

THE  
PHRENOLOGICAL JOURNAL,

AND  
MAGAZINE OF MORAL SCIENCE,

FOR THE YEAR 1839.

VOL. XII.

OR

**VOL. II. 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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THE  
**PHRENOLOGICAL JOURNAL.**

No. LVIII.

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NEW SERIES.—No. V.

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**I. MISCELLANEOUS PAPERS.**

1. *A Letter to MACVEY NAPIER, Esq. EDITOR of the Seventh Edition of the Encyclopædia Britannica.*

SIR— This Letter is addressed to you, as a protest against the distorted and insufficient notice of Phrenology, which you have allowed to sully the new edition of the *Encyclopædia Britannica*. At the same time, it may be acknowledged, that your own participation in the injustice exhibited towards phrenologists, and in the deception practised upon the readers of the *Encyclopædia*, is excusable so far as any participation in measures of injustice and deception can be excusable, under the trammels with which you must have found yourself shackled.

You are probably quite ignorant of Phrenology in a practical sense, if you have even any correct notions of it as a philosophical theory;— ignorant of the amount and variety of the evidences now accumulated, both in confirmation and in further elucidation of the system originally founded by Gall;— ignorant also of the extent to which it is now countenanced by the younger — and less prejudiced, because younger — portion of the public at large, and of the scientific men of this and other countries, who are gradually succeeding to the places of authority at present mostly filled by elderly persons, themselves too much prejudiced against the innovations of Phrenology, to allow of an impartial examination into its merits. Being thus probably unacquainted with Phrenology as a science, and as to the respect entertained for it by a section of the public annually becoming more numerous and influential, you could not have any clear conception of the insufficiency of Dr. Roget's essay, or of the injury likely to be done to the readers of the *Encyclopædia*, and to the prospective authority and value of

that work ; although the injury is by no means confined to the consequences of inserting a superficial and inaccurate treatise on the science named ; since it must extend through the Encyclopædia, in relation with almost every subject, for the right understanding of which a correct knowledge of the human mind is required.

Whether you were able or unable to estimate the essay of Dr. Roget at its very low value, some feeling of courtesy towards him, as the writer of the article published in the Supplement, may be presumed to have influenced your sanction of him ; for it would doubtless have been an unpleasant duty on your part, to have rejected Dr. Roget's essay on account of its unfairness and insufficiency, and, by seeking a substitute more competent to the undertaking, to have also refused him the chance of writing one better. Besides this, you could not be expected to entertain any strong desire for the success of doctrines, which are innovations upon views that have been supported by your own pen. And in addition to these disadvantages, personal to yourself, you were perhaps trammelled by other parties, whose pecuniary interests are closely connected with the Encyclopædia, and who would be unwilling to offend such elderly persons as those above alluded to, if their frown might be supposed likely to interfere with the present sale of the work.

Your position has thus probably been one of some difficulty ; and under all the circumstances which may be supposed to have impeded your course, the full sacrifice required of you, by the strict demands of truth and justice, could only have been made by one whose conceptions of moral duty were so great as to be paramount over all other and more selfish considerations. And since this is a refinement of rectitude very rarely met with, it is unlikely that any phrenologist expected the entire sacrifice of inclination and interest, implied in the substitution of an accurate and honest account of Phrenology, in place of the article furnished by Dr. Roget. Whether the subscribers to the Encyclopædia had or had not a right to expect such an account of the science, may be left to the decision of those amongst them who are not sharers in the prejudices against it. But the course you have taken renders it incumbent on persons who stand before the public as supporters of Phrenology, to make their public protest against that article, which we must pronounce disgraceful alike to the writer of it, and to the work in which it is printed.

Let it be clearly understood, that it is solely on account of the *work* in which the incorrect and superficial essay of Dr. Roget is published, under your auspice, and not on account either of the

writer's reputation or of any force in his adverse arguments, that phrenologists will feel called upon to take notice of it. Dr. Roget is a gentleman of some talent, and he has acquired knowledge of various kinds, albeit his abilities are not of the highest order, and he is already in the painful situation of a person who has had a higher credit given to him by anticipation than he has proved able to sustain; and we find from inquiries in the scientific circles of London, that he is now commonly looked upon as "shallow" and "over-estimated." A considerable popular reputation still adheres to Dr. Roget, which is the present "over-estimate" spoken of; but it cannot be necessary to remind a gentleman so intimately connected with the public press as you are, that mere popular reputation is a very insufficient test of sterling merit, when bestowed upon one who has hitherto shown neither originality nor profundity, and whose absence from the theatre of the world would have made no difference worth naming in the present aspects of any science.

The object of this letter, is that of calling your attention to a brief contrast of the promises made to the subscribers to the Encyclopædia, with the non-fulfilment of them so far as Phrenology is concerned. In the advertisements of the Encyclopædia, its proprietors profess to have been "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." It has been further promised that "what is antiquated or imperfect will be expunged, in order to the substitution of more instructive matter and more complete inquiry;" and that "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." On these promises we have to make the following remarks in contradiction:—

1st. You have *not* secured the most distinguished living author, or one in any degree distinguished as an author, on Phrenology.

2dly. The science of Phrenology, in many of its parts, has assumed a new aspect, both from the progress of discovery and

the accumulation of facts, since the year 1818; yet it has *not* been considered anew, the old article being reprinted, as expressly stated by the writer, and the five additional pages of controversial matter being even below the pretended representation of the phrenological doctrines.

*3dly.* The antiquated and imperfect matter has *not* been expunged, unless to a very trifling extent, to make room for more instructive matter and more complete inquiry, concerning Phrenology.

*4thly.* The present edition of the Encyclopædia, does *not* contain either the genius and erudition of past times or the advanced practical knowledge of the present, on the subject of Phrenology.

*5thly.* A competent phrenologist would have been able to convey a much more complete outline of his science, in the same number of pages.

*6thly.* The account, as given, is not only insufficient in itself, but is also a garbled and grossly inaccurate account.

The essay of Dr. Roget is thus calculated to deceive the readers of the Encyclopædia, in regard both to the value of the science of Phrenology, and to the merits of those who support and extend it; and the publication of that essay in a work of authority, is an act of injustice to phrenologists and a breach of faith towards the subscribers to the Encyclopædia. If you have any doubts on the demerits of the essay the annexed letter, addressed to Dr. Roget, may help to remove them. But it may be added, that when a writer ventures to publish an essay upon a science, in which he is notoriously neither a master nor a student, the judgment expressed by those who have long and carefully studied the subject, must be esteemed conclusive in regard to the merits or demerits of his production.

In addition to this, Dr. Roget's own confession, bearing the date of April last, has been communicated to us, stating that he had "as yet, indeed, had very little leisure to study the subject." As the essay was published a few weeks after that time, you may decide what leisure he could have then had for studying a department of science most comprehensive in its scope and applications, and, by another hostile writer, superior to Dr. Roget in natural ability, pronounced to be "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." That you are to be held responsible for all the faults of the essay and the tergiversations of its author, no one will maintain; but the blame

of choosing a writer who was incompetent from lack of knowledge of his subject, must rest either with yourself, or with those whom you represent.

The publishers' advertisements intimate that Dr. Roget's "PHRENOLOGY" will be published apart from the *Encyclopædia*. We do not attach sufficient importance to that essay, to follow the same course with this Letter and the following one addressed to Dr. Roget; but since a longer period than usual will intervene before the next Number of the *Phrenological Journal* can appear, a few copies of the two Letters will be taken, for earlier private distribution to phrenologists within convenient reach of the Editor.

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II. *A Letter to PETER MARK ROGET, M.D., AUTHOR of the Article entitled "PHRENOLOGY," in the Seventh Edition of the Encyclopædia Britannica.*

SIR, — The authorship of the article miscalled "PHRENOLOGY," in the new edition of the *Encyclopædia Britannica*, is attributed to you, by the publishers' advertisements of the separate treatises taken from that work; and in it you allude to strictures on yourself, as author of the article "CRANIOSCOPY," in the Supplement to a former edition of the *Encyclopædia*. Consequently, you are to be held responsible to phrenologists and to the public, for all the errors, improper suppressions, garbled quotations, and positive misrepresentations, which so largely characterise the treatise in question. We apply these terms advisedly, and shall shortly establish the justness of their application, as descriptive of your treatise. But since they may be construed to imply moral, equally as intellectual, defects in your writing, it is proper to state that you may choose between the two, or adopt both implications, at your pleasure; for in most instances it is quite impossible for another person to decide whether your mis-statements of fact and opinion, and your suppressions of important matters, have been occasioned by ignorance of the subject on which you have written, or from a deliberate intention of concealing truth and promulgating garbled representations of it. To the writer of this Letter it appears almost an impossibility for so many egregious errors to have been innocently committed by a gentleman who enjoys an average share of intellectual ability, and perhaps more than an average fund of acquired knowledge. Others may think differently; and if they prefer to regard all your suppressions

and misrepresentations as being errors incidental to a very slender knowledge of the subject treated, we cannot gainsay their right to do so. Should you deem this open admission of an individual opinion to be an overstepping of the ordinary bounds of courtesy due to any philosophical opponent, we refer you to a charge of bearing false witness, most unjustly thrown upon phrenologists by yourself, as a reason wherefore they may hold themselves in turn absolved from attention to any common forms of social etiquette, beyond those which are dictated by their own feelings of self-respect. That charge will be discussed in its proper place. (See page 16.)

To supply all your omissions, to expose all your misrepresentations, and to correct all your errors of assertion and argument, would require a treatise on Phrenology, longer than your own; because it would be necessary to state, not only what Phrenology is, but also what it is not,—not only to show the analogies and inferences which go to support the system, but also to show the true bearing of those analogies and inferences which you profess to think adverse to it. That cannot be done in the compass within which it is desired to confine this letter; but a few pages will suffice for showing the defects of your treatise to be so great and glaring, as ought to deprive it of all authority in the judgment of honest and reflecting men. Although short as is your treatise on Phrenology, it is, at the same time, so loose and so devoid of unity, and is so much taken up with captious peckings at minor points, to the exclusion of the essential questions connected with the truth or fallacy of the phrenological doctrines, that the employment of serious argument in refutation might be likened to the fancy of employing heavy artillery for dispersing a swarm of flies.

You first introduce a brief historical sketch of Gall's early efforts to discover external signs of particular talents and dispositions; and following this history, there is a pretended exposition of the science of Phrenology, given as the "result of his labours." This, and some "objections" which you urge against the principles at which phrenologists have arrived, make up your account of Phrenology; and you say of it, "We have here reprinted the Essay on this subject which appeared under the head of CRANIOSCOPY, in the Supplement to the last edition of the present work. We have done so because we have not seen any reason to alter our views." Then follow five additional pages of "Reply to Criticism," &c. You may be entitled to call this a reprint of the article CRANIOSCOPY, although a few rather curious alterations have been made in it.\* But

\* Several years having elapsed since we saw the article CRANIOSCOPY, the extent of change cannot be distinctly averred.

allow us to inquire why you have reprinted an article on *Cranioscopy*, under the title of *Phrenology*, seeing that you assert these two to be very different, as philosophical systems? You commence your reprint with a statement that Phrenology "is a term which has been recently applied to denote a *new doctrine* of mental philosophy;" and you add, "This term has of late years totally superseded the more unpretending titles of CRANIOLOGY and CRANIOSCOPY, by which this doctrine, in its earlier periods, and before it had aspired at effecting a revolution in psychology, was designated." If this statement be correct, Phrenology must be a considerable advance upon Cranioscopy; and yet you reprint a treatise on the latter, as an exposition of the former, in a work which includes the latest discoveries and improvements in science, according to the advertisements of its publishers.

One might suppose that the old article on Cranioscopy had been reprinted for the purpose of giving an incomplete and deceptive representation of Phrenology; indeed, the omissions of important information and explanations, and the substitutions of trifling matters, are so numerous that suppression would seem to have been your rule, enumeration your exception, in regard to every thing of importance that could be suppressed, without actually reducing your account of Phrenology to a mere blank. It is true, you have taken good care not to suppress points deemed by yourself to be of doubtful accuracy, — and therefore open to refutation or cavil, — or which were mere suggestions or unsettled opinions amongst phrenologists themselves. These you have liberally communicated to your readers, whilst you have suppressed many of those matters wherein lay the strength of Phrenology, and the non-statement of which necessarily makes the system appear less perfect, less certain, and less deserving of serious attention than is really the case. It is mainly on account of these suppressions, and of the substitution of shallow arguments and analogies in their stead, such as must entirely fall as objections to the phrenological system when the actual proofs are not suppressed, that your article is said to have been mis-called "PHRENOLOGY." The proper and accurately-descriptive title would have been 'ANTI-PHRENOLOGY.'

In illustration of the absurdity of reprinting the old essay, in 1838, we must here remind you that, in 1818, when your article "Cranioscopy" was written, Gall's *first* phrenological work (except the short Memoir to the Institute of Paris) was not completed. The first work of Spurzheim, *The Physiognomical System*, had, indeed, been published three years before, so that you could get a tolerable outline of the phrenological system, in

its then infant and imperfect state; but as the work of Spurzheim was only an epitome of Gall's large work, in which he had assisted, your account of a most extensive science must have been written at a time when the first descriptions and proofs of the first discoverers were scarcely yet before the public in a full and authentic form; and that account was moreover written by one who has not even yet been known to give himself up to the study of the subject under circumstances at all likely to render him a competent judge or umpire of the question, or to fit him for being an instructor of others. It would be utterly ridiculous to suppose that an account, written under these disadvantageous circumstances, could be at all adapted for instructing the public in the pretensions and proofs of Phrenology, twenty years later; after that science had been greatly improved, elucidated and extended by the continued labours of its original promulgators, and the accumulated observations of their numerous followers. Had you undertaken to write a treatise on Geology, for the same Encyclopædia, would you have gone back to the days of Hutton and Werner, and have given their views — the sound and the erroneous, without distinction, unless in a preference of the erroneous — as geological science, to the almost utter neglect of the discoveries and writings of Cuvier, Lyell, Phillips, Murchison, Sedgwick, and others who have since investigated the same subject, correcting some of the older opinions, confirming others, and adding a vast amount of observations in further elucidation of the science. If you would not have followed this course in Geology, why should you have done so in treating another subject? Why go back to the earliest and unavoidably imperfect expositions of Gall and Spurzheim, to the neglect of later publications by themselves, and by those who have followed them, "correcting some of the older opinions, confirming others, and adding a vast amount of observations in further elucidation of the science." These words are repeated, for they apply to Phrenology quite as much as they apply to Geology. If you object to this illustration, by admitting that you are incompetent to write a good treatise on Geology, we reply that you have proved yourself to be also incompetent to write a good treatise on Phrenology.

It can scarcely require direct proof, to show that an essay written twenty years ago, by a person who is still extremely little acquainted with Phrenology, must be far behind the state of that science in the present day. But since this letter is intended for the eyes of other persons than yourself, we shall quote the words of the great founder of Phrenology, in evidence of the importance of the later works, neglected by you. Shortly before his death, Gall wrote of the phrenologists of Britain and

America, and of Mr. Combe in particular, "They 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." If, then, the publications of Mr. Combe contain the original doctrines of Gall amended and carried out to greater perfection, why did you not resort to those publications for your account of Phrenology? The name you have now adopted is of English invention. Gall never wrote on *Phrenology*, and Spurzheim had not done so at the date when your treatise professes to have been written. Why did you not take your exposition of *Phrenology* from a work ON *Phrenology*? Was it in the fear lest a just account of the science might have impressed your readers with a more favourable opinion of it, than it was your desire to give them?

The allusion to phrenological works leads to the notice of another suppression not very creditable to yourself, either as an opponent of the doctrines of Phrenology, or as a pretended teacher of them to the readers of the Encyclopædia. At page 450 you give a list of publications, which, you say, have supplied your materials; not one of these works bearing date later than 1817. And although you have introduced statements, in a few instances, which could not have been derived from any one of the works named as having supplied your materials, since they relate to views not published until a later date than 1817, you have not exhibited the candour of adding those later works to your list. This is the more blameable, because you make the list in question do duty as a list of those works in which your readers, in 1838, are still to look for information on Phrenology. This is done by repeating your statement that the two first volumes of Gall and Spurzheim's quarto work, published in 1810 and 1812, and Spurzheim's first work, published in 1815, "contain the most authentic account of their system;" adding only that, "information on the subject may, however, be derived from the following books,"—namely, those published anterior to 1818. The list was sufficiently accurate in 1818, but a reprint of that list in the same terms, in 1838, involves a disingenuous suppression of the names of the more recent and improved publications of Gall and Spurzheim themselves, as well as those of many other phrenologists. You even repeat that "the best of the foreign works is that of Professor Bischoff,"—a work published in 1805, before Gall and Spurzheim had given theirs to the world! Of course, the elaborate work of Vimont, and the able treatises of Broussais, and of other French, German, Italian, Danish and American authors on Phrenology, published since 1818, are excluded from mention; although you knew, or ought to

have known, that amongst these are to be found the best foreign works on the subject. You do, indeed, afterwards quote from *Combe's Essays* and *Mackenzie's Illustrations* (two old works now out of use, though less old than those in your own list), and *The Phrenological Journal*, where you think you can pick a fault out of them. And you also twice refer to the last edition of *Combe's System of Phrenology*; albeit you make a blunder in both cases, by attributing to him the discoveries of other persons; and in one of them, by aid of a gross misquotation, you make it appear that he has written most inconsistent nonsense, as we shall presently point out. Now, whilst you thus betray to your readers that these works do exist, yet by their exclusion from the list of works which "contain the most authentic account" of Phrenology, your readers are of course directed, not to them, as works of authority, but from them. A conscientious writer, even though an opponent, would have directed his readers to those works which do contain the most complete and authentic accounts of Phrenology as it exists in the present day; but what are we to say of these disingenuous suppressions by a writer who is pretending to explain the doctrines of Phrenology, and not only to write against them?

In consequence of thus taking your account of Phrenology from the earliest works — like the earliest works on any other science, unavoidably containing much that needed further elucidation and correction — you have given a most imperfect sketch of that science, and have misrepresented its present state in various ways; to say nothing of some statements which were not true in regard to any stage of its progress. The defects of your sketch have no doubt arisen in part from your remaining ignorant of the progressive advances made since your article "Cranioscopy" was penned; but it was at your own option to reprint statements, which in 1838 become mis-statements, since they no longer truly represent the science you are professing to expound. Of those defects we shall furnish you with some explanations. In the first organ and faculty of which you speak, that of Amativeness, you pretend to enumerate "the leading arguments," on which Gall rested his opinion respecting the function of the organ. Amongst these you name some which are adduced by phrenologists merely as facts in harmony with their views, but brought forward by them in no sense as leading arguments to prove the relation between the organ and faculty: such, for example, as the ordinary volume and position of the cerebellum. But amongst these so-called leading arguments, you avoid stating the truly leading argument of all phrenologists, namely, that the strength of the propensity has been found to correspond with the size of the organ, in

hundreds and thousands of individual cases, whilst other coincidences of an opposite kind have been vainly sought in persons in a full state of health. Nor is this the only omission injurious to phrenologists, in reference to this one organ. In speaking of the next organ, that of Philoprogenitiveness, you resort to a distorted implication, calculated to deceive your ignorant readers, though without being a positive mis-statement on your own part. You say "a female, who, being seized with delirium during childbirth, imagined that she was pregnant with five children, was found to have this organ unusually large. It must, no doubt, have been of gigantic dimensions in the lady, who, stricken by the curse of the gipsy whom she had refused to relieve, was impressed with the belief that she was about to give birth to as many children as there are days in the year." A reader of this passage, if wholly unacquainted with Phrenology, might well be excused in supposing that phrenologists held the size of the organ to determine the number of children that might be fixed on by the imagination of a delirious female. In reference to the third organ, that of Inhabitiveness (of Spurzheim), you have introduced a more modern opinion, apparently because you could thereby make it appear that Gall, Spurzheim and Combe, all differed in their opinions concerning the function of this organ; but you have also taken especial care not to add those still later views which tend to explain the discrepancy, and give a probability that all three were correct under certain limitations. Of the fourth organ, that of Adhesiveness, you say, "This organ is the source of friendship, moral love, society, marriage, and attachment of all kinds." The *opinion* of Spurzheim (not that of Gall) may countenance your inclusion of "marriage;" but any one, if desirous of giving an accurate description, would have informed his readers that this was still held by phrenologists to be a doubtful opinion, not an established fact. Here, as elsewhere, you are quite careless of the necessary distinctions between mere probability and ascertained facts, — between opinion and knowledge. In assigning "attachment of all kinds" to the organ of Adhesiveness, you would seem to have forgotten that you had just before attributed the monkeys' "attachment to their progeny," to the organ of Philoprogenitiveness. And notwithstanding your assignment of "moral love" to Adhesiveness, in the succeeding page you say that Benevolence produces "all the social virtues;" and this again is forthwith followed by the enumeration of organs of Veneration and Conscientiousness; so that moral love, respect to others, and the sentiment of duty, are not to find place amongst the social virtues. This may be your own creed; but by what right do you impute it to phrenologists?

Errors of the like kind, suppressions, or repetitions of ideas long since obsolete with phrenologists, appear in your descriptions of almost every other organ and faculty in succession. Without attempting to specify all these in detail, I shall now select two or three of the most glaring examples. You say "The faculty of *Righteousness* or *Conscientiousness*, which produces the sentiment of just and unjust, right and wrong, has its organ situated a little more forward than the organ of approbation. It produces the sentiment of duty, and constitutes what is called conscience or remorse. Dr. Spurzheim admits farther an organ of *justice*, which he seeks for on the side of the following organ," namely, Firmness. What a miserable jumble is this! The organ of Conscientiousness and organ of Justice, here spoken of as distinct, are one and the same. The (apparently two) places you name are also one and the same, since an organ "a little more forward than the organ of Approbation" will be "on the side of" Firmness. Could you not divine that the "organ of justice" must be the same as the organ whose faculty "produces the sentiment of just and unjust?" Why, then, say that "Spurzheim admits *farther* an organ of justice," as if it were in addition to that of Conscientiousness? we might pass over the absurdity of saying that Spurzheim admitted an organ which he had yet to seek, only that it conveys to your readers an idea of looseness in his mode of observation which did not exist. In your description of Self-Esteem you write thus, "It is said to be more active in women than in men;" yet all phrenologists are agreed in the fact being the opposite of this, for self-complacency is notoriously more exhibited by men, and their heads correspond. As a match to this gratuitous misrepresentation, we may adduce that garbled quotation from *Combe's System of Phrenology*, before alluded to, where by joining together the head and tail of a passage, and omitting the intermediate portion, you make him give a grossly inconsistent account of the two faculties called Individuality and Eventuality. You quote a passage where Mr. Combe says, that in such expressions as the rock *falls*, the horse *gallops*, the battle is *fought*, the substantive springs from Individuality and the verb from Eventuality. And after some further remarks, he adds, "An author in whom Individuality is large and Eventuality small, *will treat his subjects by description chiefly; one in whom Eventuality is large, and Individuality small*, will narrate actions, but deal little in physical description." By omitting the words here printed in italics, (from *will* to *small*,) you represent Mr. Combe as having contradicted himself in the most inconsistent manner, and reduce his correct description to sheer nonsense. Now it is pos-

sible that the mis-statement about Self-Esteem, and the mis-quotation about Individuality, may both be mere blunders, not deliberate falsifications. But taking them in this most favourable construction, what are we to think of your ignorance or your carelessness, in allowing them to go forth as true expositions of the ideas of phrenologists, and even as the very words of Mr. Combe!

You have taxed Dr. Combe with resorting to a misquotation of your words, because he had written "equally well," instead of "nearly equally well," in copying one of your passages. As this made only a trifling difference of degree in the expression, and was an error that might readily occur in transcription, common courtesy should have suggested the probability of it being an error, particularly as Dr. Combe's argument gained nothing in force by omission of the word "nearly." Mr. Combe, in quoting the same passage, did not omit the word "nearly." It is very difficult to believe that your complete reversing of fact, in the two statements attributed to phrenologists, could be only inadvertencies of the pen; so that Dr. Combe may now well retort your charge of misquotation, with proofs by no means as easily got rid of. After you have thus set the example, he may be held justified in putting the worst construction upon your own misquotations; and so might we, seeing that the construction is borne out by other less direct falsifications.

Whilst you have thus palmed on your readers such inaccurate and garbled descriptions of the phrenological organs and faculties, you have not been more candid and careful in your explanations of the evidences on which they have been established. Phrenology professes to be a science founded on direct observation; and to have been first deduced from, and subsequently confirmed by, the constant coincidence of certain peculiarities of disposition or talent with certain peculiarities in the configuration and proportions of the head or brain. Nevertheless, you keep this, the true foundation of the whole system, as much as possible out of view. You do not give your readers instructions how they are to estimate the size of those parts of the brain supposed to constitute distinct organs, whereby they might be enabled to investigate the truth for themselves. You do not explain that in the phrenological museums of this country there are now thousands of the skulls and casts or models from the heads of celebrated and notorious characters, showing the concomitance of phrenological development with mental peculiarities. You allude, indeed, to a few cases given by Gall or Spurzheim, in such way as to make it appear that they only have observed the concomitance; but you do not state any of the numerous

cases in confirmation accessible to the public of this country, and thus within easy reach of investigation and verification. Nay, in speaking of several of the organs — Size, Weight, Order, Time, for example — you do so in terms calculated to impress your readers with the notion that no facts have been collected in support of the phrenological views. In an after part of your essay you do indirectly admit that phrenologists have collected evidences in confirmation; but you allude to them in such disparaging terms as must create false impressions in the minds of your readers, in regard both to the completeness and the trustworthiness of these evidences.

The preceding remarks apply to your pretended exposition of the science or system of Phrenology. If thus grossly inaccurate and uncandid in mere description, we need feel no surprise that your arguments and assertions should exhibit similar defects, in the latter half of your essay, when you appear in your chosen character of an opponent and pleader against that system. As Mr. Combe\* and Dr. Andrew Combe† long ago exposed the feebleness of your reasoning, and showed the small weight attaching to your captious objections against the doctrines of Gall and Spurzheim, it cannot be needful to repeat their refutation, although you have evinced the shamelessness of again printing many of your former assertions just as if they had neither been refuted nor contradicted. But from these, and from your additional remarks designated “reply to criticism,” we may select some passages for stricture, as a further exposure of the demerits of your production; exposure, not the refutation of arguments undeserving of refutation, being our object.

After your account of Phrenology, you commence your “objections,” by saying, “Such is the body of doctrines, and such the reasonings in their support, which have emanated from the school of Gall and Spurzheim, and which they have dignified with the appellation of a new science.” Since you profess to be giving a treatise on “PHRENOLOGY,” it must be presumed that the expression “school of Gall and Spurzheim” is intended to be taken as synonymous with the name “Phrenology.” But your account of that science being grossly inaccurate and incomplete, as before shown, there is no little effrontery betrayed in making this assertion. As phrenologists, we reply to it, that such is *not* the body of doctrines, and such are *not* the reasonings in their support, which appear in the standard works on Phrenology.

\* *Essays on Phrenology — On the Functions of the Cerebellum, &c.* p. 195.

† *Phren. Journal, Vol. I.* p. 165. — *Functions of the Cerebellum, &c.* p. 229.

As before intimated, the first and most important question must relate to the quantity and quality of the evidences adduced by phrenologists in confirmation of their doctrines, and the same in regard to the evidences adduced by those who pretend to refute them. Whilst you have sedulously avoided showing what these evidences are, you have sought to throw every possible doubt upon those of the phrenologists, by petty quibblings, insinuations, and indirect implications. The words of Mr. Combe precisely describe your mode of attack on Phrenology, when he says of you, "He collects only such superficial objections as have a tendency to delude without enlightening. He does not advance one idea of his own upon the subject; but sets himself to throw all manner of suspicion upon those of Gall and Spurzheim. In short, he is one of those 'philosophers who darken, and put out—eternal truth by everlasting doubt!'" This character is exemplified in the following passage from your treatise, the figures (1, 2, 3, &c.) being our own, and introduced as references to the strictures which follow the quotation:—

"(1.) Whilst the defenders of Phrenology have, on the one hand, misrepresented the minor points of our argument, they have, on the other, disguised from their readers that it is on the insufficiency of the evidence adduced in support of their doctrine, that we rest our main objection to its credibility. (2.) We maintain, that they have taken only a one-sided view of what nature presents to our observation; that they have paid attention to those facts alone, which are confirmatory of Phrenology, and shut their eyes to those which oppose it. (3.) In order to establish what they consider as the rule, they have collected together all the instances in its favour, and have passed over or suppressed all the exceptions. (4.) What we assert is, that more enlarged inquiry, conducted with a more entire devotion to the cause of truth, and a scrupulous rejection of error, would have shown the latter to be at least equal, if not superior in number to the former. (5.) Our own observations, as far as we have pursued them, have led us to this conclusion; and it was on the result of these observations that our scepticism was principally founded. (6.) So frequent, indeed, are the exceptions, that even the founders of the system, Drs. Gall and Spurzheim themselves, on applying it practically, committed, as is well known, very glaring mistakes; giving frequently the most false judgments of the characters of various individuals. (7.) Have these mistakes, we may ask, been any where recorded by the phrenologists, and candidly set off against the instances in confirmation of their sagacity? (8.) What avails their collections of thousands of examples of

coincidences, when the perhaps equally numerous instances of discordance are excluded from the catalogue? The fact that the brain of Cuvier was of unusual magnitude, has been triumphantly proclaimed in all the publications on Phrenology; but we are not aware that any phrenologist has brought forward the equally well-certified fact, that the brain of Sir Walter Scott was found on examination to be 'not large !' ”

(1.) On the first part of this passage we have to observe, that if the principles of Phrenology be now true, they were equally true in nature before phrenologists had commenced their investigations, and principles that are true in themselves cannot be incredible merely because not established on evidence sufficient to satisfy yourself or any other person equally determined not to believe them. Besides, it may well be questioned whether one so little acquainted with Phrenology, as you have shown yourself to be, can really know one-tenth part of the evidences “adduced in support.” We hold it to be very credible that you do not know so much of the evidence; and if not, pray how could you rest your objection on the insufficiency of the evidence? The blind man might say that there is no light; but still there would be light, although not seen by himself. Your objection is only your own assertion of the evidence being insufficient, until you have shown its insufficiency. Phrenologists best know what the evidence is, and they are the proper judges of its sufficiency.

(2.) You say that phrenologists have taken only a one-sided view of what nature presents to observation; yet on many points they are as much divided in opinion, as are the cultivators of any other science, each in their own especial departments. How views on one side only can thus produce conflicting opinions is far from clear. The presumption here would be, that phrenologists were bent on sifting nature, and desirous of correcting any errors in the opinions of each other; and that they were taking no little pains to do so. Besides, many of the most able and best informed phrenologists once held opinions unfavourable to Phrenology, whilst their inquiries were as limited as your own appear to have been; and they have since given in their allegiance, as the consequence of continued investigation. From liability to the charge of one-sided views they are thus peculiarly exempt: it were well for opponents like yourself, could they be equally exempt from the like charge.

(3.) We positively deny the truth of your next assertion, namely, that phrenologists have passed over or suppressed all the exceptions. In order not to contradict you in such unequivocal terms, without cause shown, we shall quote a proof

that phrenologists do not pass over or suppress all the exceptions. The following passage is copied from the last Number of the Phrenological Journal, and might be matched by many others from the pens of phrenologists, calling attention to exceptions: — “So far as the works of Gall and Spurzheim are concerned, we have, in addition to mere opinions, only the fact of the organ” [that called Wit] “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. Curran, Sheridan, Swift (subject to the uncertainty before mentioned) 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.” In our apprehension, this reads more like the bringing forward of exceptions, than the suppression of them.

(4.) You “assert” that more enlarged and accurate inquiry would have shown exceptions equally numerous as are the confirmations. If you have not yourself accomplished this more enlarged and accurate inquiry, you must be here making a deliberate assertion without knowing whether it be true or false. But if you have made a more enlarged and accurate inquiry than the phrenologists have made, then you must have got thousands of exceptions (or the assertion is not in accordance with your experience); and you could thus have at once destroyed the foundations of the science, by stating some of these exceptions, and have saved yourself the trouble and discredit of resorting to other objections resting only on feeble arguments and fancied analogies.

