligible point of view, and has, I believe, never yet been known to be misconstrued. His sentences are sometimes long, when the subject appears such as can be finished in a single one; which is often a great defect, for they not unfrequently occasion so much trouble to follow to the end, as to

oblige the reader to go over them several times. Is greatly averse to public speaking, but, when obliged to do so, is short, and to the point, never introducing any thing unconnected with the subject, in the remotest degree. This does not arise, however, from poverty of ideas, for he is of very elevated mind, and is remarkable for being equally at ease on all general subjects. His attachment to his friends is almost incapable of being diminished; but I have never been able to ascertain to my satisfaction, whether he entertains any particular partiality for the place (merely) of his boyhood, or any other where he has long resided, apart from the circumstance of his friends being there. I am inclined, however, to think that he does not. Locality is exceedingly large in his head.

No. 5.—A gentleman of cultivated mind, and great general intellect, especially the perceptive organs; Locality large, Adhesiveness, Self-Esteem, and Concentrativeness, especially the *upper* portion of it, very large. Has in great perfection the capability of *mastering* the subject he commences, by undeviating application of *all his faculties* to it. He consequently attains a profound knowledge of whatever he undertakes, and an admirable facility in stating an opinion on it with clearness and brevity; but the pursuits he does undertake are few: he appears to dislike having a variety of subjects for his mind to dwell on, although his natural facilities for acquiring *general* information are unusually great. I have sometimes inquired of him why he neglected a particular branch of literature, I knew him once to have cultivated, and to have a taste for, and received for answer, that, being a thing he liked much, he was afraid to meddle with it; for if he did so at all, he should find too much difficulty in keeping himself from bestowing *his whole mind* upon it, to the exclusion of those branches of science, to which he had uninterruptedly devoted himself for a number of years, and which he resolved to continue during life. He generally prefers to study in that part of the room he is accustomed to, and even dislikes to have any of the furniture changed. Change of residence (I mean going from one house to another in the same town) is particularly displeasing to him, and after changing his rooms (for a *very sufficient* reason only) I have known him go back at times to his old quarters, for no reason that I ever could ascertain more than a cat does under the same circumstances, and he never passes them without casting a sort of lingering look on them, and this from no extra comfort to be found there, or any other discoverable motive. On one occasion when he went to a new house, he had it furnished in such a manner that (as he expressed it) he never should have it changed or renewed to whatever time of life he might require.

it. He retains an enthusiastic attachment to the place of his birth and childhood, which he quitted entirely when a boy, with all his friends. It is a deep-seated affection that seems solely confined to the *place*, without any reference to friends. He is exceedingly fond of travelling, and yet he never can remain long on the Continent without coming back to England. I have known him start for France, with the full intention of indulging his propensity to travel over the European Continent for a considerable time, and as often return at the end of eight or nine months, for no other reason than that his desire to come back to England was so great as almost to amount to a necessity. This was exceedingly disagreeable to him, in consequence of its interfering with his desire to travel. He was at one time affected with a complaint which bore very much the appearance of *Nostalgia*, and during his residences abroad, is frequently subject to low spirits, even though accompanied by friends to whom he may be devotedly attached. His constancy in friendship is extraordinary, and often leads him to commit foolish actions.

No. 6. — A gentleman of the usual development in most of the organs; of nervous sanguine temperament, the former considerably predominating; large Locality, Self-Esteem, Inhabitiveness, Concentrativeness; well-developed Adhesiveness. Distinguished by a restless activity of mind; cannot exist without constantly being engaged in some occupation or other; possesses in a considerable degree the power of concentrating his whole mind on the subject that comes before his attention. Regarding his attachment to places, he has often told me, that although he had left the place of his birth when a very young boy, and never since had an opportunity of visiting it, yet that his attachment to it is ineffaceable, and not in consequence of friends, for he has had next to none within many hundred miles of it for fourteen or fifteen years: the attachment is to the *place solely*, apparently to the very soil, with every thing standing upon it. Often in discoursing or thinking about it, his feelings even at so long a distance of time, find vent in tears, and he has told me, that occasionally when his dreams turned on the subject, every minute spot and corner in the neighbourhood of the place, which he had not seen for upwards of sixteen years, came vividly before his mind; the trees and houses, the very ripple on the surface of the river, were presented to his imagination with all the distinctness of actual sight, and he would awake nearly suffocated with sobbing, arising from a feeling, which he described as “a complete overwhelm of pleasurable

Such, at least, were the reasons he always assigned to me for his return.

sensations." Such a mental affection must have been occasioned by a particular combination of circumstances acting on his largely developed Inhabitiveness (which the *impressible* nature of his temperament would favour) and shewing it to be a primitive feeling. What serves to confirm this view the more is, that the individual in question, has a sister of nearly the same age, situated in precisely similar circumstances, and of the same temperament, but in whose head the organs of Concentrativeness and Inhabitiveness are both small; and she does not appear to manifest the least partiality for her native place, or indeed any particular places, except those alone where her friends reside, although strong affections of Adhesiveness, are occasional with her.

These are only a few of many other cases of the same tendency that I have observed, but which their length precludes me from citing at present. The principal requisite is *accuracy*, and I have adhered as strictly to dry fact as I was capable of doing, and I hope some time or other to have the assistance of more able phrenologists in verifying them. They prove irresistibly to my mind, that Dr. Spurzheim's feeling of Inhabitiveness, as well as Mr. Combe's Concentrativeness, are correct interpretations of two separate mental faculties; but what intimate connection they can have with each other, so as to warrant the supposition that one is only a more extensive scope of the functions of the other, I am unable to conceive. Observation gives me great reason to believe, that the former feeling is indicated by the upper part of the organ, and Concentrativeness by the lower, in the manner suggested by Dr. Vimont, but very extensive observation is required, before anything decisive can be concluded on the point. Surely it would be well if phrenologists would turn their attention to the subject, and record their observations, instead of trying to solve the question by examining their own thoughts like the metaphysicians.

I shall attempt to shew the unsatisfactoriness of this method, by directing attention to a few of the recent opinions deduced from internal consciousness. In a course of lectures on Phrenology by Mr. Dean, noticed in the Phrenological Journal, of June 1835, a section is devoted to Concentrativeness. The author's method is perhaps the least adapted of any that has been published, for ascertaining the functions of any organ. He denies Dr. Spurzheim's Inhabitiveness, on the ground that "nature has adapted the constitutions of various animals to the various climates they select," that to bestow a "Faculty that at best can do no good, and at worst can do no harm, *never could have been originally intended!*" So Inhabitiveness is dismissed at once without any inquiry into the matter,

as well as all previous observations on the subject set aside because Mr. Dean does *not think* that it could have been intended! Query, were the constitutions of the individuals above alluded to, adapted for living in one particular village more than another? This is only a specimen of the self-evident absurdities into which reasoning on the existence of mental faculties is apt to lead one. Concentrativeness is equally denied by Mr. Dean, for reasons that have been repeatedly refuted. He says, he regards it as "an innovator upon existing relations, and hence doubts the propriety or necessity of its services!" He also says, "suppose this faculty alone possessed of inordinate strength in a head in which every other organ was equally well developed, and consequently every other faculty possessed of equal strength, could it under these circumstances act at all? If its action were obedient to stimulus, it clearly could not, because there is none." What an extraordinary head by the bye that would be, in which *all* the faculties [organs] are *inordinately* developed! but supposing it *were* the case, it is only one in which Concentrativeness would obviously be more required. Mr. Dean thinks it would be useless. Suppose the case of a ship, whose course is due East, and the wind is blowing full from the West, she sets all her sails, and is "obedient to stimulus," and to nothing else, but will this stimulus, in the shape of the wind, conduct her safely to the exact port wished for, and where the stimulating power has a direct tendency to propel her, without the use of a rudder? Yet the action of the rudder is not "obedient to stimulus," although almost every other part of the ship is. Reasoning might be carried on for centuries on every organ in the head without our gaining a step. If Dr. Gall had proceeded to reason on the "propriety or necessity of the services" of each particular quality of mind, before he would condescend to confirm it by his observations, where would have been the sublime doctrine he has raised by their means? the answer is not, I think, very difficult. If there have been so many conflicting and useless speculations on *one* organ, through disregarding observation, we may readily enough conceive that Gall, profound philosopher as he was, would have been perpetually finding out the various faculties to be "innovators on existing relations," "at least useless," and so forth, and would have produced a medley infinitely less useful or compact than any of the numberless volumes of dogmas of the metaphysicians, who are, however, it is universally admitted, amongst the most comprehensive and elegant writers that have enriched their posterity with their thoughts.

In the 47th number of the Phrenological Journal, there is an interesting paper by Mr. W. Hancock on the subject, with

a letter by Dr. Hoppe of Copenhagen, giving an account of a case of Concentrativeness; but the former gentleman only reasons on what he thinks the faculty must be; he certainly alludes to four cases in point; but his observations on them seem to have been made with no pains, although his reasoning bears the marks of much reflection and talent. If he would only reverse this, and other phrenologists do so likewise, we might hope for a settlement of the question. Mr. Hancock does not agree with Dr. Spurzheim's feeling of Inhabitiveness; but he assigns no satisfactory reason for his dissentient opinion. There is a letter in the last number of this Journal, signed C. B., which is the most sensible thing I have seen for some time on this organ. It is a minute description of the size of the organ in his own head, and an account of his precise feelings. A great number of such cases are wanted, but the difficulty of dispassionately analysing one's own feelings is so great, that it would be desirable to have it confirmed by others as often as possible.

The celebrated Broussais, in his Lectures on Phrenology delivered at the Medical School of Paris, in 1836, alludes to the controversy on this subject, but he quickly dismisses it. After describing the feeling of Inhabitiveness, as explained by Dr. Spurzheim, he gives Mr. Combe's views of Concentrativeness. He thinks both the feelings may exist, but in finishing he winds up as follows: — "The same situation has been attempted to be assigned to this organ (Concentrativeness), as to Inhabitiveness; but, gentlemen, Inhabitiveness being in nature being unable to be denied — there must necessarily be an organ for it, and the one which observation points out, is precisely that which I have indicated to you," (the whole part marked No. 3.) This is summary; but it is not the way to decide a question in Ethics.

In March 1836, a paper was read before the Phrenological Society of Paris, by Mons. Bernard de la Fosse, on this subject, of which there is a translation in the Phrenological Journal of June 1837. Of all that has been written on this contested organ, certainly the paper of M. de la Fosse appears to me amongst the least likely to be of service in bringing its true functions to light. He begins by saying that "the sphere of activity ascribed by Mr. Combe to Concentrativeness, seems to him little in accordance with the results of observation;" and yet from the beginning to the end of his paper, he does not even allude to a single fact corroborative of his opinion. He agrees with Spurzheim's views of Inhabitiveness, and at great length contends for the existence of the feeling in individuals, in the inhabitants of different districts, and in animals;

and instead of giving a single fact corroborative of his views, he terminates by saying, that "there will doubtless be found in these different cases a development of organ corresponding with the acts under consideration!" What would Gall have said to this method of beginning to build a house without the materials?

M. de la Fosse then proceeds to examine Mr. Combe's faculty of Concentrativeness; but, like Mr. Dean, "he finds no necessity for its intervention." His objections are entirely metaphysical; he thinks that "Concentration is only one of the modes of action of each of the faculties, resulting from its power of activity," — "that it exists simultaneously in several faculties." He says that "where in an individual, one faculty is very powerful and active, its desire for gratification becomes exceedingly strong; it is pushed on to action, which becomes incessant, and sways the action of the other faculties; there cannot be concentration unless where there exists a large development, or a state of excitement, of one or of several organs, the manifestations of which, for the moment, are directed to the same objects." It is evident from these, and the whole tenor of the other arguments of Mons. de la Fosse, that he does not comprehend the precise meaning of the function which Mr. Combe ascribes to Concentrativeness; he seems to consider that the latter gentleman advocates the existence of a separate feeling, communicating to each organ the power of concentrating all its energy upon itself, or in other words of exciting it to greater activity than it could manifest by its own independent power, for he cites a supposed case in which an individual should be largely endowed with the organ of Wonder — its action sustained by a combination of other organs, and accompanied by deficient reflective faculties — that the exclusive activity of the sense of the Wonderful should lead the individual by degrees to a periodic or continued monomania, till dementia supervened, and "here," he says, according to Mr. Combe, "we should have the action of the pretended faculty of Concentrativeness." M. de la Fosse then relates an anecdote of a young man of Miranda, whose organs of Combative-ness and Destructiveness were, on a sudden, so over-excited that they remained in a state of disease; "there was consequently," he says, "persistence of action, but according to Mr. Combe, there was merely a diseased state of the pretended organ of Concentrativeness, the abuse of which produced a diseased state, or a persistency in the same ideas, emotions, and acts." At this rate Mr. Combe is made to say, that all cases of monomania are only diseases of Concentrativeness, or that if an individual happens to possess large organs of Self-Esteem

or of Destructiveness, and manifests these feelings powerfully in his conduct, it is only a powerful action of Concentrativeness he exhibits! No wonder that M. de la Fosse "can see no necessity for the intervention of Concentrativeness, alike repudiated by facts and all fundamental phrenological principles."

Let us repeat the functions Mr. Combe really does ascribe to this organ, and inquire, by an examination of the conduct of individuals, and the writings of well known authors, how far the mental quality exists in nature, and what are its effects. He says, in his *System of Phrenology*, that he has found persons in whom this organ was large, to "experience a facility in detaining their emotions and ideas so as to examine and compare them," — that it gives a tendency "to concentrate the mind within itself, and to direct its powers in a combined effort to one object" — the capability of "concentrating the powers of the mind to bear on one point." Now, I should take a Frenchman to be the least likely out of any of the nations, to deny this mental quality, for he has the perfection of it before his mind at almost every page of the numberless histories, memoirs, &c. of the greatest man France ever produced — the Emperor Napoleon. Napoleon's definition of the art of war, is almost a definition of Mr. Combe's organ of Concentrativeness; he used to say "the art of war was the art of concentrating the greatest number of men on a given point;" and by a continued adherence to this maxim, he performed feats of war unknown in the history of the world before his time. With all his vast and varied intellectual endowments, yet will any one contend that, if the Emperor had gone upon the old system of warfare — had not struck out the path which the peculiarity of his genius naturally pointed out for adoption — his Italian and German campaigns would have been attended with the results they were? It appears to me equally clear, that had he not departed from his favourite maxim, his destiny would have been very different from what it was.

General Count Segur, in his admirable "*History of Napoleon and of the Grand Army*," dates his downfall from the time when "he went to attack Russia without having conquered Spain, forgetting this principle, of which he so often gave the precept and the example '*de ne jamais entreprendre sur deux points à la fois, mais sur un seul, et toujours massé!*'" "At this time," continues Segur, "no necessity of position, no feeling of self-love, could force Napoleon to struggle against his own reasonings, and hinder him from listening to himself; he thus became thoughtful and agitated; he reviews the different situations of each of the European Powers; he composes for himself an exact and complete abstract (*résumé*)



of them, and he absorbs himself in the contemplation of it; his anxiety increases, indecision is a torment to him." The historian then goes on to relate that, after deep meditation, he starts up and exclaims convulsively, "No! nothing is settled around me for so distant a war, it must be put off for three years!" "He orders his *résumé* to be kept on the table that he may continually see the dangers of his position. He reads it repeatedly, at each time approves and repeats his first conclusion." Notwithstanding his strong conviction of the folly of the enterprise, yet his desire to undertake it was so great, that he yielded up his judgment to many insignificant reasons. Segur says, "He had gone too far; to give it up was to retrograde, and in his position Napoleon considered every step backward as the beginning of a total downfall." Here we see in Napoleon "one or two faculties very powerful and active, and their desire for gratification exceedingly strong; they become incessant, and sway the action of the other faculties" — there is persistence of action too, but we do not recognise *Concentrativeness* "pushing them on to action," on the contrary, we find it contributing to keep them back; for here that faculty is exercising its legitimate influence in assisting the Emperor "in detaining his emotions and ideas so as to *examine, and compare them*" — in giving him the capability "to concentrate his mind within itself, and to direct his powers in a combined effort to the object" "*Sédairer sur les dangers de sa position.*" (Segur.) The result of this is a complete conviction of the folly of the undertaking, but after the strength of other faculties had determined him to engage in it, we find *Concentrativeness* employed in directing every faculty of the mind to bear with *one combined* effort on carrying it into execution. The distinction between this faculty and Firmness, is too obvious to be mistaken. Hear the same historian describing the Emperor's irresolution at Moscow, "Napoleon, however, does not yet decide either to remain or to go away. Vanquished in this combat of obstinacy, he defers from day to day the avowal of his defeat. In the midst of the terrible storm of men and elements which thickens around him, his generals and aides-de-camp see him pass the latter days in discussing the merits of some new piece which he had just received, and arranging the management of the Theatre at Paris, which he employed three evenings in finishing. Knowing his intense anxiety of mind, they are struck with the force of his genius, and the facility with which he removes and fixes at pleasure the whole power of his attention." One extract more, defining precisely a strong *Concentrativeness* acting on his great intellect, and I have done with the Emperor. Describing

the unheard of calamities that had befallen his army, and the stupendous difficulties that were accumulating on every side, Segur says, "At this news Napoleon regains the fire of his former years. A thousand orders, as well general as of detail, all different, all in unison, all necessary, burst at once from his impetuous genius. The night had scarcely yet come, and already his whole army is in movement towards Woronowo." One would almost think Mr. Combe had got his definition of Concentrativeness from studying the peculiarity of the Emperor's mind!

In works of general literature we cannot fail to detect the presence of both the faculties under consideration. Illustrations might be drawn from sources without end; but the limits of a paper like this permit only very few and very short extracts and allusions. I will, therefore, draw attention only to a few works, in poetry, as that kind of composition requires, in a peculiar degree, the quality of mind called Concentrativeness. In perusing the poetical works of Sir Walter Scott, we must be struck with the intensity of his feeling of Inhabitativeness, and at the same time with his deficiency of that of Concentrativeness. Perhaps no individual was ever known to entertain feelings of more enthusiastic attachment to the particular spot on which he lived, than did Sir Walter Scott, and his works abound with allusions to it. The vividness of the feeling in him gives rise to many of the finest parts of his poetry, a good specimen of which is seen at the beginning of the *Satanstoe Canto*, in the *Lay of the Last Minstrel*:—

Breathes there the man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?  
Whose heart hath ne'er within him burn'd,  
As home his footsteps he hath turn'd,  
From wandering on a foreign strand?  
If such there breathe, go, mark him well;  
For him no minstrel raptures swell;  
High though his titles, proud his name,  
Boundless his wealth, as wish can claim  
Despite those titles, power, and pelf,  
The wretch, concentred all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust, from whence he sprung,  
Unwept, unhonour'd, and unsung.  
O Caledonia! stern and wild,  
Meet nurse for a poetic child!  
Land of brown heath and shaggy wood,  
Land of the mountain and the flood,

Land of my sires! what mortal hand  
 Can e'er untie the filial band  
 That knits me to thy rugged strand!  
 Still, as I view each well-known scene,  
 Think what is now, and what hath been,  
 Seems as, to me, of all bereft,  
 Sole friends thy woods and streams are left;  
 And thus I love them better still,  
 Even in extremity of ill.  
 By Yarrow's stream still let me stray,  
 Though none should guide my feeble way;  
 Still feel the breeze down Ettrick break,  
 Although it chill my wither'd cheek;  
 Still lay my head by Teviot stone,  
 Though there, forgotten and alone,  
 The bard may draw his parting groan."

On the other hand I do not know what author can be singled out, whose works exhibit such a deficiency of that concentration of style so clearly described by Mr. Combe. Diffuseness is essentially the characteristic of Sir Walter's writings. They are minute in detail, varied in description, animated, forcible and magnificent; but we nowhere find in them, that gradual and systematic working up of the sentiments by which Byron and Campbell suddenly throw before the reader, one strong, vivid and condensed picture, perfectly completed, and left for others to follow, on separate subjects connected with the objects of the Poem. Scott's descriptions are so long and diffuse, that it is not possible to choose an extract sufficiently brief to lay my meaning clearly before the reader. For instance, if we take "the Battle," in *Marmion*; we find it occupying about sixty pages, and containing the minutest details of every part of the field; but we cannot pick out any part of the description bringing before the mind, as a condensed whole, the shock of the combatants, the actual battle—for we find, almost in every page, detached descriptions of such, spun out to a great length, and ending in much the same strain.

"Hence might they see the full array  
 Of either host, for deadly fray;  
 Their marshalled lines stretched east and west,  
 And fronted north and south,  
 And distant salutation passed  
 From the loud cannon mouth;  
 Not in the close successive rattle,  
 That breathes the voice of modern battle,  
 But slow and far between."——

Then after two pages of general description.

“ — Parting like a thunderbolt,  
First in the vanguard made a halt;  
Where such a shout there rose  
Of Marmion! Marmion! that the cry  
Up Flodden mountain shrilling high,  
Startled the Scottish foes.”

And for twenty pages further there are occasional descriptions of the engagement of the combatants.

If we contrast Lord Byron's description of the Battle of Albuera, in *Childe Harold*, we observe the difference of style. After briefly addressing the chivalrous feelings of the Spaniards, he brings before the mind, as it were in a concentrated mass, the actual engagement.

“ Hark! heard you not those hoofs of dreadful note?  
Sounds not the clang of combat on the heath?  
Saw ye not whom the reeking sabre smote;  
Nor saved your brethren ere they sank beneath  
Tyrants, and tyrants' slaves? — the fires of death,  
The bale-fires flash on high: — from rock to rock  
Each volley tells that thousands cease to breathe;  
Death rides upon the sulphury Siroc,  
Red Battle stamps his foot, and nations feel the shock.”