(5.) Indeed, you do not leave the point thus doubtful, for you roundly assert that your scepticism *is* founded on exceptions so detected by yourself. Well, then, why not state these exceptions? Why not point to a hundred, or even to a score of public characters, whose cerebral organisation does not correspond with their known qualities of mind? If you hesitate to point to the living, there can be no objection to naming the dead. Do you expect your mere assertions — empty words — to be taken as proofs against the thousands of visible and special evidences pointed out by phrenologists? Since you have not thought fit to adduce one solitary case in proof of this result of your own observations, we must apply to yourself the following passage, which you have attempted to point against

phrenologists: — “ Experience, we should recollect, leads to very different results, according to the sagacity and good faith of the person who acquires it. Minds already prejudiced collect from it only a confirmation of their errors, and become, by its means, only the more obstinately wedded to their opinions.” This passage is taken from the additions to your old article. Of course the most perfect good faith and freedom from prejudice would be manifested in all your observations; and we must rely implicitly on the word alone of him who now takes care to avoid adducing even one single exception out of the thousands, *he ought to have.*

(6.) You say that Gall and Spurzheim sometimes erred in their practical applications. To be sure they erred — probably erred hundreds of times, although we know that several of the alleged errors were false reports. They were the explorers of the previously unknown facts in nature; and explorers are always liable to err. By your own showing, the application of phrenological tests is not yet very easy and certain, and it would be absurd to suppose that it ought to have been perfect during the career of discovery. Able chemists have failed in hundreds of attempts at an accurate analysis of bodies which they or their successors have afterwards well accomplished. So have phrenologists in attempts at mental analysis; and they will continue to fail in some of their new attempts, as chemists are doing daily.

(7.) You ask whether their mistakes have been anywhere recorded. Yes. They have been recorded; but not numerous, because it is seldom necessary to record errors, unless when they can serve some useful purpose to others. The literature of science would be encumbered with thousands of unreadable volumes, were all the errors and unsuccessful efforts of discoverers and learners put on record. The mere suggestion of the thing is ridiculous. The writings of Gall give abundant proof that he was not unwilling to state his mistakes, where it could be useful to do so. If not, where did you find your authority for the following passage, in your introductory sketch? — “ As his observations multiplied, he became sensible that he had fallen into many errors in the earlier periods of his inquiries, and was forced to give up many of his favourite opinions, which he found had been too hastily adopted.” This extract may also be given as another illustration that phrenologists have not “ taken only a one-sided view.”

(8.) In reply to your remark on the brains of Cuvier and Scott, it may be stated that it was chiefly in the anterior region, or the seat of intellect, that Cuvier’s brain was so voluminous; and no phrenologist competently instructed in his science

would have expected to find the brain of Scott a counterpart to that of Cuvier. Anxious as you may be to find a flaw in Phrenology, you will scarcely venture to affirm that the writing of pleasant stories and embellishing of historical anecdotes, from the sordid desire of accumulating wealth or gratifying family vanity, required as much intellectual vigour as was necessary for successfully carrying on the profound researches of Cuvier, acquiring an immense and most varied fund of information, adding largely to the stock of human knowledge, and exercising a most powerful influence over science and men of science. Scott was eminent in his own department undoubtedly, but that department was not one requiring the highest mental endowments. As to phrenologists not having yet brought forward the fact (as you call it) of Scott's brain being "not large," we must remind you that the exact weight of Cuvier's brain was made public some years ago, on the authority of men of the highest eminence in the medical sciences; but we are not aware that this was done in the case of Sir Walter Scott's brain, and the volume you refer to, as your authority, is only recently published. To make your fact worth any thing as evidence, you must state the weight of Scott's brain, and give some reason for presuming that its weight had not materially altered as his strength of mind failed. For *your* purpose this indefinite expression of "not large" may suit well enough; but phrenologists require more exactness in *their* evidences. Accordingly, we have sought the best evidence now to be obtained, concerning the size of Scott's head, the weight of the brain being unknown; and we shall introduce that evidence in the second section of this Number. Scott's head *was* large, though in its intellectual development not one of the first class.

We know not how you are to reconcile the preceding indirect admissions (1, 2, 3.) that phrenologists do base their doctrines on the evidences obtained by actual observation, with your previous statements that their doctrines depend on analogy solely. For instance, you had said, in the re-printed portion of your essay, "It requires, also, but a slight attention to perceive, that the very ground-work on which the whole of the subsequent reasoning proceeds, namely, that the different faculties of the mind are exercised respectively by different portions of the brain, is in no respect whatever established. The only arguments in its favour which bear the least plausibility, are derived from analogy. Now, analogy, in reasoning concerning the unknown operations of nature, is, at best, but slippery ground, and when unsupported by any other kind of evidence, cannot lead to certain knowledge, far less constitute the basis of an extensive system." What a grievous perversion is this! No

doubt analogy is in favour of the phrenological doctrines ; but direct observation also shows that the size of the different parts of the brain, *cæteris paribus*, corresponds with the vigour of the different mental faculties. On this correspondence, supported by the general analogy of distinct organs for distinct faculties in other parts of the animal economy, and not *solely* on the analogy, does the phrenological doctrine rest. You could not help knowing this, at the time when that passage was printed. You knew that phrenologists did *not* rely on analogies alone ; and you knew that the analogies were *not* “ unsupported by any other kind of evidence.”

You further object that phrenologists “ confide in a loose analogy,” or in the “ shadows of an analogy,” for proof that the size of cerebral organs, *cæteris paribus*, is a measure of their power of functional manifestation. And in order to make it appear that they do confide in mere analogies of uncertain application, you speak of a large muscle, or a large loadstone, as having more power than a small one. Yet you know well that it is on direct and oft-repeated observation that phrenologists ground their belief in the effect of size in the cerebral organs, and that they adduce these analogies merely to show that the same principle holds good throughout nature ; a probability being thus established in favour of the rule deduced from direct observation on the heads and mental qualities of men and animals. You are even uncandid in the examples selected, as being amongst the more remote illustrations. You might have added that almost all the best physiologists now admit that the size of the nerves indicates in a general way their power of function, and that the same opinion is entertained in regard to the size of the whole brain and the general power of the whole mind : the only point really peculiar — indeed, even this is not altogether peculiar — to phrenologists, being, that large size of particular parts of the brain indicates great power of particular mental faculties. The analogy is thus brought much more closely to the views of phrenologists, than the allusion to a loadstone or a muscle could imply. If candour be not foreign to your nature, it seems far removed from your practice whilst discussing the doctrines of phrenologists.

Such are examples of your objections to the sufficiency of the phrenological evidences. What they are really worth may be left to the judgment of unprejudiced men possessing ordinary knowledge and powers of reasoning. Your assertions about the practical difficulties are of no greater weight or soundness. You dispute the possibility of estimating the volume and proportions of the brain, in the living head. Every phrenological author knows, and also explains to his readers, that differences

in the thickness of skulls do exist; and hence, probably, one cause of the occasional mistakes of phrenologists in predicating disposition or talent from shape of head, and one reason why they cannot specify minute shades of character. But whilst you have overstated the difficulties on this score, you have not been equally careful to tell your readers that an examination of the brain, or of the interior of the skull, has supplied many of the facts adduced by phrenologists; and to these your objection could not apply. In reference to this objection, we shall quote the words of another writer, who is adverse to Phrenology, but who exhibits more candour in his opposition. In his essay on *The Philosophy of Instinct and Reason*, Dr. Bushnan says, "That the external surface of the skull very exactly corresponds with the surface of the encephalon, must be admitted by the candid anatomist; the figure of the skull is unquestionably determined by the development of the contained parts, nor can the slight deviations of the internal table from parallelism with the external, or the frontal sinus be any longer brought forward as objections of any considerable weight against the mode of investigation pursued by phrenologists."

The proofs of Phrenology are drawn from the correspondence between character and development; but you question the possibility of exactly estimating the characters of men. It is not possible exactly to estimate character, or exactly to determine the relative proportions of different cerebral parts; and hence phrenologists cannot attempt to specify or explain the minuter shades of character. But an approximation can be attained, sufficient for proof of the correspondence and for other practical purposes. In extreme cases this is easy; in ordinary cases it is difficult, requiring the tact given only by experience. On this account, observers like yourself, untrained to exactness of discrimination in mental phenomena, frequently imagine that phrenologists err in their accounts of individual character, whilst the error really lies on the side of the non-phrenologist. By means of questions carried to exaggerations, probably such as you had not the hardihood to assert positively, you would make it appear that a minuteness of mental analysis, wholly unattainable, was necessary to establish the phrenological doctrines; but you forget that in this case the same minuteness would be required for disproof, and yet you pretend that your own observations have afforded you good grounds for rejecting those doctrines!

As another instance of gross exaggeration, we may quote the following passage, where you say of phrenologists, "they can turn round, and allege that in order to arrive at the truth a peculiar discretion and tact, acquired by long experience and

careful appreciation of minute and hair-breadth differences [!!!] of size is necessary. They can then declare that the observer who has not arrived at the same conclusions as themselves, is doubtless incompetent to the task he has attempted; and that his testimony, being of no value, ought to be wholly set aside."— "Let it be borne in mind, then, by the practical inquirer into the truth of Phrenology, that he will not be esteemed qualified to verify its doctrines, unless he be previously deeply versed in the new system of psychology, can assign to each of the thirty-five special and primary faculties of the soul [!] its sphere of operation, and has acquired a readiness in unravelling their multifarious combinations, so as to analyse, by this subtle metaphysical chemistry, all human qualities into their proximate and ultimate elements, refer all actions into their proper innate impulses, and assign the proportions of the various ingredients which are mixed up in the formation of the character of each individual. No one is competent to excel in this new branch of philosophy who doubts the possibility of appreciating the intensities of moral or intellectual qualities by geometrical measurements, on scales divided into tenths and hundredths [!!!] of inches."

To this silly rodomontade a brief reply may suffice:— no recognised phrenological authors ever required what is here attributed to them.

The quoted passage is appended to some ingenious, but not ingenuous, comments upon Dr. Combe's remark that Esquirol had not made himself competent to compare character and development, according to the phrenological method. You thence endeavoured to show that phrenologists required such competence in their opponents, but not in their supporters. Apparent grounds for this accusation were made by confounding two very different qualities of mind, namely, *natural ability* and *acquired skill*. Phrenologists do say that any one of ordinary ability may qualify himself for the investigation, by first learning the phrenological analysis of mind and the method of estimating development. But they do also assert, that without this qualification, the highest natural ability will not suffice. You not only confound these two qualities of mind, but also unfairly represent Dr. A. Combe's argument to be at variance with one employed by Mr. G. Combe, when he said, that whilst the same or similar facts were still within the reach of any inquirer, his proper course was that of investigating the facts themselves, instead of inquiring into the competence of some other person who might have testified to the facts. There is neither contradiction nor incompatibility here. Mr. Combe's argument amounts to this recommendation, 'examine the facts

if within reach;’ whilst Dr. Combe’s is this advice, ‘if you do trust to the opinion of another, let it be the opinion of one who has qualified himself to form a right judgment.’

We have now established the character given of your essay, by showing “*errors, improper suppressions, garbled quotations, and positive misrepresentations.*” Our object in writing this letter, as before intimated, is not the refutation of all your sophisms, blunders, and untenable assertions; but an exposure of the character which stamps your essay called “Phrenology,” and an exhibition of the inaccuracy and insufficiency of that essay, regarded as an account of the science to be presented to the public, in an Encyclopædia of considerable value. We have now only to add some further information and corrections touching the progress of Phrenology in public estimation. On this subject you have the following remarks:—

(1.) “A long catalogue of persons avowing their belief in Phrenology, including many men of eminent talents and extensive knowledge, has been paraded before the public; but we have not yet seen any counter list of unbelievers prepared with the view of ascertaining, in a science professedly of pure observation, on which side the weight of authorities preponderates. (2.) The class of men who, from the nature of their pursuits, are perhaps best qualified to form a correct judgment in matters of this nature, are the members of the medical profession; yet how inconsiderable, compared with the total number, is the proportion of those belonging to that profession who, according to Mr Combe’s catalogue, have given in their adhesion. (3.) Sculptors, again, compose another class of men whose studies lead them more especially to the most minute and accurate knowledge of the external form of the human head; yet amongst the many who are at present engaged in the active exercise of their noble art, Mr. Combe has been able to bring forward the name of only one solitary individual as lending a countenance to Phrenology.”

In one respect this paragraph exhibits a trifle more of candour (or caution?) than has been shown by some other anti-phrenologists. To this day there are impudent liars who deny that any — much less admit that “many” — “men of eminent talents and extensive knowledge” give countenance to phrenological doctrines; just as some still more reckless persons, even at this day, reiterate the old vaunt of Lord Jeffrey, that the science has few supporters. But the passage still requires qualification and correction; for whilst your direct statement is made with truth, there is an implication or indirect inference which is not so. You seem to conclude, or would make your readers

conclude, that the "long catalogue" includes *all* the medical men and *all* the sculptors, who have embraced Phrenology. This is very far indeed from being the case. The testimonials to the truth and importance of Phrenology, procured by Mr. Combe, were called for to meet a sudden and unexpected event; and had the object been to ascertain the number of medical men favourable to Phrenology, with ample time for doing so, we doubt not that ten times the number, probably twenty times the number, might have been found; and certainly more than "one solitary individual" amongst the sculptors. We have a few remarks to add in reference to each of the three portions of the paragraph quoted, as distinguished by our figures (1, 2, 3.)

(1.) If you desire a counter list of eminent men who are adverse to Phrenology, pray try whether you can get up such a list. Phrenologists would be right glad to have the names of their opponents thus marshalled in column for transmission to posterity. But be assured that most of these same opponents are far from desirous of being thus assembled; and we much suspect, that if you had not unfortunately committed yourself against Phrenology, at a time when it was new, and when really few men of established name would venture to countenance it, we should not have had to reply to you as the avowed author of an anti-phrenological essay in the year 1838. Shrewd men, of as much knowledge as yourself, now avoid committing themselves against Phrenology. Bating a few short-sighted aspirants after momentary notoriety, the printed hostility comes almost solely from those who unfortunately placed themselves in a false position long ago, and who now strive to bring others into the like predicament, lest they should soon be left "alone with their glory." When the fox had lost his tail in the trap, he would have had all other foxes disencumber themselves of such a superfluous appendage; but they were too wary for him. We defy you to equal Mr. Combe's list of supporters, in numbers and talent, from amongst that very large portion of men of ability and knowledge who have not strongly committed themselves already. Or, if this exclusion of committed men on one side appear an unequal test, we will meet any list you can bring, with a counter list of equal weight, excluding all who had committed their opinions to print, prior to 1830, on either side of the controversy. Yearly, — almost daily, young men of ability and knowledge are avowing their conversion from scepticism to belief in those principles of Phrenology disputed by yourself; whilst few of the non-committed persons, whose disinclination to the doctrines is yet apparent, can now be forced into a direct denial. You cannot

mix in the literary and scientific circles of London, without meeting frequent proofs that a general acquiescence in phrenological views is now widely diffused amongst persons of talent and knowledge, who yet do not appear before the public in any way as defenders of Phrenology.

(2.) Possibly you may be ignorant that no other class of men have so much supported Phrenology as the members of your own profession. You speak of "popular writers and lecturers without number," whose exertions have aided in giving the science that wide diffusion and popularity to which it has now attained. Of these writers and lecturers, according to lists drawn up in 1836, rather more than two-thirds belong to the medical profession. Further, amongst those persons who have enrolled their names as members of phrenological societies, it is probable that one in every six is a medical practitioner: at least this was the average proportion in sixteen out of twenty-four societies in the year 1836; the sixteen societies then including six hundred and thirty-one members. Without the positive proof of full statistical returns, we understand the number of members of phrenological societies, in 1838, to be twelve hundred, and it is probable that the proportion of medical members has slightly increased on that of 1836. Of course these are only a fraction of the medical men favourable to Phrenology: we are acquainted with many who are not members of these societies. Another indication of the bias of medical men was lately shown in Bath. Mr. Combe lectured there in April 1838. At the conclusion of his lectures, an address was presented to him, signed by one hundred and thirty of his audience. In looking over that list, we observed sixteen names followed either by "M.D." or "surgeon:" whether any of the medical gentlemen omitted this addition, we know not. Only one of these sixteen names occurs in Mr. Combe's Testimonials which contain all the medical phrenologists, as you pretend to suppose. Other illustrations might be adduced, were it necessary. Our own belief is, that if the medical men of Britain were individually canvassed, a large majority would decline to give a positive opinion either way; of the remainder, three-fourths would be found favourable to Phrenology.

(3.) Although the name of only one sculptor appears in Mr. Combe's list of Testimonials, our personal knowledge enables us to add that he could procure others in addition. We know phrenologically disposed sculptors, modellers, portrait-painters and persons "whose studies lead them more especially to the most minute and accurate knowledge of the external form of the human head." But were it otherwise, what would your

argument weigh? It does not unavoidably follow, that a sculptor must analyse the dispositions and talents of those whose heads he copies, and must also seek a correspondence between their heads and characters.

You quote some long passages from Dr. Prichard, in which he speaks of Esquirol as being unfavourable to Phrenology, although he had enjoyed ample opportunities of testing it during many years' superintendence of a lunatic asylum; and (as before alluded to) you say that Dr. Combe "evades" the force of this testimony, by calling in question Esquirol's qualifications to judge. But whilst you unjustly say that Dr. Combe thus evades the testimony, you do not also inform your readers that Dr. Combe gives an anecdote in proof of Esquirol having been too ignorant of Phrenology to know how his cases bore upon it, and that he also shows Esquirol's own pupils — Georget, Falret, Voisin — adopting Phrenology, and affirming that his cases do illustrate and support Gall's doctrines. Further you quote Dr. Prichard's assertion that he had inquired from many physicians in the care of the insane, and other persons whose opportunities had been good, and yet that he had never met with one of them who could say that he had found any evidence favourable to the doctrines. But in thus quoting Dr. Prichard's statement, which bears in itself most ample evidence of excessive partiality, barely stopping short of untruth, you do not explain that he refers to works of physicians familiar with asylums, who expressly adopt Phrenology, though he does not state this fact; nor do you mention that Mr. S. Hare, Mr. W. A. F. Brown, Mr. H. A. Galbraith, Dr. James Scott, Dr. Disney Alexander, Sir William Ellis, and other surgeons and physicians, now or recently having the charge of Lunatic Asylums, and most of them much celebrated for successful treatment of the insane, publicly testify to the truth and value of Phrenology. Though you knew this, you could not bring yourself to state it; and to avoid a direct falsehood, you repeat the assertion of Dr. Prichard in his own words. But in doing this, you give a sanction to his statement in the eyes of your readers; and particularly so, by following it up with the further statement that Dr. Combe evades the testimony, notwithstanding that he has really met it by citing the names just mentioned, and many others. Would a candid opponent have omitted to qualify Dr. Prichard's assertions by an admission that many persons, familiar with the treatment of the insane, do support Phrenology? Let it be also observed that Dr. Prichard does not name his informants, (excepting Esquirol and his assistant, who are conveniently distant,) whilst phrenologists give theirs

by name. Dr. Prichard's assertions are his individual word only, which each may take for what he deems it worth.

You do not think it difficult to account for the progress of Phrenology, because, "for the last twenty or thirty years various popular writers and lecturers without number, have been displaying their powers of elocution, exercising their skill in the critical examination of developments, and expounding the doctrines of the new philosophy to wondering and admiring audiences." Before giving this reason you had characterised Phrenology as "the wild effusions of a bewildered fancy," and then declare, with admirable inconsistency, that the more these wild effusions are expounded, and the more the skill of the expounder is subjected to trial "in the critical examination of developments," so much the more does the science progress! Did it never occur to you, that doctrines openly and frequently submitted to public scrutiny, and subjected to a trying test of their soundness, must have some strong foundation in reason and truth, to bear up and advance against the vehement opposition of several men of talent and philosophical reputation; and also to gain numerous converts, "including many men of eminent talents and extensive knowledge," chiefly from the ranks of that profession whose members are especially accustomed to an investigation of the facts of nature? Phrenology makes progress, and it is, as you say, not difficult to account for the progress. Phrenologists come before the public to state the doctrines, and to show their facts in corroboration. You come before the public to state captious objections, and to request the public to take your word for the existence of facts in disproof, since these facts are not to be shown. Sir W. Hamilton, Dr. Prichard, and other anti-phrenologists have pursued a similar course. The public prefer reason and evidence before cavil and assertion; and the natural result is, that Phrenology is making progress in public estimation, while Anti-phrenology is sinking into contempt.

You also say that the present is not an age when "a doctrine is likely to be repudiated on the score of its novelty or its extravagance;" and hence you must "smile at the complaints of persecution uttered by the votaries of the system of Dr. Gall." In reference to this idea, we reply by reminding you how long and notoriously the doctrines of Gall have been repudiated for their novelty and alleged extravagance; and it is pure silliness to talk about the age not being likely to do this, when the fact is that it has been done. Pray have *you* left the system to sink or swim by its own strength, without any effort made against it by yourself? Has it not, on the contrary, been repudiated by you? And have you not, in the jesuitical

essay calling forth this Letter in reply, endeavoured to procure its repudiation by others? Have not Drs. Brown, Gordon, Barclay, Tupper, Kidd, Hope, Sir Charles Bell, Sir William Hamilton, Lord Jeffrey, and many others of less note, with several of the Reviews, Magazines, and Newspapers, also repudiated the system? In the present day, indeed, it finds more numerous supporters than enemies; but this is just the natural result of a free discussion of doctrines founded in truth. The time, however, is not very long since Lord Jeffrey objected to Phrenology "on the score of its novelty," and boasted that the great body of the public concurred with him in repudiating it. That boast is now gone for ever. Though the great body of the public do not yet in any way support Phrenology, they do not repudiate it; and looking to the very numerous and able supporters of the science, in the present day, in contrast with the far fewer and (where able) mostly aged opponents still remaining, it requires little foresight to know that Phrenology must soon cease to be repudiated on the score either of novelty or of alleged extravagance. What authority will then be attached to your essay? What respect will then be associated with your name? The aspirant for posthumous reputation will have no reason to covet either the authority or the respect. Your article "CRANIOSCOPY" would have been hereafter held only a pardonable error, having been written at a period when the discoveries of Gall were almost universally disputed in this country; but your article "PHRENOLOGY" will cause your name to become a warning against injustice and prejudice. What share of credit might have otherwise attached to Dr. Roget, a physiologist, must now fade away from Dr. Roget, the anti-phrenologist. In thus writing against a subject, on which you are ignorant, you have rendered yourself an illustration of the poet's satire, that,

" A man must serve his time to every trade,  
Save censure — Critics all are ready made."

By your manner of writing against that subject, you have, indeed, shown what the same poet calls

" A mind well-skilled to find or forge a fault ;"

and for that, you may anticipate all the respect it is likely to procure you, either with cotemporaries or successors.

In conclusion, we must state that, not you, but phrenologists themselves are the proper persons to judge the science they study. If you choose to disregard it, you are at liberty to do so; and the loss is your own. If you misstate it to the public,

they are justified in exposing your faults and follies. Phrenology has now too many and too able supporters to be injured by your efforts, were it not that a factitious importance is given to those efforts by the publication in which they have been suffered to appear. That importance will be short-lived; and the publishers of the Encyclopædia may yet find cause to regret having ever had the disadvantage of your pen.

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### III. *The Phrenological Association.*

THE Meeting of the British Association in Newcastle, last autumn, was attended by many phrenologists, and other members favourably disposed towards this science; when it being felt that there was a want of some common centre where they might meet each other, an Address to the British Association was suggested, recommending the institution of a Section for Phrenological Science. The names of several highly respectable members were soon attached to the Address; but it was afterwards given up, on account of some phrenologists feeling reluctant to press the subject on the attention of the Recommendation Committee, before it had been shown that phrenologists were sufficiently numerous and zealous in their pursuit, for successfully carrying on a Phrenological Section. It was then suggested that the better course would be taken by forming a PHRENOLOGICAL ASSOCIATION, independent of the British Association, although holding its meetings at the same times and places; by which means phrenologists would be enabled to attend both, without the expense and loss of time arising from two journeys annually. In furtherance of this object, a few bills were posted on the walls of Newcastle, calling a meeting of phrenologists, at one o'clock of Saturday, the 25th August, in the lecture-room of the Literary and Philosophical Society of Newcastle. A small meeting of phrenologists was thus collected, and Professor Gregory having been called to the Chair, the following resolutions were unanimously agreed to:—

1st. That Phrenology being a highly useful and important branch of philosophy, it is desirable to obtain for it, in the public mind, as much respect and consideration as possible.—Moved by Mr. Hewett Watson, and seconded by Mr. Logan.

2d. That this object would be materially assisted by the institution of a Phrenological Association, to meet annually at the same times and places

as are appointed for the meetings of the British Association. — Moved by Mr. W. C. Trevelyan, and seconded by Mr. Arthur Trevelyan.

3d. That such a Phrenological Association be forthwith instituted, to consist of those gentlemen (either members of established Phrenological Societies, or members of the British Association for the advancement of science) who enrol their names as Members, and engage to obey the regulations from time to time adopted by the governing body. — Moved by Mr. James Simpson, and seconded by Mr. Trevelyan.

4th. That the Phrenological Association shall hold its first meeting at Birmingham, in the year 1839; when a code of laws shall be determined upon for its future management, the following twelve gentlemen (now present, and signifying their intention of being also present in Birmingham, next year) constituting a Provisional Committee for the general management of the Association, for the time being, with power to add to their numbers; namely, Messrs. W. C. Trevelyan, Arthur Trevelyan, James Simpson, Hewett Watson, Robert Owen, S. Hare, James Cowper, J. I. Hawkins, — Logan, Captain Cowper, Professor Gregory, Dr. Inglis. Three to form a quorum. — Moved by Mr. Owen, and seconded by Mr. Morrison.

5th. That the Provisional Committee be requested by this Meeting, to frame a code of laws and arrange the proceedings of the Association, on a scale as liberal in spirit, and as economical in outlay, as is compatible with the well-being of the Association. — Moved by Mr. Logan, seconded by Mr. Trevelyan.

6th. That the Editor of the Phrenological Journal be recommended to publish a report of the proceedings of this Meeting, and to request the attendance of phrenologists at the meeting of the Association to be held in Birmingham, in 1839. — Moved by Mr. Grainger, seconded by Mr. Logan.

The proceedings for the general meeting at two o'clock (presently to be mentioned) were then arranged; after which the meeting was adjourned. An important step has thus been taken which it would be most impolitic to retrace; although some difficulties will unavoidably be experienced at the outset of the Association. The frowns and sneers of a few of the elderly and influential leaders of the British Association, and the sapping and undermining system of opposition must be expected; and the more timid and servile of those who have nominally embraced Phrenology will wish to damp and extinguish the spark before it rises into a clear light. The true and independent friends of the science must be prepared for this, and they must be determined to disregard it. Before the next meeting, it will be our duty to consult with other phrenologists, and to offer such suggestions as may appear calculated to render this Association effective in promoting good-will and friendly union amongst phrenologists, in improving and extending their science, and in removing from the public mind those misconceptions which have been induced either by the enemies or the pretenders of Phrenology. Meantime we shall be glad to receive the suggestions of phrenologists interested in the Association; and we particularly request those resident in Birmingham to assist us with their advice and co-operation. It is

unfortunate that Birmingham should be yet without a Phrenological Society, as the first meeting of the Association must be held there; and at a time when several large rooms will be required for the British Association, it may be difficult to obtain a suitable one. This should be looked to in good time. Of course, the funds of the Phrenological Association must defray any attendant expense.

As an experiment to ascertain whether the public and members of the British Association would evince an interest in phrenological subjects, at a time when many other attractions were presented to them, a public meeting was called for two o'clock of the same day, open to ladies and members of the British Association. As the design was not entertained before Thursday, only a very short public notice could be given, and the bills were not posted until the evening of Friday, less than twenty hours before the time of the proposed meeting. In consequence, many persons had not heard of it; but notwithstanding this drawback, the attendance was highly satisfactory, in regard both to numbers and persons. All the seats in the lecture-room were filled; and since many persons were standing wherever standing room could be found, it is probable that five hundred were present; the room being calculated to hold four hundred and seventy or eighty, when ordinarily full. Besides those who got into the room, it was asserted by persons outside, that hundreds must have returned from the doors unable to obtain entrance, on account of the crowded state of the room.\* To estimate the feeling thus shown towards the subject of Phrenology, it is necessary to bear in recollection, that a very short notice had been given, and that the members of the British Association and the ladies of Newcastle must have well nigh exhausted their curiosity and love of lecture-hunting, by attending the meetings of the different Sections of the Association during the week. Further, the room in which this meeting was held, had been used on the preceding five days, for the meetings of Section A (Mathematical and Physical Science), and had possessed the attraction of Sir John Herschell, Sir David Brewster, Professor Whewell, and other *lions* of the British Association. Nevertheless, the room had never been so well filled; nor, as we believe, had any Section of the Association, in the course of the week, retained so numerous and so attentive an audience, during so long a time. Elsewhere a

\* We regretted to hear that some ladies, who had come early enough to obtain seats, were refused admittance by the policeman at the door, in consequence of not having with them the tickets of the British Association. This was a mistake on his part. The instructions were, that any ladies might be admitted, but only those gentlemen who were members of the British Association.

continued noise and bustle had been kept up by parties going in and out of the meeting rooms, for the purpose of seeing or hearing particular speakers; but from two till four o'clock nearly all the ladies and gentlemen present at the phrenological meeting remained patiently attentive, although the heat and closeness of the ill-ventilated room were most oppressive, and although—we crave pardon of our fair friends for the insinuation, but we must add, although—about two-thirds of the audience were ladies. Some had arrived so early as one o'clock and remained until five, when the meeting was adjourned.

Mr. Donkin was called to the Chair; and the meeting was addressed by several phrenologists; but from the suddenness of the whole arrangements, and their time having been occupied by engagements connected with the proceedings of the British Association, they were compelled to do so on the spur of the moment, and perhaps less effectively than might have been the case had any time been afforded for previous preparation. But notwithstanding this disadvantage, the close attention of the audience proved that the subject possessed in itself quite sufficient attraction to excite and keep up an interest in the proceedings. According to previous agreement, the meeting was addressed successively by the Editor of this Journal,—by Mr. Morrison, Lecturer on Anatomy in the Newcastle School of Medicine,—by Mr. James Simpson, of Edinburgh,—by Mr. Fife, Lecturer on Surgery in the Newcastle School of Medicine,—and by Professor Gregory, of the Andersonian University, Glasgow. In the course of the afternoon, Dr. D. B. Reid, Mr. Robert Owen, Mr. Logan, Mr. Carlile, and Mr. Hawkins also spoke in recommendation of Phrenology, and communicated interesting anecdotes in illustration of its practical usefulness. We deem it unnecessary to report the observations of these gentlemen to our readers, who will probably feel more interested in the establishment of a Phrenological Association, than in the addresses to the public at a general meeting, where the speakers had to adapt their remarks to hearers, some of whom might be supposed very little acquainted with the subject. The Gateshead Observer of September 1st, and the Newcastle Courant of September 7th, contained rather copious reports of the meeting.

It is to be kept in recollection that the *Phrenological Association* is wholly distinct from the *British Association*; the only relation being, that the former is instituted by members of the latter, and is intended to hold meetings at the same times and places, for the convenience of its own members. Whilst we ourselves maintain the general truth and importance of the

phrenological system, and are earnestly devoting our time and attention, to diffuse the knowledge of that system, and to check the opposition to it, made by its ill-wishers, we do not hesitate to say, that the British Association would be justified in declining at present to institute a section especially devoted to Phrenology; since it has not yet attained to an unquestioned and matter-of-course admission amongst the sciences, according to popular estimation. By the expression of "popular estimation," we intend to include the estimation of *all* who are unacquainted with Phrenology, whatever scientific merits they may otherwise have claim to. Whilst the system is thus debatable and debated, we think the British Association is acting with proper prudence in repelling it, except inasmuch as its physiological character will authorize its reception by the Medical Section. We are aware that the opposition would proceed essentially from a few chiefly of the more influential members of the Association, who are ignorant of the science they would resist, as the wish to introduce a Phrenological Section would also be evinced by only a few chiefly of the less influential members, who are more fortunate in their knowledge on the subject; whilst the bulk of the members would probably be indifferent. But phrenologists should remember that *they* are the innovators, and the duty of establishing a sufficient claim rests with themselves. Let them carry on their separate Association in a reputable and judicious manner, for a few years, and they will ultimately be received.