One stanza more finishes the battle, and in the three succeeding ones are compressed, a view of the three contending nations — philosophical speculations on the absurdity of war — and a pathetic lament on the misery of the scene, and then “enough of battles' minions!”

We may take another poet, the general spirit of whose compositions is the very reverse of that of Sir Walter Scott, but where we observe the same diffuseness of style.

In Shelley's *Queen Mab*, turn to the description of a battle.—

— “ Ah! whence yon glare,  
That fires the arch of Heaven? — that dark red smoke  
Blotting the silver moon? The stars are quench'd  
In darkness, and the pure and spangling snow  
Gleams faintly through the gloom that gathers round!  
Hark to that roar, whose swift and deafning peals  
In countless echoes thro' the mountains ring,  
Starting pale midnight on her starry throne!  
How swells the intermingling din; the jar  
Frequent and frightful of the bursting bomb;  
The falling beam, the shriek, the groan, the shout,  
The ceaseless clangor, and the rush of men  
Inebriate with rage: — loud, and more loud

The discord grows ; till pale death shuts the scene,  
And o'er the conqueror and the conquer'd draws  
His cold and bloody shroud. — Of all the men  
Whom day's departing beam saw blooming there,  
In proud and vigorous health ; of all the hearts  
That beat with anxious life at sun-set there ;  
How few survive, how few are beating now !  
All is deep silence, like the fearful calm  
That slumbers in the storm's portentous pause ;  
Save when the frantic wail of widow'd love  
Comes shuddering on the blast, or the faint moan  
With which some soul bursts from the frame of clay  
Wrapt round its struggling powers.

—— The grey morn  
Dawns on the mournful scene ! The sulphurous smoke  
Before the icy wind slow rolls away.  
And the bright beams of frosty morning dance  
Along the spangling snow. There tracks of blood  
Even to the forest's depth, and scatter'd arms,  
And lifeless warriors, whose hard lineaments  
Death's self could change not, mark the dreadful path  
Of the outsallying victors : far behind,  
Black ashes note where their proud city stood.  
Within yon forest is a gloomy glen —  
Each tree which guards its darkness from the day,  
Waves o'er a warrior's tomb."

With this description the subject is not finished, for in the remaining part of the poem allusions to every part of it are frequently introduced, as if the poet had always something more to say concerning it. Contrast Campbell's compact and finished description of the Battle of Hohenlinden, in thirty-two short, but comprehensive lines. There is nearly as much compressed, in two stanzas of it, as appears in the *whole* of Shelley's.

" Then shook the hills with thunder riven,  
Then rushed the steed to battle driven ;  
And louder than the bolt of Heaven  
Far flash'd the red Artillery."

" Few, few, shall part where many meet ;  
The snow shall be their winding sheet,  
And every turf beneath their feet  
Shall be a soldier's sepulchre."

Throughout Campbell's poetry we remark the same condensation of style, and throughout Shelley's, the same diffuseness ; though, it must be allowed, the life and writings of the latter shew him to have possessed the most power and activity of the faculties generally. Few will say that Sir W. Scott

possessed less intellect than Lord Byron, and a phrenologist, judging from the relative sizes of their foreheads, would be disposed to think him endowed with much more; the feelings and passions—the desire of Fame—were intense in both; the temperament of each high; and yet the author of *Childe Harold* beat the author of *Marmion* out of the field of poetry almost as soon as his great work was given to the world. Why was this? Ebenezer Elliott defines poetry to be “impassioned truth.” The two great authors in question are, to a certain extent, an illustration of the correctness of the definition. There is a great deal of passion sprinkled through Scott’s poetry; but if we observe the deportment of persons whose feelings are worked up to the intensity of passion, we seldom find them indulging in a long passionate expression of their sentiments; and when we do find this, it does not convey to our minds the depth of feeling produced by a brief, rapid, forcible concentration of the whole mind upon the point at issue, a good example of which is Othello’s burst of despair.

“O cursed, cursed slave! Whip me, ye devils,  
From the possession of this heavenly sight!  
Blow me about in winds! roast me in sulphur!  
Wash me in steep-down gulphs of liquid fire!  
Oh! Desdemona! Desdemona! dead?  
Dead? O! O! O!”

Mirabeau frequently, in a few words of concentrated passion, led the National Assembly irresistibly along with him. In the quality of Concentration, I believe, we shall find, in a great measure, the clue to Byron’s *poetical* superiority over Scott. In his works we find not only feelings and sentiments, but also general descriptions, philosophy, arguments, and opinions, briefly wound up and thrown in a condensed mass before the mind of the reader, like the rays of the sun collected by means of a burning glass; while Scott distributes his beauties more evenly, like the light and warmth of the Sun in a day in Summer.\*

To many this is more agreeable than the intensity of Byron, but certainly not so much calculated to arrest and fix public attention. Scott, therefore, found it necessary to abandon the Muses for a species of composition more adapted to his peculiar character of mind; diffuseness of style and minuteness

\* In the busts and portraits of the two authors, the difference in the development of Ideality is considerably in favour of Byron. Scott appears to have had only moderate Ideality; hence his tame and commonplace descriptions and similes, sufficiently poetical for the multitude, but not for true lovers of the ideal. His higher development of Ideality, and intense activity of brain almost amounting to insanity, were chief conditions in Byron’s poetical superiority. — ENIRON, P. J.

of detail being essential in novel-writing, though incompatible with the terse, but comprehensive vigour of poetry. This paper being too long already, I cannot extend the illustrations of the difference of style in different authors; the field is without limit, and would of itself form the subject of a paper, that might tend to throw light on the importance of the faculty of Concentrativeness in literature and mental application of every description. One conclusion, to which observation and reflection upon this organ during some years have led me, is, that the combined directing of the intellect, sentiments, and propensities upon particular objects desired to be attained, in the manner which it appears to me a large endowment of the faculty has a tendency to produce, is a more effectual, and more general cause of leading individuals to eminence, than any other single mental peculiarity whatever.

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### III. *Remarks upon the Function of the Organ called Concentrativeness.* — By MR. WILLIAM HANCOCK, Junior.

THE 55th Number of the Phrenological Journal contained a suggestion from the Editor, for the successful furtherance of Phrenology, namely, "division of labour," which is as important in phrenological inquiries as in any other department of human knowledge. It is therefore with great propriety that phrenologists are recommended to single out one or two organs from among those not satisfactorily established, for close study, until by long continued observation they shall have reduced their manifestations to some fundamental principle. There is, however, one reason why this plan will never be very generally adopted by the advocates of our science, and that is, the exclusive and monotonous nature of the inquiry when confined to one organ. No one will more readily admit than the author of the suggestion, that many phrenologists will find it utterly impossible to confine their attention, or even for any length of time to direct any considerable portion of their attention, to one or two organs; and though they may be well able to *concentrate* their thoughts vigorously upon them for a time, they will soon become "tired by the monotony" of a long continued inquiry. There are, however, some who will, with increasing pleasure, *constantly* and unweariedly pursue the train of ideas supplied by the consideration of a single organ, till, by dint of continued hammering, they at length strike out a spark which at first they had not a glimpse of; and these are the individuals by

whom alone the division of labour plan will be much acted upon in Phrenology. This faculty for inducing the mind to *dwell* upon one object, is not the perseverance of Firmness, for it is not a *forced* application, but a *desired* and *gratified* continuance in the same pursuit. The lovers of novelty, on the other hand, are incapable of such *constancy*. Whence can this acknowledged difference of character arise? To Firmness, I have said, it cannot be ascribed: neither can it be ascribed to Concentrativeness, according to the functions of that organ, as at present admitted. The reader may probably recollect that I stated, in the 9th Vol. of this Journal, my belief that the organ marked No. 3. gave, not the *power* to concentrate the thoughts, but the *desire* of continuing them upon the same objects; that the primitive feeling of the organ was in fact that which society recognises by the word *constancy*, as opposed to fickleness. I again ask, to what this undeniable fondness for monotony in some persons, and a craving for change, as undeniable in others, can be traced, if not to the antagonist forces of some such faculty as this for which I contend, on the one hand, and that of Marvellousness upon the other?

Since I last spoke of this organ, I have observed that those who have it large are very forgetful. They continually forget, or rather do not think upon, errands or messages with which they may have been entrusted. If, for instance, they have a letter to put into the post-office, they unexpectedly find it in their pocket a fortnight afterwards. They therefore obtain in society a reputation for a bad memory, which may perhaps be quite undeserved; for amidst all this apparent forgetfulness, the memory may be retentive. It is not that a circumstance is forgotten, but only that it is not thought of at the proper time; for the moment any thing unconnected, except by a slight association, occurs to remind of a neglected or long unthought-of subject, the whole thing in its minutest bearings rushes vividly to the mind; thus clearly showing that the brain is still retentive, though it may have neglected to think of a circumstance at the particular time it ought to have done so. The letter ought to have been thought of at the moment of passing the post-office; whereas the remembrance of it slept until something happened to bring it to the recollection, and all the circumstances connected with it were then as well remembered as if they had occurred but a minute before. The memory, therefore, properly speaking, was not in fault. This is exactly what might have been expected, and is indeed in strict accordance with the view I have ventured to offer; for a large Concentrativeness would naturally keep the mind so intent upon the one object, or class of objects immediately before it, as en-



tirely to prevent that ranging about over dissimilar objects, among which the one to be remembered would occur in its turn — or that variableness of ideas which seems to be essentially necessary to what society calls a good memory.\*

For the possession of what is called a good memory, not only must circumstances that are *past* remain fresh in the recollection, but things that are *to be done* must never be long absent from the mind. It is in this latter quality that I find persons with large Concentrativeness to be deficient; and if memory be the capacity to retain impressions, it certainly has little to do with this deficiency; for the ability to retain impressions, and the faculties by which those impressions are continually presented to the mind's eye, are evidently two distinct things. There is thus a great distinction between forgetting a thing and not thinking of it. The individual has not *forgotten* the matter, but it does not *occur* to him.

Sir Isaac Newton probably had a very retentive memory, and yet he frequently seemed to forget whether he had dined or not, and on one occasion is said to have sat down to dinner and risen again without eating, believing himself to have dined, that is to say, his mind was so exclusively and continuously occupied with some other idea, that the dinner was entirely unthought of. It seems probable, that excess of this organ, Concentrativeness, with relatively deficient perceptive faculties, goes far to produce the absent man.

In authors, long continued closeness of ideas and reasoning, with every sentence having a direct bearing upon the subject in question, probably proceeds from a vigorous development of this organ, now called Concentrativeness, but which seems to me better expressed by the word constancy: its effects are strongly portrayed in Adam Smith's *Wealth of Nations*. In the longest disquisitions of that work, the main object is still clearly before the mind: the main question is never lost sight of in the longest arguments, and the elucidations and examples, though very copious, never wander from the point. The unceasing way in which the author occupied himself upon this work, for a period of, I believe, three years, without, as it seems, ever varying or wishing to vary his employment, presents but another mode of activity of the same organ. I presume, therefore, that Adam Smith must have had it large, and this supposition is corroborated by a singular fact demonstrating that the habitual motion of his head was in the line of this organ.

\* We have here an example of the necessity of distinguishing the varieties of memory, in lieu of speaking of memory in its collective meaning. Mr. Hancock here supposes the case of an individual wanting that variety of memory called "ready" by a writer in the 7th volume of this Journal. — EDITOR.

In the house in which he lived, they now show the chair he sat in whilst composing this work, and a spot where the plaster is gone from the wall, is pointed out as having been actually worn away by the back of his head — his usual position when in deep thought having been with the back of his head against the wall.

I should not probably have ventured again to obtrude this idea of the functions of Concentrativeness, though I am myself daily more convinced of its correctness, if my former observations had not been mentioned with approval by Dr. Cargill in the 55th Number of the Phrenological Journal. This, I trust, justifies me in calling further attention to the subject. I have frequently been surprised that well informed phrenologists, whose opinions have weight with their less informed, but sometimes not less zealous, brethren, do not more frequently give their opinions on newly broached ideas. They might often in a few words be able to show its futility, and thus save to us smaller fry many doubtings, and much time spent in comparatively useless observation. I have long been looking for some such remarks upon Dr. Vimont's supposed organ of Marriage. It has now been long enough before the phrenological public to receive something of confirmation or refutation, but I have looked in vain for either.

I confess that I am not satisfied with Dr. Vimont's description of that organ; nor do I believe any such organ exists. I introduce the subject here on account of the connexion, which I believe it has, with the organ I have been speaking of — that of Concentrativeness, or Constancy, or whatever may be a fitting name for it. My observations induce me to think that attachment for life, or marriage, proceeds, not from any one organ, but from the combined influence of two, — those of attachment and constancy: attachment rendering animals prone to attach themselves, and constancy rendering them *constant* to that attachment; and I believe that it is according to the relative and combined strength of these two organs, that attachment is more or less permanent for a season or for life.

Dr. Vimont places his organ of Marriage very close to these two; and it is evident that when both are large, it must give a full appearance to that part. As far as my limited knowledge and means of observation enable me to judge, this idea holds good with the inferior animals, that is, those species in which the male and female attach themselves for a lengthened period, or for life, have both these organs large, and that, on the contrary, those which have no permanent attachment, are comparatively deficient in one or both of them. Indeed, "marriage or attachment *for life*," cannot possibly be a *fundamental* faculty, for the fundamental principle of any

faculty must be possessed by every sane being of the species; and nobody will contend that every sane man and woman has the desire, or even the capability, of so enduring an affection: in some, such feelings endure but for a month, in others, for a year; whilst in others it survives even the grave. Permanent attachment, lasting attachment, or constant attachment, I can understand as a natural feeling, and that I contend is produced not by one organ, but by the combined influence of the two which I have named.

[*Note by the Editor.*—In presenting the two preceding Papers to our readers, we are not to be understood as implicitly adopting the views of either of the two gentlemen, although, as both profess to ground their opinions on actual observation, we think it only fair that they should have the opportunity of stating those opinions to phrenological readers. In regard to Vimont's supposed organ of Marriage, we have not been able to satisfy ourselves of the existence of any such cerebral organ; nor can we see grounds for admitting the faculty, in a metaphysical analysis of mind. The suggestion of Mr. Hancock is an ingenious explanation, whether or not we receive his peculiar views respecting the function of Concentrativeness; for it may be said that marriage—meaning, of course, union more or less durable—is an example of *concentred* attachment, fully as much as it is one of *constant* attachment. As phrenologists should be willing to submit themselves to mental dissection, for the benefit of each other and of their cause, it may be added here, to Mr. Cargill's cited cases, that in the head of the present editor of this Journal, Concentrativeness and Self-Esteem are the two largest organs behind the ears, Adhesiveness being only about average, and Inhabitiveness deficient. He is little attached to places; more so to persons, although far from being a model of friendship. The influence of the other two organs may be studied in the editorial articles of this Journal.]

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#### IV. *On the Opinions of Phrenologists touching the Function of the Organ called Wit.*—By the EDITOR.

PHRENOLOGY would have found few supporters, whose countenance was at all worth finding, had the descriptions and opinions regarding the functions of the other phrenological organs been equally characterised, as are those regarding the function of the organ called or miscalled *Wit*, by so much of

mere guess-work, disregard of substantial evidence, inconsistency of reasoning, and almost general want of scientific precision. These are harsh expressions, to be applied to the efforts of those who have written upon Wit, since they include some of our most esteemed phrenologists; but if really applicable, their harshness will be likely to have the desired effect of checking a growing proneness amongst phrenologists, to invent opinions instead of collecting and generalising facts. We may be very certain that it will not tend to the improvement of Phrenology, nor gain for it the respect and attention of men of science, if mere fancies and inconclusive reasonings be allowed to pass for an exposition of the functions of any cerebral part which has been distinguished and named as a phrenological organ. We take up the subject of "Wit," at the present time, in consequence of receiving an essay upon it, which will constitute the next article of this Number. But in printing that essay here, we must be understood to act under the impression, that so long as this Journal remains the only periodical devoted to Phrenology, we should, as far as possible, allow every phrenologist the privilege of laying his own peculiar notions on contested points before the phrenological public. This explanation is given, because the essay itself appears to us remarkably characterised by a style of writing and reasoning which phrenologists, in common with all cultivators of science, ought most carefully to avoid. For an ordinary magazine, where mere opinions pass current with readers, if ingeniously put and defended, the essay in question might have been sufficiently well adapted. But expositions of science require a degree of precision in matters of fact, an exactness in definitions, and a substantial basis for inferences and reasonings, such as have no place in Mr. Rumball's Paper. The defects of that article, taking it as a contribution to science, we shall more fully specify after passing in summary review the opinions of his predecessors.

Gall called the function of this part of the brain "Wit," or what is designated "salt" or "causticity," and sometimes "naïveté;" adding that he could see no better means of giving his readers an idea of the faculty intended by him, than citing the names of persons in whom it was a dominant talent. He then speaks of Lucian, Rabelais, Cervantes, Marot, Boileau, Racine, Regnier, Swift, Sterne, Voltaire, Piron, Rabener, Wieland, Aristophanes, Diogenes, Cicero, and Henry IV. He asserts the organ to be represented in large development in the busts or portraits of these characters. With the exception of the mask of Swift, so far as we have seen them, this assertion is correct. It may be made a question whether the form

of Swift's head was changed by disease in the latter part of his life. Whatever may be the fact here, the published mask exhibits rather a deficiency than an excess of development in the upper lateral parts of the forehead. Gall, it will be seen, thus limited himself to the statement of facts, without attempting either to define or to analyse.

Demangeon objected that Gall included too much under this one organ. He says, "this Proteus of the understanding which assumes all forms to produce gaiety, marking with its seal all the sciences and all the arts, by striking contrasts, irony, raillery, ridicule, pleasantry, punning, buffoonery, satire, the grotesque, caricature, &c., this wit, which sports with all the faculties, has it really its principle in a single organ? I think it must depend on several cerebral apparatus, and that having gaiety for its essence, it is perhaps only the result of a happy organic symmetry, by which each faculty obtains its share of activity and satisfaction." To this, Gall objected, that Demangeon overlooked "the reciprocal influence, which the different organs exert on each other;" and that if it were true that repartee ("*esprit de saillie*") had gaiety for its essence, and was only a result of a happy organic symmetry; then every buffoon, harlequin, and farce-player must be a perfect character, and every man of talents be more or less a buffoon. Demangeon, it will be observed, only conjectures the cause or foundation of wit.

Spurzheim's views approximate to those of Demangeon; but he attributes gaiety to the organ under consideration, not to an "organic symmetry." He contends that Gall's appellations, "*esprit caustique*," and "*esprit de saillie*," are not identical in signification with the term "*Wit*;" and that they denote compound operations of mind. He regards the true or simple function of the part of the brain, to which has been given the name "*Organ of Wit*," as "a sentiment which disposes men to view every thing in a gay and joyful manner. It may be applied to words, to things, to ideas, to arts, and to every mental manifestation. Hence the different names it receives from its modified functions, such as wit, good-humour, caricature, mockery, and irony." He further adds, "the faculty, it seems to me, was given to man to render him merry, to produce gaiety, — feelings not to be confounded with satisfaction or contentment; these are affections of every faculty, whilst gaiety and laughter belong to that which now occupies our attention." This is merely an inference from the self-same facts which induced Gall to class the organ along with those of the intellect; for Spurzheim adds no facts additional to those cited by Gall. And we conceive that there are familiar facts

scarcely reconcilable with these ideas of Spurzheim. Men are not gay and mirthful in proportion to their disposition to be witty, ironical, humourous, or sarcastic. Neither are those, who are most able and willing to excite mirth in others, always the men who are most distinguished by the highest endowment of this organ, or for the most striking manifestations of wit. It is true that wit, caricature, and irony, have a strong tendency to excite laughter; but this holds good of imitation and mimicry. Persons often laugh heartily at close mimicry, although it is neither a caricature, nor witty, nor ironical. We even speak of a portrait being "ridiculously like" the person whom it represents. In calling the faculty "Mirthfulness," and in saying that "gaiety and laughter belong" to it, we conceive Spurzheim to have erred by regarding the effect produced on others as the use or function of the cerebral part. Excellent wit sometimes excites anger or contempt in others; but we do not therefore speak of the organ as one given to render man angry and scornful.

So far as the works of Gall and Spurzheim are concerned, we have, in addition to mere opinions, only the fact of the organ being large in the heads of many men greatly distinguished for wit, and particularly in those celebrated for satirical wit. But against this fact, we have to set another, namely, that in the heads of some others, to whom public repute accords a talent for wit, the organ was only moderately developed, so far as their casts and portraits show; whilst it has been relatively more developed in the heads of many persons, of active minds, who did not acquire much celebrity for their wit, satire, or repartee. Curran, Sheridan, Swift (subject to the uncertainty mentioned before) were examples of the former; whilst in the masks of Cullen, Franklin, Burke, and even Pitt, the upper lateral parts of the forehead are relatively larger. Amongst the casts of living characters, we see the same part of the forehead considerably more developed in Haydon, Wordsworth, and Parry, than is the case in Wilkie, Moore, or Brougham: in the last it is quite deficient. Yet the public voice would surely accord more of humour, of sportive wit, and of keen satire, to the three latter respectively, than it would allow to the three former, pairing them together in the same order as their names are here enumerated. Facts like these point to the conclusion, that all kinds of wit do not proceed from the organ so named.