The British Association must soon undergo a great change in its management, or fall to the ground. At present, the management is far too much confined to a small knot of men eminent in the inorganic departments, who monopolize the honours, power, and patronage of the Association, and labour too successfully to give all these a direction towards their own particular departments, whose value they naturally conceive to be greatest. The attempt imputed to Professor Sedgwick, at the Edinburgh Meeting, of throwing discredit upon all the sections not devoted to "dead matter," was an outburst of the spirit in which the business is too much carried on. The Medical Section, almost exclusively concerning itself with human organization, is evidently at a discount in the estimation of the dead-matter professors. The Statistical Section makes a near approach to moral science, and meets a jealous eye. The Zoological and Botanical Section is also removed out of the beat and comprehension of the physical professors, and is treated with small respect; perhaps not so undeservedly as the two former Sections, since its proceedings have yet borne little useful application to the business of life. The Mathematical,

Mechanical, and Geological Sections relate chiefly to "dead matter," and are most favoured. In its objects, the Chemical Section is intermediate between the physical and physiological, — the inorganic and organic departments, but appertaining more to the former; and it is treated accordingly. We shall borrow an illustration of the practical workings of this state of things, from the *Lancet* of September 15th, 1838; but in copying the passage *verbatim*, we must partially dissent from the rudely personal remarks on Mr. Whewell, because we deem Mr. Whewell's knowledge to be unfairly depreciated by them. The *Lancet's* report runs thus:—

"On Friday a motion was made in the Medical Committee, by Dr. R. D. Thomson, to request of the Committee of Recommendations to advise the appropriation of 200*l.* from the funds of the Association, for the purpose of bringing over from America, Alexis St. Martin, the remarkable man described by Dr. Beaumont in his late work on digestion, for retaining him in this country for a year, and for making experiments upon the function of digestion, for which his case is so admirably fitted, in consequence of an aperture which exists in his stomach, through which the interior of that viscus can be examined. A similar recommendation was made by the Chemical Section. Yet we are sorry to say that the grant was refused in the Committee of Recommendation, we believe principally at the instigation of the Marquis of Northampton (who boasts of being a man of science), on the ground that the subject of experiment was *disgusting*. This comes of allowing hereditary legislators to take the management of the Association. We do think that scientific men should manage the affairs of a scientific body. Those who are destitute of scientific spirit are totally unqualified to appreciate the absolute necessity for scientific research. 2263*l.* were voted to the Physical Section, and 200*l.* were refused to the united recommendation of the Chemical and Medical Sections. We believe, however, that the medical men are to blame, as none of them were present at the Committee. The Chemical Section was represented by Mr. Whewell, who knows nothing of Chemistry, and has, we believe, some superficial acquaintance with many things, and a deep one of nothing, who actually in the General Committee voted against the grant."

We believe our own explanation of the partial appropriation of the funds of the Association to be the true one; namely, that those in power think they make the best use of the funds, in applying them to their own favourite studies, The "hereditary legislators" are mere cat's-paws in the hands of some of the monopolizers, and thus repay the flattery obtained for them, by lending the influence of their titles to the purposes of

the flatterers. Let the members interested in the sciences relating to organic nature, and to *man*, exert themselves to do away with the monopoly. Whilst that monopoly continues, phrenologists will be thwarted and injured, and they also should join with others devoted to the study of living nature, in a determination to resist the inorganic party, when they show a too grasping and domineering spirit.

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#### IV. *Phrenology supported by Scientific Men.*

THE claims of Phrenology to be ranked amongst the Sciences were discussed in a Notice of Mr. Noble's work, in the last volume of this Journal, and were shown to be valid. The proposal to form an Association exclusively for the advancement of this science, has induced us now to give a finishing blow to an old objection, still frequently brought against Phrenology, but which it would be well for the opponents of the system to cease adducing in the present day; because, being no longer true, it must often recoil upon him who urges it against the phrenologists. This is the false assertion, that few or no persons of ability, or of any scientific reputation, lend countenance to the phrenological doctrines. There was a time when the assertion might have been made with truth, in this country. Twenty years ago scarcely a dozen names of passable repute could have been drawn from the list of British phrenologists. Perhaps Leach and Parry were amongst those best known at that time; but even then several other persons had commenced their phrenological studies, who have since risen to eminence. The objection has now quite ceased to be true, and never was a valid reason for rejection. But ideas will still linger amongst the less informed, (both the novices and those whose increasing age causes them to drop into arrear in their knowledge,) long after they have been given up by more intelligent persons; and accordingly, scores, perhaps hundreds, still successfully reiterate this assertion as the readiest means of getting the subject dismissed in contempt from the minds of others, whose want of correct information upon it thus renders them the blind dupes of confident defamers.

Phrenologists may now boldly meet the objection by a counter statement; and if the contempt of Phrenology formerly shown by scientific men deterred other persons from attending to the subject, the respect evinced by several of them in the

present day should have the effect of recommending it to attention. In a recent Number of this Journal we quoted the Monthly Magazine, which roundly asserted, that "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 so-called phrenologists*, scarcely a dozen of them could cut a respectable figure in any assembly of *third-rate talent*." In the present Number (p. 23.) we have quoted the admission of an opponent, probably more competent to speak on this matter than is an anonymous tale-writer in a Magazine, to the effect that "*many* men of eminent talents and extensive knowledge" have avowed their belief in Phrenology. These must have place amongst the "*so-called phrenologists*;" and to admit or to deny the fact of men of talent being found amongst phrenologists, would thus seem to depend pretty much upon the information and veracity of the writer. But what is to be the test of "*real eminence*" in science or literature? Or of respectability of figure, sufficient for an "*assembly of third-rate talent*?" Before proceeding to suggest some tests applicable to Englishmen, amongst whom we do not altogether relish the invidious duty of choosing a jury of *respectables*, we shall copy a dozen names from the list of members of the Phrenological Society of Paris, as published on its institution, in the year 1831:—

ANDRAL, Professor in the Faculty of Medicine of Paris.

BLONDEAU, Dean of the Faculty of Law of Paris.

BROUSSAIS, Professor in the Faculty of Medicine, and First Physician of the *Val-de-Grace*.

CLOQUET, Professor in the Faculty of Medicine of Paris, Surgeon to the Hospital of Saint Louis.

COMTE, Professor of Philosophy in the Athenæum.

DAVID, Sculptor, Member of the Institute.

JULLIEN, Editor of the *Revue Encyclopédique*.

LACOSTE, King's Counsel.

LENOBLE, Head of the department of Public Instruction.

PONCELET, Professor in the Faculty of Law of Paris.

ROYER, First Secretary at the *Jardin des Plantes*.

SANSON, Surgeon to the *Hôtel Dieu*.

Here, in one Phrenological Society, during its first year, were the full dozen of persons surely respectable enough for "*an assembly of third-rate talent*;" and we have some notion that amongst these twelve, there are included more than "*a single literary or scientific person of real eminence*." If not, we must inquire what test our magazine-writer would apply by way of discovering the presence of "*real eminence*" or "*third-rate talent*?" And now for the tests at home. Are the professorships in British Universities to be esteemed as any evidence of ability or knowledge, in the persons filling them? The fol-

lowing names may be adduced, as examples made apparent by this test :—

Dr. ELLIOTSON, Professor of Medicine, London.  
 Dr. GREGORY, Professor of Chemistry, Glasgow.  
 Dr. HUNTER, Professor of Anatomy, Glasgow.  
 Dr. NICHOL, Professor of Astronomy, Glasgow.  
 Rev. DAVID WELSH, Professor of Divinity, Edinburgh.  
 Mr. WHEATSTONE\*, Professor of Natural Philosophy, London.

Is the holding of similar appointments in Ireland to be taken as a test? The following names may then be added :—

Dr. EVANSON, Professor of Medicine, R. College of Surgeons.  
 Dr. JACOB, Professor of Anatomy, R. College of Surgeons.  
 Mr. LLOYD, Professor of Natural Philosophy, Dublin.  
 Mr. LONGFIELD, Professor of Political Economy, Dublin.  
 Dr. MAUNSELL, Professor of Midwifery, R. College of Surgeons.  
 Dr. MONTGOMERY, Professor of Midwifery, College of Physicians.

Are we to seek amongst the Fellows of the Royal Societies of London or Edinburgh, for persons supposed to be competent to pass muster with other scientific men? We again name half a dozen in example of this test :—

Mr. BINDON BLOOD, F.R.S.E.	Dr. PATRICK NEILL, F.R.S.E.
Dr. W. T. EDWARDS, F.R.S.L.	Dr. D. B. REID, F.R.S.E.
Sir G. S. MACKENZIE, F.R.S.L. & E.	Mr. H. T. M. WITHAM, F.R.S.E.

Are we to seek amongst the Fellows of other chartered and scientific Societies in England, for men likely to “cut a respectable figure in any assembly of third-rate talent?” If so, add the following names to those given above :—

Mr. JOHN BUDDLE, F.G.S.	Capt. MACONCHIE, F.G.S.
Dr. T. J. M. FORSTER, F.L.S.	Mr. W. C. TREVELYAN, F.G.S.
Mr. WILLIAM HUTTON, F.G.S.	Mr. H. C. WATSON, F.L.S.

Are Members of the Royal Irish Academy held of any weight in the question? Then add the following :—

Dr. JAMES ARMSTRONG.	Mr. RICHARD CARMICHAEL.
Mr. W. W. CAMPBELL.	Professor HARRISON.
Mr. ANDREW CARMICHAEL.	Dr. HENRY MARSH.

Is the authorship of approved works, more particularly those connected with the medical or political philosophy of Mind, any test of ability and fitness to judge the merits of a science of mind, founded on organisation? The following half-dozen writers may be named :—

Dr. E. BARLOW, Author of Essays in the Cyclopædia of Practical Medicine.  
 Mr. W. A. F. BROWNE, Author of Lectures on Insanity.

\* Mr. Wheatstone is included with the phrenologists, on the authority of Dr. Elliotson, in his *Phrenology*.

Mr. R. COBDEN, Author of the Treatises by a "Manchester Manufacturer."

Sir W. C. ELLIS, Author of the Treatise on Insanity.

Mr. C. MACLAREN, Editor of the Scotsman.

Dr. W. WEIR, lately Co-Editor of the Glasgow Medical Journal.

If we may also refer to the Editors of esteemed Medical Periodicals, or other able Journals, *countenancing* Phrenology, then we cite the Editors of the following:—

The Analyst.

The Brit. and For. Med. Review.

Chambers's Edinburgh Journal.

The Lancet.

The Medico-Chirurgical Review.

The Naturalist.

And whilst alluding to Editorial personages, we shall give the names of the six gentlemen who at different times conducted the former series of the Phrenological Journal, before it came into the hands of its present Proprietor. For ability and general information, they will not sink in a comparison with any other of our half-dozens:—

Dr. ANDREW COMBE.

Mr. GEORGE COMBE.

Mr. ROBERT COX.

Dr. RICHARD POOLE.

Mr. WILLIAM SCOTT.

Mr. JAMES SIMPSON.

Our ambition rises as we write, and though the first intention was that of giving only a dozen names, the enumeration beyond has already quadrupled the first dozen, and, could space be conveniently allowed, we should be tempted to quadruple these forty-eight. If we have omitted the names of many able phrenologists in Britain and elsewhere (indeed, as phrenologists, more able than some of those who are included), or of men eminent in other departments of knowledge who countenance Phrenology, it has been occasioned by the impossibility of naming all, and by the limitation into groups of half a dozen each, according to the several tests proposed.

Whilst we are thus excluding several very able phrenologists, we have still no hesitation in saying, that the preceding forty-eight names belong to persons, who, taken together, are as respectable for intellectual ability and general information, as would be any forty-eight selected chemists, geologists, botanists, zoologists, or cultivators of other sciences respectively. Try the phrenologists, on other subjects than mere phrenology; and also try the chemists, the geologists, the botanists, the zoologists, on other subjects than mere chemistry, geology, botany, or zoology (as the case may be), and we are widely mistaken if the phrenologists would not be found at least the compeers of the latter. It may be said that these are not all of them persons particularly devoted to the study of Phrenology. This would be true; but let one dozen devoted phrenologists be selected

from the forty-eight, and subjected to the same ordeal with one dozen of the chemists, &c., and the result would be still more in favour of the phrenologists. But, notwithstanding this willingness to submit the supporters of Phrenology to any equal test in comparison with others, we must still maintain that the proper estimate for scientific men is the ability and success with which they pursue their own especial studies. It would be as ridiculous — nay, it would truly be *more* ridiculous — to measure the abilities of a phrenologist by his knowledge of chemistry, as to estimate the talents of a chemist by his phrenological information.

Before concluding these remarks, we shall yet resort to one other test, afforded by the last Meeting of the British Association, as giving very conclusive proof that *other* scientific men do look on the phrenologists as proper associates for themselves in their scientific investigations. That the proposed Phrenological Association, mentioned in the preceding article, should have been commenced exclusively by Members of the British Association *for the advancement of Science*, is in itself something very like evidence that Phrenology is zealously supported by persons evincing a considerable interest in other scientific studies; because the British Association has hitherto shunned the subject of Phrenology, and has thus repelled rather than attracted phrenologists, who must have joined the Association from other motives than the love of this department of science. But mere membership of that Association is so much a matter of course to those desiring it, that it cannot be looked upon as any indication of the individual members being received as fit associates of their co-members. Yet, when we find the phrenological members sitting on the Committees, or filling higher offices in the management of the sectional (which is the *scientific*) business of the Association, it must be regarded as indisputable evidence that they have claims to respect on other grounds than those of their phrenological acquirements; that they are not phrenologists only (which, in our eyes, is their highest qualification), but are also the fellows of other scientific men in their own several departments. In looking over the list of office-bearers in the Sections, published in the Athenæum, we recognised the names of several persons publicly known as phrenologists, and also those of some others who express favourable opinions of the science in private society. The latter we shall not enumerate, lest it should be unpleasant to the parties; but the names of the sixteen following gentlemen have been before the public on other occasions than the present, as those of persons favourable to Phrenology; and

some of whom are well known to be particularly devoted to the study of that science.

Mr. J. BUDDLE, Vice President of Section C.  
 Mr. W. CARGILL, Secretary of Section F.  
 Mr. B. DONKIN, Vice President of Section G.  
 Mr. J. FIFE, Vice President of Section E.  
 Mr. T. M. GREENHOW, Secretary of Section E.  
 Professor GREGORY, Committee of Section B.  
 Mr. J. I. HAWKINS, Committee of Section G.  
 Mr. W. HUTTON, Committee of Section C.  
 Mr. W. MORRISON, Committee of Section E.  
 Dr. P. NEILL, Committee of Section D.  
 Professor NICHOL, Committee of Section A.  
 Dr. D. B. REID, Committee of Section B.  
 Mr. W. C. TREVELYAN, Secretary of Section C.  
 Mr. H. C. WATSON, Committee of Section D.  
 Professor WHEATSTONE, Committee of Section A.  
 Mr. H. T. M. WITHAM, Committee of Section C.

As there are seven Sections, the average of publicly avowed phrenologists exceeds two on each Committee. Were we to add others, whom we know to be favourable to the doctrines, but whose names we have not seen publicly connected with them, the average would exceed three on each. It is to be borne in mind, however, that such a test is highly disadvantageous to phrenologists, because, whilst there is no *Section for Phrenological Science*, its cultivators can be received only on the score of their other attainments; and this, as before remarked, is a very trying test for scientific men who usually achieve eminence by devoting their attention to some single department almost exclusively. Accordingly, none of the sixteen persons named in this list are at the summit in the respective departments in which they are placed, because they are not so exclusive in their studies. Were we to single out the acknowledged head of any other science, in general attainments and philosophical character of mind he would not excel our indisputably first phrenologist — MR. GEORGE COMBE.

Let it be remembered, that we are very far from upholding the ability and respectability of all phrenologists "so-called." Phrenology having become popular, and being (in the eyes of the ignorant) a sort of mysterious fortune-telling, lots of disreputable charlatans make use of it for their own purposes of gulling others; and probably three-fourths of the public (but self-elected) teachers of Phrenology are persons who would be shunned, not by men of science only, but by every man of respectability and gentlemanly feeling. The cause of this lies with the public, who encourage them by offering a premium to empiricism and knavery. It is the same in politics, in medi-

cine, and in religion ; only that the recognised bodies of statesmen, of physicians, and of clergy or ministers of sects, throw the quacks more into the background.

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V. *On the Progress of Phrenology in Germany.*

THE following Letter was received through the London Post Office. We have not the pleasure of an acquaintance with the writer, and are not quite assured of having read the signature correctly. The handwriting appeared to be that of an Englishman, but we see nothing in the contents of the Letter, to induce doubts as to its authenticity. The writer apologises for using "a language which is not quite familiar" to him ; but we may assure him that he writes it exceedingly well.

" Sir, — The readiness with which corrections of every kind generally are admitted in your valuable and interesting Journal, gives me some hope that the same privilege will not be denied to these lines, whose object it is, to correct, or rather to complete some part of Mr. George Combe's Letters on Germany, published in your Nos. 53. and 54. I am perfectly well aware of my seeming arrogance in writing against so learned and distinguished a gentleman, for whose character and merits I myself feel the greatest possible esteem and consideration. I am far also from intending to enter into any discussion, where of course I should be the loser. I merely wish to state some facts, principally relative to the state of Phrenology in my own country. I know by experience how difficult it is for foreigners to form a correct opinion of any country through which they merely travel, and how they necessarily are reduced for their information, to the communications of those persons with whom they happen to fall in. I shall carefully avoid any reflection, in general as well as particularly, with regard to politics, where of course opinions must be as different as the parties to which every writer belongs.

" I hope Mr. Combe will not misinterpret the feelings which give origin to these lines, as *truth* is the aim of his whole activity, and as he himself found his views on the state of Phrenology in Vienna materially changed towards the end of his stay there, which certainly likewise would have taken place in Prague, had he been able to stop there longer. That state of perfect oblivion of Phrenology, which Mr. Combe mentions,

really did exist some years back, not only in Bohemia, however, but all over Germany. The various reasons of this extraordinary circumstance are so perfectly well explained towards the end of Mr. Combe's Letters, that I need not add a single word.

"I have great pleasure in stating that it is my friend Robert Noel, to whom Phrenology is indebted almost exclusively for its revival in Germany. Though Prince Pückler's Letters already contained a detailed account of his visit at Mr. Deville's, the half-ludicrous manner in which it was given, as well as the character of the whole book, which seemed intended merely to amuse and not to instruct, was little apt to draw any serious attention to this half-forgotten and half-laughed-at subject. If perhaps there lived a few anatomists in the North of Germany, who particularly since Dr. Hirschfeld's translation of Mr. Combe's System of Phrenology, had not quite lost it out of sight, they were but few; few of them again felt themselves convinced of more than the general outlines of our science, and I doubt whether a single one publicly acknowledged it. The great impulse which was given to public attention, as well as to those few secret friends, is entirely Mr. Noel's merit, who, equally versed in the practical as in the scientific part of Phrenology, was quite fitted for this double purpose.

"The success which he met with during his short stay in Dresden in 1833 and 1834 (it did not last more than eight months) was really quite astonishing, and has been mentioned in several periodicals and newspapers of that time. Numbers of people were converted from ignorance, disbelief, or doubt, to perfect conviction; among them several learned and scientific men; all its antagonists soon were nearly silenced.

"The same result accompanied his exertions in Vienna and afterwards in Prague, though owing to the greater extent of these towns, and to several other circumstances, his triumph was perhaps not quite as public there as in the capital of Saxony. But the number of persons who believe in, and study the science in Prague, is by no means small; among the learned men, philosophers and physicians, as well as in the high aristocracy, there are many converts, and (as always and every where) truth is spreading farther. I myself have distributed several numbered skulls in the course of the last two years, and an inquiry at the booksellers' shops of the said three towns will prove that Dr. Hirschfeld's Translation is often bought since Mr. Noel's residence there, whilst it was scarcely thought of before.

"Had Mr. Combe been able to make a longer stay in Prague,

he certainly would have observed this true state of things ; and he would have had opportunities of forming a more correct opinion of Bohemian organization, than he could derive from the heads of the visitors at the *table d'hôte* in his hotel, which is attended almost exclusively by foreign travellers and some Austrian officers, the tenth part of whom scarcely belong to Bohemia by origin or birth. Had he only visited the prison, the infirmary, and the lunatic asylum, which are liberally shown to every foreigner whether Dr. Krombholz is absent or not, he would have met phrenologists there ; he certainly would have been more satisfied with our Bohemian institutions, than he was with their sister institutions in Vienna ; he would have heard of the other numerous benevolent ones, mostly supported by private subscriptions, by which Prague outruns most of the other capitals. It is to be regretted that he had no opportunity of getting some letters of introduction from Mr. Noel, who, having lived long enough in Prague and Vienna, and having mixed with every class of society, would have been able to put him at once in the right way.

“ I further merely add, that Mr. Wenceslaw Hanka, well known to all acquainted with Bohemian or Slavonian literature in general, is not librarian at the Imperial, but at the library of the Bohemian National Museum, founded and kept up by private subscription under peculiar patronage of the great protector of science, Count Caspar Sternberg.

“ I finally feel obliged to make some apology for having dared to address your readers in a language which is not quite familiar to me ; however, as comparatively but few of them would have been able to understand me in my native one, I thought so trifling a consideration ought not to prevent me from fulfilling what I considered to be my duty ; namely, to save the honour of my country with regard to a science I am sincerely and totally devoted to. I am, Sir, your very obedient,

COUNT FRANCIS THUN.

“ BOHEMIA, CASTEL TI—— (?)  
ON THE ELBE, July 15. 1838.”

**II. CASES AND FACTS.**

I. *On the Size of Sir Walter Scott's Brain, and the Phrenological Development indicated by his Bust.* Communicated by MR. COMBE, in a Letter addressed to the Editor of the Phrenological Journal.

IN the seventh volume of Mr. Lockhart's *Life of Sir Walter Scott*, p. 394., there is a foot note to the following effect:—  
 “Abbotsford, Sep. 23. 1832. This forenoon, in presence of Dr. Adolphus Ross, from Edinburgh, and my father, I proceeded to examine the head of Sir Walter Scott.

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

On reading this report, the feeling in the mind of every reflecting person must be that of astonishment at the extreme paucity and vagueness of its details; and as an almost necessary consequence, a suspicion of unintentional but not less real partiality on the part of the reporters. Taking into consideration the general interest which exists on the subject of Phrenology, and the eagerness with which important facts, favourable or adverse to its pretensions, are examined and canvassed, it is perhaps not going too far to affirm, that nine out of every ten readers will peruse the above report chiefly with reference to its bearing on Phrenology, and will rise from the perusal biassed for or against its truth, according to the opinion which they form of its accuracy and conclusiveness.\* Knowing, indeed, the extreme desire which exists among the opponents of Phrenology, to find out adverse facts in the organization of men of remarkable mental powers, and aware of the hostility

\* We beg our readers to refer to page 19. for an illustration of the readiness with which anti-phrenologists catch at the most vague evidence unfavourable to Phrenology, though so very scrupulous in receiving any thing that looks favourable.—EDITOR.

to the science entertained by Sir Walter Scott during life, we cannot resist the conviction that the reporters themselves proceeded to the examination of his brain, with the clear perception of the importance which would be attached to it, as a matter of phrenological evidence; and consequently, that in limiting themselves to the darkness visible of the above statement, they shrunk from the duty they owed to science, and from the example set before them in the cases of other men, the equals and superiors of Sir Walter Scott. When Byron, Cuvier, and Dupuytren died, we were not left to the vague opinion of any man that their brains were small or large, but their condition was minutely described, and we were furnished with an account of their respective weights in pounds, ounces, and drachms, from which every one could deduce his own conclusions.

But when we contrast this mode of proceeding with Mr. Clarkson's meagre opinion that Sir Walter's brain was "not large," we feel at once the lamentable want of precision, which entirely destroys the value of his testimony. If he had measured or weighed it, with reference to any fixed standard, he would have stood on unassailable ground; but apt as men are to vary in their estimates of things of which they form merely a rough guess, we can attach no definite meaning to Mr. Clarkson's assurance. He obviously could not say that Sir Walter's was a *small* brain; and yet such is the meaning which every anti-phrenologist attaches to his statement — a meaning at variance with fact, and which he was bound to have obviated by a stricter examination, and the use of more precise expressions. It may be, that he and the friends of Sir Walter felt a delicacy in allowing Sir Walter's brain to become a subject of philosophical or popular discussion, and, therefore, wished to withhold all details. If so, I admit at once that they had a right to consult their own feelings in the matter, and to withhold all information if they pleased. But the same motives did not warrant them in giving forth a document calculated to mislead the public from its inherent vagueness, and therefore equally injurious to the truth, as if purposely designed for its obstruction. In fact, the course they have followed is the only one by which controversy could be excited; for had the necessary details been given, there would have been no room for difference of opinion. Whereas, Mr. Clarkson's statement, that the brain was "not large," having been adopted by anti-phrenologists as implying that it was *small*, and there being ample evidence existing that it was "NOT small," discussion becomes unavoidable, till the apparent discrepancy be removed.

The extraordinary meagreness of Mr. Clarkson's report is

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

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

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

In January, 1831, Mr. Lawrence Macdonald, sculptor, now settled in Rome, lived for several days at Abbotsford, and modelled a bust of Sir Walter Scott. Mr. Macdonald was then a practical phrenologist. He knew that no bust, authentic in the measurements of Sir Walter's head, existed; and he bestowed every possible attention to render his work a true representation of nature. He assured me that he measured the size of the head in different directions with callipers, and preserved the dimensions in the clay; while he modelled every portion of the surface with the utmost care, so as to exhibit the outlines and proportions as exactly as his talents could accomplish. Sir Walter sat four hours at a time to him, dictating a romance all the while to his amanuensis, Mr. Laidlaw. Sir Walter's vigour, both bodily and mental, had by that time declined; and his features had lost part of their mental expression. The bust bears evidence in the features, of this decay of power; but there is no reason to believe that the disease had, at that time, existed so long as to cause any diminution of the skull. This bust, therefore, forms the best record which now exists of the dimensions and relative proportions of the different parts of Sir Walter Scott's head; and as it is in

my possession, I present you with the following measurements, and note of the size of the organs. It will be seen that the head was really large.

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

From Individuality to the occipital spine	-	$8\frac{2}{8}$ inches.
—— Comparison to Concentrativeness	-	$7\frac{2}{8}$
—— Destructiveness to Destructiveness	-	$6\frac{2}{8}$
—— Secretiveness to Secretiveness	-	$6\frac{4}{8}$
—— Cautiousness to Cautiousness	-	$5\frac{6}{8}$

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

From Ideality to Ideality	-	$4\frac{6}{8}$
—— Constructiveness to Constructiveness		5

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

From the hole in the ear to Firmness	-	$6\frac{6}{8}$
————— to Benevolence	-	$6\frac{6}{8}$
————— to Individuality	-	$5\frac{3}{8}$
————— to Spine	-	$4\frac{4}{8}$
From the lower margin of Individuality to the middle surface of Benevolence	-	$4\frac{4}{8}$
—— ditto ditto to ditto of Veneration		$5\frac{6}{8}$

The anterior lobe is very large in the lower region; it is large in the middle line; in the upper region it is less. The coronal region is large; it is rather short from before backwards, but very high above Causality; Veneration is the predominating organ. The coronal region rises to unusual height.

The base of the brain, particularly in the posterior lobe, is large.

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

- |                                   |  |
|-----------------------------------|--|
| 1. Amativeness, large.            | 7. Secretiveness, large.   |
| 2. Philoprogenitiveness, large.   | 8. Acquisitiveness, full. It is difficult to estimate this organ, from the way the hair is disposed over it. |
| 3. Concentrativeness, moderate.   | 9. Constructiveness, full.   |
| 4. Adhesiveness, rather large.    | 10. Self-Esteem, large.  |
| 5. Combativeness, large.          | 11. Love of Approbation, large.  |
| 6. Destructiveness, rather large. |  |

- |  |   |
|--|---|
| <p>12. Cautiousness, rather full.<br/>The back part of this organ is deficient.*</p> <p>13. Benevolence, very large.</p> <p>14. Veneration, very large.</p> <p>15. Firmness, very large.</p> <p>16. Conscientiousness, full.</p> <p>17. Hope, large.</p> <p>18. Wonder, very large.</p> <p>19. Ideality, full.</p> <p>20. Wit, full.</p> <p>21. Imitation, very large.</p> <p>22. Individuality, rather large.</p> <p>23. Form, large.</p> | <p>24. Size, moderate.</p> <p>25. Weight, large.</p> <p>26. Colouring, rather large.</p> <p>27. Locality, very large.</p> <p>28. Number, moderate. It is difficult to ascertain this organ in a bust.</p> <p>29. Order, large.</p> <p>30. Eventuality, very large.</p> <p>31. Time, large.</p> <p>32. Tune, full.</p> <p>33. Language, rather large.</p> <p>34. Comparison, very large.</p> <p>35. Causality, full.</p> |
|--|---|

It will be remarked that Cautiousness and Conscientiousness are much inferior in size to Benevolence and Veneration; and this fact appears to me to coincide perfectly with Sir Walter's manifestations.

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

While, therefore, I controvert the statement that Sir Walter's brain was not large, and maintain that in the propensities, in the lower region of the anterior lobe, in the middle of the anterior lobe, and in the coronal region, it was actually large, I

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

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

It will be observed that the whole of the perceptive organs, except that of Size, are well developed. I have stated reasons (System of Phrenology, Volume II. p. 427., fourth Edition) for believing that this organ takes cognisance of distance and gives a talent for perspective. Sir Walter mentions that he had an eye for scenery, and tried to draw, but somehow or other failed in his attempts. The large development of the knowing organs probably gave him the acute perception of external objects, which he calls an eye for scenery, while his deficiency in Size was probably the cause of his failure in drawing; a low degree of that organ being attended by feebleness in the power of representing perspective. I am, &c.

GEO. COMBE.

EDINBURGH, 16th August, 1838.

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II. *Phrenological Exercises. — Case of A. B. —* (Continued from page 403 of last volume.)

OUR readers will remember that a note of the phrenological development of a gentleman was printed in last Number, intended as an exercise for the ingenuity of young phrenologists, and also as an illustration of the extent to which the form of head may be taken as an index of character in the ordinary walk of life. Before that note of development was made by Mr. Combe, we had written down twenty queries, sending copies of them to the gentleman's two sisters, who each gave answers to the questions, without communication with

him, or with each other. We shall subjoin the queries along with the answers of the two ladies, and then introduce some remarks from the gentleman himself in further illustration of the subject. He is a phrenologist, and the ladies have also some knowledge of the theory of Phrenology, but are not cranioscopists. Before giving their remarks we shall re-state the note of development, arranging the organs in groups according to their predominance in size, and adding our own inference of the disposition and talents to be expected from such a development. That inference, however, is by itself no test of the *truth* of Phrenology, being intended only for an illustration of the mode of predicating mental characteristics: it becomes a test just so far as it is confirmed by the remarks of the two ladies and the gentleman himself. We were intimately acquainted with him, before making the inference, which has influenced our suggestions. The development of the organs is the following:—

Very large—Cautiousness, Causality.

Large—Concentrativeness, Destructiveness, Self-Esteem, Firmness, Benevolence, Comparison, Order, Individuality.

Rather large—Philoprogenitiveness, Secretiveness, Acquisitiveness, Love of Approbation, Conscientiousness, Imitation, Ideality, Wit, Form.

Full—Adhesiveness, Constructiveness, Alimentiveness, Hope, Veneration, Eventuality, Number, Locality, Colour, Weight, Size, Language.

Rather full—Combativeness.

Moderate—Amativeness, Wonder, Tune.

Rather small—Inhabitiveness, Time.