Mr. William Scott, apparently borrowing both his ideas and illustrations of wit from Kames, argued that the function of this organ was to give ideas of difference. But almost throughout his long essay, he confounded together two things which, in the present uncertainty respecting the organ, should be kept quite

distinct;—namely, the essence or definition of wit, and the function of the part of the brain called “organ of Wit.” These he tacitly assumes to be the same. In consequence, any example of what is called *wit* is taken as if it were necessarily also a manifestation of the organ and faculty so named. He scarcely troubles himself to ascertain and state the development of the organ of Wit, in the heads of those whose witticisms he quotes; but seeking a definition of wit, in something pervading all his examples, he straightway assumes that definition to be the use or function of the cerebral part. His train of argument is thus beside the question, and wholly inadequate to determine the functions of the organ phrenologically. Mr. G. Hancock afterwards supported the ideas of Mr. Scott, in opposition to Mr. Combe’s exposition and arguments, put forth in the third edition of his *System of Phrenology*.

An anonymous contributor to the fourth volume of the *Phrenological Journal* so far adopts Mr. Scott’s opinion, as to assign the faculty of discrimination to the organ of Wit; but expresses his belief that two distinct organs have been included in the fulness of the lateral parts of the forehead, so frequently observed in witty and humourous characters. He would attribute the power of discrimination to the lower, and the sense of the ludicrous to the upper of these supposed organs. He regards resemblance, not difference, as the essence of wit, as Mr. Rumball does in the paper above mentioned. We have observed some facts which lend countenance to this suggestion of two organs. In particular, we had two students of medicine under our notice for some time, as occasional debaters in the Medical Society of Edinburgh. In the one, the forehead outwards of Causality was very prominent; and he was constantly endeavouring to show that there was something laughable in the arguments of those to whom he was opposed, and he usually accompanied his verbal efforts by a sort of abrupt and imperfect, or tittering, laugh. On one occasion he excited serious distaste in another gentleman, of narrow forehead, by endeavouring to introduce an artificial frog into a jug or bottle of water, provided for the solace of speakers who tired and dried their vocal organs too much: the gentleman of the narrow forehead deemed the measure silly and undignified, whilst he of the broad forehead evidently thought it would be an excellent joke, and chuckled and tittered at the bare idea of doing it. In the second student, the forehead was also broad; but rather sloped off from a large Causality, in a direction externally and slightly upwards; whilst outward and *downward* from Causality, there was a rounded fulness which, we were told, had been several times mistaken, by good phrenologists;

for a large development of Tune. That it was not a large development of Tune, was shown by the gentleman's small relish for music, although brought up in a family where music was highly prized. This fulness above spoken of, almost corresponds to the situation of Vimont's supposed organ, the faculty connected with which he names "*sens du beau dans les arts.*" This student was very apt to correct inconsistencies, errors of definition, and fallacies of reasoning in others.

M. Schwartz objected to Spurzheim's classification of Wit with the sentiments. He says, "I see every reason to believe that the organ of Wit forms a fourth intellectual faculty, allied to the three already named, and to regard it as the faculty which considers objects in their relation of means to an end (*nexus finalis*), or which enables us in thought to arrange and combine circumstances as leading to one aim. I know no name which designates it so well as the denomination *faculty of combination*. He after speaks of the faculty as "presence of mind," and as "inventive talent." But M. Schwartz gives no evidences in support of the correctness of his opinions, except that the organ called Wit is usually well developed in eminently good heads.

Mr. Hewett Watson opposed the views of Mr. Scott, on the ground that a keen sense of difference was manifested by individuals in whom the organ of Wit was only in moderate development, and that to comprehend and have a relish for "broad, violent, extravagant contrasts," as Mr. Scott expresses it, would not require a powerful endowment of the faculty of discrimination, supposing such a faculty to exist. And against the views of Spurzheim, he made nearly the same objections as those which we have also adduced above. Mr. Watson sought to compare development and manifestation, and endeavoured to discover some peculiar characteristic in the writings of authors in whose heads the organs of Wit were known to have been largely developed, such as did not appear so much in the works of others who had been celebrated for wit or humour, and whose foreheads were relatively smaller in the same part. He believed himself to have found this in a tendency of the former to dwell on the nature or intrinsic qualities of things; thus making the faculty a sort of counterpoise to Idealty, as inducing a proneness to the real in opposition to the ideal. He was perhaps more successful in pointing out the fallacies or failures of others, than in establishing any more accurate view. But so far as his inferences extended, they were supported by the direct citation of development, — a kind of argument too much neglected by others, excepting Gall.

Combe stated the conflicting opinions of the preceding phre-



nologists in the last edition of his *System*, and intimated that his observations led him to adopt the views of Spurzheim; but he states no specific fact additional to those previously adduced by others. He endeavours to explain the cases of Curran and Sheridan, by saying that he cannot regard either of them "as witty men, in the sense of the word in which we pronounce Voltaire and Sterne, and the author of *Hudibras* to have been witty." This may be quite correct. Their wit, humour, satire, or by whatever name we designate it, was certainly very different from the wit of Voltaire and Sterne; but the popular voice has pronounced them to have been witty; and to constitute wit, it surely cannot be necessary to adopt exactly the same style as that of Voltaire or Sterne. And whatever we say to their *wit*, they unquestionably, as it appears to us, had a strong tendency to place ideas in a *ludicrous* or *jocular* light. In supporting the views of Spurzheim, Mr. Combe should have refuted this alleged fact.

Mr. Combe also says that Curran "does not display either philosophical profundity or comprehensiveness of mind," and that there are found "in his speeches very few of the witty contrasts which distinguish the writings of Sterne, Voltaire, and the Rev. Sydney Smith." True enough. But, according to Spurzheim's opinion, which is the one adopted by Mr. Combe, it is not witty "contrasts," nor is it "philosophical profundity or comprehensiveness of mind," that we are to connect with the organ of Wit, but a lively sense of things jocose and laughable; and this latter we apprehend Curran to have possessed, as above remarked. That he did not possess philosophical profundity or comprehensiveness of mind, only goes to support the views of those who look upon the organ of Wit as an item towards giving these mental characteristics, and not as giving the sense of the ludicrous.

Mr. Combe further states that much of the wit, sparkling in the writings and speeches of Sheridan, was borrowed from others; and that his speeches, like those of Curran, are meagre in philosophical principles. Again we say, philosophical principles have nothing to do with Spurzheim's opinion, advocated by Mr. Combe: "philosophical principles," are not the feelings of "mirthfulness or gaiety," and their absence is no proof of the organ under consideration having been "given to man to render him merry, to produce gaiety," which are the words of Spurzheim, in treating of the faculty. It is true enough that Sheridan did steal many of his smart sayings and witty remarks; but to do this, he must have been able to appreciate what was ludicrous or witty, and have had a taste for it. Mr. Combe explains that in his view "wit consists in any form of intel-

lectual conception imbued with this sentiment,"—the "sentiment of the ludicrous." Now, it may be just to say that Sheridan was not very highly or philosophically witty; but since he did undoubtedly represent things in a ludicrous light, he *did* thus manifest much the very turn of mind or disposition which should not be dominant when the organ in question is moderately developed, if we adopt the views of Spurzheim; whilst he *did not* manifest much that turn of mind or intellectual capacity which should have been only moderately exhibited, if we regard the organ as one of the intellectual group, taking the views of Mr. Scott, M. Schwartz, or Mr. Watson.

Vimont thinks that Spurzheim erred in looking upon the faculty connected with this organ, as a sentiment, and in calling it Gaiety. He says that Molière evinced the mental quality called by Gall *esprit de saillie*, and yet was of a very sombre disposition; that he has known two others remarkable for the same mental quality, and who are even melancholy in disposition; that the head of Jean Jacques was well developed in the part in question, though he was hypochondriacal. He adds, "*esprit de discrimination — esprit de combinaison*" to the names of the organ or its faculty, as given by Gall and Spurzheim; and in alluding to the views of Messrs. Scott, Schwartz, and Watson, published in the Phrenological Journal, he indicates a preference for those of M. Schwartz.

Broussais follows Spurzheim, and classes Wit along with the sentiments. And the greater number of British phrenologists now do the same. The weight of authority is consequently in favour of the view which regards the organ called Wit as giving merely the sentiment of the ludicrous, of gaiety, and of mirth. Notwithstanding this, our own idea still is, that the organ belongs to the intellectual group; and though an element in the talent for wit, it is so only in the same degree that Ideality is an element in the talent for poetry; that Causality is an element in the talent for wisdom or philosophy; that Tune is an element in the talent for music; or that Form is an element in the talent for drawing. Some eminence may be reached in poetry, in philosophy, in music, or in painting, with only a moderate endowment of the organs of Ideality, Causality, Tune or Form, as the case may be; whilst perfection or great excellence is not attainable without a large development. Did these accomplishments depend upon the single organs named, eminence would be incompatible with a moderate development. It is only in this way, that we can account for the fact, which all phrenologists must know, that persons are often seen with a moderate endowment of the organ called Wit, who are nevertheless better punsters, humourists, satirists, jesters, more skil-

ful in raillery, and more ready in retort, than are others in whom the organ called Wit is in considerably higher development. What then is the one element in wit, &c. given by this organ? Gall does not attempt to explain it. Spurzheim, Combe, Broussais, and others say a sense of the ludicrous. Mr. Scott says the conception of difference, contrast, incongruity; and Mr. G. Hancock holds the same opinion. M. Schwartz says the power of ready combination; and Dr. Vimont seems to agree with him in this. Mr. Watson says a conception of the intrinsic quality, the nature, the reality, of things. And, in the next article, Mr. Rumball gives his opinion to the effect that it is a conception of resemblance. Verily, phrenologists differ as well as doctors.

To the paper in which Mr. Rumball contends for his view, we shall now turn, in order to make it the ostensible ground for the comments we are desirous to offer upon the necessity of precision in our language and arguments, and upon the uselessness of guessing and theorising, without first bringing together a substantial array of facts, as data whereon to found our theories and opinions. The object of Mr. Rumball, so far as the ambiguity of his language allows us to decide upon his object, is to show that the organ of Comparison (hitherto believed by all phrenologists to be especially concerned in tracing analogies and similitudes) is not an organ for conceiving resemblance, but one for discovering differences solely; whilst the organ of Wit (by some phrenologists fancied to give the talent for detecting differences) is specially devoted by Mr. Rumball to the discovery of resemblance. These ideas being opposed to those of all other phrenologists, we should reasonably expect to see them supported by an array of evidence greater and more convincing than the evidence adduced in support of the views of other phrenologists; particularly as Mr. Rumball formed his opinions "three years since," and ought then to have had evidence sufficiently ample to confirm his own opinions, and to refute those of all others, besides any additional evidence since met with. Strange to say, he does not adduce a single fact, phrenologically speaking, either to confirm his own views, or to refute the views of any one else! Yet there is some ingenuity in the process by which he arrives at his conclusion, and which throws over his speculations an air of plausibility, that has probably satisfied himself, and might appear sound to his readers, not closely examining his logic and arguments. He first makes an arbitrary definition of wit, namely, that it is a detection of resemblance in things widely dissimilar; allowing nothing to be witty which will not chime in with his definition; and when a resemblance is sug-

gested between things dissimilar, but which is not entitled to be called a witty resemblance, he coolly asserts that the things are not dissimilar — for example, Hope and a candle. He then assumes that all examples of wit, as limited and defined by himself, flow from the organ designated by that name. The conclusion is easy — that the function of the organ called Wit is “the power of detecting resemblances in things essentially different.” The fallacy will be rendered clearer, if the reasoning be thrown into the form of logical propositions.

All wit is the detection of resemblance between things very dissimilar. — All wit is the manifestation of the organ named “Wit.” — Therefore, the detection of resemblance between things very dissimilar is the manifestation (or function) of the organ named Wit.

The conclusion would be sound, were the two propositions sound. But, in the first place, we dispute the *truth* of the propositions. And secondly, the propositions, if separately true, are still *sophistical*; because every detection of resemblance between things dissimilar is not wit, nor are we entitled to say that every manifestation of the organ is wit.

We submit therefore to Mr. Rumball, that his views are only speculations, without phrenological evidence in support; since he has not shown that individuals more largely endowed than others with the organs of Wit, evince also a greater acuteness in detecting resemblances. We also submit, that he is not entitled, in the present stage of the investigation, to assert that the wit of every witty saying emanates exclusively from the phrenological organ in question. We further submit, that the essence of wit is not the detection of resemblance between things widely dissimilar; because many such resemblances may be traced which no one would call witty. These objections apply to the very foundation of Mr. Rumball’s argument; and, until they are removed, his whole train of reasoning must be held irrelevant and inconclusive. Besides this, he misconceives the opinions of others, for example, in first stating that Spurzheim and Combe are opposed in their ideas of the organs called Wit and Comparison. And there is also a confusion and carelessness in the expression of his own ideas, which ought to be sedulously avoided by every writer on science, and (if any difference can be made in this respect) which ought to be still more sedulously avoided by writers on mental science.

It is not without regret that we feel called upon thus to animadvert on the defects, as we regard them, of phrenological writers; but we must again repeat the advice, already given on several occasions, that phrenologists should never speculate, unless in the mere explanation of admitted facts; — should

constantly compare degrees of manifestation and development; — should draw conclusions only from well-ascertained facts; — should be precise in their definitions, simple and intelligible in their descriptions.

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V. *A Letter on the Organ of Wit.* — By MR. J. R. RUMBALL.

SIR. — In a course of phrenological lectures which I have recently delivered, I took occasion to differ from Combe and others, in their definition of Wit; and as my opinion was formed and promulgated three years since, I think it desirable, with your leave, to record it in the pages of your Journal. And although I have come to my conclusions, from deductions from my own knowledge and experience; yet is it pleasant to find, that in deciding against Combe, &c. I am supported by an authority no less than the immortal Locke.

Combe defines wit “to consist chiefly in an intellectual perception of difference, of incongruity amid congruity.” Mr. Scott says it is “a mixture of congruity and incongruity, or that incongruity appears where congruity was expected.” Mr. Watson argues that “the ludicrous is a mode of manifestation of all the intellectual faculties.” Being in the country, and without books, I am unable to refer to the definition of Mr. Hancock. Spurzheim’s definition can scarcely be called one: it merely traces the results, and supposes a power, but leaves its root unexamined. Gall calls it “*esprit caustique, esprit de saillie*,” and says, “it considers objects under a particular point of view, finds among them particular relations, which it presents in a manner altogether particular.” M. Demangeon, who criticises him, says, “wit has gaiety for its essence;” and although, as well as Gall, he envelopes the truth, neither of them defines it. Locke describes it thus: — “This is one of the operations that the mind may reflect on and observe in itself,” that it lies “most in the assemblage of ideas, and putting them together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures and agreeable visions in the fancy,” and says, “it is a kind of affront to go about to examine it by the severe rules of truth and good reason, whereby it appears that it consists in something that is not conformable to them.” Thus shadowing out what I shall contend to be the truth, but evidently feeling himself unable to define it.

I shall not occupy your pages with any further examination

of other men's opinions; the general opinion seeming to be, that Wit is "a perception of differences in things essentially similar," and Comparison "a detection of resemblances in things essentially different." Now, I contend that the reverse of this is the truth: and first of Comparison. If I go into a painter's studio, and he asks my opinion of the copy from an old master, he may have just finished, I say, "let me compare them," and if I find no essential departure from the original in form, size, or colouring, I give my commendation. So, if he have painted a portrait of a friend, "Do you think it like?" will be his question. I set about to compare it with my conception of my friend's countenance, and judge accordingly. Now it is abundantly evident, that a hasty observation, a furtive glance, would be satisfied of the resemblance in both these instances, and so pronounce; but wishing, as Locke says, to "nicely distinguish one thing from another where there is the least difference," I accurately compare them, and so form a judgment "not likely to be misled by similitude, and by affinity, to take one thing for another." I think it clear, that the use of Comparison is to "detect incongruity where congruity appears," and that it is essential to a right judgment.\*

Now it is evident that our judgment would be one-eyed, if we had not the "power of detecting resemblances in things essentially different;" and this faculty I attribute to the organ of Wit. Locke becomes confused in contrasting wit and comparison, simply because he was only acquainted with "the mind as one, the brain as one;" and Spurzheim considered them both as modes of comparison, thus attributing to one organ two opposite functions; supposing them to be mere majors and minors of the same faculty. Combe has refuted this; but, strange to say, has himself reversed the truths.

When I ask, "why is a pocket-handkerchief like a venomous reptile? there is wit in the cockney answer — "because it is a wiper." Now the question and answer both imply — what the querist knows and the respondent seeks for — some hidden resemblance between these two essentially different things; and when it is traced, a laugh is raised by the wit or ingenuity of the discovery. When a gentleman remarked to Curran, on hearing a woman call something a "curosimy," "How that woman murders the King's English;" and the wit replied, "No, she only knocks one of its *eyes* (i) out," the remark and reply both

\* We cannot understand, from the writer's modes of expression, whether he is here referring to the general mental power of comparing objects, &c., or whether he refers to the phrenological organ of Comparison. His language seems to imply the latter; but if so, he evidently misconceives the phrenological faculty or function attributed to the organ. — EDITOR.

trace minute resemblances in things essentially different, and a laugh is the consequence. All conundrums embody wit in their mode of interrogation, and the amount of it seems to depend on the difficulty with which it is detectable: — “Why is a man up stairs, beating his wife, like a good man?” — “Because he is *above* doing a bad action. Here not only are the facts dissimilar, but the very word *above*, in which the wit lies, assimilates in the two sentences only in sound. The resemblance is scarce detectable; but when discovered, is readily allowed, and this constitutes wit. “What is majesty without its externals?” — “A jest” is not wit, because it embodies a grave truth which the mind discovers not at first, and therefore the first impulse is to laugh; but which, by comparing the answer with the proposition, the resemblance is greater than the difference, and this is not wit. [We omit two pages of other similar examples here.]

I define wit to be, — “the discovery of a resemblance in things essentially different.” The classifying the two objects under the resemblance, instead of. under the differences, and the disproportion which the differences and resemblances bear to each other constitutes the amount of wit; which, like all other faculties, will be gratified, in a direct ratio, by the amount of the difficulty, and the perfectness with which it conquers it. The office of Comparison is to detect differences.

P. S. — Mr. Combe coincides with Spurzheim, in believing that the organ in question manifests the sentiment of the ludicrous, and that wit consists in any form of intellectual conception combined with this sentiment. (*System*, 4th. edition, Vol. I. p. 422.)

“ Like the gale that sighs along  
Beds of oriental flowers,  
Is the grateful breath of song  
That once was heard in happier hours.”

Combe says, truly enough, here is beauty of comparison, but no wit, although the things are essentially different. But I say, because the two things essentially resemble each other, both in their modes of action and in their result. In comparing Hope to a taper, —

“ Which still, as darker grows the night,  
Emits a brighter ray.”

The resemblance is perfect, and the analogical difference nothing. This is a metaphor therefore, and not wit.

**VI. *Fruits of the Hostile Misrepresentations of Phrenology, made to Students of Medicine, by their Teachers.***—In a letter from a Physician in Bath, addressed to the Editor of the *Phrenological Journal*.

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 towards 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*, Mr. 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 still are 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 which 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.

I am &c.

J. W——, M.D.

BATH, 16th April, 1838.

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## VII. *The Dublin Journal of Medical Science versus Phrenology.*

THE *Dublin Journal of Medical Science*, for May last, treats its readers to upwards of thirty pages of vulgar declamation, under the title of "Dr. Elliotson, Materialism, and Phrenology." The first is well able to take care of himself, if he should deem it worth while to pay a moment's attention to anonymous scurrility. We have nothing to do with the second. But the third subject of the article in the *Journal* comes into our proper province, and so far invites attention to the paper; more than twenty pages of which are filled with stupid misconceptions and silly arguments against Phrenology, refuted a hundred times already. Anti-phrenology has evidently fallen to a very low ebb. Formerly, we were opposed by writers of ability and information; and their arguments, if unsound, had often the advantage of novelty and ingenuity. Repeated now-a-days by inferior and less-informed minds, the natural weakness and irrelevancy of the arguments become too evident; and we are thus relieved from the wearisome duty of replying to them in detail.

The first thing that strikes us, in looking at this vapid effusion in the *Dublin Journal*, is, that the article has no acknowledged parentage. It is evidently an illegitimate baby, a sort of lawyer's "nullius filius," cast alone on the wide world. The editors of the *Journal* do not adopt it; nor has the writer ventured to subscribe his name. The article professes to come from the pen of the editors' "very humble servant, ANTI-QUACK;" thus affording a curious instance of editorial liberality, in allowing the effusions of an enemy—an anti-quack—to appear in the *Dublin Journal*. The article is itself so clearly one of those not meriting refutation in detail, that we shall deem it almost a work of supererogation, even to give our readers a few examples of the writer's unfitness to grapple with his subject. He is very slenderly acquainted with Phrenology, or with physiology in its more extended sense; and yet he must run his

head against one of the most difficult branches of physiological science! We have little doubt that his profession is the Law; because he appears to think, that "evidence" in science means only what a man will say or swear; and that scientific evidence — facts of nature — can be destroyed by mere assertion.