The head was stated to be  $7\frac{3}{4}$  inches long, by  $5\frac{1}{2}$  broad; thus being something above the probable average of English heads, but not reaching a first class in size. The temperament was given as mixed, with the sanguine predominating, and next to that, the nervous quality. Hence we may infer great general vivacity or activity of mind, with sufficient force of character for all ordinary occasions, but not any overpowering degree of it. Except in the great predominance of Cautiousness over Combativeness, the combination is favourable to energy and independence of character, joined with intellectual ability. The general result will be, a mind of sufficient power to exercise considerable influence over the opinions of the greater number of persons with whom he may be on terms of intimacy, probably without attaining much public weight. The predominance of Cautiousness and Causality will give a marked tendency to look forward to the future, with anticipations more dismal than

bright, and to provide against remote chances of risk and danger. This should be the leading trait of disposition. Proceeding to the next group of organs, those marked as "*large,*" we have the elements of self-reliance and individuality of character, in the Self-Esteem united with Firmness and Destructiveness. And taking Benevolence as a counterpoise to these, we shall have a vibration between asperity and gentleness, severity and kindness, inducing great apparent contradictions of disposition under the influence of different excitements. When these feelings are brought into action together, and concentrated on some point calculated to give them full scope, there will be much energy and determination of purpose, which the predominance of Cautiousness over Combaticiveness might otherwise appear to forbid. The redress of the injured, the defence of the weak, and the succour of those in danger, would be undertakings adapted to call forth this manifestation. If it be a correct view, to regard Concentrativeness as giving the desire to draw the thoughts into a focus and to throw out irrelevant ideas, we have in this organ, and Comparison, Order, and Individuality, the principal elements of precision, system, method, and arrangement. As the gentleman is said to reside in the country, and to be disengaged from the pursuits of business, he is probably thrown upon the resources of his own mind for occupation and amusement; in which case we may presume that his tastes will be of an intellectual kind, and that his studies will turn chiefly towards subjects involving causation, arrangement, and the knowledge of objects. The large development of Causality, Comparison, and Individuality would adapt him for the pursuits of moral philosophy, natural philosophy and natural history; and probably the former will be preferred, because some of the organs serviceable in the two latter pursuits are not greatly developed. Under the conjoint influence of a talent for moral science and a tendency to hate oppression and tyranny, it is not unlikely that the gentleman will be a polemic in politics; or, should the want of Combaticiveness prevent entrance into the strife and battle of parties, he will at least evince discontent with many "things as they are,"—for example, the sufferings and degraded condition of the poor. Individually he will be impatient of control, on account of the large Firmness and Self-Esteem; and as he will form his opinions with deliberation, from the possession of much Cautiousness combined with intellect, and have a natural aptitude for defending his opinions by the aid of reasoning and argumentative illustrations, from large Causality, Comparison and Individuality, we make no doubt that he will adhere to his own opinions with a steadiness approaching to obstinacy,

and will have small respect or tolerance for those of other men which interfere with his own. But the great Cautiousness and Benevolence, with much less Combativeness, will render him indisposed to go out of his way to meddle with opinions and practices which do not thwart his own views; and so far he will be tolerant. An active temperament, inclining to the sanguine, and large Firmness and Destructiveness, may lead to some pursuit or taste involving muscular exertion. Thus far we have sketched the positive traits of character, or those resulting from the dominant organs. As darker shades, we might say that the gentleman will be irascible, vindictive, proud, opinionative, self-willed, obstinate, distrustful, and reserved; but since there is quite sufficient intellect, moral feeling, and natural refinement, to keep those qualities habitually under restraint in an educated person, accustomed to the courtesies of polished society, we apprehend they will not be manifested habitually, although they may be strongly exhibited at times.

In descending to the less striking characteristics, in which the gentleman will not be remarked upon either for excess or deficiency, we must look to the group of organs indicated as "*rather large*" and "*full*," which are the average in this head. The desire of accumulating property and of gaining reputation will be sufficiently felt and shown, without leading to excesses; the Acquisitiveness, combined with great Cautiousness and inferior Hope, will be exhibited in the way of saving and securing, rather than in speculating and scheming for future acquisitions. The sense of justice being good, the rights of others will be respected; and as this feeling will give a kind of sanction to acts done in self-defence, the darker side of the character, hinted at above, will appear in force, if called forth by any act of aggression, injustice, or deception on the part of others towards himself. The balance of Conscientiousness against Secretiveness and Acquisitiveness, and these not being in predominant size, will save the character from meanness, trickery and deceit, without the sacrifice of prudence and the power of concealing intentions and opinions when deemed expedient. The domestic attachments are not in great strength, and will be most shown in kindness to the young or to pet animals; and there will be more of general philanthropy than of close friendship or family affection. The combination of great Self-Esteem with considerable Love of Approbation indicates some tenderness on the score of reputation, and a due supply of the "*touchwood*" quality, under reproof or disrespect from others. A fair development of Imitation, Ideality, Wit and Form should induce a taste for the fine arts, especially those of poetry, sculpture, and drawing; but Constructive-

ness, and the other organs necessary for practical excellence, being only in medium development, there cannot be much talent for the arts. Wit combined with Destructiveness should give a turn for satire; adding Self-Esteem to the combination, we have an inclination to scorn and contemptuous ridicule; and since Benevolence is much larger than Veneration, the satire and ridicule will be poured out against the high and the powerful more than against the lowly and defenceless. For the ordinary routine of life, there will be sufficient power of appreciating and judging of tints, proportions, forces, positions, and distances, (Locality, Colour, Weight, and Size,) of calculation and conversation, (Number, Language, and Eventuality,) and of attention to passing events, (Eventuality,) without any marked talent in this way; so that in knowledge of history, geography, mathematics, and languages, and in the narration of anecdotes and description of people and places, there will be neither excellence nor any very striking deficiency. In discussions or conversations on philosophical subjects, especially where aptness of argument and facility in tracing the lines of cause and effect are requisite, the gentleman may nevertheless appear to advantage; and amongst intimate friends, of similar tastes, there may be exhibited a degree of vivacity, playfulness, humour, refinement of taste, and elevation of sentiment, arising from the organs marked "rather large," which few will give him credit for being possessed of, on account of the habitual restraint imposed on their manifestations, by the predominant Cautiousness, and the habitual proneness to close reasoning, connected with a predominating Causality. It is impossible to avoid yielding frequently to the impulses of Alimentiveness, from the peculiar nature of the faculty itself, and the necessity of sustenance; but temperance in eating and drinking, without much nicety of palate, is to be expected. Alimentiveness, it must be remembered, gives only the mental impulse; the physical necessity for food exists independently of it, and is greatly affected by the state of health.

We now turn to the organs which may be considered deficient. Amongst these, the moderate supply of Combative-ness is the greatest defect, looking to the rest of the development. With the desire to press forward, and the ability otherwise to maintain a leading position in some pursuits or walks in life, there is an almost insuperable bar to success, in the want of animal courage and active opposition to meet and overcome difficulties, in connection with the overwhelming fear of failure, springing from the great Cautiousness. The excess of this latter faculty over Hope, and especially Wonder, will incline to doubt and scepticism; and this want of aptness to

believe, and to take on trust, will allow more free play to that obstinacy of opinion before alluded to. There can be no talent for music, and whatever taste for it may be exhibited, it will be owing to the effect of sounds on the feelings, and not from partiality to the notes, or pitch and time of musical sounds. Either warlike or plaintive music may be acceptable occasionally, because addressed to the faculties of Destructiveness and Benevolence. The dates of history will be remembered with difficulty, and the lapse even of the hours and minutes of the day will be estimated imperfectly. From the small development of Inhabitiveness and large Destructiveness, there may be a restlessness and a relish for locomotion, although Locality is not large enough to give a decided taste for travelling as a pleasure in itself. The amative propensity being moderate, Adhesiveness only of medium size, and Inhabitiveness small, we cannot be surprised that the gentleman has remained unmarried. But to Amativeness, as a mental feeling or passion, the remarks under Alimentiveness may be also applied.

It has been said that we are well acquainted with the individual whose character is here in part sketched, and the points on which we have dwelt have been in some measure determined by our knowledge of him; but they are all fairly deducible from the phrenological development, and the additional information respecting the gentleman's education and mode of life, given with it. If we had received the note of development only, without the other particulars, or any acquaintance with the individual, our sketch would have been made simply with reference to dispositions and talents, without pointing out special directions; and it might have run as follows:—

Circumspect, prudent, cautious even to gloom and apprehension, sceptical, severe, irascible, touchy, proud, firm, energetic, kind, compassionate, charitable. Much ability for reasoning. Fond, but not remarkably fond, of applause, property, children or pets, wit, the fine arts, and beauty of any kind. In general just and honourable, refined and methodical. In friendship, attachment, respect to others, constructive talent, manual dexterity, and accuracy of observation and memory, neither excelling nor feeble. Moderately endowed with power of learning languages and sustaining conversation. Rather deficient in courage, though firm in meeting dangers that have been foreseen. Not much regard for females. Little attachment to home or places. Very little talent for music; and still less for chronology, or any pursuit or study requiring an accurate memory for dates. Where any of these qualities

contradict each other, the individual will exhibit both, vacillating between them according to temporary circumstances.

Our younger readers have here two illustrations of the modes of drawing inferences of disposition and talent from cerebral development, aided or not by other information. They as well as our more learned readers may now amuse and instruct themselves, by tracing the influence of the organs, as set forth in the scale of development, in producing the character assigned to the individual by the reports of himself and his two relations. As we attach little value to any person's own opinion of himself, our friend was requested only to state his acts, habits, and feelings or tastes.

*Replies to queries, by the two ladies.*

1. What are the most marked peculiarities of disposition, naming two or three of these? — C. Retired habits. Simplicity of tastes, and plainness of speech and manner. Strong and lasting resentments, for real or supposed injuries. General philanthropy; and great liberality and kindness to particular individuals. Energy and steadiness of purpose in pursuit of an object. (*Say 'ardour' in place of 'steadiness of purpose.'*\*)

— J. A tendency to withdraw from general society, or intercourse with men, and to sit down in solitude, brooding over the follies and failings of the rest of the world. A strong desire for the improvement and benefit of mankind, and for their advancement in knowledge and morality, the poorer classes especially.

2. Under what feelings is the conduct most frequently guided; or by what supposed motives may the actions be usually best explained? — C. Love of truth. Desire of advancing knowledge. A wish to be supposed to act from principle. Impatience of opposition or control. Contempt of ignorance and mere distinctions of wealth. — J. Benevolence, Cautiousness, Conscientiousness, and Destructiveness.

3. What passions or feelings may be named as being often evinced in more than ordinary degree? — C. Strong anger, evinced in a desire of revenge with a disregard of consequences. Love of power, and a desire to crush whatever is opposed to the will. — J. I should consider this query as implied in the former, and bearing exactly the same reply.†

4. Ditto, in less than ordinary degree? — C. The instincts

\* The few remarks in italics were made as corrections on the answers of C. by her husband.

† We designedly made the queries such as to render the replies in some degree checks one to another, and have puzzled the respondents a little by doing this.

of affection and steadiness in attachment. — J. Veneration; Combativeness, and Firmness.

5. What should be set down as the prevailing talents? — C. The power of abstract reasoning. Perception of the true. Skill in logical arrangement. — J. For philosophical enquiry generally. For political economy. And the classification of subjects under their own proper heads.

6. Ditto, the defective talents? — Quickness of observation, and readiness of speech. Musical talent. (*And those talents generally which give brilliancy in society.*) J. has omitted to reply to this query.

7. What should be regarded as the prevailing tastes? — C. The pursuit of intellectual truth, by internal reflection rather than from books, and the generalising of natural phenomena. A taste for imparting instruction. Love of order. Gardening. — J. Observation of the habits of animals. Fondness for fine scenery. The collecting and accumulating specimens of plants. Enquiry into the nature and formation of the earth as exhibited by geological researches.

8. In relation to what subjects is there exhibited a less than ordinary degree of taste or liking? — C. The common intercourse of society, and those pursuits and accomplishments which confer distinction in such society, arising partly, I think, from a notion of superiority to what may seem frivolous and vain. The pursuits of mere literature. — J. has given no reply.

9. Is self-complacency or the desire of others' approbation the stronger feeling? — C. Both strong: the former, aided by other feelings, the latter perhaps the stronger of itself, but modified as to the persons whose approbation is desired. — J. Self-complacency is, I think, the greater; though the other is by no means deficient.

10. Love of property or love of approbation? — C. The latter feeling I think the stronger; but both are powerful. — J. Love of property, in so far as it creates a feeling of independence.

11. Firmness or facility to persuasion? — C. Firmness decidedly; seldom giving way to mere persuasion, though yielding sometimes to other influences. — J. Tolerably well balanced, but perhaps when not influenced by Conscientiousness or other powerful control, I might say facility to persuasion greater than firmness.

12. Self-confidence or deference to the judgment of others? — C. Self-confidence. — J. Self-confidence.

13. Benevolence or sense of justice? — C. Of this I am not confident; benevolence, I think. Both are strong; but liable to be overborne for a time by less amiable feelings. — J. Sense of justice.

14. Hope or caution? — C. Caution. — J. Caution decidedly.

15. Courage or timidity? — C. Courage, though not remarkable unless particularly roused. — J. Courage, proceeding from Destructiveness.

16. Sense of the ludicrous or of the beautiful? — C. Sense of the ludicrous; though I should rather designate it as the sense of the incongruous and the ridiculous. — J. As both are very considerable I know not which to say.

17. Tendency to believe or to doubt? — C. To doubt. — J. To doubt, under all circumstances and on all occasions.

18. Tact or straightforwardness? — C. Straightforwardness. — J. Not to be remarked upon for much tact, and with too much Secretiveness for the latter.

19. Anger or placidity? — C. If by this is meant general irritability or disposition to anger, I should certainly say the latter: the feeling of anger when roused is strong and abiding, but it is not excited by trivial occurrences. — J. Anger, when offended.

20. Attachment to persons or to home? — C. To home. — J. Your present mode of life would lead many to say 'home;' but knowing your attachment to your own family and many others besides, I should say 'to persons.'

*Letter from A. B. after seeing the preceding notice.*

SIR, — I cannot give evidences of the accuracy of your observations on my own peculiarities of taste, so clear as might be wished, without referring to habits and published works, which might cause A. B. to be identified, by some of your readers, with another person who has no vehement desire of becoming the "two single gentlemen rolled into one." Your own sketch of me I am willing to receive as one having much resemblance. In almost every undertaking, the result of which can be at all doubtful, I experience a strong feeling that the chances are against success. I should have the utmost repugnance to engage in any strife or contention in which continued struggle was necessary; yet in some instances I have obtruded myself into disputes or discussions, which might have been avoided. This has been done in cases where anger, offended pride, or sympathy with an oppressed or injured party was strongly felt; and most usually under circumstances where a single effort seemed likely to accomplish the end. I have sometimes voluntarily stood forward as the defender of a party attacked unfairly, although the party might have been a self-defender with ease; yet this has always, I think, been under

other motives than a love of the contention itself; indeed, I suspect, it has been partly under the whisperings of Self-Esteem telling me that I had the power of putting the assailant *hors-de-combat*, and so ending a dispute, rather than from any wish to continue it. I allude to paper warfare in these remarks.

Another characteristic with me, is to seek a *whole* in everything. In studying a science, for instance, my first effort is to see it as a totality, not to study it by parts. I must have the outline as an unit complete in itself, although this knowledge may be so vague as to be a mere generality of no practical use. In anatomy, I must know the skeleton as a whole, to begin with, and then study individual bones with reference to that whole; whilst others, I have noticed, learn the bones singly and accurately first, and afterwards study them in connection. This peculiarity in myself is not strictly a descent from generals to particulars, but from wholes to their component parts. I know not whether this is to be explained by the organ of Concentrativeness, of Order, or of Individuality. But what you say of those organs is correct; I have a fondness for systems and arrangements, such as we see in natural history. I have also a strong tendency to be absorbed in any subject interesting to the mind, so that I sometimes wander miles deeply buried in thought, and scarcely remember a single object seen on the route; although when not so occupied, I am rather quick in seeing things, especially natural objects, of which I have been a collector pretty largely; birds, insects, shells, plants, and fossils have had their turn, but moral science has latterly greatly superseded the study of natural history, which cannot afford sufficient gratification to the reflective intellect and moral feelings. For natural philosophy I have not much taste or fondness, and less ability; the calculations and measurements are the difficulties in these pursuits. The first science I had attempted to study, was that of astronomy, at the age of fifteen; but I never got beyond a knowledge of the geography of it (if I may so write), or the simple knowledge of individual stars, planetary bodies, and constellations, with their relative positions. So soon as I could see the necessity of mathematical calculations, this study was abandoned; and as I always abhorred algebra, at school, and barely tolerated Euclid's geometry, you are quite right in attributing feeble arithmetical, and moderate mathematical skill. I am more fond of the society of females, than you infer from the development. I believe this to proceed principally from a dislike of the rough and coarse manners and brutalising tastes so frequently seen in men. As a child I was very fond of giving; and, indeed, still may be the same, but I now look much to the future effect, which operates as a great check to

indiscriminate charity, and I am sometimes held to be cold and callous to suffering. My sisters, in their replies to your queries, specify general philanthropy, and are probably correct. In a few other of their statements I disagree with them. I think the "love of truth" is not one of the strongest motives, though I must confess a strong wish to knock down and stamp under foot any one who tells me a deliberate lie, and I feel very little charity towards those who in any way misrepresent or distort truth. Besides this, I cannot bring myself to practise some of the conventional falsifications of social intercourse. In this there is as much of pride as love of truth, I conceive. I do not despise the "distinctions of wealth." Wealth is a power, and power can scarcely be despised. I plead guilty to intense anger at times; but so far from disregarding consequences, it is the fear of consequences, either disagreeable to myself or injurious to others, that restrains the ebullitions. I may say a good word for your science here; for I was far more passionate, and far more prone to take offence at others, and to be intolerant of their dissentient opinions, before reading the works of phrenologists, than is the case now. My sisters are at issue in respect to firmness. The fact seems to be, that I love firmness and consistency, but have difficulty in saying "no," when the answer of "yes" would be pleasant to the person seeking it. Resolutions once made are seldom broken, and my habits are very regular and monotonous, even to constantly wearing coats of the same cut and colour, and to sitting in the same place, for reading, for writing, or for other occupations. This latter is not an attachment to places, for the room, and place in the room, are changed according to the occupations; and I do not like sameness in things external to myself. I would make similar remarks on the "sense of justice" as on the "love of truth." I do not think this feeling so strong as that of benevolence. The thrill of gratified benevolence, in intensity, can be compared only with the warm glow of resentment. Either feeling will cause a rush of blood to the surface, and suffuse my face with colour; but the feeling of justice is a matter of cool calculation, not attended with thrill, or glow, or blush; and if habitually exhibited in act, it is so on a conviction that honesty, either in word or deed, is truly the best policy in the long run. Besides this, there is a lively feeling that breaches of Conscientiousness, in any way, are mean, degrading and disgraceful, which cannot be said of a defect in benevolent feeling; and thus the actions which appear to indicate that Conscientiousness is stronger than Benevolence, are really the results of mixed emotions: the acts may be just and correct, but they do not spring from the pure feeling of justice solely.

The replies to your fifteenth query seem to me wrong also. I think timidity is more shown than courage. I feel uncomfortable in situations of risk, unless prepared. If provided with weapons, I have no fear in travelling on what are called dangerous roads, by night or day; and I cannot see a troop of horse, or hear the clang of a trumpet, without a vivid desire to rush into the battle-field, at their head. But the pleasure would be only in the momentary crash and destruction of a charge, in the latter case; and the sensation on the dangerous road would be, "he risks his life, who seeks mine." Thus far J. is right and gives an acute definition, in saying "courage, proceeding from Destructiveness." Still, I think, timidity is more frequently and more strongly exhibited than courage of any description. I tremble in looking down a precipice, shudder at the idea of a mad dog, am very shy of approaching the horns of a bull or the heels of a horse, and in many other ways evince personal timidity at dangers which my own strength would be unable to cope with. This is not mere fear of losing life, since I have little love of life, and at intervals have felt a strong desire for death, (chiefly when out of health or disappointed in any hope,) which has been resisted and out-balanced by the wish first to complete some scheme or other. I do not think life would be enjoyed, without undertakings which cannot be accomplished till a remote period; and to accomplish which, it is therefore necessary to live on. I have more constancy than *strength* of attachment to persons; and as to home, I have changed my places of abode several times, removing scores or hundreds of miles, and have scarcely wished to go back to any of the places, except to see persons. Though I have read several of the best geological works, and many papers on the subject, in periodicals and transactions, I cannot be said to have any particular taste for geology; so that the reply to the seventh query should be amended. It is a little remarkable that the departments of science or philosophy, on which I have published volumes, and written papers for various periodicals, should not have been mentioned by my sisters, as pursuits for which I had either a taste or a talent. Perhaps, these were held matters of course, and not requiring to be named: I avoid it also, for the reason already given, but they bear out your own estimate of intellectual tastes.

I am, &c.

A. B.

III. — *Notes on the Development indicated by the Antique Busts in the collections of Naples, Rome, and Florence.* — By ROBERT VERITY, M. D.

THE following notes of development have been sent to this Journal, by Dr. Verity, of Paris; and a continuation of them is promised by that gentleman. Of course, the busts cannot be implicitly relied on; though, from the general accuracy of the ancient sculptors, there is always a presumption in favour of their works. On account of the heads being sometimes partially covered, or from the organs "presenting nothing remarkable," the whole development is not given. The Parisian phrenologists probably apply the terms, *full, large, &c.*, in a manner rather differing from their customary application in England; but this slight difference will not materially affect the statements of *proportions* in each head; and if these have been correctly noted, it is of small moment whether the scale "*small, moderate, full,*" or that of "*moderate, full, large,*" is applied to any particular head. The following are in the Musee Borbonico, of Naples.

No. 1. SOCRATES.

Very large — Veneration.

Large — Secretiveness, Constructiveness, Benevolence, Wonder, Ideality, Wit, Imitation, Order, Comparison, Causality.

Rather large — Number, Language.

Full — Destructiveness, Tune.

No. 2. SOCRATES (2nd bust).

Very large — Veneration.

Large — Adhesiveness, Benevolence, Hope, Wit, Order, Language.

Rather large — Wonder, Ideality, Number, Tune.

Full — Self-Esteem.

No. 3. SENECA.

Very large — Love of Approbation, Cautiousness, Ideality.

Large — Philoprogenitiveness, Acquisitiveness, Benevolence, Veneration, Imitation, Comparison, Causality.

Rather large — Order.

Full — Combativeness, Self-Esteem, Firmness, Conscientiousness.

## No. 4. SENECA (2nd).

Very large — Love of Approbation, Cautiousness.

Large — Philoprogenitiveness, Acquisitiveness, Benevolence, Veneration, Ideality, Imitation, Causality.

Rather large — Order.

Full — Self-Esteem, Firmness, Conscientiousness, Time.

## No. 5. ZENO.

Very large — Concentrativeness, Secretiveness, Individuality.

Large — Adhesiveness, Self-Esteem, Eventuality. Base of the brain large.

Rather large — Destructiveness, Cautiousness, Benevolence, Conscientiousness, Comparison, Causality.

Full — Acquisitiveness, Love of Approbation, Veneration, Firmness, Hope, Time.

Rather full — Wonder, Ideality, Wit, Imitation, Tune.

## No. 6. ARISTIDES (The Statue).

Very large — Conscientiousness, Firmness.

Large — Adhesiveness, Benevolence, Veneration, Eventuality, Comparison, Causality.

## No. 7. ARCHIMEDES.

Very large — Concentrativeness, Constructiveness.

Large — Individuality, Locality, Order, Comparison.

Rather large — Number, Causality.

N.B. A large head; only the forehead being uncovered. [If so, how was the development of Concentrativeness ascertained? — *Editor.*]

## No. 8. TIBERIUS.

Very large — Secretiveness, Cautiousness.

Large — Amativeness, Destructiveness, Acquisitiveness, Constructiveness, Self-Esteem, Love of Approbation, Ideality, Tune, Comparison, Causality.

Rather large — Concentrativeness, Wonder, Imitation, Eventuality, Time.

Full — Philoprogenitiveness, Combativeness, Benevolence, Veneration, Firmness, Conscientiousness, Hope, Individuality, Order.

## No. 9. TIBERIUS (2nd).

Very large — Secretiveness, Cautiousness, Love of Approbation.

Large — Amativeness, Destructiveness, Acquisitiveness, Constructiveness, Self-Esteem, Firmness.

Rather large — Adhesiveness, Individuality, Eventuality, Time, Tune, Language, Reflecting Organs.

Full — Combativeness, Benevolence, Veneration.

Rather full — Conscientiousness.

No. 10. VESPASIAN.

Very large — Amativeness, Secretiveness, Acquisitiveness.

Large — Love of Approbation, Cautiousness, Benevolence, Veneration, Locality, and other intellectual organs, particularly Causality.

Full — Philoprogenitiveness, Concentrativeness, Firmness, Conscientiousness.

No. 11. TITUS.

Large — Amativeness, Secretiveness, Acquisitiveness, Constructiveness, Benevolence, Veneration, Firmness, Conscientiousness, Ideality.

No. 12. HERODOTUS.

Very large — Amativeness (apparently, but covered by hair), Benevolence, Comparison.

Large — Veneration, Eventuality, Language, Causality.

Rather large — Conscientiousness, Individuality, Order, Tune.

Full — Ideality.

Rather full — Philoprogenitiveness, Cautiousness.

N.B. The bust rudely sculptured; the name in Greek characters.

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IV. *Singular Hallucination of the Rev. Simon Browne.* — Communicated by the Rev. Mr. HARRIS.\*

It was while exercising the pastoral office at the Old Jewry, London, with great reputation, that Mr. Browne was attacked by the strange disorder mentioned in the inscription. He imagined that Almighty God, by a singular instance of di-

\* Although the above case cannot offer the attraction of novelty, having occurred a century ago, it seems desirable to draw the attention of phrenologists towards the peculiar hallucination, as being one of those mental phenomena at present beyond the power of Phrenology to explain. — EDISON.

vine power, had in a gradual manner annihilated in him the thinking substance, and utterly divested him of consciousness; that though he retained the human shape, and the faculty of speaking in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot. Very consistently with this idea he looked upon himself no longer as a moral agent, a subject of reward and punishment. It is singular that, having quitted the Ministry, and retired to Shepton, in consequence of this idea, and though he could seldom be persuaded to pray even for a blessing on his food, he was not only still distinguished for the performance of all social virtues, but even intent upon literary pursuits. For some time he amused himself with translating several parts of the antient Greek and Latin poets into English verse. He afterwards composed, for the use of children, — an English Grammar and Spelling-book, — an Abstract of Scripture History, — and a Collection of Fables. With great labour he also amassed together, in a short compass, all the Themes of the Greek and Latin languages, and compiled a Dictionary to each of these works. During the two last years of his life he published, — A Disquisition on the Doctrines of the Trinity, — Remarks on Mr. Woolston's Fifth Discourse on the Evidences of our Saviour, — and, A Reply to Tindall's attack on the Religion of Nature, and the Christian Revelation. All these works were written at Shepton, with little assistance from books or learned conversation, and with the full impression that all the thinking powers had been taken from him; yet they were pronounced among the best that had appeared on the subject. They display great extent of knowledge, and uncommon argumentative powers; and some of his friends were accustomed to say, "while he imagined he had *no* soul, he was so acute a disputant, that he could reason as if he were possessed of *two*." Nothing grieved him more, than his inability to convince his friends of his supposed destitution; a circumstance which he thus alludes to, in a suppressed dedication of his last work to Queen Caroline; — "Such a case will certainly strike your Majesty with astonishment, and raise that commiseration in your royal breast, which the author has in vain endeavoured to excite in those of his friends; who, by the most unreasonable and ill-founded conceit in the world, have imagined that a thinking being could for seven years together live a stranger to its own powers, operations and states, and to what the great God has been doing in it and to it." Mr. Browne died in 1732, aged 52 years.

V. *Pain in the Situation of Philoprogenitiveness, in the head of a Lady who witnessed an accident happen to her child.*

A LADY, who was remarkably fond of her children, in relating the particulars of an accident which happened to one of them, stated as a very strange occurrence that, from the moment she saw the child fall, until she was assured of its being considered out of danger, from the consequences of the accident, she never lost a sense of acute pain confined to one spot of the head. This pain seized her suddenly as she staggered against a wall, in consequence of the shock at witnessing the accident, and the medical attendant was inclined to think that her head had sustained some injury, till the cessation of the pain, as suddenly as it had occurred, put an end to any apprehension on the matter. Before the lady pointed out the seat of this pain, as she proposed to do, the gentleman to whom she had related these circumstances (and who records them to us) begged to try whether he could not tell, on phrenological grounds, the situation in which this pain had been felt. On placing his hand over the organ of Philoprogenitiveness, the lady with surprise confessed that to have been precisely the part affected. The organ was very largely developed, and the lady was of a highly nervous temperament.

R. T. E.

VI. *Anomalous Case of Nervous Affection, apparently induced by sudden Excitement in the Organ of Cautiousness.—By Mr. W. U. WHITNEY.*

A YOUNG girl, about thirteen years of age, who acted as nursery assistant in a gentleman's family, *naturally timid and of retiring and bashful manner*, was one day carrying up dinner to the nursery when her foot slipped, and the dishes, with their contents, were thrown on the floor and broken. Her mistress, on hearing the noise, ran out of the parlour, and found her standing in the midst of the fragments scarcely able to articulate. At first little notice was taken of her, every one present being engaged in clearing away the effects of the accident. While this was doing, her mistress, looking at her, perceived that she trembled violently, with convulsive movements of the hands. She tried to soothe her by saying that she was not

angry, as the affair was an accident, and could not be helped. She was taken into the air, but became worse, and could scarcely stand. The eyes were fixed and the teeth firmly closed. Half a glass of wine was given with difficulty. She was then carried up stairs to bed. In a few minutes she leaped out of bed, insisted upon dressing herself, and talked wildly all the time. On being dressed she suddenly started out of the room and rushed down stairs in an instant, but was caught just before she gained the street door. On being seized, she begged to be let go, exclaiming "I want to run, I want to run to the kitchen." She was taken into the kitchen, and employed in cleaning some trifling pieces of furniture, talking childishly all the time. On a sudden she took an opportunity to escape, and ran violently round the garden. She was brought back again, and engaged with some needle-work, care being taken to prevent a second escape. By degrees she became quiet, the attack subsided, and in two hours she was recovered.

Being from home at the time of the occurrence, and when sent for, I did not see her till a few hours afterwards, by which time all vestige of the attack had disappeared. I was much interested, however, in observing the phrenological development, which appears to account very satisfactorily for the occurrence. The head is of moderate size, with small anterior lobes, and the great mass of the brain lying in the regions of Cautiousness, Love of Approbation, Self-Esteem, and Secretiveness.

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VII. *On the supposed Skull of Eugene Aram.* — (A Letter from MR. SIMPSON.)

SIR, — In the whole course of my phrenological experience, now of seventeen years' duration, I have not met with any thing which has interested me more than the case which I am now about to submit to you. In August last, when at Newcastle, attending the British Association's meeting, I was accosted in the street by a stranger, who asked me to accompany him to a sculptor's hard by, to see, as he said, a remarkable skull. On his assurance that it was the skull of a *very* uncommon character, I complied, and at the same time he introduced himself as Dr. Inglis, a physician at Rippon in Yorkshire. I had no hesitation, on the first glance at the skull, to declare it must have contained the brain of a selfish, violent, and dangerous

person, who was at the same time cunning, cautious, and dishonest, without moral control, with a limited intellect, but some taste and even poetical feeling. Having kept no note of this off-hand opinion, I cannot be precise as to its words, but I think that was its substance. I was then told by Dr. Inglis that I had in my hands the skull of the far-famed Eugene Aram, executed in 1759 for the murder of Daniel Clark, and hung in chains in the forest of Knaresborough; and that he, Dr. Inglis, was to read a paper to the Medical Section of the Association in defence of Eugene Aram, when he was to exhibit the skull in proof of his innocence. Convinced as I was of the indications of the skull being all the other way, I said that if I had a doubt on the question of Aram's guilt before, the skull would have removed it.\* When Dr. Inglis read his paper before the medical section, a long discussion followed upon the identity of the skull. Dr. Inglis stated that Dr. Hutchinson, a respectable physician of Knaresborough, desirous of possessing the skull of so noted a person as Eugene Aram, succeeded, on a dark and stormy night, in detaching it from the iron gibbet; and that Mr. Norrison Scatcherd, of Morley, near Leeds, wrote to Dr. Inglis that forty years ago he saw a skull in Dr. Hutchinson's possession, which, on the Doctor's testimony, he did not doubt to be that of Eugene Aram. The widow of Dr. Hutchinson married Mr. Richardson, a surgeon in Harrogate, into whose possession the skull came. It was sent to Sir Thomas and Lady Slingsby, at their own request, who sent it to the Rev. James Dalton, vicar of Croft, near Darlington, in whose possession it was found by Dr. Inglis. Mr. Scatcherd examined a Mrs. Richard, aged eighty, who remembered her husband putting hinges on the scalp, as she called the skull, which had been sawn open, for Dr. Hutchinson. The skull itself bears marks of the iron with which it was gibbeted. A correspondent in Northallerton informs the Newcastle Courant (14th September last), "that it is *understood*, by the oldest inhabitants of Northallerton, that the *skull* and some of the bones of Eugene Aram were collected by a friend of the family, at the request of Elizabeth, his second daughter, and deposited in the churchyard of that place." This vague *understanding* is scarcely a match for what is farther stated by Dr. Inglis; that having heard it reported that Eugene Aram's *skull* had been buried in the garden of Mr. Telson, solicitor in Knaresborough, by a surgeon of the name of Strother, Dr.

\* We are not to be understood as wholly concurring with Mr. Simpson, in the opinions expressed in this article; and having seen the *inside* of the *skull*, we must dissent from Mr. Combe's estimate of the intellectual organs. — *Editor*.

Inglis applied personally to Mr. Strother, an old man, who informed him that forty years ago he interred the arm and thigh bone of Eugene Aram in that garden, but had never seen or heard of the *skull*. When identity is legally questioned, nothing short of *legal* evidence ought to satisfy us ; but I am inclined to think that the *moral* evidence is sufficient to have satisfied any one that this skull has been traced and identified. Very few relics have so much support, and there is, in fine, an entire absence of motive or interest in any quarter whatever, to impose a supposititious skull on the public. I have, however, preferred styling it the *supposed* skull of Eugene Aram. To my mind it bears out, with singular coincidence, all that is known about this extraordinary individual ; insomuch that if it be not Aram's skull, it is the skull of an individual who in character closely resembled him. By the polite attention of Dr. Inglis, I was enabled to send a cast of the skull to Edinburgh in time, and no more, to be examined by Mr. George Combe before his departure for America. Intimation of the person was given him in a *sealed inclosure*, which he was not to open till he had written down his opinion. With this injunction he so scrupulously obeyed, as to *post* his answer, confirmed by his brother, Dr. Andrew Combe, before he opened the inclosure. The joint written judgment of these eminent phrenologists, more deliberately given, is a striking confirmation of my own more hasty verbal opinion. I received it before leaving Newcastle, and transmitted a copy without delay to Dr. Inglis. It is no inconsiderable item in the evidence of the identity itself, that so minutely finished a *portrait* of Eugene Aram, according to the current belief of his character, and the known and admitted facts concerning him, was thus drawn from inspection of the head alone : —

*Development and Sketch of Character by the Messrs. Combe.*

Size average. Anterior lobe long, but neither high nor broad. Coronal region above Causality full, above Cautiousness rather small, except in Firmness. Basilar region very large. Age, Temperament, and Education, not mentioned.

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| 1. Amativeness, large.          | 7. Secretiveness, left side large.                  |
| 2. Philoprogenitiveness, large. | 8. Acquisitiveness, left side full.                 |
| 3. Concentrativeness, moderate. | 9. Constructiveness, right rather large, left full. |
| 4. Adhesiveness, rather large.  | Alimentiveness, moderate on right, full on left.    |
| 5. Combativeness, very large.   |   |
| 6. Destructiveness, large.      |   |

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| <p>10. Self-Esteem, large.<br/>         11. Love of Approbation, rather large.<br/>         12. Cautiousness, rather large.<br/>         13. Benevolence, full.<br/>         14. Veneration, rather large.<br/>         15. Firmness, rather large.<br/>         16. Conscientiousness, moderate.<br/>         17. Hope, small.<br/>         18. Wonder, full.<br/>             ———? moderate.<br/>         19. Ideality, full.<br/>         20. Wit, full.<br/>         21. Imitation, full.<br/>         22. Individuality, full.<br/>         23. Form, rather large.<br/>         24. Size, large.</p> | <p>25. Weight, full, but uncertain; from the sinus.<br/>         26. Colour, moderate.<br/>         27. Locality, moderate; but sinus.<br/>         28. Number, moderate.<br/>         29. Order, small.<br/>         30. Event, full.<br/>         31. Time, rather large.<br/>         32. Tune, full.<br/>         33. Language, cannot tell in a cast.*<br/>         34. Comparison, rather full.<br/>         35. Causality, full.<br/>         The intellectual organs are well marked, but on a small scale.</p> |
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I am not informed concerning the education, rank in life, or temperament of the individual, the cast of whose skull has this day been sent me. I can therefore speak only of his disposition and talents in general. The brain has been of an average size, indicating medium power of mind. The region of the lower propensities decidedly predominates. He might show considerable activity in the domestic affections, when not influenced by his temper, which was hot. He was irascible and vindictive. He was proud and essentially selfish, yet, to serve a purpose, he might exhibit great plausibility of manner. † His intellectual faculties were intense in action, rather than comprehensive and vigorous. He had talents for observation and for the sciences, which depend chiefly on observation. His reflecting powers were good, but limited in comprehensiveness as well as in depth. He had some taste; possessed talents for the imitative arts, and could have been an actor. He was not a stranger to benevolent feeling; but his benevolence was greatly inferior to his selfishness. He was not scrupulous. ‡ The head, on the whole, indicates a man of low natural dis-

\* The skull indicated Language large.

† In the original draft of the character, which I have seen, Mr. Combe added here, but scored it out with pencil, "*and could assume a softness and delicacy of speech and action forming a striking contrast to the cold, malignant, and self-seeking soul within.*"

‡ Here, again, in the first sketch were the following striking words, but, like the former perhaps, thought strong, and scored out: "*His brain, on the whole, resembles very much that of David Haggart, who was a man of talents, but a thief and swindler by profession, and incidentally a murderer; only this individual had more taste and refinement, and less reflecting intellect, than Haggart.*"

positions, with as much of the higher powers as to render him dangerous by his talents and plausibility; but not enough of them to render him, in ordinary circumstances, amiable and virtuous. — Edinburgh, 31st August, 1838. G. C. This was checked by A. C.

A character of the mysterious, the romantic, and the wonderful, attached to the name of Eugene Aram the habit of overrating his talents, which originating in the less informed age of nearly a century ago, has descended as a kind of prejudice to the present, and only wanted the genius of a Bulwer to invest it with an absolute halo of poetry. To romantic and feeling minds it was difficult to believe such a refined, amiable, elegant personage, capable of a vulgar murder, and that [words illegible] capable of leaguings with low ruffians for the purposes of swindling and robbery. Hence has arisen a knight errantry for the memory of Eugene Aram, like that for the innocence of Mary, Queen of Scots, and we hear of loud denunciations of his judicial murder, as it is the fashion to call his fate. This is very amiable, no doubt, but if the head in question be the head of Eugene Aram, that relic, coupled with what is known and generally admitted concerning that extraordinary individual, will dissipate the pleasing dream for ever.\*

To me it rather appears that there might have been more evidence adduced on the trial, seeing that extra-judicially we are in possession of more. I am aware that the most cogent evidence, next to the accomplice Houseman's, that of Aram's wife, could not be admitted. In Scotland his first and second declarations when apprehended, contradicting each other, would have been admitted in Court against him, and would have gone far in aid of the other evidence to condemn him. These, I understand, are not admissible in England. Houseman (who had been previously acquitted for want of evidence against himself) stated in evidence, that on the night between the 7th and 8th of February, 1744–5, he, Aram, and Clark, after much consultation in *Aram's* house about disposing of goods which Clark had in his possession, went out together into a field near the town, in which there is a cave, called St. Robert's Cave; Aram and Clark went over the hedge towards the cave, and having come within six or eight yards of it, he (Houseman) saw Aram strike Clark several times, upon which Clark fell, and he (Houseman) never saw him afterwards. He ac-

\* See a volume published at Richmond in 1832, and sold by the booksellers, entitled "The Trial and Life of Eugene Aram; several of his Letters and Poems, and his Plan and Specimens of an Anglo-Saxon Lexicon; with copious Notes and Illustrations." Also "Memoirs of Eugene Aram by Norrison Scatcherd, Esq."

knowledged that he did not interpose or give any alarm that Aram might be apprehended, and when asked why he did not afterwards give information as he was bound to do, he said that immediately on seeing Clark fall he returned home; and that next morning he went to Aram's house and asked what business he had with Clark last night, and what he had done with him? To this question Aram made no reply, *but threatened that if ever he spoke of his (Aram's) being in Clark's company that night, he would take very ample revenge, either by himself or by some other person.* This searching question was then put to Houseman, "why he did not go over the hedge into the field along with Aram and Clark, since they came out together, and had no business to talk of but what concerned them all." Houseman threw himself on the protection of the Court, alleging that he could not answer the question without criminating himself, and as the law forces no man to do this, the question was not pressed. Houseman was a perjured witness. He swore that he was in the company of Clark and Aram in the field, saw Aram strike and Clark fall, fled from the scene, asked Aram next day what he did with Clark, and yet pointed out where and *how* Clark's body was laid in St. Robert's cave. His refusal to answer the searching question above mentioned, and his knowing so particularly about the body, must satisfy any one that he aided in the actual murder; this Judge Noel, who tried the cause, stated to the jury, but held the evidence of Houseman good against Aram, though in his effort to clear himself unworthy of credit in regard to himself. A witness, Thomas Barnett, deposed that on Friday, the 8th of February, about one in the morning, he saw Houseman come out of Aram's house. Another witness, Peter Moor, deposed that he was in Aram's house when Clark came in with his wife's fortune, as he said, in his pocket, when, Houseman also being present, Aram said to Clark, "Let us go up stairs;" that they went accordingly, and the witness returned home.

Several witnesses swore to Clark's having, on various pretences, bought on credit, and borrowed a large quantity of silver plate, jewels, watches, rings, &c. A linen-draper of Knaresborough deposed, that when Aram's garden was searched on suspicion of his being an accomplice in the frauds of Clark, there were found buried there several kinds of goods bound together in a coarse wrapper, and among the rest a piece of cambric which he himself had sold to Clark a very little time before. John Barker, the constable, gave evidence that when Aram was apprehended by him at Lynn, he denied to Sir John Turner, the magistrate, in the hearing of the witness, that he knew Knaresborough, or ever knew such a man as

Daniel Clark. The witness then accosted him, and being well known to him, he admitted that he once lived at Knaresborough, and knew St. Robert's Cave. On his journey to York, Aram asked what his old neighbours said of him. To which the witness replied, that they were much enraged against him for the loss of their goods. Aram's reply is remarkable: he asked if it was not possible to make up the matter. The witness said, he believed he might save himself, if he would restore to them what they had lost. Aram said, that was impossible, but he might perhaps find them an equivalent. The skull of Clark was produced in Court, found exactly *where* and *how* described by Houseman; a piece of it was beaten inwards, as if by a stroke from some blunt instrument; and Mr. Locock, surgeon, gave it as his opinion that it was a mark of violence, and not the effect of natural decay. Aram, in his ingenious defence, dwelt exclusively on the difficulty of identifying the skeleton as that of Clark, but entirely failed even to throw a doubt upon it, dug up as it was exactly in the spot and laid in the manner which Houseman described in his examination before the magistrate, upon which Aram was apprehended. That this was not brought out on the trial itself, was the result of the Court preventing any examination of Houseman which might criminate himself.

No one can peruse the evidence on this trial and doubt of Aram's guilt, both as an accomplice of Clark in his frauds and plunder, and with Houseman in the murder of their partner in crime. The precise motive for ridding themselves of Clark may be conjectured,—a larger share of the plunder, and the possession of his wife's portion.

Supposing Houseman's evidence were in its essentials with regard to Aram's *presence*, at least, at the murder, its inconsistencies to save himself, were what was to be expected; but according to the judge were not sufficient to throw doubt on the whole of his testimony. Unless his evidence was to be put out of view entirely, because of its obvious perjury on some points, which, it is thought, no lawyer would maintain in the case of an accomplice—that evidence, with the testimony of the other witnesses, although not so complete as was desirable, and liable to some technical objections, morally justified the verdict of this jury.

But, although technically, the Court could not admit other existing evidence against Aram, *we* are not so limited, and if we attend to what is known and admitted respecting him, we cannot have a remaining doubt on the subject. The reader, as he goes along, is requested to compare the facts with the features of character in the sketch of the Messrs. Combe—

viz., low dispositions, hot, irascible, and vindictive temper, pride and selfishness. Plausibility of manner to serve a purpose, (softness and delicacy of speech, contrasting with a cold malignant self-seeking soul within, the words scored out). The more dangerous from talent and plausibility, (a thief, swindler, and murderer, with more taste and refinement, but less reflecting power than David Haggart," words also scored out).

Aram was, when in Knaresborough, associated with low and profligate company, and married a vulgar and disreputable woman. He was, moreover, connected with his debased associates in acts of swindling and plunder. Take his own evidence.— When apprehended at Lynn, till confronted with the constable who knew him, and by whom he was known, he denied all knowledge of Knaresborough and of Daniel Clark.— He admitted the swindling and plunder to the officers, by proposing to make the matter up. In his first examination on his apprehension he denies all participation in the frauds of Clark and Houseman, and that he was in their company on the night of the 7th February, 1744–5. In his second examination, he admits having been with Clark and Houseman on that night; that they brought plate, watches, and rings to his (Aram's) house; that there was leather concealed under flox in Houseman's house, and he (Aram) knew where; that he (Aram) went with these men to St. Robert's Cave to beat plate flat, and that, on one occasion, he watched while they beat the plate. In a letter written after his condemnation, to the Reverend Mr. Collins, he imputes his prosecution, infamy, and sentence to his union with his wife. When arrested for debt to give time for securing him, as suspected of being concerned in the swindling and plundering, he paid the debt and a mortgage on his house besides, though always accounted very poor, and soon after left Knaresborough. Finally, upon no occasion does he ever deny the murder, or declare himself murdered as an innocent man; he only alludes to it as a crime which his nature abhors. While in a conversation with two clergymen after his sentence, he told them that he suspected Clark of an unlawful intimacy with his (Aram's) wife. When asked if that gave him a right to murder him, he said he had as much right to do it as George the First, who for the same reason, as he alleged, murdered Count Koningsmark. Aram asked, — "Pray what became of Clark's body, if Houseman went home immediately on seeing him fall?" One of the clergymen replied, "I'll tell you what became of it; you and Houseman dragged it into the cave, stripped and buried it there, brought away his clothes and burnt them at your own house." To this he seems to have made no answer. When

asked whether Houseman did not earnestly press him to murder his (Aram's) wife, for fear she should discover the business they had been about, he hastily replied, "He did, and pressed me several times to do it." This was held by the public to be equivalent to a confession. He promised a more ample confession on the day of his execution; but the attempt he made on his own life prevented him. His wife's evidence before the coroner, where only it was admissible, fills up all deficiencies in the chain; she stated that, on that dark occasion, Aram, Houseman, and Clark left her house together, and only Aram and Houseman returned. They were busy with a fire, and she overheard a plan of shooting her, if she came down stairs to the room where they were. When she did enter the room after they were gone, she found the grate entirely raked out, and in the dunghill pieces of burnt clothes, both woollen and linen. Houseman left a handkerchief with a recent stain of blood on it. She afterwards showed Houseman the pieces of cloth and said she was afraid *they* had done something bad to Clark. Her belief was, that Clark was murdered by her husband and Houseman.

Phillip Coates gave evidence before the coroner, that a week or ten days before Clark was missing he received a large sum of money, but that no money was found in his house after he disappeared. Other witnesses proved that Clark was last seen by them in company of Aram and Houseman. Houseman unguardedly let out the secret of his knowledge in the matter, in presence of the coroner, by taking up one of the bones of a skeleton found elsewhere, and saying, "This is no more Dan Clark's bone than it is mine." It was in his second examination that he showed where Clark's bones really were. When it was resolved to apprehend Aram, at Lynn, the officers were instructed to take up any letters addressed to him, at any of the post offices on the way. They obtained one, containing the *confidential* words, never yet addressed to an innocent man — "Fly for your life, you are pursued." Aram was in the habit of discoursing much of murder to his pupils at Lynn. He was sullen, solitary, and apparently conscience-struck. He was fond of children, and gentle, and even kind in his manner generally. He would remove a worm from the path to save treading on it, and Mr. Combe has found Benevolence full as marked on the skull. It is possible, he *acted* much of this as a prospective counterpoise to the deeds of selfishness and crime, which might one day be charged against him; and he avails himself of this contrast, in his defence on his trial. He never could have excited the interest he did excite, without a great "plausibility" of manner "to serve a purpose;" and he was, beyond

all question, "unscrupulous." No part of Eugene Aram has been more extravagantly overrated than his talents. His studious habits and reputation for classical learning, *then* held the highest of human attainments, and his practical taste, which is inferred in Mr. Combe's sketch, all added to that fictitiousness which characterised his whole being, and made his whole life a lie. In my own hasty examination of the skull in Dr. Inglis's presence, I perhaps underrated his intellectual powers. Mr. Combe allows him active *observant* powers, but limited *reflecting*. The age he lived in, made no such distinctions, but mistook mere learning for profound thinking. *All his remains* concern words: one is a fragment tracing a few words into Greek and Celtic origin. He was ambitious of writing a dictionary of these languages. His verses would not be acknowledged by a first-form schoolboy; they are positively wretched and servile imitations of Pope, and the other correct, but feeble, poets of the last feeble century. Lastly, his famous defence is nothing more than a string of *facts*, gathered from his useless reading, of skeletons found in caves, and old walls, and dungeons, and hermitages, and was directed to the sole and only point of the identity of the bones that were pointed out by Houseman. So little of skill or logic was there in the oration, so little *reflecting* power, that not a word was said on the weak points of Houseman's king's evidence—the only strong points of Aram's case.\* His "plausibility" was marked in the commencement of his defence; he appealed to the whole tenor of his life, his "laborious days and studious nights," to his never having defrauded or injured any one, as contrasts to the atrocious wickedness, into which, like no other human being, he must, if guilty, have suddenly fallen. He farther pleaded what he had not proved, but which was disproved, that at the time of the alleged murder, he was in such a state of health as to need support from crutches. He was a consummate *actor*, and there is the best reason to believe that he performed for many years a part in life to form a contrast to that charge which he never ceased to dread. How well he succeeded with unreflecting and enthusiastic minds, is proved by the unwillingness yet prevailing to believe him guilty. The mysterious life, the learning and talent, of this apparently amiable criminal, added to his defence, which electrified a comparatively ignorant public, but produced no effect upon an enlightened and practised judge, offered a great temptation to the novelist; and Mr. Bulwer has availed himself of the memorable history,

\* Mr. Bulwer, in his novel, supplies this glaring defect in the real speech of Aram.

and produced one of the most powerful romances in the language. It may be characterised throughout as a drama founded on the power of the plausible and the imposing. Mr. Bulwer's Eugene Aram is a conscious murderer, who yet young and unmarried, talented and mysteriously amiable, is beloved by a young lady of family, to whom he is betrothed, and who dies when he is unmasked and convicted. He is apprehended on the very day of his intended marriage, enjoying the most unlimited confidence of the unhappy bride and her family. Making allowance for high colouring in the novel for dramatic effect, Mr. Bulwer might have taken the sketch by the Messrs. Combe, had it then existed, and expanded it into the very tale of Eugene Aram, which he has so admirably told. The real Eugene Aram was fifty-five years of age when he was overtaken by justice,—the husband of a low-bred woman, and the associate, thirteen years before, of systematic criminals.

It is an ungracious office to destroy a beautiful fabric of poetry and romance by a rude supply of realities; but my excuse is, that much less real good will be done by false views of Eugene Aram's character, however romantically pleasing, than by an exposition of the true, which, by exposing so intricate and dangerous a personage, adds a useful chapter to our knowledge of real life and human nature.

I am, &c.

JAMES SIMPSON.

EDINBURGH, 1st Nov. 1838.

### III. NOTICES OF BOOKS.

- I. *The Principles of Phrenology.* By SIDNEY SMITH. Edinburgh: William Tait. 1838. 8vo. pp. 223. (With Plates.)

EVERY one has heard the story of the gentleman's ingenuity in procuring a seat in Drury Lane Theatre, on an occasion when it was already crowded. He bawled aloud in a hasty and out-of-breath voice, "Mr. *Smith's* house is on fire." Instantly two hundred spectators started from their seats. This caused more vacancies than the gentleman needed; and being one of those considerate men who only require the liberal gratification of their own wants, his next cry was, "Mr. *John Smith's* house is on fire." Half the number of Mr. Smiths.

forthwith hurried out of the theatre; the other hundred quietly resuming their seats. The gentleman took his choice from the hundred vacated seats. Though Phrenology has not yet a hundred authors who are namesakes, there are now a sufficiency of doubles and triples amongst its surnames to have already caused some confusion of personal identity. Amongst the Messieurs Smith, we find, in the first place, one pamphleteer against Phrenology, Mr. A. R. Smith, whose essay, entitled "*Few Arguments*," was noticed in the last volume of this Journal. Secondly, we have Mr. Joshua Toulmin Smith, author of two rather wordy, but otherwise well-written pamphlets in defence of Phrenology. Thirdly, we have Mr. J. Hawkes Smith, of whom mention was made at p. 213 of our last volume. Fourthly (and lastly, so far as we know), there is Mr. Sidney Smith, author of the work now before us. The self-styled "Professor" Smith who advertises phrenological manipulation, is not one of these gentlemen. Mr. Sidney Smith, phrenologist in Scotland, is sometimes mistaken for a namesake more generally known in England, *videlicet*, the Rev. Sidney Smith. We know not that the latter gentleman is at all acquainted with Phrenology; but are informed that another Rev. Sidney Smith, of some mark in Ireland, is fortunate enough to be so. Luckily for the sale of Mr. Sidney Smith's volume, his advertisements have led Englishmen (before seeing the book) to believe it a work emanating from the pen of his revered and rather celebrated namesake.

Having prepared our readers, "to avoid a confusion of character," as Sterne might say, we shall proceed to the not very agreeable duty of laying before them our own opinion and estimate of the "*Principles of Phrenology*." The duty is not agreeable, because, whilst there is much in the work to be admired and commended, there is much also that we are compelled to censure,—and not lightly to censure. We never read a treatise on science so unequal in execution, such a curious combination of good and bad. With numerous errors and defects, rendering the work exceedingly unfit for perusal by persons yet unacquainted with Phrenology, there is much in it that we should desire more advanced phrenologists to read, and to give the author that credit for, which he is fairly entitled to receive. There is great vigour and independence of mind, boldness in declaring his opinions, and a considerable share of subtlety and intellectual penetration exhibited in pleading for them, which raise him decidedly above the common-place compilers of books: his remarks on Constructiveness may be referred to, in example of this. Many of his views have the interest of novelty; and though, as appears to us, he has rarely

succeeded in establishing their soundness, yet they at least suggest questions worthy of investigation and answer. Some of his bold innovations may possibly lead to useful results hereafter, if taken up by little-headed men, who (according to Mr. Smith) "busy themselves with perfecting details;" — an employment which he appears to think unworthy of big-headed men, albeit so strongly recommended by Bacon, and so diligently followed by Newton, Linnæus, Gall, Cuvier, Davy, and other (not always little-headed) men of first-rate ability.

The author's Preface commences with the information that "The following Treatise owes its origin to the conviction that there was both room and need for it." In a mercantile sense there is room for anything which the public will buy, and works professing to give elementary instruction in phrenological science have been latterly bought in great numbers by the public. That there was *need* of Mr. Smith's work, we have not the same conviction that he appears to hold; possibly, because we look as critics upon a volume which he must of course view with the indulgent eyes of its author. Should it fall into the hands of beginners, we fear it must disgust many of them. To the multitude it will represent Phrenology as little better than a chaos of dogmatism and disputation. To men of science it will convey the idea of a system whose expounders are self-opiniated pleaders, negligent of the ordinary rules of scientific investigation, inaccurate in their statements of fact, and not seldom inconsistent in their assertions and conclusions. This will appear on first view, from Mr. Smith picking out all the errors he could find in the works of other phrenologists, often exaggerating them, and always making the most of them in disparagement of their authors. If he gave those authors credit for their excellencies as well as for their errors, and stated the latter without exaggeration, for the purposes of correction, we should be constrained to approve the course instead of censuring it. He does only half; for whilst he renders unto Cæsar the *bad* things that are Cæsar's, he is not so scrupulous in rendering the *good* things also. Unfortunately, this is not the only circumstance likely to injure Phrenology in the eyes of men of science, if our author should number these amongst his readers. To the errors and inconsistencies gleaned from others, he adds, in his own pages, probably a greater number than can be found in all the works from which he has so diligently sifted those of his predecessors in phrenological literature. Whilst endeavouring to convince his readers that other phrenologists are bunglers in fact and logic, he practically does convince them that he is himself no exception to the general character bestowed on the fraternity.

When one department of science is closely connected with many other departments, as is the case with Phrenology, it is almost impossible for writers upon it wholly to avoid errors; the quantity and variety of requisite knowledge being too great for single minds. Accordingly, we are always disposed to pass lightly over occasional slips in phrenological works; but when we see another taking pains to make the worst of them, he provokes the retribution of a close scrutiny into his own defects; and *their* name is LEGION.

Science is a knowledge of the facts of nature, arranged and generalized. A work professing to teach a science ought to be an account of what nature *is* and *does*. With Mr. Smith, the *facts* and *acts* of external nature appear to be matters of secondary importance. His work is less an account of facts discovered by other phrenologists, than an exposition of his own peculiar mode of viewing and applying them. With him, everything seems to have a direct and especial reference to self, and to be estimated accordingly. The leading characteristics of that self are great opinionativeness and an excessive (probably, involuntary) tendency to disagree with every one else. A large portion of the work is thus rendered a series of dogmatical positions, and of cavillings and snappings at others. Indeed, so unnatural is it for him to hold anything in common with others, that he is continually forgetting to acknowledge the sources of ideas and illustrations really derived from other writers on the same subject. It would seem that in passing through his brain they had become wholly his own, and could be stated only in that light. On the contrary, he is very particular in assigning to his fellow phrenologists — for example, Mr. Combe — all those ideas which can be disputed with any plausibility of argument. Whilst in some instances he actually re-states the views of others in such way as to make it appear that he is only bringing forward improvements or corrections of them. We do not believe this to be done with any deliberate intention of perversion or mis-appropriation, but attribute it chiefly to the sheer spirit of opposition and self-consciousness. It seems to be just the excess of those mental qualities of independence and boldness, which in their better regulated action we have before spoken of with admiration; we are confirmed in this explanation, by observing that he is equally careless of accuracy in the evidence and arguments adduced to support his own dogmas. Facts seem valued just as they happen to be favourable to his own propositions; if adverse, they are often overlooked. Mere conjectures are confidently stated and reasoned upon as if they were ascertained and undeniable truths. The structure, functions, and morbid states of the human

frame, are supposed to be anything which may suit the necessities of his theories for the moment. In short, the volume indicates the workings of a mind of great *impulsive* power, of much ingenuity in advocating its own views, and furnished with a good store of miscellaneous knowledge often imperfectly understood; but the author cannot claim credit for the particular kind of ability requisite for scientific pursuits. He lets us know that he is an ardent radical, — less a “philosophical radical,” or an elevator of the people, than a reviler and buffeter of the upper classes — and we are inclined to think he would shine much more as a radical orator than as an author and expounder in science. In the cultivator of science we look for great precision in the statement of matters of fact, much caution in their selection, a methodical accuracy in their arrangement, and a just appreciation of their applicability as tests of theoretical views. In the absence of these qualities we must be prepared to expect many errors, inconsistencies, and hastily formed hypotheses; and this expectation is fully confirmed in the work before us.

Of course the author will be perfectly convinced that our judgment is altogether wrong, and that we wholly misconceived the nature of his treatise, when we drew a mark down the margin of page 22, opposite the following passage, as being, *mutatis mutandis*, a very close description of the spirit of the volume in which it occurs: — “The benevolent and affectionate, but combative and passionate man, is, above all, the blindest to his own defects. The whole world is at war with him; but he, forsooth, is as peaceable as a lamb. He is never the aggressor. Some one else began first. His spirit of disputation he mistakes for a purely intellectual perception of the fallacy of the opinions he combats; tell him that he is inveterately controversial, and he will make that an apology for a renewal of the interminable argument; hint that he is passionate, he will call you a liar, or knock you down; and when you prove your insinuation by an appeal to your prostrate condition, he grumbles a justification, in which all that you hear is something about the patience of Job. This man may, in his own closet, be told of his failings, by a friend to whom he is more ready to listen — his own head — the only combatant with whom he could be induced to decline the encounter, — and by his own development, which will incite him at last to eschew all battles except one, in which he will be enabled to gain that noblest of triumphs, a victory over himself.” We wish the “Principles of Phrenology” had enjoyed the benefit of being closeted a little longer.

That extract is a fair example of the nervous and graphic,

but rather unpolished style in which Mr. Smith writes. And before proceeding to make good our opinion above expressed concerning the objectionable parts of his volume, we should wish to give another favourable example, that our own readers may keep in mind, whilst duty compels us to attend more to the faults, because writing as guardians of Phrenology in our capacity of reviewers, that a perusal of the book would show *them* some counterpoise of excellence. The paragraph beginning on page 9, at the bottom, and that extending from page 13 to 14, are both admirable; but, on the whole, we most like the distinctions drawn in the following:—“It is indeed perfectly true, that resistance to prejudice, and the assertion of liberty of conscience, in speech and action, must produce temporary disadvantages; and it has been correctly asserted, although in very vague and general terms, that entire sincerity must do harm, and that the *premature* (as it has been called) disclosure of strange doctrines to the public, has retarded, rather than accelerated, the progress of knowledge. But the harm here spoken of, is, in sober fact, a mere flourish of rhetoric, to conceal by a generalised mode of expression, the distinction betwixt an injury to truth, and a blow struck at its professor; and the progress thus noticed, is not that of information itself, but of the personal prospects of the expounder of the new philosophy. It is the *man*, not his *principles*, which suffer by his honesty and courage; and this is what every lover of truth and of his kind, must expect to encounter and resolve to brave. Let the first discoverer of a new series of moral principles, consider himself as the individual whose *lot* it is to become the victim of superstition; and let him feel that after deducting all the obloquy, and scorn, and poverty, which will be the consequence of his sincere intrepidity, from the account current of his life, he has to strike a mighty balance in his favour, of truth discovered, good done, and mankind made better, and to hoard a treasure of satisfaction in his bosom, more precious than the ‘lust of the flesh and the pride of life.’ Let him feel that in the army of truth, the lot has fallen on him to lead the forlorn hope, the storming party, which is to encounter the dubious siege of the bristling fortress of superstition; and when he is to be offered up on the altar of bigotry, let him think of the chaplet which crowns his brow, not of the chains which bind his struggles — let him remember that he is adorned for the sacrifice, and that the incense of his ashes will ascend to heaven; so will he forget that he is dressed for death, and immolated to intolerance. If, indeed, he who makes two blades of grass to grow where only one grew before, be a

benefactor of his species, how much greater is he who has planted the rich harvest of truth in the place of the rank weeds of ignorance and error, and engrafted thought upon a mind that would otherwise have been barren of speculation."

This is nobly urged, although not a novelty in sentiment. Nevertheless we are not convinced by it, that individuals of the "forlorn hope" should throw their own penalties out of the account, and not be entitled on those grounds to say that the "premature disclosure of strange doctrines" is hurtful. If they feel content to make the sacrifice of themselves, they evince a high virtue; but it is a higher virtue than duty requires. The author's peculiarities of literary style are not made unpleasantly prominent in these two passages, which is sometimes the case in others. He is particularly addicted to alliterations, pleasant enough to the ear of readers if used in moderation, but the following example is rather verging towards an extreme; — "As if truth, however dangerous or terrible, were to be concealed by the potency of parchment, the generalship of judges, the jealousy of juries, or the grim jaws of a jail." Another characteristic is observable in the rounding of his sentences by the introduction of superfluous and no-meaning words. For instance, we are told that the female of birds "is unmelodiously silent." Who ever heard of melodious silence? Or who ever heard of an officious clock? "The clock," says Mr. Smith, "strikes the latest hour — the keystone of the arch of night — with garrulous and officious punctuality." Not a few of his sentences are also objectionable, on the score of being non-intelligible. Thus we are told of the feeling of Hope, that "the mental action is a mere result of the sublimation of the corporeal action, part and parcel of it exalted and refined." The fal-ciform process of the *dura mater* is said to be "suspended edgeways and perpendicularly from the front to the rear of the centre of the inner coronal surface of the skull." In the description of Amativeness we are informed, that "the size of this organ depends upon the quantity of cerebral matter which exists at the posterior part of the base of the brain, immediately below the insertion of what is termed the occipital bone, at the root of the neck." Of the mechanical part of the volume, we may say, that the printing is tolerably good, although the extremely small and close type (very like that used in our "Intelligence") will render the large page and long paragraphs painful to weak eyesight. In proportion to the number of pages, a vast quantity of matter is compressed into the volume, and it is assuredly very cheap. The figures

also are expressive, though the wood-cuts are rude in execution.