In the first paragraph of that larger portion of the article devoted to Phrenology, this science is pronounced to be "a system *grounded on insufficient evidence*; and for which there is *no foundation in nature*." The former part of the passage is equivalent to the deliberate assertion that the system has some foundation; the second part then being a deliberate assertion that it has none at all. How a system can be *grounded on evidence* (whether that be sufficient or insufficient in amount) and yet have *no foundation*, we must leave our excellent logician to explain: it passeth our understanding. We are further informed that Spurzheim "abandoned the *system* of his master," for he "gave to the majority of the faculties new names, which he changed from time to time." Admirable reasoner! To change a dozen or two of names, is to abandon the system! Hear this, chemists, geologists, zoologists, botanists, you who are changing the names of things almost daily, hear this, and say where your systems can now be! Abandoned, no doubt. How stolid must be those who still publish botanical works "after the system of Linnæus," in which hundreds of new names are substituted for the names imposed on plants by Linnæus! We are also sagely instructed, that it is impossible for mental manifestation to be compared with brain, the latter being material, the former immaterial. Listen to this, O shade of Newton! How could you compare the force of gravity with the mass of bodies gravitating? The thing is altogether impossible: you must first prove that gravity is a material body, and then we may attend to your comparison. And Mr. Combe, what rank folly you, too, have been guilty of! Brain is material, mind is not material, how could you be so silly as to compare them? Thus, who could possibly say—

Little development of Brain - - - Little manifestation of Mind.  
 More development of Brain - - - More manifestation of Mind.  
 Great development of Brain - - - Great manifestation of Mind.

Even about simple matters of fact we find Anti-quack committing blunders equally glaring as are those of his unique logic. For instance, so little is he acquainted with phrenological literature, that he knows not who is the author of the standard English work on the subject. He speaks of the *System of Phrenology* as having been written by Dr. Combe. "Dr." might pass for a misprint, instead of "Mr.," but our learned Anti-quack

unfortunately also writes, "the doctor's words." It would thus seem that he must intend Dr. Andrew Combe, for he had spoken of Mr. Combe, in a former part of the paper. A mistake of this kind would be excusable enough in an indifferent person; but it shows Anti-quack to have a very slender acquaintance with the authors and works treating of the science he is condemning. And we are still further confirmed in this opinion, on finding him quoting the words of Dr. Gordon's attack, and attributing them to "Jeffries," intending Lord Jeffrey, we must suppose. Verily, ignorance is a great promoter of irrational hostility.

After about twenty pages of such excellent logic and accurate statements, as are exhibited in these instances, Anti-quack exclaims in wonderment, "Yet this is the *system*, the science!!! which a British physician, surgeon, anatomist, physiologist is still obtruding upon the attention of the British public!" Not only is *a* British physician, but hundreds of British physicians and surgeons are now obtruding "this system, this science," upon the attention of the British public. And we can further inform our logical pleader, Anti-quack, that the best British Medical Journals are also obtruding it upon the British public. The Medico-Chirurgical Review, The British and Foreign Medical Review, and The Lancet, are each recommending "this system, this science," to the British public. Fortunately for the phrenologists, *and for the public*, these periodicals are read far more extensively by members of the medical profession, than is the Dublin Journal. And we can tell Anti-quack why they are more read. First, their contents are greatly superior in quality; and secondly, by close printing, their contents are also much greater in quantity, in proportion to the price; indeed, the Reviews contain thrice the quantity of matter found in a number of the Dublin Journal, whilst their cost is not double that of the Journal.

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VIII. — *Mr. Knight's Cases illustrative of the "Hereditary Instinctive Propensities of Animals."* — (Recorded in the *Philosophical Transactions* for 1837, Part 2.)

THE want of space in our two last numbers prevented an earlier call on the attention of phrenologists, to some highly interesting cases of hereditary peculiarities in animals, recorded by the late

Mr. Knight, the horticulturalist; a close observer of nature, though we are not disposed to place quite so much reliance upon his explanations of things observed. He thinks that animals evince "an irresistible propensity to do that which their predecessors of the same family have been taught or constrained to do, through many successive generations." Admitting this to be a fact, there are two theoretic explanations to be offered; the first and least doubtful is, that when any mental faculty is much exercised in the parent, it is attended by an increase of development in its corresponding organ, and this organic enlargement is hereditarily transmitted; the other explanation is, that the special direction of a faculty is transmitted from parent to offspring. Mr. Knight evidently adopts the latter view; but some at least of his cases are explained by the phrenological doctrine of special organs for special feelings, which may increase in size individually, and thus increased may descend from parent to offspring. We shall quote a few of his cases, beginning with those most readily explained by reference to the familiar doctrines of Phrenology.

"I possessed," says Mr. Knight, "one young spaniel, of which the male parent, apparently a well-bred springing-spaniel, had been taught to do a great number of very extraordinary tricks (some of which I previously thought it impossible that a dog could be made to learn), and of which the female parent was a well-taught springing-spaniel; and the puppy had been taught, before it came into my possession, a part of the accomplishments of its male parent. This animal possessed a very singular degree of acuteness and cunning, and in some cases appeared to be guided by something more nearly allied to reason than I have ever witnessed in any of the inferior animals. In one instance I had walked out with my gun and a servant, without any dog, and having seen a woodcock, I sent for the dog above-mentioned, which the servant brought to me. A month afterwards I sent my servant for it again, under similar circumstances, when it acted as if it had inferred that the track by which the servant had come from me would lead it to me. It left my servant within twenty yards of my house, and was with me in a very few minutes, though the distance which it had to run exceeded a mile. I repeated this experiment at different times, and after considerable intervals, and uniformly with the same results, the dog always coming to me without the servant. I could mention several other instances, nearly as singular, of the sagacity of this animal, which I imagined to have derived its extraordinary powers in some degree from the highly cultivated intellect of its male parent."

If we take for granted, that the clever male parent had more

intellect than usual with spaniels, in consequence of larger organs of intellect, which (phrenologically speaking) must have been the case; and if we also assume, that this larger development would descend to its offspring, we have an explanation of the superior intelligence of Mr. Knight's spaniel, without resorting to the less likely supposition of any special modifications by training being communicated from parent to offspring. We return to Mr. Knight.

"I stated that a young terrier, whose parents had been much employed in destroying polecats, and a young springing-spaniel, whose ancestry through many generations had been employed in finding woodcocks, were reared together as companions, the terrier not having been permitted to see a polecat, or any other animal of a similar character, and the spaniel having been prevented seeing a woodcock, or other kind of game; and that the terrier evinced, as soon as it perceived the *scent* of the polecat, very violent anger; and as soon as it *saw* the polecat, attacked it with the same degree of fury as its parents would have done. The young spaniel, on the contrary, looked on with indifference; but it pursued the first woodcock which it ever saw with joy and exultation, of which its companion, the terrier, did not in any degree partake."

Here again, it does not appear to us necessary to resort to the hypothesis, that the spaniel inherited a special tendency to hunt woodcocks, and the terrier a special tendency to hunt polecats. The two dogs were of widely different breeds, and each by its organisation was probably adapted to the ordinary purposes for which those breeds are usually kept. If we are to rely on Mr. Knight's judgment, in regard to the state of feelings in the dogs, when their senses were affected by the presence of their proper quarry, we are to infer that the Destructiveness of the terrier was much greater than that of the spaniel. We know not to what faculty the fondness for springing birds is to be referred: it can scarcely be that of Destructiveness; and if not, there seems no more difficulty in phrenologically explaining the different tastes of the two dogs, than there is difficulty in explaining why one man is more powerfully excited by musical sounds and another by colours; namely, by the presumption of a corresponding degree of development of the cerebral organs concerned. The next case we quote is more like an example of a change in disposition transmitted by descent.

"I have witnessed, within the period above mentioned, of nearly sixty years, a very great change in the habits of the woodcock. In the first part of that time, when it had recently arrived in the autumn, it was very tame; it usually chuckled

when disturbed, and took only a very short flight. It is now, and has been during many years, comparatively a very wild bird, which generally rises in silence, and takes a comparatively long flight, excited, I conceive, by increased hereditary fear of man."

We should explain this case, rather by supposing an increased development of the organs of Cautiousness and Secretiveness, than by supposing an "increased hereditary fear of man" in particular. Besides, by the time woodcocks reach the west of England, in the present day, they have probably been more alarmed and chased during their passage, than was the case in time past. The three following anecdotes can scarcely be accounted for without adopting Mr. Knight's hypothesis of acquired habits, or a special direction of the natural faculties, becoming hereditary.

"The hereditary propensities of the offspring of the Norwegian Ponies," [Mr. Knight had imported Norwegian mares] "whether full or half-bred, are very singular. Their ancestry have been in the habit of obeying the *voice of their riders* and not the bridle, and the horse-breakers complain, and certainly with very good reason, that it is impossible to give them what is called a mouth; they are nevertheless exceedingly docile, and more than ordinarily obedient where they understand the commands of their master. They appear also to be as incapable of understanding the use of hedges as they are of bridles, for they will walk deliberately, and much at their ease, through a strong hedge; and I therefore conclude that the Norwegian horses are not in the habit of being restrained by hedges similar to those of England."

"I procured a puppy of a breed of setters, which had, through many generations, been employed in setting partridges for the flight net only, and of whose exploits I had heard many very extraordinary accounts. I employed it as a pointer in shooting partridges; and for finding coveys of these birds in the open field, I never saw its equal, or in its manner of setting them; but it would never set its game amongst brakes or hedge-rows. Whenever it found a bird in such a situation, it invariably sat down, in the same attitude, and alternately looked into the bush, and at me, seeming to think that setting partridges in such situations was not a part of its duty."

"In one instance I saw a very young dog, a mixture of the springing-spaniel and setter, which dropped upon crossing the track of a partridge, as its male parent would have done, and sprang the bird in silence; but the same dog, having within a couple of hours afterwards found a woodcock, gave tongue very freely, and just as its female parent would have done."

Other cases are recorded; but in general bearings they so closely resemble the preceding, that it appears unnecessary to quote them. Mr. Knight also states, that the hereditary propensities described are stronger in the offspring of spaniels of five or six years of age, than in the offspring of younger dogs; and that he believes these propensities (we use his own term) might be made to cease, and others be given. He also thinks, "it may reasonably be doubted whether any dog having the habits and propensities of the springing-spaniel would ever have been known, if the art of shooting birds on wing had not been acquired."

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## II. CASES AND FACTS.

### I. *Phrenological Exercises.*

CASES have been occasionally published in the *Phrenological Journal*, to illustrate the manner of drawing inferences of character from the form of head, and to afford evidences of the possibility of doing this with accuracy. The usual method has been, to publish an estimate of cerebral development, and to cite evidences of the excessive or feeble manifestations of different faculties, as exhibited in the character, conduct, or talents of the individual selected. As these cases have commonly been drawn up for the purpose of exhibiting decisive evidences in confirmation of the phrenological organs, and of the influence of very unequally balanced development, they are often not well adapted to prepare phrenologists for estimating the talents and dispositions of their ordinary acquaintances, in whom the inequality of development is less decided, and who are consequently more under the influence of modifications arising from any special direction given to their faculties by external circumstances. A few cases of the latter kind have been published, where the character has been predicated from the form of head with much success, and afterwards confirmed by parties well acquainted with the individuals chosen for the experiment. Cases of this description we regard as very useful. They are lessons for young phrenologists in the art of analysing character, and they are instructive facts for those who are more advanced in their studies, as each case exhibits some peculiarity in the combination of the faculties,

or in the modifications by influences from without. If published chiefly in the design of illustrating the connexion of particular character with particular forms of head, it is proper to let the account of character and the note of development appear together; but if intended also to serve as exercises for the skill of young phrenologists, the character and development should not be printed at the same time. It is for the purpose of securing the latter advantage, that we present to our younger readers the following note of development; requesting them to draw out, (for their private use,) a sketch of the disposition, tastes, and intellectual pursuits of the person from whose head the note was made. In our next Number we shall give some account of the individual, in reports which we have obtained by means of queries addressed to two of his near relations, separate from each other, and his own comments upon the replies of his friends. Our readers, preparing their own inferences before-hand, will then have the opportunity of ascertaining their exactness or otherwise.\*

*Estimate of Organs in the Head of A. B.*

Amativeness	-	-	-	moderate.
Philoprogenitiveness		-	-	rather large.
Adhesiveness	-	-	-	full.
Concentrativeness	-	-	-	large.
Inhabitiveness		-	-	rather small.
Combativeness	-	-	-	rather full.
Destructiveness	-	-	-	large.
Secretiveness	-	-	-	rather large.
Acquisitiveness	-	-	-	rather large.
Constructiveness		-	-	full.
Alimentiveness	-	-	-	full.
Self-Esteem	-	-	-	large.
Love of Approbation		-	-	rather large.
Firmness	-	-	-	large.
Conscientiousness	-	-	-	rather large.
Cautiousness	-	-	-	very large.
Hope	-	-	-	full.
Wonder	-	-	-	moderate.
Veneration (unequal)		-	-	full.
Benevolence	-	-	-	large.

\* To ensure accuracy, we requested Mr. Combe to make the note of development; because, in the absence of a fixed standard, phrenologists will differ a little in their estimates according to the heads which they have been most accustomed to observe; and Mr. Combe's experience is very great. We should have raised Destructiveness and Wonder each one step in the scale, and have brought down Cautiousness and Order in the same degree.



Imitation	-	-	-	rather large.
Ideality	-	-	-	rather large.
Wit	-	-	-	rather large.
Causality	-	-	-	very large.
Comparison	-	-	-	large.
Eventuality		-	-	full.
Time	-	-	-	rather small.
Tune	-	-	-	moderate.
Number	-	-	-	full.
Order	-	-	-	large.
Locality	-	-	-	full.
Colour	-	-	-	full.
Weight	-	-	-	full.
Size	-	-	-	full.
Form	-	-	-	rather large.
Individuality	-	-	-	large.
Language	-	-	-	full.

*Measurements of Head, in Inches and Eighths.*

From Individuality to Philoprogenitiveness	-	-	7	6
Destructiveness to Destructiveness	-	-	5	7
Secretiveness to Secretiveness	-	-	5	6
Cautiousness to Cautiousness	-	-	5	5
Constructiveness to Constructiveness		-	5	3
Ideality to Ideality	-	-	5	1
Opening of the ear to Individuality	-	-	4	3
Comparison	-	-	5	0
Benevolence	-	-	5	3
Veneration	-	-	5	2
Firmness	-	-	5	5
Self-Esteem	-	-	5	2
Inhabitiveness	-	-	5	0
Concentrativeness	-	-	5	0
Philoprogenitiveness	-	-	4	2

Temperament mixed; the sanguine predominating; and next to that, the nervous. The gentleman has been well educated; is thirty-four years of age; unmarried; resident in the country; living on a moderate independent income, and the natural bent of his disposition has been very little interfered with.

## II. Case of Divided Consciousness. — Communicated in two Letters from Mr. COMBE to the Editor.\*

BIRMINGHAM, 28th May, 1838.

SIR, — By the kind attention of Mr. Jones, Surgeon to the Dispensary of this Town, I have this day seen a young woman who has exhibited the phenomena of *divided consciousness* or *double personality*, and now beg leave to report some of the circumstances, for the information of your readers.

The name of the young woman is Mary Parker; she is now sixteen years of age; she is of average stature for her years, slender, of the nervous temperament, with a slight admixture of the sanguine and lymphatic: she has black hair. Her head is of a full size for a female; the anterior lobe is large, the organs of Individuality, Eventuality, Comparison, and Language predominating: the coronal region is well and very equally developed; while the animal organs are in fair proportion, but not predominant. Amativeness is moderate; Philoprogenitiveness large; Concentrativeness large; Adhesiveness, Combativeness, Constructiveness, and Acquisitiveness are only full; Destructiveness and Secretiveness are large; while Cautiousness, Self-Esteem, and Love of approbation are rather large. Altogether, the head presents a favourable combination, and the countenance has a pleasing, intelligent, and moral expression.

Her mother, sister, and Mr. Jones, were present, and from them and the patient herself I gathered the following particulars: —

Mary Parker has had epilepsy once or twice; but during the last three years she has been subject, at intervals, to fits of a different description. When these fits are approaching, she experiences pain in her left side, in her back between the shoulders, and in the back part of her head. Being requested to place her hand on the part of the head in which she felt the pain, she laid it over the space occupied by Philoprogenitiveness, Concentrativeness, and Adhesiveness. After the pain has lasted for some hours, she loses the recollection of all things and events that she knew in her natural state. She was in the house of her grandmother when she was first at-

\* We hope that a full report of this case will be published by some one who has enjoyed opportunities of repeated observation. It might possibly give a solution of the difficult question, whether consciousness and the power of voluntary recollection are connected with any particular part of the brain? — Editor.

tacked. Her mother was sent for, but when she came, Mary did not know her, nor any person whom she had known when in her natural condition. When under the influence of the attack, she sees, hears, understands, speaks, and acts, like a person perfectly awake and in possession of the ordinary mental faculties, but there is a change in her dispositions. In her natural state, she is quiet, modest, and unobusive, showing amiable dispositions. In her new state, she is mischievous, sometimes impudent, and runs about looking out for an opportunity to do harm. She speaks disrespectfully to Mr. Jones, and once threw some article at him. Her mother observed, that even when most mischievous, if a child were presented to her, she became instantly calm, she caressed it, and never injured it. These attacks last from a few hours to two or three days. When the disordered state is about to go off, she feels extremely weak, and lies or sits down: the fit will go off in a few minutes, and she finds herself again in her natural state, but faint and weak, and she generally asks for something to eat. When well, she has no consciousness of any thing that she said or did, or that happened to her, during the fit. She has remained well for ten or fourteen days, or sometimes more, and then another fit has commenced. In the new fit she recollects the circumstances that occurred during her previous fits, but has no knowledge of the events which happened in her natural state. After she had had several attacks, but during a period of her natural condition, her mother removed to another house. After Mary had been in it for a few days, a fit came on, and then she did not know where she was. This alternation of states has extended over three years. Of late, they have been more regular, and the fits have been more rare. She was in her natural state when I saw her; but looked, pale, dull, and delicate. In her changed condition she is much more lively and energetic. She has had a seton in her neck, which is now healed; but the glands on the right side of the neck are at present considerably swelled.

This case closely resembles one reported by Dr. Dyce of Aberdeen, and another reported by Dr. Mitchell\*, of the United States; but no circumstance which presented itself to my observation, or that was reported to me, enables me to offer any conjecture concerning the condition of the brain that has given rise to these phenomena.

I am, &c.,

GEO. COMBE.

\* *System of Phrenology*, p. 630. and 141., fourth Edition.

BIRMINGHAM, 13th June, 1898.

THIS day Mr. Jones having sent me notice that Mary Parker is in a fit, I accompanied him, Dr. John Conolly, and Miss —— to her mother's house. Mary was dressed, but had not come down from her bed-room, and had had no breakfast, although it was past one o'clock. She came to us when her mother requested her to do so. There was an evident change in her countenance. The muscles of her mouth and cheeks were drawn up into an expression of malice and fun, excitement was evident, something between that of hysteria and mania. The expression of the eyes was less changed than that of the lower part of the face. They did not sparkle, or glare, or look wildly, but were calm and intelligent. I asked her if she knew me. She answered "No — how should I? I never saw you before." Her mother asked her, if she did not recollect the gentleman with the white hair who had felt her head a few days ago, and conversed with her about her feelings. She replied "No, mother — I never saw that gentleman." Dr. Conolly mentioned to her, in a very gentle and deliberate manner, several of the incidents that had occurred at my first visit, to try if he could awaken recollection, but all was in vain. It was clear that she had no consciousness whatever of having seen me before. She said to him, "I have never seen *you* before either;" which was quite correct. When asked if she knew Mr. Jones, she replied, "Yes" — (laughing and giving him a push on the shoulder) "I know Jones well enough." She now wished to go up stairs to her bed-room; but her mother sat down in the stair, and completely blocked it up, to prevent her. She, on observing this, moved quietly along for a step or two, and trod on her mother's toes. On her mother withdrawing her foot, and giving her a push to drive her off, she laughed knowingly, with the peculiar expression of gratified Destructiveness, Secretiveness, and Wit.

With a view of ascertaining to what extent she was intelligent, Mr. Jones asked her, if she could take us to the house which her mother had occupied before she came to the one in which we now were. She laughed, and said she could not. I asked her "Why she could not?" She laughed again, but made no answer. I pushed the enquiry: "Have you forgotten the way to it?" "No:" still laughing. "Then why could you not take me to it?" — "Ask Jones." Mr. Jones said — "Tell him yourself Mary." She laughed archly, — and then said, "Because it is taken down;" obviously enjoying the mystery which she felt that she had cast around her former dwelling in our minds. We remained with her about twenty minutes in all, on this occasion.

Before I left Birmingham Mr. Jones mentioned to me that she had been twice magnetised, so as to produce a magnetic sleep. She was in her natural state, when first magnetised, and on her recovering from the sleep, she was found to be in the diseased state. She was in the changed state, the second time, and when she recovered from the magnetic sleep, she was in her natural condition.

I find it impossible to offer any theory of these phenomena. It was obvious that in the diseased state the excitement was greater, and that the organs of the propensities were more active, and those of the moral sentiments less active, than in her natural condition. I am led to conjecture that the loss of memory and consciousness, in the changed state, of events which occurred in the state of health, is owing to the brain in general being in a different condition, and not owing to an affection of any one organ in particular.

I am, &c.,  
GEO. COMBE.

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III. *Case of (supposed) Enlargement of the Organs of Locality, and of Pain felt in the Organs of Form, Size, &c., in a Landscape Painter.* — By Mr. W. B. HODGSON.