We must now establish the justness of our censures, by giving examples of the author's defects. Perhaps the most careless error in the volume is the assertion, thrice repeated, that Vimont divides the portion of brain between Self-Esteem and Philoprogenitiveness into two organs, the lower being that of Inhabitiveness and the upper that of Concentrativeness. The converse of this is true; Vimont assigns the lower part to Concentrativeness and the upper to Inhabitiveness. Reasoning on theoretical ideas, we should have deemed the lower part more likely to be the organ of Inhabitiveness, if such an organ actually does exist. But Gall's observations led him to assign the choice of high places to Self-Esteem, (brought by him partly over the space assigned to Inhabitiveness, by Vimont,) and there is thus a sort of countenance given to Vimont's notion, if he did not really borrow it from Gall, which we take to be most probable. Besides this, our own observations go to support Vimont's allocation of Concentrativeness; though we can say little about Inhabitiveness, either way. Another very remarkable error is committed, in accusing Mr. Hewett Watson of supposing that one hemisphere of the brain "may perform the office of perception, and the other of memory." It is curious that in printing an idea so contrary to all analogical probability, Mr. Smith should not have been induced to re-examine the *supposed* supposition. Mr. Watson never expressed any such opinion, and even Mr. Smith himself virtually contradicts his own statement, by immediately quoting Mr. Watson's words, which express a totally different opinion. Again, on page 221, he copies a passage from Combe's System of Phrenology, and attributes that also to Mr. Watson, with just as much accuracy as in the preceding example. There is also a very awkward mistake in saying, "having observed that skulls of particular shapes always accompanied the manifestation of mental qualities, phrenologists have inferred the brain to be the organ of the mind." They did no such thing. The inference of the brain being the organ of the mind was made long before the days of Gall, and from very different *data* than what are here alleged. We look upon many of the author's ideas about the functions of the cerebral organs, as being equally erroneous and contrary to known facts; but criticism on new phrenological readings must be deferred until a future day. If our readers can allow us to speak of the difference between things known and things understood, we may say, that Mr. Smith appears to know more of Phrenology than he has well understood.

Phrenologists should avoid exaggerations.\* Their doctrines excite enough distrust without being carried out to extremes so unwarrantable as Mr. Smith's. There are several random and hyperbolical propositions highly calculated to disgust readers of cool judgment. "The time will come," says Mr. Smith, "when a glance at the development of the head will resolve and determine the most secret meditations of the heart." Can Mr. Smith find a single phrenological anatomist who will not pronounce that to be an absurd exaggeration? We are told of those endowed with large Philoprogeneritiveness, that "such a man has invariably in his waistcoat-pocket a modicum of sweetmeats which he is as careful to replenish as the vestals were the sacred fire." Imagine a young phrenologist, instructed by Mr. Smith, finding a great organ of Philoprogeneritiveness on the back of a stranger's head, and confidently saying, 'Sir, your waistcoat-pocket is always replenished with sweetmeats; a large endowment of Philoprogeneritiveness is invariably a sign of sweetmeats in the waistcoat pocket!' Our author tells us that the Esquimaux rejoice in a large endowment of Philoprogeneritiveness; but we cannot recollect that Parry and Ross discovered many waistcoat-pockets invariably replenished with sweetmeats, in the land of Esquimaux. Mr. Smith will say that we catch at a small fault in this instance. True; but the tendency is shown in small things as well as in greater matters, and we shall next take a more important example. We are informed, that "the enlargement or diminution of the head, as the intellect expands or recedes, and of particular portions of the skull, as peculiar faculties are exercised or permitted to become dormant, is proved by an extensive series of casts taken by Mr. Deville, of the same individuals at various periods of life." Mr. Smith gives no authority for this statement; and we must be allowed to call in question his ability to substantiate it. Mr. Deville is collecting evidence of the description mentioned; and he was kind enough to devote a considerable length of time, one day, in explaining his cases to us. After this demonstration, we cannot say that Mr. Deville's series of *applicable* facts (we mean facts which would satisfy a person accustomed to scientific investigations) is by any means so extensive as to warrant Mr. Smith's assertion; and in those cases where a change in the

\* One may truly say, that there are very few lovers of truth for truth-sake, even amongst those who persuade themselves they are so. How a man may know whether he be so in earnest, is worth enquiry; and I think there is one unerring mark of it, namely, the not entertaining any proposition with greater assurance than the proofs it is built upon will warrant. Whoever goes beyond this measure of assent, it is plain receives not truth in the love of it; loves not truth for truth-sake, but for some other by-end. — *Locke*.

form of head appeared to be indisputable, the evidences were certainly not sufficient to satisfy us that the change of head and change of character had any certain relation. Mr. Deville well deserves the thanks of phrenologists for his exertions (that is, if any one ever did deserve to be thanked for riding his own favourite hobby), which may ultimately be attended by results of great importance; but it evinces little of the caution and accuracy necessary to science, when Mr. Smith pronounces Mr. Deville's collection adequate to prove the correspondent changes. We fear that any one inspecting Mr. Deville's cases, after reading Mr. Smith's confident assertion, must form a very humble opinion of a phrenologist's ideas about "an extensive series" of facts. The proposition is plausible, and even probably correct; but that it is *proved*, we must deny. That the heads of men do change much in general form, must be evident to all who compare those of children, adults, and the aged; but whether the exercise of particular faculties induces this change, is at best unproved. As an example of exaggerated charges brought against others, we may quote the following passage applied to the British Association; — "we say, that we are aware this army of wandering *savans* have peremptorily rejected the postulations of Phrenology to consideration, however brief, or inquiry, however superficial. This is what is ever to be expected from British philosophers (?), who are, and ever have been, behind the rest of Europe in the reception and adoption of new and important discoveries." Mr. Combe's offer to give a demonstration on national skulls was passed over, by the (Medical ?) Committee of the Association in Edinburgh, in 1834; but so far from any peremptory rejection of "the postulations of Phrenology to consideration" having been given, a communication was made by Professor Evanson, to the Medical Section, in 1837, the purport of which was to show the superiority of Gall's method of investigating the functions of the brain; and it was followed by a short discussion on Phrenology. In 1838, a paper on the skull of Eugene Aram was brought before the same Section, and the remarks of the speakers turned chiefly on Phrenology; the Chairman of the Section expressly stating that he allowed the subject, having the high authorities of Andral and Broussais for pronouncing that science to be a department of Physiology. Other evidences of good-will to Phrenology, on the part of several members of the Association, are given in our preceding pages. Further, it is not just to say that British philosophers reject new discoveries longer than those of other nations. Phrenology itself first took root in Britain. The first Phrenological Society was formed, and the first Phrenological

Periodical was commenced in Edinburgh; and to this day Britain takes the lead of all other nations, in this science. The names of Newton, Harvey, Herschell, and Davy, are amongst those which at once refute the charge of British philosophers being behind those of other countries in making or receiving discoveries in science; whilst in the early practical applications of science, what would our author say to spinning engines, power-looms, safety lamps, steamers, and railroads?

Mr. Smith confidently assumes many things which assuredly are not established as truths, and some of which there are very strong grounds for denying altogether. The unlucky slip, in saying that "a sea-weed becomes a cabbage in a different region," might be seized on by botanists as evidence of carelessness in assertion, although an error readily committed by one unacquainted with botany, and excusable in our eyes, except that it indicates a proneness to use illustrations which are not really understood by the author. But we do much regret to see the many untenable assertions touching anatomical and physiological matters, which will very seriously prejudice the volume in the estimation of medical readers. One or two examples of these must suffice:— "But these nerves," says Mr. Smith (after speaking of the nerves "of all the functions of the corporeal system"), "cannot proceed from the whole brain indiscriminately, for this very plain reason, that the encephalon consists of a congeries of at least thirty-seven mental organs, each possessing distinct, and many totally opposite functions; and if all the nerves proceed from the brain, they must proceed from one or other of these as separate organs; and must, as a necessary consequence, be affected by the peculiar functions of that organ; the latter being in turn clearly acted upon by the operation of external causes affecting the extremity of the nerve farthest from the brain. This is a proposition which appears to be very plain. If the nerves proceed from the brain, they must each ramify from a particular portion of it, and we know phrenologically, that to each part of it is assigned a separate function." And again, "We have already observed, that the Temperaments are indicated by the secretion of different parts of the blood in unequal relative proportions; that the Lymphatic is characterised by a predominance of serum; the Sanguine, by that of the vital or red particles; and the Bilious, by the superabundance of fibrin, the principle element in the muscular tissue. We found that this selection of secretion arose from the action of certain nerves in one individual, and of different ones in another; that these nerves had their source and seat in the brain, which, divided at least into thirty-seven parts, possessing each distinct functions, ren-

dered the conjecture probable, that the nerves which proceeded from each were modified in their action and energy by the peculiar structure of the individual organ from whence they proceeded." How easy is it to invent anatomical and physiological *facts*! But what must an anatomist think of such absurdity, gravely put forth as phrenological reasoning? Mr. Smith forgets that structure is ascertained by observation, not by "very plain" propositions. He treats of the functions pretty much in the same way; that is, by specious reasoning, too often in disregard of reality.

The inconsistencies we have to disclaim on the part of the school of scientific phrenologists, are found both in our author's logic and in the application of his facts. For example, Mr. Smith assures us, that, "individuals of a small encephalon rest in a principle as it is propounded—those of a large brain carry it out to the very verge of its ramifications. The former are the *juste milieu* party—the latter, the section of the movement. The first talk of expediency—the latter, of nothing but truth and principle." Linn, the brutal parricide, and Napoleon, are amongst the examples of very large heads; of course they talked "of nothing but truth and principle." The Chinese are also adduced amongst the "Big-headians," as Tait terms them; and how notoriously do they belong to "the section of the movement"! What a country of change and onward movement is China! Mr. O'Connell and the late Sir Walter Scott are other examples of large head, adduced by Mr. Smith, and what remarkable instances are they, of large heads carrying "out a principle to the very verge of its ramifications," and of penetrating "into the abyss of coming ages"! The truth is, that large heads most commonly are large from an excess in the region of the propensities; and accordingly, whilst their owners may be thus rendered marked men during public strife, they are usually peculiarly ill-fitted for philosophy, science, and moral pursuits. Cuvier and Bacon were exceptions, in whom the great size was chiefly in front of the head. At page 78, we are assured, that the action of Amativeness stimulates Philoprogenitiveness, and this latter in turn excites Concentrativeness, by reason of the propinquity of these same organs, and thus the proper matrimonial love and fidelity are produced. But at page 91, we learn, that Concentrativeness "may also probably diminish the action of Amativeness, by abstracting the circulation from the cerebellum," and that Amativeness may perform the same unfriendly office to Philoprogenitiveness;—all on account of their neighbourhood. Is there not a little want of consistency, in thus making the same fact of propinquity confirm two

totally opposite theories? This is a trifling slip, comparatively with the idea conveyed in the following passage:— “The first point,” writes Mr. Smith, “upon which it has been customary to satisfy the doubts of phrenological inquirers, is, that the brain is the organ of the mind; but this doctrine is not properly the fundamental basis of the science, being rather an inference drawn from certain phenomena, which it has detected; and although the assumption of this position affords many interesting sources of corroboration of Phrenology, still the latter is not necessarily dependent upon it for its existence, and could, hypothetically considered, be supported, although this proposition were never established.” So, the fact of the brain being the organ of mind, is not a necessary item of the science whose especial object is an exposition of the mental functions of the brain! After this, nothing can be too inconsistent for Mr. Smith to support “hypothetically.” Nor can any one be surprised, that Mr. Smith should deem the function of Causality to be the perception of simple succession or sequence in the ideas of the other organs, or that he should have adduced Shakspeare’s character of Widow Quickly as an illustration of Causality. He has only to add a second example in Paul Pry, and his evidence will be complete. It would be interesting to know the development of Causality and Wit in the head of Mr. Smith. We would hazard a fair wager, on the upper and lateral parts of the forehead not being very prominently developed in our author’s *capital summit*, if we may so parody his “*fundamental basis*.” Should our conjecture prove correct, Mr. Smith’s reasoning may be compared to that of the deaf man — There is no such thing as sound in music. — Why not? — *I do not hear it.*

The ideas of other parties are occasionally appropriated without acknowledgment, and conveyed in such terms as must induce his readers to give Mr. Smith the full credit of them. We refer to “Concentrativeness” for an example of this. In other instances, they are sadly distorted and misstated, more particularly those of Mr. Combe, for whom the author seems to entertain a huge dislike, and with whom he of course finds it almost impossible to acknowledge any common faith or opinion. There is a very wide distortion of Mr. Combe’s argument near the top of page 95, but a page or two of extracts and explanations would be requisite fully to unravel and expose the specious representation. On page 101, a foot-note commences in these words; — “Nothing more clearly shows the carelessness of observation, and the extreme ignorance of zoology, evinced by Spurzheim, than this circumstance. In the first place he did not know that dogs, in a wild state, go in

droves like the wolf." Had Spurzheim not enjoyed ten times more knowledge of natural history, and ten times more caution in observation, than are manifested by Mr. Smith, he would never have had the honour of establishing a footing for Phrenology on English ground; and where Mr. Smith's Phrenology would have been obtained, in that case, is problematical. Let Mr. Smith refer to Spurzheim's *Phrenology*, 3d edition, p. 152, and he will find an allusion to the *gregarious* habits of the dog, which contradicts his statement. Mr. Smith himself would seem to be unaware that, strictly speaking, no wild dogs are known to naturalists; that is, the dogs which now run wild in many countries, are generally supposed to have descended from the domesticated stock: the true wild stock being supposed by some of our best naturalists to be the wolf itself.

Mr. Smith intimates that he shall be accused of more errors than he has committed. We have pointed out only a small number of the whole; though enough probably for our purpose of warning phrenologists against giving an implicit reliance to the contents of the volume. Had the book been published a dozen or fifteen years ago, it might have seriously retarded the progress of Phrenology, by affording an admirable sporting-ground for the antiphrenologists, from which to fetch their game *ad libitum*; and besides this, the author unnecessarily brings in sundry theological topics, likely to disgust his readers, and to excite hostility towards the writer.\* Though we recommend it as a speculative and suggestive treatise, for the perusal of phrenologists, we must add, that it cannot become in any way a work of scientific authority; and for a beginner in the science, *Combe's Elements* is a dozen-fold superior. But we fear that the "*Principles*" will be circulated amongst the ignorant, for some one connected with the work appears to be an adept in the art of procuring puffs; several of the venal country papers having highly lauded it. In some of the newspapers, it is even praised for the qualities in which it is actually most deficient. The *Leeds Times* (doubtless a first-rate authority in Phrenology) assures us that it is "the best book" ever written on its subject! The *Liverpool Albion* takes both sides. On its authority (if we may trust the scraps of criticism introduced into the advertisements of the work) the book *was* "one of the best," shortly after its publication; yet by some inexplicable means, it has very soon ceased to be so; since a more recent number of the same paper has an article, admitted with the editorial "we," in ridicule of the work and of Phrenology. There is a clever, semi-satirical notice of the volume in *Tait's*

\* A pamphlet has been just printed in Glasgow, in opposition to Mr. Smith's theology: we may find occasion to speak of it in next Number.

*Magazine*, for September, though the reviewer falls into one very grave error.\*

There still remains one point in the contents to be noticed here. In speaking of the propensity to theft, the author says, "That the excuse of ignorance might not be pleaded, we represented these facts to the Government of the country, and offered, as a test of our views, to point out to the proper authorities, the most incorrigible thieves in the hulks, solely by their development of Acquisitiveness. But all our remonstrances were disregarded, and we were politely, but distinctly told, that our experiment could not be attended to." It is known to phrenologists, that a proposal, for bringing Phrenology to an experimental test on convicts, was made to the Secretaries of State (Lords Glenelg and John Russell) early in 1836, accompanied by the co-recommendation of numerous persons of high respectability for talent, station, or connexion. But how Mr. Smith could imagine for an instant that his individual "remonstrances" would be attended to, we are at a loss to understand; and we must say, that if his offer were "politely" refused, it received quite as much attention as it merited. Government is pestered with all sorts of offers, from interested quacks, speculators, enthusiasts, and lunatics; of course Mr. Smith would be set down in one of these classes, unless his offer were accompanied by some sufficient recommendation from persons of higher standing and better known. If his offer preceded (we presume that it did not precede) that of Sir George Mackenzie, there is due to him the credit of priority injudiciously taken. If his offer followed that of Sir George Mackenzie, it could be looked upon, by those who received it, only as an impertinent and self-seeking intrusion. We speak as to the light in which Government officials must have viewed the proposal: we can know nothing of Mr. Smith's real motives. But it is fortunate for Phrenology that Mr. Smith's own offer was rejected, since the attempt would have

\* Mr. Tait's *Magazine* has latterly been taking a position hostile to Phrenology or phrenologists; and though the sneering tone is rather softened down, in the notice of Mr. Smith's volume, the author must expect a phrenological work published by Mr. Tait, to be coldly received at first; for there will be doubts whether it is a work *anti* or *pro*. One kind correspondent informed us that it was an anti-phrenological work, after seeing the advertisements! The *Magazine* cannot, indeed, be held committed against our science; but, for the present, it must be held at best unfriendly. We deem this to be short-sighted policy, for Phrenology is indubitably gaining much ground; and besides this, phrenologists are particularly numerous amongst the movement party in politics, although we do know some thorough conservatives in its array. We hold it judicious in the *Quarterly Review*, to oppose us tooth and nail, for Phrenology will seriously damage that *Review*, within a few years—nay, is already doing so; but *Tait's Magazine* is otherwise circumstanced, and it will suffer by exciting the ill-wishes of phrenologists.

failed ; every competent phrenologist knows that it is impossible to point out incorrigible thieves “solely by their development of Acquisitiveness.”

“Save me from my friends,” over and over again was Spurzheim compelled to say ; and with the “Principles of Phrenology” before us, we are also compelled to speak for the Science, by an echo of the words, *save me from my friends!* A feeble work, equally besprinkled with faults, would have incurred less censure in this Journal, as its power of injury would have been also less ; but a work written with enough vigour to take captive the feelings of its readers, and largely censuring the works of others, could not be lightly passed over.

## II. *The Works of Dr. Ferrarese :*

1. Delle Malattie della Mente, &c. Opera di Luigi Ferrarese, M. D., &c.  
     Vol. 1. Trattato della Mania. Napoli. 1830. pp. 220.  
     Vol. 2. Trattato della Demenza, e dell' Idiotismo. Napoli. 1832. pp. 112.
2. Ricerche intorno all' Origine dell' Istinto, &c. Napoli. 1834.
3. Programma di Psicologia Medico-Forense. Napoli. 1834.
4. Della Monomania Suicida. Napoli. 1835.
5. Esame della stato morale ed imputabile dei Folli Monomaniaci, ed in particolare dei Monomaniaci Suicidi. Napoli. 1835.
6. Memorie risguardanti la Dottrina Frenologica ed altre scienze che con essa hanno stretto rapporto. Napoli. 1836, 1837, 1838. (Five parts published.)

THE author of the above works is an enlightened and philanthropic physician of Naples, who has for several years been zealously pursuing the study of Phrenology, and endeavouring to promote its application to those branches of science, morals and legislation, which he perceives it so well calculated to benefit. He has met with much persecution, but he has persevered, and it is with pleasure we perceive that there is one mind at least, in Naples, imbued with the importance of his views ; one of the licensers of works for the press having given the following favourable opinions of some of these works :— “ I am of opinion that it may be published, the more so as it is full of useful and profound reflections on

human nature." "The memoirs of Dr. Ferrarese are very instructive, most useful, and there is nothing in them that can offend religion or the rights of the Sovereign."

There is not in these works much that is strictly phrenological matter, but much which is incidentally connected with that science, and in treating on various subjects connected with medicine, morals, and legislation, Dr. Ferrarese is constantly anxious to point out the vast importance of its application. In the book which stands first on the list (and of which we are glad to learn that the author is preparing a new edition), he has carefully studied and described the varieties of mental derangement, which he illustrates with instructive cases, and appears to have adopted a rational mode of treatment, medically and morally, as pointed out by the discoveries in Phrenology. Dr. Ferrarese has great facilities for the study of cerebral diseases, being one of the physicians connected with the celebrated asylum for lunatics at Aversa, near Naples, of which so interesting an account was published, some years ago, in Bell's Observations on Italy.

In the work on *Instinct*, the author has divided his subject into three parts: 1st, on the origin of Instinct, its distinctions and characters; 2ly, on the influence and effect of Instinct on intelligence; 3rdly, on the influence of Instinct on moral liberty, the morality and imputability of actions, &c. "By instinct," he says, "we understand that species of impulse, that involuntary tendency, which arises in the interior of the organs of the animals, and which leads to the preservation of the individual, of the species, &c., without the need of any previous particular instruction: an impulse more decided, and less automatic in proportion as the animal approaches more nearly to man; or, as from simple traces of the nervous system, we ascend to those animals which present a more complete development of it," (p. 8). He proposes to class animals in three orders, 1st, animals simply sensible and irritable, or with a primitive organic sense, as zoophytes.—2ndly, animals sensible and irritable, with decided instinct; as molluscs and articulated animals.\*—3rdly, animals sensible and irritable, with decided instinct, with consciousness, and with intelligence in different degrees; as the vertebrated animals. All the passions which more directly regard the wants of the organs and of the internal viscera, he thinks, may be reckoned amongst the most instinctive; such as sexual love, parental love, self-preservation,

\* From the characteristics of his third class, it would seem that Dr. Ferrarese denies consciousness to Insects and Mollusks: this is rather too hasty, if really intended.

&c.; and amongst the less instinctive are those which are less directly connected with the instinctive wants of the organs and internal viscera, as pride, ambition, envy, &c. (p. 15.) Dr. Ferrarese considers avarice to be a passion of intellectual origin, (p. 45); is it not rather a blind passion for accumulating, without any ultimate useful object in view? "When an individual," writes the author, "believes that he executes an action of full and entire liberty, he obeys the impulse of motives, internal and external, instinctive and rational, which are the true impulsive motors of human activity and energy" (p. 52). "These motives are often in opposition to each other, the one leading us to blind obedience, and the other to the previous consideration of the results of obedience" (p. 53). Dr. Ferrarese would make his rationale of instinct, &c., not a mere barren speculation, but a practical philosophy; he exhorts magistrates to conquer the prejudice of believing that they would degrade the toga by studying the physical nature of man, his diseases, &c., and the influence which these have on the moral nature of man, so as to be able to distinguish the offences which have been instigated by an organic reaction, by instinct, by a violent passion, by madness, &c., from those which have been committed in a state of perfect sanity, or out of pure wickedness; without which knowledge, we often see offences treated in the same way, whatever cause may have led to their commission (p. 74). The rules for measuring the morality or imputability of actions, he thinks, should be drawn chiefly from the degree of intelligence, and its disorders, as from the degree of moral liberty in which the individual was when the action was committed (p. 71).

In the *Programme of Medico-forensic Psychology*, the author advocates the necessity of legislators studying the physical and psychological nature of man, to enable them to attain a knowledge of the true motors of human actions, and thus to establish the true measure of their morality and imputability, he divides offences into three classes:—1st. Offences with predominant instinct and little reflection; 2dly. Those with predominant reason and with reflection; and 3dly. Those of a mixed nature, in which instinct and reflection are combined.

From the work on *Suicidal Monomania* we transcribe part of the observations on the power of laws in preventing suicide. "The belief in the possibility of preventing suicide, by penal laws, is a great error; they cannot be applied till after the consummation of the offence. Will they fall then on the cold corpse which feels them not? No; unfortunately they strike the innocent relatives of the deceased, who besides their grief for their loss, must suffer the pain of infamy and dishonour.

Such laws are absurd and unjust; not so, however, are those the object of which is to prevent self-destruction: laws tending to an object so important must vary with the character, customs, and even prejudices of the people, and be directed against the social causes which tend to excite the desire of suicide," (p. 93).

In the *Examination of the moral and imputable state of Mono-maniacs* occurs the following passage regarding Phrenology:— "By this science, (which in the history of the progress of the human mind, will constitute in future generations a distinguished epoch,) will one day be decyphered the most difficult and obscure hieroglyphics of the functions of the brain, which, properly interpreted, will furnish the surest basis of true psychological and moral knowledge, of the origin of our actions, and of their morality; they will prove a fertile source of important and useful applications to Medicine, Philosophy, Jurisprudence, Morals, Education," &c. (p. 8).

In the *Memoir on the influence of Phrenology*, the first article in the sixth work on our list, namely, the *Memoirs touching the Doctrines of Phrenology, and other sciences having a close connexion therewith*, occurs the following passage;— "This science aims at the discovery of the most useful truths, and at the examination of the sources of our vices and of our virtues; occupies itself with the diversity and opposition of our propensities, the strength or weakness of our understanding, the internal motives of our will and actions; and by means of such knowledge seeks to establish the foundations of an eternal morality, of a morality fitted for all ages and for all people, and, lastly, to indicate the means of rendering men better and making them happy." (p. 15.)

He answers the old objections of Phrenology leading to materialism, fatalism, &c.; and in another chapter shows the importance of the science in relation to various other departments of knowledge. Amongst others, "History," he says, "receives such light from phrenological knowledge as will enable it to discover the most occult secrets of the human heart, to make known the most obscure causes of some otherwise inexplicable events. These new truths opened to the eyes of the historian, will, from the propensities and ruling faculties of the personages who have made a great figure in history, enable him to estimate the real value and truth of their actions, and to appreciate true merit; they will contribute to make history change its aspect, and will establish its sound foundations and true logical principles." (p. 37.) "By means of Phrenology may be understood the vigour of mind and genius of notions, and thus may be obtained lights and rules for the

science of politics. Such knowledge will serve those who have the rule over nations, to establish with foundation and truth the rules and precepts to govern them well, and to guide them to their true well-being, and never to find themselves in opposition to the interests of those whom they govern." (p. 38.)

In the *Examination of some of the fundamental principles of Gall's Doctrine*, also in the First Part of the Memoirs, Dr. Ferrarese remarks that Gall has too much insulated the brain from the other parts of the organisation, and that he has not sufficiently extended his observations to the influence and relations which the other viscera and nerves have on the exercise and development of the intellectual and moral faculties. (p. 47.) The author has some remarks on the connexion between mental phenomena and bodily structure, which must be looked upon in the light of fancy or probability more than that of ascertained fact, although some of his ideas are consecrated by their antiquity. "Each of the bodily organs, he thinks, may become the exciter of some specific propensity, or the affective faculty of some particular series of ideas, instigate more or less the volition, strengthen the motives, and, in fine, give the colour and character to the affective and intellectual functions." (p. 49.) He believes "it necessary for the explanation of the phenomena of thought, to recognise in some part of the brain a place of centralisation where the sensations are elaborated, the perceptions united, a place where the acts of thought may be sublimed and attain the highest abstraction." (p. 58.) The spinal cord he considers not only as the seat of physical sensibility, but also of an immaterial and immortal principle which rules over all the organs and the functions of the animal economy, and upon which depends moral sensibility. With this centre all the cerebral organs, when in action, are supposed to communicate, so as to give the individual that consciousness which otherwise he could not possess. (pp. 60. 62.)

The remaining works of Dr. Ferrarese bear impressed on them the remarks of a highly philanthropic and philosophic spirit, such as appears in the extracts we have given above; and we trust that he will be induced to persevere in his good work, the fruits of which we do not doubt will in time be seen wherever his writings may be disseminated.

W. C. T.

## III. Our Library Table.

A FEW volumes and pamphlets are lying before us, sent to this Journal, but not requiring any lengthened notice, either from being of inferior importance, or merely re-publications, or only incidentally connected with our proper subject. Amongst these we may name the seventh edition of *Combe's Outlines of Phrenology*, a work much too well known to demand more than a passing notice of the new edition. But whilst alluding to the publication, we shall take the opportunity of stating our dissent from three points of some moment in the phrenological theory. First, though we deem it exceedingly probable, yet it most assuredly is not *proved*, that the brain proper (the "hemispherical ganglia" of Solly), consists of an assemblage of distinct and individual organs. The hypothesis that the brain does consist of a number of individual organs, is one that most easily explains the observed facts of Phrenology, is strongly countenanced by general analogies, and affords a convenient form of expression in describing facts; beyond this we cannot go, in a rigidly philosophical induction. Secondly, we look upon the common mode of describing the supposed cerebral organs, as cones extending from the surface of the brain to the top of the spinal cord, to be purely hypothetical, and not rendered probable by the anatomical structure of the brain. In contradistinction to this, we are more inclined to the hypothesis, that the true application of the principle of size, in estimating the mental functions of the brain, would be made by taking the size of the surface instead of the solid bulk. Thirdly, Mr. Combe assumes *mind* to be an individual and indivisible essence; whilst we contend that this description should apply to *soul*, not to *mind*, which latter we regard as a term essentially indicating only the general acts or action of the brain. But since this idea of mind will not readily be taken up by those who individualise it in their own conceptions, and cannot be adopted by those who look upon mind and soul to be identical, we should prefer to use the term *mentalation* to express the action of the brain, that is, any manifestation of mind supposed to emanate from the brain. (See page 437 of last volume.)

'*Phrenology proved, illustrated, and applied*,' is the title of a duodecimo volume of 420 pages, by O. S. and L. N. Fowler, "practical phrenologists." Had this been an English publication, it would have been unhesitatingly set down as the work of empirics of some talent and more pretension. In passing judgment upon it, however, something is to be allowed for

national peculiarities. Messrs. Fowler appear to make a trade of Phrenology, first manipulating the heads of those who will employ them, and then publicly printing *selections* from their notes of the cranial developments and characters of those who have consulted them. If we could rely implicitly on the exactness of these notes, and on the good judgment of the authors, their details would really be very valuable to phrenologists, even to those in this country; but we fear there is a little tendency to case-making and aphazard inferences not warranted by phrenological indications, though perhaps apparent to the manipulators from previous knowledge of their *clients* (must we so term them?) or from some personal peculiarities exhibited at the time of consultation. We observe some interpolations on the marked head published by Messrs. Fowler, but they have the modesty (wanting in some of our English interpolators) to speak of these under the separate head of "unascertained organs," in their work. One of these is "*Suavity*," between Comparison and Benevolence, which is described to have the very useful function of enabling its possessor to ingratiate himself with others, and to obtain their good-will and favours. On the side of this supposed organ of Suavity is placed another marked "*Human Nature*," which is imagined to give the faculty of readily perceiving "the state of mind or feeling possessed by others." The space allotted to this latter is part of Imitation, the space allotted to the former being part of Benevolence; and according to our reading of the phrenological faculties, Benevolence and Imitation would include the functions thus attributed to these newly invented organs of Suavity and Human Nature: whether regarded or not as distinct organs, the fact remains the same, as to certain manifestations being found to correspond with a large development of this part of the brain. They adopt the suggested division of Concentrativeness and Inhabitiveness, but with the same blunder of transposing the names that is made by Mr. Sidney Smith. They have placed "*Vitiveness*," in the neck, behind the mastoid process, where there is no brain at all.

The next work is a second edition of the excellent '*Practical Treatise on the Management and Diseases of Children*,' by Professors Evanson and Maunsell. Although strictly a professional work, the style of the authors is so clear and explanatory that the volume is rendered intelligible to parents who have made themselves acquainted with the general ideas of structure and functions contained in the popular publications on physiology. But the volume is too completely a medical work to come into our department of phrenological literature, unless it be for a chapter on "mental and moral education," including

some very judicious and practical remarks, and said to have been introduced because "the connection between mental and moral education, and the physical management of children, is so close, and the action and reaction of the one upon the other so constant and influential, that an essay upon the latter would be incomplete, indeed, almost useless, without some notice of the former subject." On page 71, we have the following apposite illustration of the uselessness of teaching children mere words without ideas, and the extreme folly of taking the verbal memory of pupils for the measure of remuneration to the master;—"we were much struck with the monstrous absurdity of this wordy instruction, upon observing its effects in some of the parochial schools of this country" (Ireland). "Many of these institutions are under the patronage of a society whose inspectors annually visit them, and examine the pupils. The examination chiefly consists in ascertaining how much of the Scripture can be repeated by rote, and the rule is, that unless a certain number of children be produced, each capable of reciting at least four chapters of the New Testament, no remuneration is to be given to the master. The result of this system, as we have repeatedly found from personal investigation, is, that while so much as an entire epistle will, in some instances, be correctly repeated, the sense of a single paragraph will often not be comprehended by the child. In the course of a very extended visitation of these schools, we have been repeatedly told by the masters that their own time, and that of the pupils, were so completely occupied with the committing of mere words to memory, that it became utterly impossible to pay any attention to their meaning." We might have thought it impossible that the visitors of any School Society could be such dolts, had we not in person experienced the ill effects of being compelled to learn unintelligible words at school, by being set to acquire the Latin Grammar by rote, written in that very language the study of which we were thus to commence parrot-wise, without understanding a word that we were so painfully committing to memory.