SOME months ago I was requested to examine the head of Mr. M—— M——, a landscape painter, who, though still young, has attained great eminence in his profession. I found the organs of Locality, Form, Size, and indeed all the knowing organs, very large; the lower part of the brow protruding to a great extent. He mentioned to me that three years ago his friends called his attention to the increasing size of the lower region of the forehead, especially the part corresponding with the organs of Locality. To ascertain whether this were the fact, he cut out a piece of bone in such a manner that, when the one end rested on the organs of Locality, the other rested on the nose, while the middle part fitted exactly into a slight hollow at the top of the nose. On making the same trial at the distance of about two years, he found that the centre of the bone, which had before fitted into the above-mentioned hollow, was considerably raised above it, indicating an enlargement of the parts of the brow on which its upper end rested. As the head presents the appearance of a sinus, there cannot, however, be much importance attached to this fact. But Mr. M—— further stated, that for a considerable time he had felt

pain in the region at the top of the nose, in the direction of Form and Size, when he was engaged in the planning out and composition of a picture, especially when in bed, where he generally, before going to sleep, endeavoured to call up before his mind, and arrange, the scenery of an intended landscape. Being entirely ignorant of Phrenology, he was unable to explain this circumstance, till one day he accidentally heard a friend observe that these were the organs for painting, when he came to me, and I explained to him more minutely the supposed functions of these parts of the brain. On the whole, perhaps, the case deserves to be recorded.

[These cases of pain in the lower part of the forehead require to be received with caution, and scrutinised closely. A person usually contracts the brow, and keeps the eyes fixed, while thus intent on producing a mental image; and this attitude causes pain in the soft parts external to the skull, if long persisted in. Besides this, the habit of forced activity of brain before sleep is apt to induce disorder in the digestive organs, and the disorder of those parts of the body are frequently accompanied by local head-ache. Still, we agree with Mr. Hodgson, that the cases should be recorded.—EDITOR.]

#### IV. — *Connexion of Insanity with Inequality of Cerebral Development.* — (From Sir W. C. Ellis's *Treatise on Insanity*.)

THE following case affords a good illustration of the influence of large organic development in predisposing to insanity, if the predominant organs happen to be powerfully affected; and it also illustrates the tendency which the illusions have to bear a reference to the leading organs: —

“J. W. had been an apprentice to a retail shopkeeper in the country. He had a fine person and pleasing manners, with a large share of Self-Esteem, combined also with much Love-of-Approbation. He was altogether a romantic person; and having fallen in love with a young lady, he felt no doubt in his own mind that, as soon as his intentions were made known, he should be accepted. He was very pedantic in his manner; and being anxious that all his proceedings should be conducted in the most correct manner, he proceeded very formally to make his proposals. To his utter astonishment, they were not only rejected, but he was dismissed, to use his own expression, with the most contemptuous scorn. This was more than his

offended pride could bear. It was not the loss of the lady that affected him so much as the mode in which his offer had been received. It totally overcame him; he got no rest night or day, and incurable insanity followed. At the time of his admission he had lost all the painful feelings which annoyed him on the first coming on of the disease, and he amused himself by imagining that he was some great man."

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V. *Application of Phrenology in the Management of an Insane Patient.* (From Sir W. C. Ellis's Treatise on Insanity.)

"IN the moral treatment of cases of insanity, it is of great importance to ascertain the ruling passion of the patient: an appeal to this will frequently divert the attention, and obviate the necessity of having recourse to violent measures. A female, of great firmness, had for several days refused to take her food, and as no persuasion seemed to have any influence upon her, preparations were made to inject it by the stomach-pump. At this juncture my wife discovered that the woman had naturally a great love of acquiring. She sat down by the patient's bedside, and without saying anything on the subject of food, conversed with her on her former habits; and having learnt that she had kept cows and poultry, she induced her to give an account of the profits she made by them. This attracted the attention of the woman: she forgot her determination to resist; and whilst talking of the gain of selling the butter, she permitted herself to be fed with a basin of bread and milk, apparently unconscious that she was submitting to the wishes of her attendants. In this instance Phrenology was of practical use. The existence of the strong feeling of love of gain was ascertained solely by the observation of the head at the time."

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VI. *Phrenological Development of Prince Talleyrand.*

THE death of an individual of such celebrity as Talleyrand, not being an everyday occurrence, excited much interest amongst the phrenologists of Paris. An account of the skull and brain, with some remarks on his character in connexion with the phrenological development of his head, were inserted

in *La Phrenologie*, No. 7., for the current year. The remarks on his character we shall not copy; but the measurements of the skull, and the phrenological estimate of development, cannot fail to be of much interest when a true biography of Talleyrand shall appear. The editors of *La Phrenologie* explain the public career of Talleyrand, in a great measure by the predominance of Cautiousness and Secretiveness.

The cranium, they say, of Talleyrand, without the integuments, presents a regular oval in the horizontal line, the superior curve well formed, the forehead large and high. The processes for the attachment of muscles are slightly prominent. The median line separating the two hemispheres is also sensibly marked, the ossification of the suture being so perfect that it forms a slight crest, more or less elevated in different places. At the junction of the occipital and parietal bones, there is an osseous prominence which would have interfered with a phrenological estimate, if not known. The skull is of a thickness and density characteristic of a person less advanced in age. The internal depressions correspond to the external prominences, except that the convolutions are marked by corresponding ossifications. The membranes of the brain were not visibly injected; all the substance of the brain was in a sound state, and resembled that of a person only forty years old. Talleyrand was in his eighty-fourth year.

They give the measurements of his head, as below; but so awkwardly expressed that we know not whether the measurements are those of the entire head, or of the skull only: the use of the word "*tête*" would lead us to suppose the head intended; although the measurement to the occipital foramen (*trou occipital*) must incline us to the contrary belief:—

	Inch. lines.	
General or horizontal circumference over the occipital protuberance and frontal sinus	-	20 4
From the root of the nose to the occipital foramen, passing over the top of the head	-	14 0
From the root of the nose to the auditory canal	-	5 2
From the opening of the ear to the middle line of the occipital bone	-	4 1
From the opening of the ear to the tip ( <i>pointe</i> ) of the occipital bone	-	5 3
From one mastoid process to another, over the top of the head	-	12 8
From one auditory opening to the other, passing over Veneration	-	11 2
From the opening of the ear to the line of union of the reflecting organs with those of the sentiments	-	5 6



Their method of giving an estimate of the phrenological development, is by a series of *four* figures, taking 1 as the lowest, and 4 as the highest development; but as they state many of their estimates to half-a-degree (as  $1\frac{1}{2}$  or  $2\frac{1}{2}$ ), they virtually have the scale in *seven* degrees; and to avoid the fraction, we shall so state it by doubling the figures. Our lowest figure will thus be 2, and our highest 8.

Alimentiveness	-	-	5	Wonder	-	-	3
Love of Life	-	-	4	Ideality	-	-	5
Amativeness	-	-	6	Wit	-	-	6
Philoprogenitiveness	-	-	6	Imitation	-	-	5
Concentrativeness	-	-	4	Individuality	-	-	6
Adhesiveness	-	-	5	Form	-	-	5
Combativeness	-	-	6	Size	-	-	4
Destructiveness	-	-	3	Weight	-	-	4
Secretiveness	-	-	7	Colour	-	-	3
Acquisitiveness	-	-	6	Locality	-	-	6
Constructiveness	-	-	6	Number	-	-	5
Self-Esteem	-	-	6	Order	-	-	4
Love-of-Approbation	-	-	5	Eventuality	-	-	6
Cautiousness	-	-	8	Time	-	-	2
Benevolence	-	-	6	Tune	-	-	3
Veneration	-	-	2	Language	-	-	5
Firmness	-	-	8	Comparison	-	-	6
Conscientiousness	-	-	5	Causality	-	-	6
Hope	-	-	5				

## VII. Further Explanations of the Rev. Mr. Bedford's Case.

WE lament to say that this case was very insufficiently reported in our last Number, which led us to make some remarks upon it, not authorised by the facts of the case, when fully detailed. (See page 296.) As Mr. Bedford spoke only of non-perception of *colours*, and of failure of vision in the *right* eye, we could have no reason to conclude, that the power of vision was almost lost in both eyes, and not for colours only. As we now understand the case, Mr. Bedford's sight is almost lost in both eyes; the right eye having failed some years before the left. Concomitant with this imperfection in the sense of sight, external depressions are now observed in the forehead, corresponding to the situation of the phrenological organs of Colour; the depression on the right eyebrow being greater

than that on the left. From these circumstances, it seems not very improbable that the depressions have been a consequence of the loss of sight; but whether the greater depression over the right eye is to be accounted for by the longer duration of its blindness, is at best very doubtful. The case is worthy of notice, as suggesting the usefulness of observing the progress of others; but it proves nothing in itself.

We take advantage of the opportunity thus afforded, for again calling the attention of phrenologists to the importance — the absolute necessity — of precision and completeness in their reports of cases or facts; and of also urging them to avoid the injudicious method of sending private letters for publication, or even of writing any scientific communications whatever in the form of letters. We mentioned, on the cover of our second number, that it was the worst form for publication; and, we may here add, that common as "letters" are, scarcely one out of three communications sent as "letters to the editor," either in this or any other journal known to us, is creditable to the writer. They are sometimes loosely worded, frequently incomplete, commonly adapted only to the person to whom they are addressed, and consequently unfit for publication. We may illustrate this want of adaptation by the case alluded to; — Mr. Bedford wrote a private letter to Mr. Combe, who had seen him, and was acquainted with circumstances which it was therefore unnecessary to state in the letter. Thus, taken by itself, as intelligence conveyed to Mr. Combe alone, the letter was perfectly accurate and complete. But when that letter was sent to one unacquainted with Mr. Bedford, and published to be read by hundreds who were also unacquainted with him, it became not only an insufficient report of a case, but, worse than that, it was one very much calculated to mislead. The rule should be, for every one who sends an article to the press, to address himself at once to the public, unless there be special reasons for a different proceeding, as in the publication of an actual correspondence between individuals.

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### VIII. *Facts in contradiction to Mr. Hytch's Views on the Function of the Organ marked "?"*

AFTER reading the suggestions of Mr. Hytch, in our last Number, Mr. Combe stated to us the following cases in direct contradiction to the views of Mr. Hytch; and as facts are

always the best and briefest arguments, in reference to the functions of cerebral parts, we gladly make an extract from that part of Mr. Combe's letter: — “The reverence for antiquities and the ‘love of the past’ have already been referred, on good grounds, to Veneration, and Mr. Hytch does not mention the state of that organ in his cases.” (See page 284. of last Number.) Sir Walter Scott had Veneration enormously large, and probably Mr. Joseph Hume may have it small. In Bath, I met Dr. ———, who has large Veneration, and the organ “?” large, with deficient Cautiousness, and moderate Ideality. He told me that he has little pleasure in the beautiful, but is entranced by the sublime. He is very strongly religious, but I heard nothing of any distinguishing ‘love of the past.’ Yesterday I met Dr. P., in whom Ideality is rather small, the organ “?” large, and Cautiousness not so large. He said that he was deeply affected by the sublime, and not strongly by the beautiful. Veneration was well developed, and he did not give any indications, in a long conversation, of a mind that dwelt on the past, but the reverse. In my own head, the organ “?” is larger than Ideality, and Veneration is moderate. When a boy I used to brave storm and maternal reproof, to enjoy the tumbling of a waterfall in a flood, and still thrill to the soles of my feet when the sublime is presented. I am not so strongly moved by the beautiful, and no man had ever fewer pleasures in dwelling on the past, than I have.”

We know another very striking case in accordance with those mentioned by Mr. Combe. A gentleman in whom there is quite a prominence between Cautiousness and Ideality, (but slightly more forward than the “?” is placed on the busts,) delights in what is wild, solemn, vast, dreary, and lonely. He says that moors, mountains, cataracts, floods and forests, if on a scale of vastness, the sea in a storm, and the roll of the thunder in the solitude of night, are sights and sounds of thrilling enjoyment. Ideality and Veneration are about average amongst his organs; Cautiousness and Destructiveness are largely developed. He is prone to despise men for excessive attachment to the past; the “wisdom of our ancestors” and the “good old times” are constant expressions with him, but always used ironically in scorn or ridicule of the reverence for the past. He is a collector of specimens in natural history: otherwise not particularly acquisitive.

## III. NOTICES OF BOOKS.

- I. *A Treatise on the Nature, Symptoms, Causes, and Treatment of Insanity; with Practical Observations on Lunatic Asylums; and a Description of the Pauper Lunatic Asylum for the County of Middlesex, at Hanwell, with a detailed Account of its Management.* By Sir W. C. ELLIS, M.D., Resident Medical Superintendent, and formerly of the Asylum at Wakefield. London: S. Holdenworth. 1898. 8vo. pp.viii. 344.

THIS long title sufficiently explains the object of Sir W. Ellis's work. The author's experience has been ample; both in the number of patients coming under his care, and in the length of time during which his attention has been devoted to the actual management of the insane; and the volume before us includes reports of a great variety of cases illustrative of the different forms of insanity, its causes, and the proper remedial measures, both physical and moral. The whole volume, indeed, excepting the descriptions of Asylums and suggestions for their improvement, may be called a collection of cases, with the practical inferences drawn from them by the author. It is consequently rather difficult to convey any clear ideas of the contents of the work, in the compass of a notice adapted to our limited space; and since the remedial treatment of the insane, as well as the organic causes of insanity, are subjects better adapted to a medical journal, we shall say little of them here.

The author decides, "that Insanity, in all its various forms and modifications, is in reality a disease of the brain and nervous system;" and we shall fully concur with him in this opinion, if we may be allowed to change the mode of expressing it: we should not speak of insanity as a disease of the brain, but as a consequence and *symptom* of some disease in the brain. He also says, "in carefully looking over the *post mortem* reports of those whose cerebral organization I have examined, I find that in one hundred and fifty-four male patients one hundred and forty-five had disease very strongly marked, either in the brain or the membranes. Of the nine remaining, two were idiots from birth; one died of dysentery, another of epilepsy; the other five cases had not been insane more than a few months, and died of other diseases. Of the females, sixty-seven were examined; and sixty-two found with disease in the brain or membranes: in the other five no disease

was to be discovered. Two of these were idiots from birth, and, with one exception, the others were recent cases." (Page 20.) It thus appears that in two hundred and seven out of two hundred and twenty-one cases, there was visible disease of brain. And out of the other fourteen cases, four (being congenital idiots, a class in whom there is almost always either small size or defective structure of brain, without actual disease) may be set aside; thus leaving only ten cases, or less than five per cent., in which disease of brain was not actually detected. This is a very small proportion, if we reflect how frequently disorders of other functions exist, where dissection fails to show organic lesions. It is a pity that the author did not state in detail the symptoms and supposed origin of derangement in those ten cases of apparent exception. Medical reporters are too prone to pass over exceptions, unmindful that a single apparent exception may be of more value in fixing the limits of a rule, than are a hundred cases of direct confirmation.

Dr. Andrew Combe has particularly enforced the importance of departures from the usual modes of feeling and acting, proper to the patient, as tests of insanity; and we are glad to find Sir W. Ellis insisting upon the same thing. He writes, — "But before we proceed, I would again urge the necessity and importance of remembering, that, to constitute insanity, there must be an *alteration*. For a man of a weak intellect, but perfectly capable of managing his affairs, may be taken by interested relatives to a medical man; who, from having fixed in his own mind some vague or arbitrary standard of sanity, to which the person examined does not come up, will, without any enquiry as to his previous state, or upon a hasty examination, give, uninfluenced by improper motives, but simply from ignorance or carelessness, a certificate of his insanity. Again, a perfectly sane man, of ordinary, or even more than ordinary, powers of mind, may, from some unaccountable eccentricities, which not unfrequently accompany genius, be put into confinement solely from the medical person not having enquired into his previous habits." (Page 31.)

The author discusses hereditary predisposition, amongst the causes of insanity, and states that "out of 1380 patients, there have been 214 whose parents or relatives we have ascertained to have been previously insane. In 125 of these cases, no other cause could be assigned for the disease coming on than that of its being hereditary." Taking into account the frequent reluctance to admitting a family predisposition to insanity, and also the little knowledge many paupers possess regarding their predecessors and relatives, one in seven is a large proportion of

cases to be assigned to hereditary tendency ; and this is more striking when we find that in one out of every eleven cases no other cause was known. The author remarks that "where the disease has assumed any particular form, this is also very frequently inherited, especially in cases of suicide. In illustration of this, the case of a female is given, who had a strong inclination to suicide, and who eventually succeeded in carrying her wishes into effect, by hanging herself when unobserved: her mother and two of her sisters had hung themselves. The hereditary tendency to particular forms of insanity admits of a phrenological explanation. Insanity is often induced by strong excitement of, or sudden shocks to, the predominant organs ; and when brought on by other causes, the manifestations usually have reference to the functions of these leading organs. Now, since organic peculiarities are very often hereditary, we have here an explanation how particular forms of insanity appear to become hereditary. The disposition to suicide, for instance, is commonly found in connection with large organs of Cautiousness and Destructiveness ; and if this organic peculiarity should descend from parent to child, the disposition to suicide will appear to descend. We say *appear*, because we doubt much whether any habits or tendencies can be hereditary which are not altogether dependent on organic peculiarities.

The remarks on the treatment of insane patients are particularly interesting and highly practical. Employment and conciliation are the grand moral remedies, in the absence of which there seems to be small benefit from physic. At Hanwell, the author writes, "454 out of 610 are regularly at work ; and many of them at trades, with which they were totally unacquainted until they were taught them at the institution." Whilst alluding to this subject, we cannot resist copying the following striking instance of ignorant prejudice and opposition to beneficial changes. — "When the system [that of agreeable employment] was commenced by myself and my wife, on the opening of the Asylum for the West Riding of Yorkshire, at Wakefield, so great was the prejudice against it, that it was seriously proposed, that no patient should be allowed to work in the grounds outside the walls without being chained to a keeper. Another suggestion was, that a corner of the garden should be allotted for their labour, and that they should dig it over and over again all the year round. The kind feeling and good sense of the people in the neighbourhood soon overcame these prejudices." (Page 8.) The author afterwards dwells particularly upon the silly practice of depriving patients of all customary enjoyments, and condemning them to brood

over their morbid sensations in disgust and ennui, in solitude, or in society that is hateful to them. He forcibly points out the melancholy situation of persons of birth and education, previously accustomed to refined society, but doomed in Asylums to spend their lives in company only with coarse and ignorant keepers, who are perhaps also brutal and tyrannical. And he asks whether it is to be expected, that a mode of treatment, so injurious even to a sane mind, "should tend to restore a diseased one?" "In a well-regulated institution," the author writes, "every means ought to be invented for calling into exercise as many of the mental faculties as remain capable of employment. We must remember, that the happiness of man, whatever be his situation in life, consists in the proper and harmonious exercise of all his powers, moral, mental, and physical. Insanity, brought on from moral causes, is the result of too great and partial exercise of some of the feelings or faculties; the patient therefore ought to be surrounded with objects calculated to attract attention, and to divert the mind from the contemplation of its sufferings." Unfortunately, the greater number of *keepers* of Asylums — we cannot give such men a better name — are still ignorant of Phrenology, which, above all other means, would enable them to know, to distinguish, and to call into due and regular activity, all the moral or mental powers.

But on this subject we must express some disappointment, felt on reading the treatise of Sir William, valuable as it is in other respects. In his certificate to the British Government, of the utility of Phrenology, Sir William wrote, "If it was necessary, I could mention a great variety of cases in the treatment of which I have found the little knowledge I possess of this interesting science of the greatest utility." Bearing this in recollection, we expected to find Sir William speaking of insanity more directly and explicitly as a phrenologist, and pointing out the applications of phrenological knowledge, both in explaining the causes of insanity, and in directing the treatment of the patients. Two instances, indeed, have been given under our head of "Cases," in the present Number. We see also that there is much more in this volume which the author could scarcely have arrived at without the aid of Phrenology. But many of his readers will not see this; and suggestions which we, as phrenologists, can see to be sound and philosophical, they will regard as mere opinions or sensible-looking speculations; and they will blunder in attempting to apply the suggestions in practice, because they will lack the understanding of the principles upon which they depend. Besides this, what an amount of evidence in support of Phrenology might Sir

William's experience have enabled him to adduce, which could not have been out of place in a work on insanity! We must not, however, lead our own readers to suppose that Sir William has feared to express his conviction of the practical value of Phrenology. On the contrary, the following recommendation will show them the opinion entertained of this science, and of its applications to the treatment of the insane, by a physician of long experience, and whose admirable management of the Asylum at Hanwell has justly procured for him the highest reputation:—

“In connexion with insanity I should strongly recommend the study of Phrenology; the tendency which it gives carefully to note, and the facility with which it enables us easily to distinguish variations in conduct, which, though minute, and apparently of little consequence, are, in reality, the marks of important changes of action in the brain, would alone be sufficient to recommend it to our most serious attention. But I have no hesitation in saying, that in addition to its being indirectly useful, in thus helping us to a more accurate acquaintance with the state of the patient, it may be applied directly to most valuable purposes. One instance of its use has already been detailed: I could mention others, where the mere examination of the head, without any previous knowledge or information whatever as to the habits of the patient, has suggested the trial of a particular course of moral treatment, which subsequent events have fully proved to be correct. Not will this be a matter of surprise, when we remember that those organs, through the actions of which the grand distinctions of character are produced, form large masses of brain, and that to distinguish their relative size and natural operation, it is not necessary to have recourse to callipers, or to determine their extent to a hair's breadth. A single glance will show, to a person in the habit of observing, whether the formation of the head indicates a naturally bold and passionate, or a timid and retiring man; will enable us to distinguish between one highly gifted with the intellectual and nobler faculties, — and consequently proportionally responsible for their active and continued employment, with direct reference to the glory of God, — and his neighbour, less liberally endowed, who has to struggle against a constitutional tendency towards mere animal gratification.” (Page 255—6.)

We would add to this recommendation the further reason, that those, who profess to treat disordered minds, ought to acquire the best possible knowledge of minds in health, as a preliminary. The oculist makes himself acquainted with the functions of the eye in a state of health; the aurist must do



the same with the functions of the ear; the general physician must study general physiology; and, in like manner, the mental physician ought to study mental physiology: Phrenology is mental physiology.

The volume is adapted to the general reader, as well as to the professional practitioner; a circumstance which renders it less necessary to proceed with our extracts, though numerous passages of interest are offered to our choice.

II. *The Education of the Feelings.* London: Tayler and Walton. 1828. Small 8vo. pp. 195.

THE author of this volume has kept back his name. Whatever other reason he may have had, there was no call to be ashamed of his book. He commences with an intimation that the education of the feelings, or disposition, has been very much neglected: it has rather been misunderstood and mismanaged. Every advertising schoolmaster pretends to pay "the strictest attention to the morals of his pupils;" every parent will say that he or she does the same, and believe it too. Yet both masters and parents, in ninety-nine cases out of the hundred, are utterly ignorant what is a judicious education of the feelings; and in consequence, their efforts, when best intentioned, not uncommonly produce effects exactly the opposite of what they wished to see. They then lament over the dullness or untowardness of their children and pupils, without the slightest conception that the chief causes of their ill-success lie in their own ignorance; and they would be highly offended if told that such was the case.

The author of the volume before us defines Education of the Feelings, as being "the cultivation, by exercise, of those feelings which make us *wish* to do that which we *ought* to do." This is not a clear definition, for the reader is left to find out — and we cannot do it — whether the author intends the primitive faculties, or only temporary states of these, by his use of the term "feelings." We should prefer to call Education of the Feelings "the art of rendering habitual those wishes (that is, states of the faculties), the gratification of which is conducive to our well-being." In working out his plan, the author copies, from Combe's Constitution of Man, the descriptive list of the mental faculties supposed to be the primitive powers of the human mind; and after some preliminary explanations, he treats each faculty in detail, suggesting what he

conceives to be the proper and requisite exercise of it, and illustrating his ideas by examples of successful management; or of failure through errors. The treatise is thus rendered somewhat diffuse and interrupted, it being impossible actually to treat of each faculty by itself; but many useful hints may be found, not only for the management of children, but also for self-discipline on the part of the parent or teacher. We are rapidly approaching the end of our current Number, or we should have copied the pages devoted to one of the faculties, as an example of the work; but having two or three points to notice, in which we dissent from the author's views, it is necessary to restrain the pen.

Though the author, as stated, has given a list of the phrenological faculties, he has, either through timidity or through the want of a comprehensive insight into the full bearings of his subject and its relation to Phrenology, prefaced the list by the unphrenological assertion, that it is unnecessary, "in speaking of the cultivation of the mental faculties, to assume their connexion with the brain." This is most certainly erroneous. The author, indeed, has himself neglected the connexion, and written of the education of the faculties as if they had no connexion with the brain; but this, in our opinion, is a great oversight; for no one can properly educate the mind, who does not allow for the connexion of the mind and brain, and use his knowledge of it as a means in education. While we know as a fact, that very slight changes in the circulation of blood in the brain may make the utmost difference, for the time being, in the feelings and intelligence of a child; that differences in the form or proportions of the brain may cause the widest possible differences in natural disposition and capacity, it must be highly erroneous to say that it will not "be necessary, in speaking of the cultivation of the mental faculties, to assume their connexion with the brain." In point of fact, the great light which Phrenology has thrown upon educational tactics is mainly derived from its clear exposition of the absolute dependence of the mental manifestations upon the brain, and the dependence of the special faculties each on its appropriate part of the brain. For a phrenologist to talk of cultivating the mental faculties, without reference to their connexion with the brain, is pretty much the same departure from sound philosophy, as it would be for a physiologist to talk of cultivating the faculty of respiration, without assuming its connexion with the lungs, or for an oculist to talk about cultivating the faculty of sight, without assuming its connexion with the eye. If it be true that the brain is as necessary to any act of mind, as the eye is necessary to any act of sight, or, as a lung

is necessary to any act of breathing, then is it equally necessary to look to the instrument in each case, if we would proceed on sure grounds. In illustration of the evils of neglecting this connexion of mind and brain, we shall quote a judicious passage from the work now before us. —

“And when,” writes the author, “the child is admitted to the society of its parents and their friends, how is its education managed? So long as it sits quietly and makes no noise, and looks like a little block of wood, it is called a good child, and perhaps overwhelmed with kisses, — that is to say, it is commended for being inanimate and indolent, and for making no use of any one of its faculties. But as soon as it begins to grow restless, to pull about everything within its reach, and to urge eagerly, and perhaps noisily, its oft-repeated questions concerning the nature and reason of this thing and that; — the bell is rung, the child is considered a nuisance, and given to the servant, and while its little heart is bursting with shame and disappointment, which it can only express by sighs and sobs — “naughty child” is reiterated, and it is again banished to the nursery. Thus is it punished for being happy, — for employing its powers, — for making its own best efforts for expanding its little mind; and precisely at the moment when all its faculties are in the best possible state for receiving right impressions, and for being directed to anything, and everything, that is good and useful — they are all checked, — bad feelings are excited, and it is sent amongst those who may perchance misunderstand its wishes, and thwart, perhaps punish, its anxious desire to know and to improve; leaving the poor child with a deep and bitter sense of unjust treatment.” (Pages 23—4.)

Now, why do parents tell the child to sit still, expecting it to obey them implicitly, and then dismiss it with reproaches for not yielding the block-of-wood obedience expected? Simply because they know not the fact, — and consequently see not the necessity of adapting their treatment in accordance with the fact, — that the restlessness is an unavoidable consequence of a certain condition of the body and brain. They hold it to be purely optional with the child, to be restless or quiet, because they assume the manifestations not to proceed from changes going on in the brain. But they do know that the child cannot command the circulation of its blood, cannot at will arrest or renew its digestion, and cannot abstain from breathing unless for a very brief time; and therefore they do not blame it for faults of circulation, of digestion, or of respiration. And were they equally well convinced that childhood's activity and restlessness are forced upon it by the state of the nervous system,

they would resort to other measures than commands and scoldings, for checking their exuberance; and we should then cease to witness such scenes as that portrayed by the author, who deems it not necessary, in education, to assume the connexion of the mental faculties with the brain! We dwell on this subject, because the non-attention to the relations of mind and brain is the greatest defect of most plans of education, and is often productive of much injury. More striking illustrations might have been found, but we preferred to select one from the author's pages, where it is given for a different purpose.

It is with less confidence in our own accuracy, that we call in question the following statement of the author of the work; namely, that the intellectual faculties "give us no *desire* to act; but they direct the propensities and sentiments to their legitimate objects and mode of gratification." In the first place, we think that the intellectual faculties do give us a *desire* to act. For instance, large organs of Tune and Time are commonly accompanied by a desire to make music; a large organ of Individuality, by a desire to use the senses in acquiring knowledge; a large organ of Language, by a desire to talk or to read, &c. In this way it seems probable that the intellectual faculties do urge to actions; but perhaps we are not yet entitled to say that the *desire to act* (for the purpose of obtaining gratification for the intellectual faculties) cannot spring from Imitation, Constructiveness, or some other of the affective faculties. Secondly, we are doubtful about the propriety of asserting that the intellect directs "the propensities and sentiments to their legitimate objects and mode of gratification;" but we should require several pages, to explain our own views of this subject, and must now close our notice of the book under consideration.

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III. *Colloquies.—Imaginary Conversations between a Phrenologist and the Shade of Dugald Stewart.* By J. SLADE, M.D., &c. London: Parbury and Co. 1838. Small 8vo. pp. xxiii. 336.

We have felt reluctant to express an opinion of this work, having been much disappointed on reading it. Not that the book is bad, if taken for what the author, in an "Address to the Reader," explains to have been his intention in writing the work; but attracted by the title, we had hoped to find its contents justify this title. In "Conversations between a Phrenologist and the Shade of Dugald Stewart," we not unreason-

ably expected to find a contrast of the philosophical doctrines of Stewart and those of the phrenologists. Or failing this, — to the accomplishment of which the author is possibly not equal; — we were at least entitled to expect that Stewart should appear either in his real character as a scornful opponent of Phrenology, or as one whose prejudices had died with him, and whose shade could now lament his intolerance towards the subject during life. Little of this appears. The Colloquies are Dr. Slade conversing with Dr. Slade. The opinions put into the mouth of Mr. Phrenologist are not always those established by the facts of the science, or recognised by the leading phrenologists: neither does Stewart put forward his own doctrines in opposition. Mr. Phrenologist, in short, propounds Dr. Slade's peculiar version of Phrenology, and his opinions on other topics; whilst Stewart is again Dr. Slade, putting forth the common-places of the day, in philosophy and morals.

It is now so much the custom with bookmakers, to coin names and title-pages for books, which are unsanctioned by their contents, that we may be deemed hypercritical in censuring Dr. Slade's Colloquies on this ground, and finding fault with the title as a trick to advertise. Yet the author himself almost makes an admission of this, in an explanation of his purpose. "My object," he says, "in selecting Stewart as the imaginary conversationalist, is not to discuss the propriety of his doctrines in detail, which would lead me into abstrusities of no general interest nor utility, but because he occupied a prominent station in metaphysical literature and moral philosophy, and because he was an opponent to Phrenology, and one of the nation among whom the science has especially flourished. If, indeed, I had followed him through the perplexing and intricate labyrinth of metaphysics and morals, my labour would have been in vain, for no one would have read my work. I use him as a vehicle to convey my own notions, having yet carefully avoided putting words into his mouth which he might, were he alive, disclaim, or be able, with reason and force, to disprove." (Page xvi.)

Here we see the confession. Dr. Slade required to have some one to talk to, who for want of his own tongue and brains might only speak through Dr. Slade. A spirit is sought; but why not call forth the shade of John Smith or William Thompson, instead of that of Dugald Stewart; and then no one would have expected to find our conversationalists threading "the perplexing and intricate labyrinth of metaphysics and morals?" Seeing that the Shade of Dugald Stewart was not raised to explain, to defend, or to abjure the philosophical creed of Dugald Stewart, and that the Phrenologist selected is an in-

different representative of phrenologists, we really think the title of the book ought to have been, "Imaginary Conversations between Dr. Slade, a phrenologist holding peculiar opinions, and the Shade of John Smith." Under this title Dr. Slade might have said anything; but as an advertising title, it might not have been relished by his publisher.

Dr. Slade appears not to be very deeply imbued with Phrenology. He commits various slight errors respecting Gall and Spurzheim, which lead us to infer that he has not read the works of Gall; and he hazards opinions which no reflecting phrenologist, thoroughly acquainted with the facts of Phrenology, can entertain. He thinks, moreover, "that neither insanity, education, nor legislation, will ever benefit much by Phrenology." This is directly at variance with the opinions and experience of practical phrenologists accustomed to the management of children, insane persons and criminals. But the *Colloquies* give us a clue to explain this idea of Dr. Slade, for his remarks on the application of Phrenology to Legislation betray an almost total want of conception as to the manner in which phrenological doctrines could be made practically applicable. Dr. Slade's Phrenology, we suspect, lies very much on the surface of things. We do not believe that he has any comprehensive view of it as a philosophical subject; or that he has that terseness of thought and freedom from prejudices, requisite for a philosopher in mental science.

Though we thus object to the work as not coming up to its title, and do not very highly estimate the author's notions of Phrenology, the volume is not wanting merit of another description. The style is polished and pleasing, though too diffuse; the sentiments expressed are in general pure and elevated; the descriptions of scenery—we speak from having heretofore visited the scenery described—are well drawn; and a cultivated intellect and amiable tone of feeling pervade the volume. To this latter quality we should make one exception: the author too much censures the money-getting propensities of his countrymen, and his censures read as if emanating from a discontented, or, at least, from a disappointed spirit.

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IV. *Biographies of Gall and Spurzheim :*

*The Biographical Treasury : — A Dictionary of Universal Biography ; intended as a Companion to "The Treasury of Knowledge."* By SAMUEL MAUNDER. London : Longman and Co. 1828. pp. 846.

*The Penny Cyclopædia.* Volume XI. 1838.

THE Pages of this Journal have not unfrequently blamed authors and editors for contemptuous neglect of Phrenology and phrenologists, when it was incumbent upon them, as instructors of the public, to have acted otherwise. The two works at the head of this article have attracted our attention, in consequence of their biographical notices of the founders of Phrenology. In the *Biographical Treasury*, Gall is commemorated as the founder of Phrenology, and Spurzheim as "a celebrated physiologist" who "joined Gall in making inquiries into the anatomy of the brain." The author of the *Treasury* has fallen into error in saying that "they" lectured in England, Scotland, and Ireland: it was Spurzheim only who lectured here. The *Biographical Treasury* itself is a remarkable compilation. It contains many thousand lives, if their brevity can entitle them to be so designated, and is amazingly cheap, considering the quantity of matter compressed into it.

We have heretofore found fault with the editors of the *Penny Cyclopædia*, for their great neglect of Phrenology, — a defect which we regretted to see in a work adapted to the many. The 11th volume includes the letter G., and in it there appears a biographical account of Gall, penned in a fair and judicious manner. The writer thus concludes his account of Gall:—

"Whatever may be the merits of the Phrenological system, Dr. Gall must always be looked upon as one of the most remarkable men of his age. The leading features of his mind were originality and independence of thought; a habit of close observation, and the most invincible perseverance and industry. Nothing perhaps but a character like this in its founder, and the very popular and fascinating manners of his chief supporter, could have upheld the doctrine against the strong tide of rational opposition and of ridicule with which it was assailed. Whether the system be received or not, it will be granted, that both in the collection of psychological facts which they had formed, and have published, and by the valuable contributions which they have made to the study of the

structure of the brain, to which their later labours had been particularly directed, they have conferred very great benefits on medical science. The character of Dr. Gall's writings is singularly vivid and powerful; his descriptions, though slight, are accurate and striking; but his works are too voluminous to be acceptable to the majority of readers, and have therefore, in this country, been almost entirely superseded by those of Dr. Spurzheim, to which, however, in substantial value they are far superior."

The works of Gall never were in circulation in this country, except to a very limited extent. Those of Spurzheim were pretty largely circulated and read; but latterly they have been nearly superseded by the publications of Mr. Combe. We are not certainly informed who is the writer of this account of Gall in the *Cyclopædia*, but have heard the article attributed to a medical gentleman, connected with one of the hospitals in London. The change from 1815 to 1838 is striking, after all the thousand bitter efforts to demolish Phrenology and damage the reputation of its founders and supporters. In the former year, a medical writer in the *Edinburgh Review* pronounced both Gall and Spurzheim to be thorough quacks, "utterly destitute of every qualification necessary for the conduct of a philosophical investigation." He thought it "a thing really impossible," that Gall and Spurzheim "should have brought over any of the better informed in the island, particularly from among those with whom anatomy and physiology are either favourite or professional pursuits, into a belief of any of the amazing absurdities they are bold enough to teach." And after about forty pages of coarse and abusive declamation against the founders of Phrenology, the writer concludes in what he calls "a summary paragraph," as follows:—"The writings of Drs. Gall and Spurzheim have not added one fact to the stock of our knowledge, respecting either the structure or 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." We beg our readers to contrast these extracts from the *Review* and the *Cyclopædia*.

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V. *Phrenology Vindicated, and Antiphrenology Unmasked.* By CHARLES CALDWELL, M. D. New York: Colman. 1838. 12mo. pp. 156.

ABOUT the year 1826 or 1827, one Dr. Thomas Sewall gave two or three lectures against Phrenology, in some part of the United States. In 1837, two lectures were delivered by this same Dr. Sewall, "to the students of the Columbian College, District of Columbia," and subsequently published. The work, the title of which is given above, is an exposure of the demerits of the lectures and their author. The supposed cause for Dr. Sewall entering the lists against Phrenology, is stated to be offence conceived on his part against a lecturer on Phrenology in the year 1826; and in the paltry spite of a mean mind, he labours to injure the lecturer by misrepresenting the science which he teaches. We wish the opponents of Phrenology joy of their ally; indeed, one or two of the inferior newspapers of London did some months ago evince their editors' satisfaction, by eulogising this worthy and reputable anti-phrenologist. Dr. Caldwell thus commences his reply, and afterwards makes good the truth and justness of the character which he attributes to Dr. Sewall's Lectures:—"In the heading of this essay, the term 'unmasked' is used under the entire extent and strength of its signification. It embraces in its meaning the detection, in the work of an anti-phrenologist, of plagiarism, literary garbling and perverted quotation, fabricated charges, offensive and groundless, against Phrenology and its advocates, and other gross misrepresentations deliberately made for the purposes of deception."

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. Chal-

mers 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.

There is another wretched opponent of our science, by name "David Meredith Reese," who is also held up to public contempt, for a feeble and mendacious attack on Phrenology. But he is even below Dr. Sewall; and Caldwell says of his production, that "he cannot descend to the level of such a publication, and reply to it with argument." For ourselves, we have too many similar opponents on this side the Atlantic, to seek them on the other side; yet one or two examples of his misrepresentations may amuse for an instant, by showing to what a strait such feeble anti-phrenologists are driven for something in the shape of an argument, in being compelled to resort to falsehoods so very silly and glaring. Dr. David Meredith Reese, then, informs his readers that phrenologists "are taught to regard the lascivious man to be prompted by the organ of Amativeness, *formed by the muscles of the neck!*" And of Language, he says that Gall "located that organ *in the eyes,*" and deemed its strength and perfection to correspond to the size and structure of those orbs; and that not only Gall, but "all phrenologists agree in attributing the *faculty of speech,* and the power of *articulating sounds,* to the *eyes!*" Truly, were these averments not so utterly destitute of wit or humour, they would be entitled to take rank with the "largest Jonathans" hitherto imported.

One other example of Dr. David Meredith Reese, we are disposed to give, on account of its ludicrous contrast with arguments used in this country. Our opponents formerly objected that Phrenology had *few* supporters. By degrees they waxed numerous, and then rose the cry, that numbers proved nothing, for the "*great* in science and literature" all discountenanced the system. But Dr. David Meredith Reese accounts for the diffusion of Phrenology, by "The array of great names, including those of learned and scientific men, who have cultivated and taught it, and dignified it by the misnomer of philosophy and science." This is most rich, indeed. It must have slipped in by mistake, — for it is truth, and truth was not Dr. Meredith's object.

An excellent lecture "on the Phrenology of Falsehood and its Kindred Vices" concludes the volume. It was delivered as an address to the Medical Graduates of Transylvania University, and is highly deserving the attention of all members of

the medical profession; the illustrations being chiefly taken from the practices by which cunning men seek to outstrip others in acquiring professional fame and emolument. A lithograph of an open skull, natural size, to show the usual appearance of the frontal sinus, accompanies the text.

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VI. *Recueil de ma Vie, mes Ouvrages, et mes Pensées: Opuscule Philosophique.* Par THOMAS IGNACE MARIE FORSTER. Troisième Edition. Bruxelles: 1837.

THE family name of Forster is well known in the scientific literature of England, several of the members of that family having been distinguished for scientific attainments — more particularly in botany — and having published various useful works. Dr. T. Forster was one of Spurzheim's earliest friends in this country; and amongst his other publications, amounting to about three dozen, are the "Physiognomical System of Gall and Spurzheim," and one bearing the troublesome name of "Somatopsychonologia;" in which he sought to defend Mr. Lawrence against the onset of the gentle Abernethy. The volume before us is an autobiography, interspersed with essays, the interest of which is considerably enhanced by the author's notes — too brief, only — on his phrenological development; by giving which, he renders the present volume, and also his other works, in some degree studies for the phrenologist. We are too limited for space now, or should have felt disposed to offer some remarks on Dr. Forster's works and development. The subject may perhaps be resumed in a future number. He says that his father was an admirer of the principles of Rousseau, and neglected his early education. It may be a question whether he is not in part indebted to this (if neglect of book-education be intended) for his taste and acquirements in science. So far as we are informed about the early life of the scientific characters of the present age, they have had little book-learning drilled into them in their early years. Dr. Turner, the celebrated chemist, lately afforded us an example of this, mentioned on page 148 of our current volume, and Mr. Knight (p. 436) may perhaps be another.

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VII. *The Periodicals.*

*Analyst.* — No. 24. has no strictly phrenological article, unless we so designate an analytical notice of our own last three numbers; but "Notes on the Nature of Insanity" suggested by Sir W. C. Ellis's work, before spoken of, are correct in their psychological views, and in accordance with those of Phrenology. There is also a notice of "Education of the Feelings." The deeds of the Romans are the schoolboy's standard of virtue, with a trifling addition from the morality of Greece, making successful theft allowable. How far it is desirable to let this continue to be so, we might probably refer to the decision of a writer "on the National Character of the Romans," who thus sums up his opinion of that people: — "In short, of the Romans, in every age, we are only able to say that towards their enemies they were always cruel and vindictive; besides this, to their friends, when their own interest was concerned, too frequently faithless and ungrateful: that their private morality was dubious and questionable at the best, and their public policy treacherous and unscrupulous: that their religion was only a tissue of superstition: and all this dark picture of their vices only relieved by that stern and heroic fortitude, which, in their perverted view of the matter, was entitled virtue." There are other articles of interest in this number of the Analyst, but they do not come within our proper scope. The Analyst includes within its extensive range almost every subject of general interest, except politics; and to those readers not deeply imbued with a taste for the game of political parties, we should pronounce it likely to be the most agreeable of the quarterly journals with miscellaneous contents.