A '*Treatise on English Bronchocele*,' by Dr. Inglis, may have some interest for phrenologists, and particularly for medical phrenologists, on account of the frequent connexion between that disease and idiocy. According to Dr. Inglis, the great local cause of Bronchocele is found in the prevalence of some varieties of limestone, more especially the magnesian limestone; a sympathy between the thyroid gland and other parts of the frame being the principal condition in the living system. His remedy is iodine in combination with iron, as the ioduret of iron.

'*An Essay towards a Science of Consciousness,*' by J. L. Murphy, is a small volume of much higher pretension than performance, and one which will speedily drop into the 'waters of oblivion,' without creating much respect for its author's judgment. Mr. Murphy makes a rude assault on Phrenology; and the degree of truth and justice in his censures may be gathered from two short quotations. "To prove the particular developments," he writes, "the head of Raphael, Sheridan, Thurtell, Voltaire, Haggart, Clara Fisher, and a few others, all perhaps not making up a dozen, may be found in most phrenological publications, and every fresh book that comes out is illustrated with the same pictures, all of which are exaggerated in some bump, to *demonstrate* a development; these same facts are adduced on all occasions, to prove the existence of the thirty-five organs." . . . "The fanaticism of the phrenologists is such, that in many instances servants have been dismissed from their situations with a sullied reputation, on a 'professor' reporting to the master or mistress, that some bad bumps were predominant; they have even the astounding assurance to propose that the shape of the head of a person undergoing trial should sway the judge and jury in their decision." The author, however, puts phrenologists in good company in his disrespect; seeing that they may sympathise with Newton, Locke, Adam Smith, and Malthus. The book is dedicated to Mr. Owen; and this dedication bespoke our good-will towards the treatise, before reading it, for we must respect Mr. Owen's assiduous efforts to benefit his fellow-beings, although in some points our own views widely differ from those which he would inculcate for this purpose. The book is ably reviewed in the Birmingham Journal of Nov. 24.

'*The Christian Examiner*' is the first No. of a new quarterly periodical "by the Author of an 'Essay on Man;'" but there are several parties to whom this description might apply. The work is too scriptural for our criticisms, though we have no objection to give this notice of its commencement. Our study is the natural and terrestrial Man, and on the doctrines of religion we cannot pretend to set up our own opinion above that of our neighbours, or to enlighten our readers by it.

The *Report* of the directors of the Dundee Lunatic Asylum, for the year ending with May last, and that of the directors of the Montrose Asylum, for the year ending with the first of June, will probably furnish matter for a future notice, along with a letter in the Globe Newspaper, of September 15th, on the Asylum of the Phrenologists Voisin and Falret, at Vanves, near Paris.

A *Report* of the Dundee Watt Institution is interesting to

phrenologists, because it records the extinction of one of the earliest phrenological societies established in this country,—extinction as a distinct society, but under circumstances likely to render its books and casts more generally serviceable to the inhabitants of Dundee. The particulars will be given in our department of 'INTELLIGENCE.' Societies devoted exclusively to the cultivation of single or isolated sciences rarely flourish in the provincial towns; and we should suggest, that in all places where an institution for general science, for medicine, or for natural history, would allow Phrenology to be one of its proper subjects, and assist in forming a phrenological museum and library, it would be desirable for phrenologists not to aim at a separate society, unless by way of private club, or section of a more general institution.

Of the 'Prospectus of the National Association for the encouragement and protection of authors, and men of talent and genius,' we cannot speak well. That an Association for this purpose is desirable, and (properly managed) would be highly useful, we have no doubt. Of some of the parties concerned in this one, and their purposes, we regret to say, our estimate is extremely unfavourable.

Amongst works lately advertised, but not very likely to reach our own table, are *Sevell's Examination of Phrenology*,—a reprint, in London, of that foolish and mendacious work mentioned in our last volume, under the notice of *Caldwell's Phrenology Vindicated*. Two other works, yet unseen, must have some connexion with our proper subject, if we dare trust to their titles; namely, *Physiological Observations on Mental Susceptibility*, by T. B. Johnson; and, *The Science of the Cerebro-Spinal Phenomena attempted*, by Dr. Waugh. The science of the cerebro-spinal phenomena ought to be attempted by a phrenologist only, but we know not the English phrenologist who would be likely to attempt it with success.

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#### IV. *The Periodicals and Phrenology.*

THOSE of the Periodicals for the last quarter, which have fallen under our inspection, contain very little matter directly on Phrenology, although several of them have allusions and interesting facts bearing upon our own department of science.

*The Analyst* for October, No. 25, has an article on the natural history of the cuckoo, by Mr. Blyth, probably not

designed to have any bearing on Phrenology, though illustrative thereof if we make due allowance for the non-technical manner of adverting to the mental peculiarities of birds. In allusion to an ornithological group including the cuckoos and moth-hunters, we have a statement that their mental faculties are inferior to those of most other birds, in accordance with the lower development of their brains. "Throughout the long series of groups which compose this order," writes Mr. Blyth, "that is to say, in all those *Insectores* of Mr. Vigors' arrangement which have a simple vocal apparatus, the brain is less highly organised than in the contiguous ordinal division; and there is a corresponding marked inferiority in the intellectual capacity, for while the extreme docility of the parrots, and of the crows, finches, &c. is notorious to every one, I am unaware that a single instance can be adduced, of any species belonging to the distinct order adverted to, manifesting the least capability of receiving instruction. It is true that they may be tamed, may exhibit attachment to one person more than to another, that some of them, at least, will readily distinguish those they are accustomed to, while they evince distrust of a stranger; but I am greatly mistaken if any of them could be *trained* to any purpose, could be taught to perform a single action that is not natural to them. Whoever has observed a kingfisher, a cuckoo, or a woodpecker, in a state of captivity, will readily acknowledge the force [accuracy] of this remark." The cry of a helpless young animal is well known to excite strongly the philoprogenitive feeling of its own mother, and not uncommonly it has a similar effect upon the same feeling of other animals, particularly of females which have recently been (or, we may perhaps add, are about to become) mothers. Of this effect we have some curious illustrations in the paper of Mr. Blyth. "The anecdote which I next mention," says Mr. Blyth, "is a remarkable one. 'In my neighbourhood,' relates Mr. Ensor, 'a tenant's son found a cuckoo in the nest of a meadow pipit. He brought it home, and fed it on potatoes and oatmeal dough. In a few days two wrens, which had a nest with eight eggs in the eaves, and just above the window fronting the cage in which the cuckoo was placed, made their way through a broken pane, and continued to feed it for some time. The cage was small; and the boy, preferring a thrush to a cuckoo, took it away to give greater room to the thrush. On this, the wrens repaired to their own nest, and brought out the eggs that had been laid.' The truth is, that the sight and imploring cries of a helpless, gaping nestling, excite the parental sensibility of most birds. I have seen a brood of ten bottle-tits reared in confinement by a tame (male) tree-pipit;

and young birds may be seen to put food in the mouths of others, as soon as they have begun to pick of themselves."

*The British and Foreign Medical Review* for October, No. 12, has an interesting article on the structure of the brain and nerves; too exclusively belonging to microscopical anatomy for the purposes of this Journal. At pp. 540, 541, under the head of "selections from foreign journals," we have the details of a case which, it seems to us, may not have been really understood either by the original parties or the British reviewers. "A man, who had misconducted himself before a magistrate, was struck by that functionary twice on the face with the flat of his hand. One blow was slight, the other pretty severe; but neither ecchymosis nor swelling followed." The man died in a fortnight; having been at work, though complaining of pain in his head, for several days after the occurrence. The magistrate was charged with causing the death of the man by the blows. On examination, "the exterior of the body was free from any marks of violence. In the cranium there was no trace of fracture or of extravasation of blood; but, connected with the dura mater, on the posterior surface of the petrous portion of the right temporal bone, there was a round tumour, about the size of a hazel-nut, and of a greyish-green colour. The fungous excrescence, on being opened, was found to contain a few drops of yellow coloured pus: it was connected with the bone by means of a small peduncle, but the bone was not diseased, nor was there any sign of redness or inflammation in the parts around. The tumour was evidently of long standing. The softness of the brain, from putrefaction, prevented any satisfactory inference being drawn as to its healthy or morbid condition. The thorax and abdomen presented nothing abnormal." The deceased was proved to have complained of severe pain in that part of the head, at intervals, for more than a year before his death. "He was a man of irregular habits, and had been engaged in many quarrels, in which he had received injuries on the head. The accused magistrate was accordingly exculpated from all share in causing the death of the man. The application of Phrenology to this case suggests the query, whether the "irregular habits" (they are not explained) and "many quarrels" of the man, and his "misconduct" (was it rudeness?) before the magistrate, were moral consequences, not moral causes of the cerebral disease? The situation of the tumour must have been very near the phrenological organs of Destructiveness and Combativeness, and it seems not at all improbable that an irritation of the organs and functions may have been caused by it; but the report of the case is wanting in exactness.

*The Lancet* of July 7, No. 775, has some cases of fractured skull, communicated by Mr. Roberts of Bangor. It is a pity that surgeons do not learn at least the relative positions of the phrenological organs as delineated on the busts, as they would be thereby enabled to describe the situation and extent of injuries to the head with much greater exactness than is usually done. In the want of this exactness, and of the capacity for examining the state of mind of patients, the pathological evidence touching the cerebral functions is almost worthless from its uncertainty. One of Mr. Roberts' cases has a similar bearing on Phrenology with that above quoted from the *British and Foreign Medical Review*. The patient received a severe injury on the left side of the head, causing a wound extending from the "outer angle of the eye downwards, and backwards to near the mastoid process of the temporal bone." There was an extensive fracture of the skull, supposed to include the petrous portion of the temporal bone; but as the patient recovered, this could not be ascertained by actual examination. The mental state of the man is thus described;— "Patient screamed and struggled violently immediately after the accident, and was with great difficulty carried down to Bangor. Five or six attendants constantly with him to restrain his violence. He is at one moment screaming and eager to fight with those about him, at another singing hymns in a loud voice." In the succeeding No. of the same periodical is the report of a communication on defective perception of colours, made to the London Phrenological Society by Dr. Elliotson. In No. 785, for September 15, is an article bearing the sarcastic title of "The science of Mesmerism reduced to its true expression,— The wisest men have been victims of the arts of woman." In No. 751, for October 27, is an interesting paper on the Statistics of Insanity, from which it appears that there are now in England about 20,000 insane persons. Of these, we should fear, that not one-tenth are under the care of competent phrenologists — that is, under the care of persons competent to the proper management of the insane. Curious pathological cases, connected with the amative propensity, may be seen in No. 765, for April 28, and in No. 785, for September 15; but the details would be unsuitable to some of the readers of this Journal.

From the *Medico-Chirurgical Review* for October, No. 58. N. S., we learn that one Mr. Gardner, a surgical gentleman, has fallen "foul of the phrenologists," in a brochure entitled "A fact in the natural history of children, hitherto unobserved." The reviewers "cannot help suspecting that the 'Fact,' after all, is somewhat tinged with fancy." This hitherto unobserved fact relates to the inequality of development in the

heads of children, and we "cannot help suspecting," after reading the tract, that Mr. Gardner has discovered the very well-known fact that the heads of children vary much in external configuration and internal proportions; and that he has supposed all these variations to be signs of disease. His observations on the phrenologists are slight and slighting; but he would seem not to have read any work on Phrenology. On pages 567—9 of the Review is an important article on the connexion of the cerebellum and spinal cord with the amative propensity, which is strongly recommended to the attention of phrenologists, though we cannot enter on the subject here, for the reasons alluded to, in speaking of the cases in the *Lancet*.

*The Naturalist* for October, No. 25, which commences the 4th volume, has the first of a series of portraits of eminent naturalists and botanists, which must give increased interest to that publication, and we hope the editor will obtain an equivalent increase of circulation in return for the embellishment. Latham, the late ornithologist, is the one selected for a start; but the series is to consist chiefly of living personages; which, we take it, are likely to be most attractive, by the same rule that we find scandal of the living more rife than scandal of the dead, in all county towns and country villages: most persons prefer to know something of their neighbours, and the neighbours of the scientific are those of congenial tastes, whether near or remote in local habitation. Dr. Bevan, the apiarian appears in December—a beautiful head in the moral region. On a future day, we may probably draw some phrenological illustrations from the series of portraits. Meantime we may cite a neat allusion to the portrait of Aldrovandi, mentioned in a notice of "The Naturalist's Library," in the No. for November. Aldrovandi was a physician and naturalist of immense knowledge, who made a large collection of animals, plants, and minerals, and was author of an elaborate work on Natural History, in thirteen volumes. The reviewer says, "Must it then be considered merely by *chance* that his portrait (prefixed to the present volume) displays a *very large development of the organs of Form and Individuality?*"

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N.B. The Sections IV. and V. are unavoidably omitted in this No. from a press of other matter.

## VI. INTELLIGENCE, ETC.

*Proceedings of the Glasgow Phrenological Society, Session 1837-8.* — Oct. 18. 1837. A full attendance of members; Dr. Maxwell in the chair. The following gentlemen were elected office bearers for the ensuing year, viz., Dr. John Maxwell, President — Mr. James Mac Clelland and Mr. John Liddell, Vice-Presidents — Rev. David G. Goyder, Librarian and Curator of Museum — Mr. Richard S. Cunliff, Secretary and Treasurer. — The Secretary read to the meeting letters from James Simpson, Esq. and Sidney Smith, Esq., containing inferences of the character of the boy Hamilton drawn from the cast of his head sent to them by the Society. None of the members being accurately acquainted with his moral character, no decision could be come to as regarded the accuracy of the inferences in that respect, until further enquiry was made. Mr. Smith however inferred his talent of ventriloquism. Dr. Weir intimated that he, along with Mr. M'George and Mr. Cunliff, and with the sanction of the magistrates of Paisley, had procured a cast from the head of Wm. Pirrie, executed this morning in Paisley for the murder of his wife. The cast was on the table. At the request of the Society, Mr. Sidney Smith promised to draw up a report upon the developments by next meeting, and Mr. M'George agreed to bring forward some notices of his life. — 1st Nov. 1837. The secretary read a report by Mr. Smith on the developments of Pirrie and character inferred therefrom, and also notices of his life and character by Mr. M'George. The thanks of the Society were voted to Mr. Smith for his report; also to the gentlemen who procured the cast. — 8th Nov. Mr. Millar, Surgeon, read an Essay "On the Opinions of the Ancient and Modern Physiognomists." — 22d Nov. Mr. Simpson presented to the Society, through the Librarian, a copy of the new edition of his "Philosophy of Education," for which the thanks of the Society were voted to Mr. Simpson. Dr. Maxwell read a paper, "On the perfectibility of the human Brain." — 6th Dec. Mr. Goyder read an Essay, "On the functions of the organ of Wit." — 20th Dec. Mr. Thomas Henderson was admitted an ordinary member. Mr. Dorsey read a paper, "On National Education, with enquiries as to the working of the Irish System." — 3d Jan. 1838. Dr. Cheyne and Mr. James B. Anderson were admitted ordinary members. Mr. Dorsey read a continuation of his paper on Education, the discussion upon which was adjourned till next meeting. — 17th Jan. Mr. Peter Robertson, teacher, was admitted an ordinary member. The Society continued the discussion on Mr. Dorsey's Essay on Education. — 31st Jan. Mr. Mac Clelland exhibited to the meeting, the first piece of a new style of cheap cotton handkerchiefs, having various views of the human head, with the phrenological organs marked, printed thereon. Dr. Maxwell read an Essay "On the function of the organ of Wonder." — 14th Feb. Mr. Cunliff read a paper, entitled, "On the faculties which give to man his distinctive character, and on the dignity and worth which the possession of these and their legitimate exercise impart to him." — 28th Feb. Dr. Maxwell read a correspondence which he had with the Editor of the Phrenological Journal, relative to a paper which appeared in that Journal, by Mr. Brown of Montrose. — 14th March. Mr. Goyder read a paper entitled, "On the necessity of Education upon Phrenological Principles, with Hints for the formation of a Phrenological School." — 28th March. A numerous attendance of members and visitors. The Secretary stated that, at the request of himself and other members of the Society, James Simpson, Esq., from Edinburgh, had kindly consented to address the Society this evening.

Mr. Simpson then at great length detailed and elucidated the phrenological views regarding the treatment of criminals; after which, on the motion of Mr. Cunliff, cordially responded to by all the members, the President offered to Mr. Simpson the thanks of the Society, for his highly interesting and instructive communication. — 11th *April*. Mr. Walter Forrester, Mr. John Patrick, and Mr. Wm. Craig, were admitted ordinary members. The evening was spent in conversation on phrenological subjects. — 23d *May*. A cast from the head of Mrs. Jeffray, executed two days ago at Glasgow, for murdering a man and a woman, was on the table. A copy was ordered to be sent to the Edinburgh Phrenological Society. Mr. Goyder read the conclusion of his paper on Education, in which he gave an account of the manner of conducting a school on phrenological principles; and made offer to give his time and labour gratuitously to the task of establishing and conducting such a seminary, provided the Society would patronise it, and contribute the funds necessary. The proposal was cordially received by the members present, but as it was considered that they could not undertake the responsibility *as a Society*, it was resolved to open a private subscription to procure the money required, and a Committee was appointed for that purpose. — The Society then adjourned till the usual time in October. — W. W.

*Aberdeen Phrenological Society*. — “This Society, we are happy to learn, is still rapidly on the increase, having, in the course of last year, nearly doubled the number of its members. We have oftener than once, while recommending it to public notice, taken occasion to advert to its excellent Museum and Library; and we are glad to observe that, during last year, considerable additions have been made to them. The annual meeting of the Society, for the election of office-bearers for the ensuing season, takes place, we understand, next Tuesday evening.” — *Aberdeen Herald*, Dec. 1. 1838.

*Blackburn Phrenological and Geological Society*. — “We have much pleasure in being enabled to state that, a Society, to promote the study of the two modern sciences — Phrenology and Geology — was established in Blackburn on the 9th instant. On that occasion, Mr. Richard Cardwell, the Secretary, was requested to deliver an address to the members, at the first meeting, on Phrenology; and Mr. Thomas Clough, the President, another at the second meeting, on Geology.” — *Blackburn Gazette*, Oct. 24. 1838. [We regret not having space for some extracts from Mr. Cardwell’s address, being now necessitated to compress all local matters as much as possible.]

*Demise of the Dundee Phrenological Society*. — From the Fourteenth Annual Report, of the directors of the Dundee Watt Institution, we copy the following particulars respecting the extinction of the Phrenological Society of that town: — “An addition of a peculiar nature has however been made, which will, it is believed, add considerably to the interest which the Library has justly excited for some time. The Dundee Phrenological Society lately offered to make over their whole property, consisting of about 70 volumes of books, mostly on that science, and the greater part of which are of a very interesting nature, and the same number of busts, masks, &c., of different distinguished characters, for the illustration of the different works contained in their library, on the condition that the Directors would pay the debts of the Society, amounting to 5*l.* 15*s.*, and give tickets to the members for one year (the number of members not exceeding 17); and also, that the Directors should order a copy of the *Phrenological Journal*. After appointing a Committee to examine the property and hearing their Report, the Directors agreed to accept of the offer; and the books have been added to the Library, and the busts, &c., will be put up in the Hammermen’s Hall for a time, and ultimately removed to the Museum. Whatever controversy may exist as to

the truth of the peculiar doctrine of Phrenology, it cannot be questioned that a great deal of very important knowledge on Anatomy, Physiology, and Mental Philosophy, is communicated in the works of the most distinguished men of this new sect of philosophers. The Directors therefore trust that the Institution will be rendered more attractive by the addition of the property of the Phrenological Society.

*Phrenological Class at the London Mechanics' Institution.*—This class is proceeding in a very satisfactory manner: it possesses 150 illustrative casts, skulls, &c., besides a well-selected collection of phrenological and physiological works. During the two past quarters the following subjects have occupied the attention of the members:—

Two Lectures on the principles of Phrenology. — The Causes and Nature of Happiness. — Oratory, considered phrenologically. — On taking casts, &c. — Phrenology in connection with Music. — On the benefits derivable by Females from the Study of Phrenology. — The Characteristics of various Nations.—Free Agency, considered Phrenologically. —On the Education of the Moral Sentiments.—On Dreaming, considered Phrenologically. — On Cause and Effect considered in relation to moral Conduct. — On Nervous Physiology. — On Belief considered in connection with individual Organization. — A Conversation on the Application of Phrenology. — On the tendency of Novels.—On the Influence of Reason on the Propensities. —On the Influence of the Fine Arts, considered in relation with the Moral Sentiments. On Drunkenness considered Phrenologically. — On the degenerating tendency of the Military Profession. As a course of Lectures on Phrenology had not been delivered before the members for some time, a requisition in favour of an application to Dr. Epps was subscribed by four hundred and thirty members, and presented to the committee; they, however, in the plenitude of their wisdom rejected the request, — 12 voting for, and 13 against it,—and thus they have conquered Phrenology —by not allowing it a hearing. — *Mr. E. J. Hytch.* [The refusal to engage an individual lecturer cannot be reasonably looked upon as any rejection of the science he professes to teach. The requisition should have been for the engagement of a lecturer, at the discretion of the committee. Any friend of Dr. Epps might then have proposed his name. *Editor.*]

*Phrenological Class at the Westminster Mechanics' Institution.*—Essays on the following subjects were read during the past quarter:—On the Organization and Character of Deutrosier. — On the Philosophical Principles and Organization of Mr. Owen. — Phrenological Analysis of Virtue, Crime and Insanity, and their Connection with each other. — On the Nature and Capabilities of the Drama as a means of popular Improvement. A series of essays will be commenced on the Application of Phrenology to Education, Criminal Legislation, and National Institutions in general.

*Lectures on Phrenology.* — Mr. Hewett Watson will give courses of twelve lectures each, at the Royal Institution, and at the Athenæum, Manchester, in February and March next. In the latter part of the past year, Dr. Enps lectured to the mechanics of Manchester; and Dr. Barber, of the United States, delivered lectures in Glasgow. Mr. Rumball also lectured on Phrenology in Cheltenham, as we learn from a report of his first lecture in the Cheltenham Looker-on of 3d November. We dissent from some statements attributed to Mr. Rumball, but it is unsafe to attach any weight to a report which Mr. Rumball probably had not seen before it was printed. Mr. Goyder informs us that he has lately lectured in Birmingham (*gratis?*) to an audience of 300 persons, — in Campsie, to 100, — and at Lochgilhead, in the Highlands, to a party of 20. A correspondent informs us that Mr. Mathieu

lectured at the Mechanics' Institution, in Plymouth. (In answer to our correspondent's inquiry, we cannot say anything, as we are not acquainted with Mr. Mathieu, — indeed, this is the first occasion of our hearing of that gentleman's name in connexion with Phrenology; and we have reason to believe that many local lectures are delivered, which remain unrecorded in the pages of this Journal, from the circumstance of the lecturers not being known to us as phrenologists; but we also believe that there are few able and competent phrenological lecturers who do not make themselves known to us, — at least by name.)

*Anti-phrenological Lectures in Birmingham.* — Mr. Brindley delivered a course of anti-phrenological lectures, before the members of the Mechanics' Institution of Birmingham, in November last. We have seen the report of the concluding lecture only, printed in the Birmingham Journal of Nov. 10. Vague declamation and abusive misrepresentation appear to have been the main arguments of the lecturer. Mr. Brindley borrows his *facts* from Dr. Stone. This must at once condemn him, whoever he may be; but we really cannot say who Mr. Brindley is. Should this paragraph fall under the notice of any of his audience, we request them to observe, whether the organs of the moral sentiments and reflecting intellect are as well developed as are those of the animal feelings, in the head of the lecturer. From repeated observation, we are convinced that the most complete reply to anti-phrenological lecturers would be made by the publication of correct figures of their heads, side by side, with figures of the heads of men distinguished for prudence, moral sentiments, and judgment.

*Lectures on Education.* — In September last, Mr. James Simpson gave a course of four lectures on Education, to the Working Classes of Edinburgh. At the conclusion he was most cordially cheered by his audience, amounting to fifteen hundred. From *The Edinburgh Chronicle*, of September 1st, we copy the following notice: — “We observe from an advertisement in our paper of to-day, that the association of the Working Classes have been so fortunate as to get the consent of Mr. Simpson to deliver three addresses on National Education next week. The subject is the most important that can claim public attention, and is rapidly becoming what may be called ‘the question of questions,’ and in Mr. Simpson's hands it will be invested with an interest which perhaps no other lecturer could communicate to it. We regard Mr. Simpson, with the single exception of Lord Brougham, as having given a greater impulse to this great question, both in England and Scotland, than all its other advocates taken together.” Mr. S. also delivered three lectures at Sunderland, in September, and was particularly solicited to give three more; but other engagements prevented this being done. We learn also, from the Fife Herald, that Mr. Hodgson delivered a course of lectures at Cupar Angus, in October, which were mentioned with high encomium in that ably conducted paper.

*Mr. Combe's Proceedings in America.* — We hear that Mr. Combe reached New York on the 25th of September, and arranged to commence a course of lectures there on the 19th of November; intending to deliver previously a course of lectures at Boston, in October. Mr. Combe went to Albany on the 27th, where the Mayor and a Committee of the Professors and Proprietors of the Albany Medical College (just erected) waited upon him, to request that he would deliver their Opening Lecture, a request which he was compelled to decline, having made other engagements for the time.

*Sir William Ellis's Private Asylum.* — We have heard with much satisfaction, that Sir William Ellis has established a private Asylum, at Southall

Park, Middlesex, the late residence of Lord Montford, designed for the reception of a *few* ladies and gentlemen of the upper classes of society. We express satisfaction at the circumstance, because, though we have not the pleasure of any personal acquaintance with Sir William Ellis, we are quite sure that if he and Lady Ellis devote their attention to an institution of this kind, great comfort and benefit must accrue to those who may become its inmates.

*Dr. Poole's appointment to the Montrose Lunatic Asylum.* — “Dr. Richard Poole has been appointed Medical Superintendent of the Montrose Lunatic Asylum. Nine candidates entered the field, of whom, however, votes were given to only three. Dr. Poole received nineteen votes, giving him a majority of eleven. On leaving Edinburgh for this appointment, a gift of 200*l.* was presented to Dr. Poole, by his medical brethren in that city, as a proof of their esteem. Dr. Poole is the author of the article, ‘Mental diseases,’ in the new edition of the *Encyclopædia Britannica*.” — *Lancet*, July 7th 1838. [Dr. Poole was the editor of this Journal, on its commencement in 1823.]

*The County Lunatic Asylum at Hanwell.* — We have not heard that Dr. Millingen, the successor of Sir William Ellis, in the County Asylum, finds it equally easy to manage the patients without the aid of phrenological acquirements; but we shall seek an early opportunity of inquiring into this matter, as we deem the change from a phrenological to a non-phrenological (we do not write, *anti-phrenological*) superintendent, in one of the (hitherto) best managed Asylums in the world, to be an important experiment, the results of which ought to be made public.

*Testimony of Esteem to Mr. W. A. F. Browne.* — We learn from the Montrose Review of Nov. 6., that a handsome silver tea-service had then just been presented to Mr. Browne, by the Mechanics' Institution of that town, in testimony of the esteem of its members, and of the advantages they had derived from Mr. Browne's lectures in the Institution. In speaking lately of a high compliment paid to Mr. Simpson, by the inhabitants of Glasgow, we took occasion to say that it was mainly through Phrenology Mr. Simpson had been incited to his career of philanthropical exertion; and whilst we fully acknowledge the personal merits of each of these gentlemen, we do believe, that neither of them could have been half so successful in his exertions, had he not been aided by his phrenological acquirements. Does any one question this? If so, let him shew whether the anti-phrenological lecturers and writers receive the same voluntary testimonies of esteem and gratitude, for raising their fellow-beings in the scale of intelligence and virtue.

*March of Intellect in Newcastle.* — “Considering the infidel attempts of the modern philosophers — the circulators of Penny Magazines and Cyclopædias, and the promoters of secular education and other absurdities — to disprove Scripture by probing a few yards of cavern dirt, or to deny the creation of animated matter by galvanizing water until quiescent animalculæ are awakened into activity — considering these attempts, and the encouragement which the present Papist and Socinian Cabinet gives to all schemes for the extinction of Christianity, we regard this *Review* as an immoveable rock of defence. In one department, it is a co-labourer of the *Journal*, and we rejoice in possessing so able an assistant.” — *Newcastle Journal*, Oct. 6. 1838. — [It is well remarked by a friend, who directed attention to this bright example of the March of Intellect, that it comes with a peculiarly bad grace from the *Journal* of a town in which Education “has been shewn to be almost as little attended to as in any town in England.” This was proved

to demonstration, in Mr. Cargill's paper, read before the Statistical Section of the British Association, at their Meeting in Newcastle; and the facts have been largely circulated by the periodical press. — See the local newspapers, the Athenæum, and the Statistical Journal. — *Editor.*]

*Mr. Alfred Higginson and the Phrenological Journal.* — After the printing of our last No. we received from Mr. Higginson a long letter in reply to our call upon him, made on page 337. of No. III. As that letter was dated "July 28," by the writer, and the post-mark was "Aug. 24," there appeared some probability of an accidental delay not intended by the writer, and we accordingly wrote to him in explanation why the letter had not been in any way acknowledged in the succeeding No. of this Journal, already printed; at the same time an intimation being conveyed, that the letter would be introduced into this present No. To our surprise, another letter came from Mr. Higginson, stating that it was our "own Journal that must bear the blame" of the delay, — as if we were not at liberty to *print* the No. when it suited our own convenience. As the terms of the letter were moreover such as to imply that he had a claim upon our pages, as a matter of right not of courtesy, we now altogether decline to print his communication; but we must do him the justice to state, in qualification of our own former remarks, that he denies the accuracy of our correspondent's report. A denial by one party does not disprove the assertion of another; but some misapprehension may have occurred, although our friend is accustomed to scientific discussion, and has been in the habit of writing in various periodicals; and we have always found him very accurate. Mr. Higginson acknowledges the report in the Liverpool Times to be his own; and our remarks on that will remain in force. But in calling on Mr. Higginson to establish his propositions, we were not engaging ourselves to be at the expense of printing his arguments. In reference to the paragraph, on p. 337. (as we are brought back to it) we may remark that the "Our," should be changed into "A," in the 34th line. A preceding allusion to this "friend" having been struck out after the paragraph was in type, the word "our" was thus rendered unmeaning.

*Mr. J. T. Smith and the Phrenological Journal.* — Mr. Smith has taken umbrage at a note on page 77 of our last volume; and favoured us with a sharp letter four or five times as long as the note itself, which we were of course desired to print immediately. It was our intention to have introduced the letter into this No., but since it could not have been printed here, without our own statements in correction, which with the letter itself would have filled several pages, to the exclusion of matter much more likely to interest readers, it has been kept back. The zest of Mr. Smith's complaints are conveyed in the following passage, — "The writer of those remarks falls completely short, in proving any erroneousness in my conclusions: his whole argument being based upon a misapprehension of the bearing of Phrenology upon the question before us, and upon a sophistic tortion of the word 'Education' to a sense differing entirely from that in which it is generally understood by phrenologists." We copied in full the paragraph to which our note referred, and if that note had the defects alleged by Mr. Smith, he pays an ill compliment to our readers, in supposing them incapable of discovering that the conductors of this Journal are ignorant of the meaning of education, ignorant of the bearings of Phrenology, and unable to show an error in Mr. Smith's conclusions. In our *Introductory Explanations to the New Series*, we spoke of the probability of authors "taking fire" at any questioning of their opinions, having had some experience of the susceptibility of the race; and the note on Mr. Smith's ideas being the first of the series, we thus have the earliest possible verification of predicted

flame. The circumstance admonishes us to give notice, that we shall not print any replies to the *notes*, when these refer only to the ideas of persons whose own words are quoted with them.

*Penny Postage.*—Readers and writers are reminded that the present Government seem very little disposed to adopt this most important and attainable improvement.