*British and Foreign Medical Review.* — No. 10. Under the head of "Selections from the British Journals," the editors of this able Review copy (from the fifty-fourth number of the Phrenological Journal), a considerable portion of Dr. Combe's remarks on the fallacies of Professor Tiedemann's attempts to prove an equality of brain and intellect, between the European and Negro races. We are glad to see this, for Tiedemann's blunders will certainly prove injurious, and require to be corrected. The editors pay a just compliment to the author of the article copied, in saying, "Dr. Combe's paper, however, like everything that proceeds from the pen of that acute observer and philosophical reasoner, is in itself highly important. If all the advocates of Phrenology were possessed of the calmness and philosophical

caution displayed by Dr. Combe, in his communications on its principles and phenomena, it would make more rapid progress in the estimation of philosophers and men of science." We should be much better contented with the strictures on phrenologists, implied in remarks like these, were they brought forward in a more specific form. We like to see examples adduced in support of general charges. To say "all phrenologists," amounts to nothing, and yet it does imply a kind of disrespect or contempt which hasty readers (we mean, superficial thinkers) will construe as if intended against *all* phrenologists, regarded as *phrenologists*. It is allowed that Phrenology is yet very imperfect as a science; but will the editors of the British and Foreign Medical Review venture to let their readers know which of the "principles and phenomena" may be received, which require further investigation or evidence, and which (if any) are to be rejected? Or, will they tell us, who amongst the phrenologists have sufficient "philosophical caution" (besides Dr. Combe), and who have not this serviceable quality of mind? This subject will be resumed under the *Medico-Chirurgical Review*. We are glad to see a justly severe rebuke administered to Dr. Ryan, for the publication of his recent work, which, advertised under its bookselling title of "Philosophy of Marriage," will probably be bought by many, who cannot have the slightest notion what they are doomed to find in the production. In noticing Mr. Combe's Translation of Gall on the Cerebellum, although the subject of the amative propensity is there treated only in a philosophical light, we felt called upon to warn our readers that the details in the work were not adapted to the eyes of the young; but Dr. Ryan's work, with all its *physical* and *medical* details, will be smuggled by "boarding-school misses" into "every seminary of education between Kilda's Rocks and the Cliffs of Dover," if we are to believe another medical reviewer, who also condemns its author for addressing such a work to the Public. A very good review of Professor Whewell's "History of the Inductive Sciences," with reference to physiology, opens this number, quite suitable for the lay as well as professional reader.—No. 11. A case of disease of the brain, coincident with which "the memory, and other mental functions, were weakened;" but no further particulars are stated regarding the psychological symptoms (p. 226.). Statistics of Insanity, in Westphalia and Saxony, and of Suicide, in London and the Capitals of Europe, may interest phrenologists. One statement has much pleased us; namely, that since it has been made optional with candidates for the medical degree in Edinburgh to choose between English and Latin, instead of being com-

pelled to write in Latin, they have mostly chosen English, and the *improvement in the theses has been very great.*

*Edinburgh Review.* — By an accidental slip of the pen, No. "134" was so written, as to appear like No. "84," and the type was set accordingly. Our expression "so long after its publication," in alluding to that Number, seemed to confirm the latter figures; but we intended only so many months, not years, after its publication. Notwithstanding the countenance given, in No. 134, to Negro Slavery under the name of apprenticeship (against which we were protesting), there is an article in the succeeding Number, in part exposure of the Asiatic slave-trade, under pretence of an apprenticeship system, lately carried on by consent of Government.

*Lancet.* — No. 773. A letter from a gentleman signing his name "Thomas Hunt," and communicated to the *Lancet* by Dr. Marshall Hall, broaches the startling opinion, that all the deluded followers of the lunatic, Courtenay or Thom, in Kent, amounting to 1500, were insane. "*He,*" says Mr. Hunt, "might have been a desperate impostor, *they,* to believe his lies, *must* have been temporarily insane." If all ignorant people, who believe extravagant pretensions and promises, — for these were the lies, — must be insane; *à fortiori*, intelligent persons, who ought to be less liable to deception, must also be insane, when they believe extravagant pretensions and promises. Who, then, is always sane? How many of the tens of thousands, who are dupes of political pretences and promises, or of the dealers in universal medicines, and of other medical quacks, can be held sane? The misfortune of the Kentish people was ignorance, not insanity.

*Medico-Chirurgical Review.* — No. 55. In our last number, an allusion was made to certain strictures, passed upon the phrenologists, by a writer in this Review. As they appear to require some notice on the part of phrenologists, the following passage is copied; but we may repeat, what we have already said in speaking of the British and Foreign Review, that individual examples are needed, to substantiate these general charges. — "It is due, however, to our readers," says the review, "that, as we now introduce the subject to their notice, we should confess that we are far from being satisfied of the correctness of many of the positions which we find inculcated by almost all the professed advocates of Phrenology up to the present day. There is an insufficiency of groundwork, a feeble and even flimsy mode of illustration, and withal so rapid and

incautious a tone of decision upon not a few of the most uncertain details of the science, that we have been often utterly surprised at the unhesitating manner in which they have been announced and insisted upon. On this, as on many other subjects, the injudicious support of friends has been perhaps more injurious to the cause of truth than the open attacks of the enemy. To us it seems that the error of the phrenologists has been all along to assume as *proved* many details which, although they may be rendered probable by some observations, ought still to be considered rather as *queries* than *axioms*." These may be deemed severe remarks, proceeding from a friendly journal; but they are a good deal qualified by the writer's immediate admission of many propositions peculiar to the doctrines of phrenologists. Yet severe as the reviewer's remarks must thus appear, presented apart from the rest of the notice in which they occur, we cannot refuse a certain degree of acquiescence in their general spirit; and have selected them, in order to attach our own explanations to the extract. The principal defenders of Phrenology in this country have mostly been individuals endowed with high moral perceptions and great powers of reasoning. They have naturally sought a moral and rational basis for their science, and have evinced most aptitude for refuting the sophistical arguments, the bad logic, and the captious misrepresentations of anti-phrenologists; whilst they have felt neither the desire nor the necessity of devoting their efforts so much to the accumulation of evidence in the form of simple and isolated facts. On the other hand, a few devoting themselves chiefly to the collection of evidence, in the way of casts, &c., have been persons not trained to scientific studies, and not capable of correctly reducing their observations to principles. It is rarely that we can find an aptitude for collecting facts and details in unison with a facility of philosophical generalisation; and still more rarely can we find these two qualities united to the capability of practically applying scientific knowledge to the every-day affairs of life. A perfect phrenologist should be equal to all this: and perfect phrenologists must hence be few in number. The present editor of this Journal has in this, and in other works, repeatedly expressed his individual conviction, that there are many points which some of the phrenologists have too hastily assumed to be established; but which, in his opinion, they ought not to expect the public to receive and believe, until more evidence of a public nature shall have been accumulated in support of them. It is highly desirable that phrenologists should attend to this subject; and that they should bear in mind the reasonableness of any slowness on the part of the scientific world, in adopting

explanations of facts, when the facts themselves are not of that public description which must place them within reach of all persons interested in their reality and certainty. We hope soon to have space for a continuation of our "Suggestions to Phrenologists," commenced in No. 2., and shall then endeavour to point out the distinction between phrenological doctrines established, and doctrines only rendered probable in a greater or less degree. As to the reviewer's remark about the "injurious support of friends," there is some truth in it; but the injuries to Phrenology proceed far more frequently from a set of disreputable persons (many of them medical or political charlatans) who unfortunately call themselves phrenologists, — even lecture upon it publicly, — and excite suspicion and coldness from superior characters, towards the science, of which the quacks profess to be disinterested advocates, albeit their private motives are sordid and knavish enough. Knowledge is power; and knowledge of individual human nature gives a peculiar power to him who possesses it, which will be seized upon by the base, for their own private purposes. The early discountenance of Phrenology by the "Great in Science," almost forced it into the hands of charlatans; and numerous as its respectable supporters now are, the charlatans still abound; as we see them still abound in medicine, notwithstanding that the community is even over-stocked with practitioners respectable both in character and attainments.

*Naturalist.* — No. 19. Some account of the Warrington Phrenological Society. A notice of Mr. Knight's cases of hereditary tendencies in animals. A notice of the Phrenological Journal; which places us upon the defensive. First, it is said, that "the Phrenological Journal has contributed little to *popularize* the science to which its pages are devoted." This opinion requires some qualification. There is probably no branch of natural science which is now more popular — that is, having a greater number of persons interested in it, and moderately informed upon it — than is Phrenology. With the determined opposition ever at work, it is not likely that this would have been the case, without the aid of a Journal ready to encounter every adversary, and to give the supporters of the science the means of doing the same. Besides this, it has been of great advantage in showing phrenologists that they had well-wishers and auxiliaries throughout Britain; thus affording regular encouragement and stimulus to individual exertion. But the great merit of this Journal, we take it, has long consisted in its applications of the knowledge of human nature, drawn from phrenological investigations, to the every-day



affairs of life. We do not think that the Journal can claim any great merit for having hitherto advanced Phrenology, "*as a science*;" but for having extended the practical applications of science, we unhesitatingly pronounce it altogether unrivalled by any other work on Phrenology. It is this which makes science popular. It is this which has made Phrenology popular. Every one who is moderately conversant with it, finds that he can turn it to some account in his intercourse with his fellows. Yet the Phrenological Journal for some years had only an extremely limited list of subscribers, and it cannot now pretend to a large circulation, though it is an increasing one. How, then, has it made Phrenology popular? By instructing and encouraging a number of intelligent persons, who have themselves diffused the knowledge far and wide, by their lectures, discussions, publications, and other means. It may, indeed, be said, that the Phrenological Journal has not itself "*popularized*" the science, but it has been the means of preparing a higher order of minds — those of its actual readers — for conveying the knowledge to others of lesser calibre, that is, for *popularizing* it. The chief fault of past volumes of this Journal, if it can be called a fault, has been in not sufficiently *individualizing* phrenological doctrines. The popular mind always calls for details and individual examples. Further, the editor of the *Naturalist* not very necessarily, — but excusably, as being in defence of his own special department, — blames us for speaking of the objects of the Entomological Society of London as contemptible, comparatively with those of the Phrenological Society; and again, for saying that Ornithology and Entomology are sciences of little value, comparatively with Phrenology. In writing in these terms, we were seeking to show that the editors of the Penny Cyclopædia and of the British Annual were not discharging their duties to the public, in their utter neglect of Phrenology, whilst they paid particular attention to other sciences so very inferior in actual value to mankind. Now, it by no means follows, that anything is really contemptible, by its individual claims or merits, because it is so in comparison with other things; and we had no intention of saying that any science is intrinsically contemptible. A mouse may be a very strong mouse, and amongst mice its strength may be of the most respectable degree; but *comparatively* with the strength of a cat, that of a mouse *will be* contemptible. Again, a cat may be a very strong cat, yet its strength will be contemptible *comparatively* with that of man. A man himself may be a very strong man, yet his strength will be contemptible *comparatively* with that of an elephant or a whale. — No. 22. In recording the death of Mr. Knight, of

Downton Castle, the editor has a judicious remark upon the account of Mr. Knight written by Dr. Lindley. The passage runs thus: — “He soon showed great powers of observation and reflection; and acquired his first love of botanical science in the idle days previous to his entrance at Ludlow School. We follow Dr. Lindley in calling them ‘idle;’ though possibly, had his active mind been vitiated by ordinary scholastic training, it might have been depressed beyond the power of subsequent good management.” We rejoice to see another journal thus adding its protest against the book-cramming of children.

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#### IV. NOTES ON OPINIONS.

*Phrenology and Materialism.* — “The phenomena of childhood, youth, maturity, and old age, afford considerable evidence in favour of the material nature of mind; but that afforded by Phrenology appears to me irresistible. Phrenology proves that mind cannot exist without brain, that a certain conformation of brain is uniformly accompanied by certain mental dispositions, that when the brain is injured, so, too, is the mind, and that as the brain decays, so does the mind. Now, when a certain circumstance constantly follows another equally certain, when the one never takes place without the occurrence of the other, the conclusion is legitimate, that the two stand to each other in the relation of cause and effect. This is a fundamental principle of all experimental philosophy. If, then, we find this connexion between mind and matter, why, in this single instance, depart from a principle to whose guidance we trust in all others? And here, I cannot but animadvert on what I consider the culpable weakness of phrenologists, in endeavouring to explain away a part of the evidences of their science, by means totally uncalled for, and unworthy of philosophers. Let the truth be boldly stated; Phrenology *does* lead to materialism.” — A correspondent, in the *Sheffield Iris*, June 26. 1838.

*Note.* — Whilst a large portion of the public remains prejudiced against Phrenology, and so many persons of some influence still find it expedient to misrepresent a science against which they have hastily committed themselves, we must think it an injudicious course in phrenologists, thus to mix up

Phrenology with another question which is in itself a far greater bug-a-boo to the ignorant. As we differ widely from the correspondent of the *Iris*, whose words we have quoted, in regard to our own conceptions, even of the mere signification properly to be attached to the words *Mind*, *Soul* and *Materialism*; and as we think that our own view better accords with truth, is more calculated to clear up the difficulty, and to allay prejudices, we shall endeavour to convey it in the form of simple sentences.

1. Mind is not soul. Phrenology teaches us nothing about the soul. We must look to Revelation alone for any instruction about the nature and destination of the soul. (The correspondent of the *Iris* seems to identify mind and soul as one.)

2. Mind is not the name of any existent being, either generally or individually. It is a term to indicate collectively certain acts or states called mental. In application, it may be considered analogous to the terms respiration, digestion, sensation, or motion; — terms which indicate actions only, and not beings. (The term *mentation* might be advantageously substituted for that of *mind*.)

3. If materialism mean that the soul is a being composed of matter, Phrenology and materialism can have no connexion; because Phrenology discloses nothing about the soul.

4. If materialism mean that the mind is a being composed of matter, it is a denial that the definition of the nature of mind, above given, is philosophically correct. To us this denial appears equally absurd, as would be a denial that respiration is an action, by asserting it to be a being composed of matter, or the same of sensation, or motion, or digestion.

5. If materialism mean only a belief that matter is capable of becoming an instrument for feeling and thinking, this must be the creed of all consistent physiologists, including phrenologists.

6. In no other sense, than the last, can materialism and Phrenology be properly connected. But it is general physiology that “leads” to materialism in this sense. Phrenologists must adopt the creed, if true in general physiology.

*Fact or Fancy?* — “Great Britain, loaded with an unprecedented debt, and with a grinding taxation, contracted a new debt of a hundred millions of dollars, to give freedom, not to Englishmen, but to the degraded African: I know not that history records a national act so disinterested, so sublime!” — *Dr. Channing*. — “After all, remember, Mr. Slick, that the slave-trade is abolished; that the people of England were content to

pay twenty millions of money to accomplish their purpose, and that 'alone we did it.'—*Athenæum*, July, 1838.

*Note.*—That there are "two ways of telling a story," is an every-day remark of every-day people. The way in which we Englishmen are complimented by Dr. Channing, and compliment ourselves by the pen of the *Athenæum* Reviewer of Mr. Sam Slick, is one way; but we cannot help thinking that a second way would be nearer to truth. If the British Government had proclaimed the design of converting slavery into its modified form of apprenticeship, for a few years, preparatory to its ultimate extinction, *provided* twenty millions of money were forthwith raised by voluntary subscription, would that sum have been raised? If not, was the "national act so disinterested, so sublime," as Dr. Channing believes? And were the people of England really "content" to pay the money? We apprehend not. An outcry was raised for immediate abolition of slavery. Our Government could not resist it longer. But the ministers and their supporters felt an immense counter pressure from interested parties; and to escape the two forces, they granted the abolition in prospect, to the press on one side, and bought off the other side by the money, which the petitioners for abolition did not particularly wish to give them. That this proceeding on the part of our Government was the right proceeding in a moral sense, must be fairly allowed, and it is a fine example of what is morally right being also sound policy; for by no other course, probably, could they have appeased both parties. Whatever credit England can claim for this act, it is due to the Legislature, as umpire, not to the people at large. Had the abolitionists themselves been canvassed singly, we believe that full three-fourths would have refused to give the compensation, and those who were indifferent or hostile to emancipation would have done the same. The people submitted to the decision of Government, and that was all. Though party interests, doubtless, much influenced our rulers, in this termination of the contest, we are willing to believe that the sense of moral right also had its influence with many of them.

## V. SHORT COMMUNICATIONS.

*The Exhibition of the Royal Academy — Busts of Queen Victoria — Professor Turner — Charles Rossi — John Reeve.* — We procrastinated our visit to this year's exhibition so long, as at last to get only a hasty glance after the eleventh hour was far gone. In the room for sculpture, the bust of her Majesty stood conspicuous. The artist has represented a large development of Form, Language, and Eventuality, with considerable Individuality: the rest of the forehead is in moderate development. The head is represented as wide in the direction of Constructiveness; but artists take such liberties with reality in imitating the configuration of heads, except in the front, that it is almost useless to notice them. Possibly her Majesty may one day submit to the manipulations of a phrenologist. In the bust of the late Professor Turner, Form, Individuality and Locality are very large; but we think our correspondent, Mr. Henry, in last Number of this Journal, has rather overestimated the rest of the intellect, particularly Causality and Colour. The head is only of moderate dimensions in the whole, the observing intellectual organs being the most strikingly developed part of it. We remarked a very large development of the lower part of the forehead, with the upper and lateral parts moderate, in Mr. Rossi, sculptor in ordinary to their late Majesties George IV. and William IV. The bust of Mr. Reeve, the late comedian, is remarkable for very large Eventuality, and a considerable development of the organs immediately adjacent. This is frequently seen in comedians: accuracy of observation seems to be equally essential to them, as is the tendency to imitate.

*Cast of Jeremy Bentham.* — We have a cast of Bentham's head, in which the knowing organs are large, and the reflecting organs only full. Love of Approbation is enormous, and Concentrativeness only full. — *Mr. Combe*; in reference to the paragraph on page 332 of last Number. — [The portrait of Bentham, given in Tait's edition of his works, corresponds with the cast mentioned by Mr. Combe. The pretended cast, sold in London, is doubtless a "fancy piece." The influence of great Love of Approbation is strikingly displayed in some of Bentham's works.]

*Notes on the Musical Faculties.* — Tune or Melody doubtless consists of distinct elements, as shewn by your able correspond-

ent in No. 54. Hitherto the different powers have been considered as manifestations of one faculty, exactly as though we had mingled the varied powers of Form, Size, &c. and called the faculty "Drawing;" when the same uncertainty must have prevailed as now besets us concerning Tune. Your correspondent is, I think, quite correct in stating the A B C of melody to consist in Pitch and Duration. Now we have two primitive faculties for these two powers, and yet have thrown the other parts of melody, the D E F and G upon Pitch, without attempting to assign them a locality, though I think equally distinct powers. A few facts will perhaps further illustrate my views. Some boys will, almost as soon as they commence learning, tune a violin with equal facility to many old practitioners; but owing to deficient time, force, or quality, can never play well. Others, who really cannot tune the instrument (owing, I think, to deficient sense of pitch) will, when it is tuned, make it discourse most excellent music; excelling in execution or sweetness in proportion, possibly, to the development of the organs of force or quality. Our public professors of music almost all display peculiar excellencies. Our first English female vocalist, notwithstanding her great manifestations of force and quality, is decidedly less favoured as regards pitch. Her biographers state that her ear was naturally *bad*, and that she could only be brought to sing in tune, after most severe practice. Musicians now know she is not always sure as regards pitch; that is, she sometimes sings out of tune. The same might be said of many others. Notice the different styles of flute-playing in the late Mr. Nicholson and Mr. Drouet. I could multiply examples to an endless extent. I am myself deficient in pitch, but have a vivid sensibility to quality. I regret that present avocations do not afford me any opportunities for observing the whereabouts of the different organs which I believe to exist. May not the *different appearances* of what has been called the organ of Tune, in celebrated musicians, lead some better qualified phrenologist than myself to infer, by a comparison between the powers of individuals and the development, the different *locales*, if there really be such? — *Mr. W. J. Vernon.* [We beg that phrenologists will not believe any cerebral organs to exist, until they have ample proofs of them. He who begins by supposing a necessity for some special organ, and then proceeds to seek it in the head, is in a fair way of misleading himself, and is setting a bad example to others. Mr. Vernon's recommendation of studying the different external appearances corresponding to the organ of Tune, in connexion with musical talent, is very deserving of attention.]

*Uniform Penny-postage.* — “ We conclude with one word to Mr. Spring Rice and the ministry, on their conduct in this matter. This is not a party question, it is not even a political one unless they make it so ; and while we can easily imagine the difficulties which stand in their way, when a reform proposed in a department of fiscal administration, is opposed by the man they have themselves put at the head of it, we cannot shut our eyes to the fact, that if they continue ill-affected, or indifferent, or inactive, on Post-Office reform, they will afford the Conservatives an opportunity of acquiring a popularity pervading all ranks, and interest among the poorest, and they will give Mr. Croker one grain of truth to be put into his next catalogue of good deeds done by the Tories and left undone by the Whigs. We beg them to remember that no reduction short of what Mr. Hill proposes can effect the desired end ; a twopenny postage will not try the principle of his plan, because it will not defeat the smuggler, and a union of payment in advance with any rate of postage higher than a penny, would probably not call forth the increase of correspondence necessary to compensate the revenue. Any such half measure, if it failed, would [could not] be considered as the failure of Mr. Hill’s plan, and the imperfect experiment would disgust and outrage the views of the whole of the men most active and energetic in pursuing this reform, because they would consider it, though professedly a trial, really a betrayal of the principle they support. Even if Ministers regard merely the revenue itself (and no supposition could on a question like this be more degrading to them, nor further from the real feeling of some of their number), they will look at the revenue after a very narrow and contracted fashion, indeed, they will consider a small part, and not the whole, if they do not see that the reductions in the expenses of the Post-Office, the increase of correspondence, the additional consumption of paper, and the stimulus imparted to trade of all kinds, will amply enable them to meet the dreaded defalcation. But this is not a matter to be argued solely on such grounds, — Ministers profess themselves, and have represented the Queen, as having much at heart the education of the people, — a uniform penny postage will give motives, strong as the best affections of the human breast, to the poor for the acquisition of elementary instruction : it will waft to the ears of tempted youth the persuasive whispers of parental love and goodness ; it will circulate thought, knowledge, friendship, virtue, and by bringing thinkers and friends nearer to each other, promote very greatly the formation of a noble and beautiful civilization among the people.” — *Westminster Review*, No. 60, pp. 263–4.

## VI. INTELLIGENCE, ETC.

**ABERDEEN.** — Mr. Andrew Moir, surgeon, delivered a course of lectures on the Anatomy and Physiology of the Brain, during the past summer. His class consisted of fifty auditors, forty of whom were members of the Phrenological Society.

**BIRMINGHAM.** — In May and June last, Mr. Combe delivered a course of fourteen lectures on Phrenology, to a class of 300 auditors, in this town. At the conclusion of the last lecture, an elegant piece of plate was presented to Mr. Combe by his auditors, in testimony of their respect and gratitude. On receiving the present, Mr. Combe was addressed by Dr. Birt Davies, "who (according to the report in the Birmingham Journal, of June 23.) declared the high satisfaction he felt in being selected as the representative of the audience on that occasion. He was commissioned to offer to Mr. Combe the thanks of his hearers, for the very eloquent and clear manner in which he had explained the doctrines of the important science of Phrenology. It was probable, that in many the impression received would be permanent, and would lead to the best possible tribute they could offer, namely, the establishment of a PHRENOLOGICAL SOCIETY, in order to give the means of preserving and increasing the stock of information obtained. It had, however, been thought desirable to request Mr. Combe's acceptance of a small but tangible and unperishing testimonial of their grateful respect. This he had now the pleasure of offering to him, in the name of his delighted auditory, as an evidence that he was estimated, not only for his talents as a lecturer, but as a benefactor of mankind at large."

**BLACKBURN.** — "A society for the study of this interesting and intellectual science has recently been established in Preston, under very distinguished patronage, and there is every prospect of its taking an important position in the Scientific Institutions of that town. Blackburn could once boast of a Phrenological Society, but we believe its operations were suspended at the time our Scientific Institution was brought to the hammer. There are, however, many admirers of Phrenology amongst us, and we hope they will ere long, resuscitate the dying embers of the former society, and prosecute the study of a science which will amply repay them for the time and attention they may devote to it." — *Blackburn Standard*.

**CAMBRIDGE.** — The progress of Phrenology in this place is advancing at a sure though slow pace; it is taken up principally by the younger members of the University, and large quantities of Phrenological works, casts, and lettered busts, with several copies of this Journal, are disposed of in sale. This is all we could look for, considering the short time since the *revival* of the science in the place, for it had almost perished till within the last two years, as was stated in a former number. What is now wanting, is an efficient course of public lectures on the subject. An attempt was made to secure Mr. Combe's attendance last May, but his other arrangements prevented his visiting the University before the dispersion of its members for the Long Vacation. We still hope, however, to see an able lecturer undertaking the task; what we most fear is, lest, while such a one delays coming, some empiric should make the attempt, and so injure instead of promoting the cause. (*From a Correspondent*.)



CERES. — On the 4th of July Mr. W. B. Hodgson delivered a lecture on the evidences and applications of Phrenology.

CUPAR. — Mr. W. B. Hodgson delivered a lecture on Education in the Academy, at Cupar, on the 9th of July.

DUMFRIES. — "*Phrenology*. — On entering the Theatre, on Thursday evening, the 14th current, to hear Mr. Aitken's introductory lecture on Phrenology, we were delighted to see it filled — that there were hundreds even in Dumfries willing and anxious to gain information on this subject — numbers of whom, a few years ago, would have laughed at the idea that they would yet sit for two hours and hear a lecture on a subject whose only use then appeared to them to be the creation of a joke upon bumps." — *Dumfries Courier*, July 4.

GUERNSEY. — Mr. T. S. Prideaux lectured on Phrenology here, in May. The Guernsey Star, of May 10., commences a report of the first lecture, by saying, that it was delivered "to a very small, but very attentive audience, who were amply repaid by his clear and judicious remarks. We are sorry for the absentees, who lost a rich intellectual treat; but when we consider the little patronage bestowed on the Mechanics' Institution, and the total failure of the Scientific Society, we are not astonished that the inhabitants of Little Athens should be perfectly indifferent to Phrenology."

KIRKCALDY. — During the month of May Mr. W. B. Hodgson delivered a course of nine lectures to an Association of the Working Classes. They were attended by an audience of upwards of 700. At their conclusion, a general wish was expressed that the subject should be resumed at some future period.

LEEDS. — Some discussions on Phrenology have recently occurred in this place, in the way of lectures or essays read at the Literary Institution; — some for, and others against, the science. Dr. Thorpe, of Leeds, (as we learn from a friendly correspondent,) reproduced, for the thousandth time, the objections of Rudolphi, Barclay, and others, refuted over and over again, and now quite given up, as objections, by all the more intelligent men who still oppose the science. Mr. W. R. Scott, we hear, replied to Dr. Thorpe's essay, and showed that his objections were inconclusive. Country physicians, who are ignorant of Phrenology, and prejudiced against it, frequently presume on the supposed ignorance of their neighbours. But the more intelligent amongst the young medical men are first embracing and learning Phrenology; and we beg them to make a point of meeting and exposing the objections and misconceptions of their seniors.

LEVEN. — Mr. W. B. Hodgson, of Edinburgh, concluded on Tuesday last a course of nine lectures on the science of Phrenology, under the auspices of the Leven Mechanics' Institution. The lectures were attended by about 200 individuals, amongst whom we observed many of the fair sex. Mr. H. is deservedly esteemed as a lecturer. He has the faculty of rendering himself easily understood, and the perspicacity and aptness of his illustrations were such as to convey to his audience a very favourable opinion of the superior talent of the lecturer — indeed, we could with great relish hear the same course over again — and we experienced a feeling of regret when the concluding lecture was announced. — *Scotsman*, July 7.

NEW YORK. — "*Dr. Caldwell's Phrenological Lectures* draw towards a close, and we regret that they have not been quite so numerous attended as

we expected. The great and respectful attention of his audiences, however, is evidence that he labours not in vain. He may rest assured that the seed sown will produce an abundant harvest. The professor's mode of lecturing is distinguished by great earnestness. He accumulates fact upon fact and argument upon argument. He illustrates with such clearness, and reasons with such force, that it seems impossible that any one should remain unconvinced. As a speaker, however, he is not faultless. He sometimes commences to illustrate a subject, proceeds for a time with great vigour; but suddenly another idea crosses his mind, and the first subject he will let drop to take up the intruder. He occasionally reminds us of the simile of Swift, who likened the man of many ideas to a well filled church, and the man of few ideas to one nearly empty. The people coming out of the first so crowd and push each other as to occasion some irregularity and confusion; from the second they walk out with order and deliberation. Upon the whole, however, his lectures may be characterised as rich in fact, rich in argument, and rich in expression." — *New York Whig*, April 28.

PHILADELPHIA. — "We have received the prospectus of a work to be entitled, 'The American Phrenological Journal and Miscellany,' which will be issued on the 1st of July next, by A. Waldie, of Philadelphia. We wish the undertaking entire success. We highly approve of the general objects which the editor states himself to have in view. But we must express our entire disagreement with one of his *implied* opinions. He says, '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 lessen the bonds of human accountability, and moral obligation.' This clearly implies that Phrenology is *now* in the hands of unchristian, irreligious, and immoral men; — else there would be no occasion to *wrest* it from them. A calumny which we little expected to hear from an advocate of the science." — *New York Whig*, April 28.

PRESTON. — "*Phrenological Society*. — A society for the study and furtherance of this important and highly interesting science has been established in this town with every prospect of success. A meeting of the members was held on Monday evening last, when Mr. Corless was appointed president of the council; Mr. W. Harris, the secretary, and Mr. Lomas the treasurer of the society. It is intended to supply the library with the most popular phrenological periodicals and other publications of the day. A sufficient number of busts, casts, &c. will also be procured in due time. Ladies are eligible to be elected members, and it is hoped that the fair portion of the town who are attached to scientific pursuits will join the society without delay. Ladies and gentlemen wishing to become members will have an appointment of being ballotted for at the first general meeting, which will take place in about a week. James Simpson, Esq., of Edinburgh, has consented to act as corresponding member to the society." — *Preston Chronicle*, May 26. [The Society was formally opened on the 18th of July, by an eloquent and very able address from Mr. Corless.]

SHEPPEY ISLE. — "On Wednesday, the 23d inst., Mr. Logan, of the London Phrenological Society, delivered his concluding lecture, to a crowded and highly interested audience, at the Isle of Sheppey Institution, Sheerness. The lecture throughout was received with the most marked attention, being illustrated by a numerous collection of skulls, casts, busts, &c.; and the science seems to be making some progress in Sheerness, if we may judge by the opinions expressed by some of the members of the Institution." — *West Kent Advertiser*, May 26.

**WISBECH.** — Mr. Craig delivered a lecture on Phrenology, to the Wisbech Mental Improvement Society, in June last. In a report of his lecture, introduced into the *Star in the East* newspaper, the caliper measurements of the head of an idiot are given, in confirmation of the influence of size of head on mental power; but, by the alleged measurements, the idiot's head is not less than are the heads of some persons of good sense and ability.

**Mr. Aitken's Lectures.** — "Mr. Aitken has finished his course of lectures at Thornhill to a numerous, and, considering the size of the place, a respectable audience. Mr. A. deserves the thanks of phrenologists for the exertions he makes to extend a knowledge of their science, followed, as these exertions are, with so much success; — perhaps as many works on phrenology were purchased during Mr. A.'s visit to Dumfries and Thornhill as in all the time before. We understand Mr. Aitken is now lecturing in Annan, and proceeds afterwards to Carlisle. — We saw a few days ago a cast of the brain, very ingeniously contrived, made for Mr. Aitken, by Mr. Fraser, plasterer, Maxwelltown. This cast is composed of about twenty different pieces; each piece represents a group of organs, and centres to the medulla oblongata, so that by removing one of the pieces an audience would see in a moment distinctly the position and form of the group which it represents. This cast shows, in a beautiful manner, the connection of those organs in the brain which harmonize in their functions. We hope the phrenologists of this town will bestir themselves. There is a small society in the town at present, but so secret as to be almost unknown. We hope there will soon be a large one. The Dumfries phrenologists will receive a great accession of strength when W. F. Brown, Esq., surgeon to the new Lunatic Asylum, joins them." — *Dumfries Times*, Aug. 1. 1838. [These casts representing the phrenological organs, as cones, extended from surface to centre of the brain, must be regarded at present as purely fanciful anatomy; and they are certainly better calculated to please the vulgar, than to render Phrenology credit-worthy in the eyes of anatomists and physiologists.]

**Editorial Ignorance.** — In a captious and most blundering notice of Mr. Hodgson's *Lecture on Education*, introduced into the *Fifeshire Journal*, of July 28th last, we have this passage quoted from the Lecture: — "Astronomy and geology have been brought to bear on history — the one fixing the date of certain events by the calculation of an eclipse, the other carrying back the creation of our world into remoter periods of antiquity than had formerly been imagined."

On this extract, the following very silly remark is made: — "That the stricter sciences, especially that of astronomy, throw light upon history, by defining and verifying dates, has been abundantly admitted for three centuries at least; but that geology, itself the most uncertain of all sciences, in regard to the truth of whose doctrines we are utterly destitute of any evidence whatever, should be considered to elucidate any point of date or of historical evidence, could be asserted only by one capable of believing the nonsense of phrenology or animal magnetism, or any of the modern quackeries by which weak or ill-informed minds seek to attain eminence which they were incapable of reaching by the highways of regularly recognised science." The writer of this remark, in all likelihood, is profoundly ignorant of the "doctrines" of geology, and, by a customary procedure of ignorant dogmatists, imputes the destitution of his own mind to the sciences which he names.

**The Encyclopædia Britannica on Phrenology.** — It was stated, in our last number, that Dr. Roget's article on Cranioscopy, published many years ago

in the *Encyclopædia Britannica*, was destined to reappear in an altered form, in the new edition of that work now in course of publication. Since that notice was written, the Part containing the article in question has appeared. We are in no haste to make a full exposure of Dr. Roget's conduct touching Phrenology, because it is assuredly now beyond the power of his pen materially to interfere with its diffusion. But the *Encyclopædia* is a work of authority, and it is no doubt a good work on the whole; notwithstanding that a bulky compilation of this kind must be behind the knowledge of the day in many of its *scientific* articles. On this account we shall feel called upon to notice the article fully; that is, not because it is penned by Dr. Roget, but because it is printed in the *Encyclopædia Britannica*. Some years ago, the name of Dr. Roget would have had weight with men of science. We believe it has none at this day; the impression being, that he was unable to sustain the reputation yielded to him by anticipation. But with the multitude a belief may linger, that the Secretary of the Royal Society *must* be a man of talent. On asking a medical friend what would be the effect of Dr. Roget again coming forward as a writer against Phrenology, he gave us this laconic reply, containing a severe truth under a jingle of sound: — "*Troja fuit: Roget fuit.*"

*Phrenology versus Metaphysics.* — If the science of education be not in its very infancy, it is yet far from its perfection. It resembles in this respect our knowledge of the faculties of the mind — for the one is and ought to be grafted upon the other. They who have most deeply pursued metaphysical inquiries — they who have compared ancient and modern systems, can but be confounded and discouraged by the little *practical* good which has yet been derived from all that philosophers have written concerning the operations of mind. There can now be no question that every intellect is not only differently constituted, but that the qualities of each are especially adapted to very different objects. Dr. Johnson's often quoted analogy, that a strong man when he sets out for a walk may as readily go to the east as to the west, is now taken for what it is — sheer nonsense. The same faculties will no more make a reasoner and a poet, a mechanic or an artist, than a piece of silk will make a frieze coat. We are yet ignorant of the capabilities of any and every species of intellect. We learn not, except after trial, and most generally by failure, what sort and what number of facts a mind can embrace and contain. We can neither compute the quantity of application nor the quickness of perception except by experiment — in short, we are unacquainted with the texture of the material of which our future edifice is to be constructed. It is even yet exceedingly doubtful whether in the old phrase there be any Royal Road to knowledge — whether the compendious methods of impartment which ingenious experimentalists have contrived, have any advantage over that laborious study which fixes so firmly all its acquisitions. The new philosophy of the phrenologists promises the world a vast improvement in these respects, and without venturing to pronounce upon the absolute efficacy of the science, it is only just to acknowledge that their system of mental organization appears to be so far more philosophical, that separate functions are allotted to separate organs, and thus a probable confusion is avoided which had assigned such very opposite operations to one and the same instrument. — *Norwich Mercury*, March 24.

*Watson the Calculator.* — "We have to record the death of an individual, a native of this parish, well known in this and adjoining counties as the Sussex calculator — George Watson, who died in the union house at Maresfield, a short time past, at the age of 51 years. His death was accelerated by his obstinacy during the late severe winter, in leaving the house and sleeping in barns, &c. George, who was an idiot in all things relating to common occurrences, was a

self-taught calculator of the first class, and as such was known in many parts of the kingdom, and to none better than the writer of this article, who has often tried his powers to the utmost with the most abstruse questions, in which he was invariably right. By what method he arrived at his conclusions he could never explain, nor could the writer ever discover the system he pursued. The powers of his memory were astonishing. He could state accurately where he had been on any day for the last thirty years, what persons he saw, and what he was about. He lived for many years with an uncle in this parish, who was a farmer, and he would recount the quantity of live stock bred during the whole time he lived with him, to whom they were sold, and the price they fetched. He has been often asked to state on what day of the year Easter Sunday was for a century past, and has never been wrong in his answers. The birth days and ages of all the individuals, among George's acquaintance were as well known to him as to themselves; and he has often raised a laugh against single ladies of a certain age, by stating the day of their birth in company. But one of his favourite amusements was to recount the number of acres, amount of population, size of the church, and weight of the tenor bell of every parish in the county, which he would do without making a mistake. It was the wish of some individuals, well known to the poor fellow, and who took an interest in his behalf, to have assisted him; but his wandering habits were such that to fix him to any place was impossible, and from his idiotic obstinacy he had latterly contracted such dirty ways, that it was found the only place he could be taken in at was the workhouse, where he has been kindly treated until death put an end to his sufferings. Poor George will be long missed in the neighbourhood."—*Sussex Express*. [Can any of our readers oblige us with some account of the phrenological development of this person? — *Editor*.]

*Phrenological Societies*. — Some excellent observations, on the steps proper to render Phrenological Societies effective, were given in the *New York Weekly Whig*, for April 21., under their head of "Medical Examiner." The spirit of the article is, that a good phrenological cabinet should be the prime object; — next a good library of phrenological works. It is worthy of being reprinted in this country, and we hope to copy it in an early Number, for the benefit of British societies.

*Phrenological Quacks*. — We again entreat the active zeal of true phrenologists, towards relieving the public from the impositions of phrenological quacks. Allusions have been made in former Numbers to those who go about to the country towns, giving most inaccurate representations of Phrenology, and picking the pockets of persons who are silly enough to pay them for their fortune-telling and prophecies. Their advertisements of offers to "predict" character, and to apply the "phrenological plumb-line," now appear in the newspapers, and are thrust into the hands of persons in the streets of London, in close imitation of the proceedings of quack-doctors and nostrum-dealers. We should abstain from notice of these worthies, were it not that Phrenology has been so long and so grossly misrepresented, that its respectable advocates are compelled to protest against persons whose conduct must render the subject ridiculous and disreputable in the eyes of those who take that conduct as a sample of phrenological proceedings.

*To Correspondents*. — We have not introduced the notice about the recently elected Professor, in Cambridge, because, whatever may be the Professor's private opinions about Phrenology, we must at present look upon him as an ill-wisher to the cause. He may have been, and may still be, a subscriber to this Journal; but he recently voted against the introduction of it into the Reading-room of the Philosophical Society. The choice is

perhaps creditable to the University, and we hope the Professor will not prove another addition to those who receive good salaries for lectures never delivered.—Mr. J. T. Smith is wrong ; but his letter shall have place in next Number, together with our own remarks upon it : we were not disposed to withdraw any other article, in order to make room for the letter in this Number. — Dr. Verity's tables and figures should be reduced into descriptions written in words : his notes would then be useful, and, we doubt not, agreeable to our readers. — R. M. should know that " want of time " is a valid objection for not writing at all ; but is a poor excuse for badness of composition or illegible penmanship. — The Essay on Acquisitiveness will probably appear in January. — MSS. are received also from Mr. Levison, Rev. R. Govett, Mr. Noble, and Count Francis Thun.

### BOOKS AND PAPERS RECEIVED.

*Phrenology Vindicated, and Antiphrenology Unmasked.* By Charles Caldwell, M. D. 12mo. pp. 156.

*The Education of the Feelings.* Small 8vo. pp. 195.

*The Principles of Phrenology.* By Sidney Smith. 8vo. pp. 223. (We received this volume after the MS. of our present Number was completed. There is vigour and originality in the work, with too much impetuosity of temper, and some strange errors. It demands a full notice.)

*A Practical Treatise on the Management and Diseases of Children.* By R. T. Evanson, M.D., &c., and Henry Mansell, M.D., &c. Second edition, enlarged. 8vo. pp. 483.

*Memorie Risguardanti La Dottrina Frenologica ed altre Scienze che con essa hanno stretto rapporto.* Di Luigi Ferrarese, Dottore di Medicina, &c. &c. 8vo. pp. 261.

*Opuscoli sopra Svariati Scientifici Argomenti.* Di Luigi Ferrarese. 8vo. pp. 80.

*Trattato della Monomania Suicida.* Di Luigi Ferrarese. 8vo. pp. 97.

*Sul Morbo Colera Asiatico Riflessioni Teoriche e Pratiche.* Di Luigi Ferrarese. 8vo. pp. 48.

*The Analyst.* No. XXIV. July, 1838.

*The British and Foreign Medical Review.* No. XI. July, 1838.

*The Medico-Chirurgical Review.* No. LVII. (New Series) July, 1838.

*The Naturalist.* Nos. XXI, XXII, XXIII. June, July, August, 1838.

*Newspapers.* — New York Weekly Whig, March 24. April 21. 28. — Guernsey Comet, May 3. 7. — Guernsey Star, May 10. — West Kent Advertiser, May 26. — Leeds Mercury, May 26. — Preston Chronicle, May 26. July 21. 28. — Star in the East, June 9. July 14. 28. — Cheltenham Looker-On, June 16. — Birmingham Journal, June 16. 23. — Sheffield Iris, June 26. — Dumfries Courier, July 4. — Dumfries Times, August 1. — Fife Herald, July 5. — Morning Herald, July 5. — Scotsman, July 7. — Standard, July 16. — Fifehire Journal, July 26. — Ayrshire Examiner, July 27. August 3, 10.

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### CORRECTIONS.

Page 19. line 14. *for* Boshuanas, *read* Bachapins or Betchuans.

67. line 3. *for* has, *read* have.

72. line 30. *for* is, *read* are.

147. line 14. *for* or that, *read* or assert that.

231. line 12. *for* evidence, *read* evidences.

408. line 19. *for* disorder, *read* disorders.