*Obituary.*—With regret we record the death of Dr. Broussais, of Paris, Author of the *Cours de Phrenologie*, and of numerous professional works. It is said of him, in the French papers:—"Like all great reformers and founders of systems, M. Broussais has done good and evil. Impartial history will apportion the share of each; but from this day we may safely enrol the name of Broussais among the glories of France."

*To Contributors.*—Three sheets (or from forty to forty-eight pages) is the portion of each Number of this Journal, which can be conveniently allotted to the section of *Miscellaneous Papers*. The interests of Phrenology at times require a considerable portion of that space to be devoted to the action and progress of the science, its history and controversy, as is the case in the present Number; and when this happens, the miscellaneous essays of our contributors are unavoidably postponed. Essay-writing being an exceedingly easy matter, not necessarily requiring either much knowledge or much power of reasoning, although admitting of both, all journalists are inundated with essays, if they consent to receive uninvited communications. This is our own case, and we have now on hand more essays than can be printed in the next two Numbers, although some of them are ably written, and possess an intrinsic interest in their subjects. In order to afford more room for this over-supply; the Numbers of the New Series have averaged seven instead of six sheets, although six are the full usual quantity for a half-crown journal, and the sale of the Phrenological Journal, (in its present improved style of printing and quality of paper,) does not repay the cost of the six sheets only. After this explanation, we trust our contributors will either withhold uninvited communications, or be content to take the chance of insertion, at our own convenience; and for anonymous communications, this chance is really small. The following are in waiting, but we have no prospect of printing all of them:—

Queries on the evidences and utility of Phrenology;—signed "Marles."

(Replies to these queries may all be found in the works on Phrenology, but we hope to say a few words on them in April.)

Continuation of the article on Melody;—by "a London Phrenologist."

Two very interesting cases, from Dr. Otto, of Copenhagen.

The effects of Acquisitiveness, on the progress of Society;—by a Member of the Aberdeen Phrenological Society.

On incidental recognitions of Phrenology;—by Mr. W. B. Hodgson.

On the function of Hope;—by S. C.

On Quality of Brain, as influencing manifestation;—by Mr. Noble.

Reply to Mr. Simpson's letter on Resistance;—by Mr. Noble.

Case of Gallop, executed for murder;—by Mr. Prideaux.

On Concentrativeness;—by Mr. Prideaux.

On the organ marked "?";—by Dr. Maxwell. Also two short notes on the same, from "I. K."—And a critical one upon Mr. Combe's arguments, from Mr. Prideaux.

On the connexion between Moral Causes and Physical Effects;—by Mr. Whitney.

Two Letters about Mesmerism, from a "Dundee Subscriber." (In this list of postponed articles, he will see the cause of our silence: we have not space for what we wish to introduce, as strictly phrenological matter.)

Two papers on the experiments of the homœopaths, in Germany;—by Rev. T. Govett.

Facts for phrenologists, *pro* and *con*.

We shall use the notices about Linn in a future No. The letters of Mr. Larkins and J. R. were sent to the author of the article on Melody; but he declines to enter into any discussion with others. Mr. Cook is referred to the second No. of this Journal, New Series, where he will find a paper on the subject which he desires to be noticed. Many "Short Communications" are unavoidably deferred.

## BOOKS AND PAPERS RECEIVED.

Outlines of Phrenology. By George Combe. 8vo. pp. 33. Seventh Edition.

Treatise on English Bronchocele, with Remarks on the Use of Iodine. By James Inglis, M.D. 8vo. pp. 95.

Reports of the Directors of the Dundee Watt Institution, — of the Dundee Lunatic Asylum, June 1838, — and of the Montrose Lunatic Asylum, May 1838.

Phrenological Observations on the Skull of Eugene Aram, with a prefixed Sketch of his Life and Character. By James Inglis, M.D. 8vo. pp. 33. With lithographic portrait and 4 views of the skull. (Received too late for present notice. To a phrenologist, the plates alone are worth the price of the whole pamphlet.)

Strictures on the Introductory Chapters to Sidney Smith's "Principles of Phrenology." 8vo. pp. 16.

The Sabbath: — An Enquiry into the Correctness of the Opinions generally entertained regarding its Institution and Observance. 8vo. pp. 66.

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THE  
PHRENOLOGICAL JOURNAL.

No. LIX.

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NEW SERIES.—No. VI.

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I. MISCELLANEOUS PAPERS.

I. *On some Objections against Phrenology.*

THEY, whose heads have grown grey in the study of the science of sciences, may feel a little inclined to expand and elongate their countenances, with the peculiar expression indicative of surprise, on seeing that so prominent a place should be here assigned, in this year of 1839, to the doubts and objections of an acknowledged beginner in Phrenology. But our quarterly experience, in letters and other evidences, shows that many persons do begin to read this Journal, for whom elementary matters are the most suitable topics; and if we accede to their wishes, by occasionally introducing short papers on subjects which have become, in the eyes of the phrenologist long out of leading-strings, almost as antiquated and elementary as are those “seeds of science, called his A, B, C,” the latter is respectfully requested to give a gentle fillip to his organs of Benevolence, and graciously to pass his eyes onward to some succeeding article.

The following letter is so much to the point, and the queries in it are penned in such straight-forward terms, — it may be, by a young phrenologist, but scarcely by a young man, — that it at once disposed us to give the same an insertion and reply; albeit some delay has unavoidably occurred, through the pressure of subjects of more general interest, and the disagreeable necessity of attending to controversial matters. *Apropos* of these latter; we do most heartily wish, that gentlemen of the easy pen, and those desirous of picking a few praises from elderly admirers, or pocketing a few pounds from the class of juvenile gulls, would turn to some subject more praiseworthy

and profitable than is Anti-Phrenology; and the pages of this Journal might then have a reasonable chance of doing more for the improvement of the science itself, instead of being so largely consumed in warfare against its opponents: we would gladly be building the edifice, instead of wasting time in fighting for the ground on which it should stand. To return to our letter. Here it is, — and sufficiently reasonable, comparatively with most of those paper bullets shot forth with the destructive intent of boring holes in the goodly banner of Phrenology; though it should be remarked, that the writer might have first examined the phrenological works a little more extensively, and his doubts and objections would have then been the fewer, — perhaps none at all: —

“ Sir, — When first I heard of Phrenology, I, like many others, was very sceptical as to its truth. After some time, however, having become acquainted with some of its professors, I began to think more favourably of it, especially as there are so many startling facts which seem to prove its truth. Nevertheless there are many things that I should like to have explained before I become a complete proselyte; and it occurred to me that the best plan for obtaining satisfaction on the subject, was to request you to insert, in your Journal, these my objections, which I shall divide into, 1st. Doubts as to the stability of its foundation. 2ndly. Doubts as to the utility of it.

“ *First*, A science to be true, ought to be built upon facts; and the question is, are the materials, on which Phrenology is built, facts or not? First, it is asserted that the brain is the organ by which the mind acts, as muscular fibre is the organ by which the body moves; then the brain is divided into compartments, each having some peculiarity of action. In this part of the science there is a difference of opinion, even among its advocates; and it appears to me to be enveloped in a cloud of obscurity from which I shall be glad to see it disengaged.

“ The organ of Destructiveness is assumed to be situated over the ear. This place was assigned to it, because it is said to be ascertained by observation, that persons who are greatly predisposed to destroy, have a larger comparative development of that part of the brain, corresponding to this situation, than other persons who have this predisposition less, and the greater the predisposition the larger is the organ; this led me to suppose *à priori* that there would be a great difference in this respect between the brain of a lion and that of an ass or horse\*; but after having compared them attentively, I found

\* My attention was first directed to this, and to the next subject, by a friend.

it a difficult matter to decide in which animal the organ of Destructiveness was the largest. If what is stated above is correct, and if it applies to quadrupeds as well as to bipeds, as I believe it does, there ought to be a decided difference between the brain of the lion and that of the horse, which is not the case. I would ask, is not this an objection to fixing upon that spot to place this organ in ?

“The organ of Language is said to be situated in the anterior lobe of the brain ; and it is also said, that when this is largely developed, it pushes the eye forwards, which projection is an indication of the size of the organ. Now I appeal to any anatomist, whether or not an enlargement of the anterior portion of the middle lobe would push the eye forwards ? And if it would do so, of which I think there is no doubt, how can a phrenologist, or any one else, decide from which of these two causes the said projection arises.

“*Secondly*, On making inquiry among my craniological friends, as to the utility of the science, I am told that it will be of the utmost value in directing education ; for “how,” say they, “can a man’s mind be properly educated, unless that man’s mind be known ?” This, then, is the principal use ; it will also be of service in directing your choice of a servant ; and, what is of more consequence still, your choice of a wife — a partner for life — a “household friend,” as a certain divine has it. I will answer the first question by asking another. Can a child’s mind, or in other words, can the bent of a child’s disposition, be more accurately discovered by Phrenology, (as it exists at the present day,) than by careful observation of that child’s actions ? I should say decidedly not ; as there would be a liability to many errors, inasmuch as the science is not perfectly understood, as all will admit ; but even supposing it could be done, and that we could at once decide upon a child’s natural disposition, by the examination of its head, let us see how it will avail us ; our object of course being to suppress bad passions and to excite good ones, in other words, to train his mind for Christianity. Let us suppose a child before us, who has the organs of Destructiveness and Combativeness very largely developed, what are we to do ? We cannot punish him before he commits any wrong action : what then ? Why talk to him, and tell him how wrong it is to fight and kill, and take care that he has no bad example set him. Why this is what we would do, or ought to do, with every boy of whatever shape his head might be, even though this science had never been heard of. If any one can tell me how it will assist us in the education of the minds of such boys, I shall be glad to learn ; for of course we could not correct a child for a fault, which we

can only suppose to exist in its mind, and which it has never committed; and if you wait till it is committed, and then punish, surely you have no need of the aforesaid knowledge to do this.

“ With respect to the other imputed uses ; we will take the last first, as it is not the least. — ‘ It will assist us in the choice of a wife.’ Even if it were in its most perfect state, it could only tell you what were the natural propensities of any one. Could it tell you how that person’s mind had been educated? Could it tell you how far she was a Christian? I think even the most opinionative person must answer, ‘ No.’ Then even in that case you would be liable to error, and how much more so would you be, at this time, when it is so imperfectly understood. Education must make a vast difference as to the extent of information derived from external examination of the skull. I should think they were in the inverse ratio the one to the other.

“ With respect to the choice of a servant, the same observations will apply ; and surely you would not refuse to hire a servant, (supposing you had a good account of his character, from a respectable and observing person,) because he had the organ of Acquisitiveness largely developed, and that of Conscientiousness but slightly so? If so, Phrenology will do more harm than good. So much for my humble opinion of its use under these heads. I shall be glad to hear if there are any more uses to which it can be applied. — Your obedient servant,

“ MARLES.”

Most certainly, “ a science to be true, ought to be built upon facts ;” and accordingly, Phrenology is so built up. That the brain as a whole is the organ of mind, we take to be universally admitted by the medical profession ; but the division of the brain “ into compartments, each having some peculiarity of action,” is a question still not perfectly settled on evidence. It is shown by thousands of skulls, casts of heads, portraits, and such like facts, collected by phrenologists, that the *kind* of disposition and talent, manifested in excess or deficiency by any individual, is indicated by the proportions of the brain, one part being compared with another in the same person. Hundreds or thousands of phrenologists have also observed the heads of their acquaintances, and of others whose dispositions and talents were known to them ; and they certify that their experience is in conformity with the collected evidences above alluded to. Moreover, in many cases of disease or injury affecting the brain locally, it is asserted that the mental faculties affected are just those assigned to the same

parts of the brain by phrenologists. On facts of this description is Phrenology founded. But the explanation of these facts, by regarding the brain to be composed of an assemblage of individual organs in close approximation, is only a very probable hypothesis, received, like any other hypothesis in science, as a theory adequate to account for the facts, and the only theory that is adequate. Still it is hypothetical, because these alleged individual organs have not yet been proved distinct by dissection or by experiment. We displease some of our readers, by allowing that any doubt can remain on this question; but there really does remain that degree of uncertainty which attached to the nerves of motion and sensibility, before the experiments of Bell and Magendie; and he is not a true lover of Truth, who seeks to slur over the doubt, as though it existed not.

Such is the foundation of Phrenology, as an inductive science. There are difficulties in applying its rules to special cases, but difficulties are not disproof. The supposed organs in the brains of animals do not always occupy the same positions in relation to the external organs of sense, as they occupy in man; the brains of animals being so dissimilar in the proportions of their parts as well as in absolute size. And notwithstanding the elaborate work on Comparative Phrenology, by Vimont, (which our correspondent has probably not seen,) the Phrenology of animals is very little understood; one great difficulty in making observations on animals, being occasioned by the impossibility of satisfactorily understanding their feelings and motives. Hence we place little reliance on Comparative Phrenology, except for general illustrations and analogies, without attempting minute details.

It is expressly stated in phrenological works (see this Journal, vol. vii. p. 67.), that other organs than that of Language do affect the position of the eye; and it needs no argument to show, that the organ of Language, pressing down the roof of the eye-socket, must affect the position of the eyeball quite differently from a portion of the brain pressing the back of the socket. Phrenologists learn by observation, to judge what part of the brain it is, which alters the position of the eyeball of any particular individual whose head they may examine; for, like other sciences, their own also needs to be practised before expertness can be attained by its disciples.

The full question, touching the value of Phrenology in education, &c., is not mooted by asking whether the disposition can be discovered more accurately by phrenological examination, than by ordinary observation. The real practical question is, whether the disposition can be discovered more accurately with

the assistance of Phrenology, than without it; all other means being also taken in? We answer, *yes*, most decidedly. A well-informed and practised phrenologist will read the disposition of a child or adult, in ten minutes, more accurately than ordinary observation would enable another to read it, in as many weeks or months. But judging of disposition by the form of the head, is only one department of Phrenology; the phrenologist studies many other indications of disposition, and by doing so he acquires the tact of reading character both more speedily and more accurately than can be done by any ordinary and non-phrenological observer. Our correspondent evidently has not yet learned what the phrenological training of children is. One of the essential points of this training is, *not* to punish, but so to manage the child as to prevent the desire of doing wrong from becoming sufficiently urgent to induce wrong actions. It is the rule of prevention, proverbially better than remedy after the act. But punishment is rarely a remedy. If a child is already too combative and destructive, these feelings are particularly excited every time it is punished, hurt, or vexed; and by repetition of punishment the angry and revengeful manifestations of these organs are forced into a habit; the child being thus nicely trained to become a violent and ill-tempered man. Again, merely to tell a child not to fight, not to be angry, does small good to it. This no more takes away the desire or disposition, in ordinary cases, than telling a child not to be hungry can take away the desire to eat food. The art of preventing quarrelsomeness, anger, or cruelty, consists in the habitual excitement of those feelings of respect and kindness which render the child a law unto itself. The child is thus made to be its own monitor, and to feel habitually the desire to avoid quarrels and cruelty, because they jar against its habitual feelings of respect and kindness. This is a check which grows in strength every year; whilst fear of parental or magisterial punishments becomes less as age increases. In the management of servants and others, this rule also holds good; namely, to avoid exciting those feelings we wish not to have strongly shown; and, on the contrary, to render habitual those we most desire to have exhibited.

Touching the choice of wives or servants, by phrenological indications, the usefulness of this may be best made evident by citing an extreme case. In 1830, a widow, by name Gottfried, was condemned to death, by the High Court, in Bremen, for murders. She had long resided in that town, in the manner, and outwardly with the manners, of a lady in the middle rank of life. During youth, she possessed great personal attractions, and received three offers of marriage, at sixteen years of age.

She married her first husband at twenty years. Him she poisoned; and in the course of fourteen years, she poisoned also a second husband, a lover, her father and mother, her three children, her brother, and seven other persons; having also attempted to destroy others by the same means. The predominance of the organs of the selfish feelings over those of the moral sentiments, and particularly the enormous development of Destructiveness with the deficiency of Benevolence, was so evidently exhibited in the form of her head, that no phrenologist in his senses would have ventured to marry such a woman; or to have received her as a domestic servant, had she been in that station of life. Yet persons unacquainted with Phrenology were anxious to espouse her, and one after another became the victims of her demoniacal taste for murder and robbery. This is an extreme case, it is true, but as Phrenology might have saved the lives of the husbands and lover of Gottfried, by teaching them to avoid her, so would it save husbands and masters from many minor evils, to which they bind themselves in the want of some sufficient key to disposition.

The rejection of a servant, on account of the configuration of his head, can only appear improper to those who have not yet learned the value and certainty of this index to disposition. If it be a fact that persons are less able to resist temptation, whose organs of Acquisitiveness and Secretiveness greatly predominate over those of Cautiousness and Conscientiousness; then common sense must point out the foolishness of placing them in situations of trust, and thus wilfully leading them into crime. Phrenology would do good, not harm, in forewarning masters, and preventing a temptation which would not be resisted.

Of this we will afford Marles a pretty conclusive case, narrated by Mr. Combe: — “In one instance I refused to hire a boy as a servant, because I found his head to belong to the inferior class [the selfish greatly predominating over the moral organs], although he was introduced by a woman whose good conduct and discrimination I had long known, and who gave him an excellent character. That individual was at first greatly incensed at my refusing to engage the boy, but within a month she returned, and said that she had herself been grossly imposed upon by a neighbour, whose son the boy was; that she had since learned that he was a thief, and had been dismissed from his previous service for stealing. On another occasion I hired a female servant, because her head belonged to the superior class, although a former mistress gave her a very indifferent character, — the result was equally in favour of Phrenology. She turned out an excellent servant, and.

remained with me for several years until she was respectably married." (*System of Phrenology*, Edition 4th, page 717.)

One other case we will cite for the particular instruction of Marles. He has not given us his name, but the style of expression and the hand-writing combine to assure us from whom his Letter has come. Let us, then, remind Marles, that he was guardian to a young man, brought up in a highly respectable family, but who turned out incorrigibly profligate in his habits, and vulgar in his choice of associates; whose life was forfeited to the laws of his country (had the penalty been enforced) whilst he was yet in pupillage; who squandered away his whole property as soon as he obtained legal possession of it; and who now is reduced to the condition of a private soldier. During this career, he continually imposed on his family and all his acquaintances by artful falsehoods, and robbed them whenever he had the opportunity of doing so. At school, he was found almost incapable of being taught the ordinary routine of scholastic learning, that is to say, Languages and Arithmetic; but nevertheless, he evinced no small talent in plotting his schemes of intrigue and deception; and for some years he had artfully kept up an assumed character of openness and affectionate regard for others. Now, we ask Marles, whether an accurate key to the character and talents of this youth, in early life, would not have been valuable? Phrenology afforded it. The deficiency of Language and Number, with the moderate development in the lower part of the forehead, indicated by plain signs, that ordinary school-learning was not the education likely to succeed with him; whilst a considerable endowment of the upper part of the forehead showed that he could have been instructed in another way. The enormous development of Secretiveness, combined with deficient organs of the moral faculties, explained also his tendency to intrigue and deception. Great Love-of-Approval rendered him exceedingly fond of applause, and he sought this in a society which would flatter him for his cunning, his successful impositions, and his tact in managing affairs, which resulted from his Secretiveness and good reflective intellect. Putting out of view the chance of giving a better direction to his real talents by training *them*, instead of attempting to train him only in school-learning, the development of his head would at least have shown a phrenologist how unfit the youth was to be intrusted with the uncontrolled care of property.

A knowledge of many other uses of Phrenology may be obtained from the works of phrenologists, if Marles will take the trouble to examine them. Phrenologists can show cases where

their knowledge has been highly useful. Let Marles show cases where it has been injurious. If he cannot do this, what is the value of an opinion, which must be the offspring of capricious fancy, and not emanating from any thing that has occurred?

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II. *On Quality of Brain, as influencing Functional Manifestation.* Read before the Manchester Phrenological Society, October 8th, 1838; by MR. DANIEL NOBLE, Surgeon.

It is of the last importance, in every practical application of Phrenology, that right notions should be entertained of the influence of quality of brain upon the functional manifestations of that organ. This, however, is but too often entirely neglected; in many instances, from total ignorance of the subject in a physiological point of view; and, in others, from an indisposition to exercise the proper labour and caution required in the serious investigation of the economy of nature. Often do we witness the most grievous mistakes to arise in the practice of phrenologists, who, in many respects, are not ill qualified to observe; often do we find that these are adduced as evidence of the unsoundness of phrenological science; and not unfrequently do we discover that novices in the inquiry are, by such circumstances, deterred from its further pursuit. In a large proportion of instances, such mistakes originate in an ignorance or neglect of the conditions affecting the quality of the cerebral organs, and in the disposition, but too common amongst professed phrenologists, to pronounce absolutely upon the native energy of talents and dispositions, from an almost exclusive consideration of the development of the brain as indicated by the cranial configuration. It is within the experience of all who have devoted any considerable period to the confirmation of phrenological truths by appeals to nature, that cases are constantly occurring which occasion the greatest difficulty in the minds of recent inquirers, seeming indeed to present, not only serious anomalies, but even absolute contradictions to what they had been disposed to regard as well established truths. For example, individuals are observed, remarkable for their mental qualifications and actual attainments, who present, however, a cerebral development positively inferior to many who are below them in point of intellectual dignity; notwithstanding the external circumstances, in which

the former may have been placed, shall have been in no wise favourable to the cultivation of native capability. Often shall we meet with persons, with really superior heads, whose education has been in no respect deficient, and yet who never, in point of actual efficiency, attain more than a respectable mediocrity, — who never display the talents of many who are their inferiors both in development and in extraneous advantages. I now speak of actual facts, not of suppositions for the purposes of illustration, but of facts which I have observed repeatedly, and with every possible rigidness of scrutiny; and, I greatly err, if the experience of every observing phrenologist will not afford confirmation of what is here advanced. How then is all this to be explained? Are we hereby to consider Phrenology at an end, since it is affirmed that the laws of every science must be invariable in their application to be sound and just? Must we regard the facts and observations of Gall, Spurzheim, and others, as mere coincidences, since we cannot otherwise characterise them if they result not from the operation of general laws? Or, shall we not rather attempt to ascertain whether right and sufficiently comprehensive notions are entertained of the principles of Phrenology, when such instances, as those here referred to, are declared to be anomalies or contradictions; and shall we not see whether the real principles of our science do not actually embrace such cases, and thereby render unimpeachable that character of uniformity and universality which we claim for the great laws of Phrenology, as for all others, ascertained by observation of natural phenomena.

Whilst the fundamental principle of Phrenology is embraced in the proposition that the brain is the organ of the mind, the next, in point of importance, is contained in the affirmation that size of the brain generally, and of its parts particularly, is an index of functional power, all other conditions being equal. From the terms in which the enunciation of this latter principle usually takes place, it is easy to ascertain the source of the fallacy, too frequently operative in the practice of phrenologists; the definitiveness of the expressions, where the importance of size is propounded, as an influential element in the constitution of the brain, arrests and retains the attention too forcibly to admit of its being readily lost sight of, whilst the vagueness, with which other conditions are alluded to in the axiom, frequently leaves no other impression upon the mind than the remembrance of two words, not always fully understood, the Latin *cæteris paribus*. Again, the discovery of all the leading facts of Phrenology having resulted from observation of size of the organs, and appeals to the incredulous

being necessarily made through the same medium, an additional reason is afforded, why the superficial phrenologist should be puzzled and confounded, when, after having given in his adhesion to the science upon the strength of such appeals, he occasionally observes the supposed anomalies or contradictions which I have just noticed.

Size of an organ then is only the measure of power, when all other conditions are equal; and, amongst these, not the least important is the quality of the cerebral structure; it may, however, be safely asserted that, upon the combined influence of size and quality, depends entirely the natural strength and capability of the organs. But here the question arises, are we enabled to pronounce with certainty upon the quality of the brain, before any experience of its actual efficiency is obtained? Do physical signs exist empowering us hereupon to decide, in the same manner as we are, in most cases, prepared to do with respect to the size of an organ? In a few words, can we, in the present state of our knowledge, declare, from outward characteristics, what is the absolute force of innate character? In reply to this latter question, I must observe that we can only do so approximatively; for although, in every suitable subject of observation, we can readily form a proper judgment of the important element of size, we are not in a state satisfactorily to determine the precise character of that other condition on which inherent capability so much depends. We cannot affirm, with certainty, what is the quality of the brain, in the absence of all knowledge of its actual manifestations. Here I shall, in all probability, be met by the suggestion that the temperament affords indications of the quality of the brain; and that development and temperament, conjointly, do furnish data for pronouncing absolutely upon innate characteristics. In respect to this view, I would ask, what it is we really know about the temperaments? Have we any sure information upon the subject? Do we possess a sufficiently extensive accumulation of well-observed facts, to lead to the formation of sure generalisations? I am afraid that we do not. And here I would observe that the greatest possible misunderstanding usually prevails upon this subject. It is frequently considered that we possess a positive *science* of the temperaments, as a branch of physiology, and that to it we can appeal in definite terms, and derive some certain aids towards obtaining a conclusion. Phrenologists, in many instances adopting the suggestions or opinions of Dr. Spurzheim as so much positive knowledge, and attempting, as is usual in such cases, to carry them out to a much greater extent than was thought of by the great master, have believed that the estimate of what is called

temperament, under the heads of lymphatic, sanguine, bilious, and nervous, would constitute a scale for the measure of activity in the faculties. The truth is, however, that the very notion of temperament is thoroughly vague, and rests upon no fixed or sure foundation; the term is employed to designate certain peculiarities of general bodily structure, on which the ancients very generally supposed all distinctive characteristics mainly to depend, a notion not quite abandoned even in more modern times. Yet it is certain that the idea of temperament took its rise from no very strict or philosophical attention to the subject, but from an occasional notice of particular temperaments in association with individual peculiarities. In fact, the entire classification and denomination of the temperaments has been always arbitrary, and constantly varying. Some physiologist of weight and importance having adopted some one method seeming good to himself, other physiologists have received or rejected it, just as it has accorded with previously acquired knowledge or habits of thought. The observations hereupon have, hitherto, had no positive principle on which to rest; and hence vacillation and uncertainty have always pervaded the entire question. The keenly observing, and vigorously inductive mind of Gall did not, I believe, grapple much, if at all, with the subject of the temperaments; it was Spurzheim who first attempted to effect some reconciliation between the crude observations of Gall's predecessors upon this matter, and those facts which had revealed the existence of distinct cerebral organs. It appeared incontestable, that the varying bodily conditions that had originated notions of temperament did exercise some influence; and, in adopting, in preference to any other, the four-fold division into lymphatic, sanguine, bilious, and nervous, Spurzheim suggested that the activity of the mental organs was greatly regulated by peculiarity of the associated temperament; so that, with the lymphatic, the existence of a low degree of cerebral mobility might be presumed, and, with the nervous, a high one; the sanguine and bilious occupying intermediate positions in the scale. But in all that was here advanced, there was but imperfectly supported opinion; and I am not aware that it was ever mooted by him with higher pretensions. Assuredly it was not proposed, upon any strictly scientific grounds, as a positive mode of determining the activity of the brain. On the contrary, we see him, on other occasions, suggesting that activity of an organ might be influenced by length of cerebral fibre, and power by its thickness, — a notion quite at variance with the idea that temperament, of itself, afforded any very strict indication of degrees of functional activity. Indeed, in my own humble

judgment, the whole doctrine of the temperaments, as now most generally regarded, can lead to no other result than doubt and uncertainty; at any rate, it is certainly inadequate to furnish any precise data for determining vital characteristics; for, when analysed, to what does the popular notion of temperament become reduced? Why to little beyond a mere record of the colour and density of the skin and hair, the colour of the iris, and amount of fat deposited in the cellular tissue; in one word to the *complexion*. As I have before observed, divisions of temperaments have always been arbitrary; and all that has been offered regarding those denominated sanguine, nervous, bilious, lymphatic, melancholic, athletic, atrabiliary, and so on, has no strictly scientific basis whatsoever; seeing that neither the physiological origin of these complexional differences, nor their positive effects upon the corporeal functions, are at all understood; and, at the very best, they can only afford material for rational conjecture, in our attempts to estimate the quality of the cerebral organisation. What then do I propose, it may be demanded, — would I disturb the faith of those who may not be in a condition, independently, to investigate such matters, without at least suggesting some equivalent for what I would destroy? My design is most assuredly not to *destroy* any thing that has been philosophically established. I am anxious, however, to destroy what is illusive, and to adduce prominently the distinctions to be maintained between the actual facts and inductions of Phrenology, and the suggestions and mere conjectures of some phrenologists. I am wishful to represent our science as it is known to exist in nature; for only inasmuch as its basis is positive observation of natural phenomena, can we claim for it that universal reception and practical application, to which it is surely progressing; and, in the absence of material discovery, the best service that we can render to Phrenology, as a science, is to guard it sedulously from error; and to prevent that confusion of fact and hypothesis, that amalgamation of logical conclusion and uncertain speculation, which, in the exposition of our doctrines, can be productive of no other result than that of scaring the simple and shocking the wise. I hold then that whilst the vigour of the mental faculties, as well as their activity in display, are greatly dependent upon the quality of their material organs, we do not possess any sure signs which enable us to predicate such quality; that nevertheless the bodily differences, to which the idea of temperament is attached, do assist in the formation of some rational conjecture thereupon, inasmuch as, in many instances, a certain coincidence occurs between the quality of

the visible tissues, as the skin and the hair for example, and that of the brain; that, still, the conditions under which such coincidence occurs are quite unascertained; and that, consequently, none of the prevailing doctrines, regarding temperament, can yet rank as a legitimate branch of phrenological science.

How far then are we in a condition to decide upon innate character by observation of physical signs? To what extent will the physiognomy of our science obtain? In a word, what is the conclusion at which I propose to arrive? My special object, upon the present occasion, is to impress upon the minds of phrenologists the practical truth that, whilst, in the present state of our knowledge, we cannot determine, by outward characteristics, the intimate quality of the cerebral structure, it is quite in vain to attempt with any degree of certainty, to pronounce, in every case, upon the *absolute* power of the organs; and that the real advantages we obtain from Phrenology in deciding upon character consist, for the most part, in the facility of perceiving the *direction* in which character will be likely to display itself. Hence it will be obvious that any comparisons of one head with another, in respect of indications of natural endowment, are ever liable to illusion; since, even in cases of identity in the external influences to which individuals may have been subjected, the important question of coincidence, or difference, of organic quality, must, in the absence of experience of the results, remain entirely undecided. The proceeding then of the practical phrenologist, in the inquiry into character, can, even in the most appropriate cases for examination, lead to no certain results, except in the comparison, not of one head with another, but of the different parts of the same head; not in the estimate of the absolute, but of the relative size of the cerebral organs. Thus we may determine, by physiognomical signs, in the examination of every healthful subject, whether the propensities, sentiments, or intellectual faculties constitute the leading characteristics; the proportion, as compared with the average of mankind, in which these inherently exist; in further analysis, it may be ascertained whether any primitive faculty be associated with so large a development of its respective organ, as certainly to form a prominent feature in the individual character. For example, where the organ of Destructiveness is found in much higher proportion than the organs of the other propensities, we may surely affirm, without any collateral aids, that the corresponding property will not fail to distinguish its possessor. The same method of procedure may, with propriety, be adopted in the consideration of all the organs; where one or more are

in decided advance of the rest, no hesitation, from ignorance of external circumstances or of structural quality, need deter the phrenologist from at once speaking out; for, most assuredly, in all cases where nothing tantamount to disease exists (and this, generally, may be readily detected) the proper conscientiousness of the examinant will not fail to confirm the judgment, whatever may have been the apparent conduct of the party, and however he may stand in the estimation of his own particular circle. It were superfluous to add that, in cases of excessive deficiency\* of development, corresponding results may confidently be predicated, with the same disregard of cerebral quality, and individual education, as in the opposite class of cases. But I must again advance, that all such decisions must have reference only to the particular mind of the examinant; the judgment can never, with actual certainty, proceed beyond a declaration of the relative power of the faculties of the same individual. It can never, for example, be asserted with positive confidence, whatever be the development in any given instance, that an individual shall possess extraordinary endowment, and that he shall certainly become eminent with proper care and attention; we never can say, and be quite sure, that any one possesses great talents, by the mere examination of his head; if, however, we are informed that great powers exist in any case, then, by observing the organs most prominently developed, we can say what faculties distinguish the party, and in what direction the talents shall run. The same principles must of course guide us in estimating the sentiments and propensities, in connection with the development of their respective organs. But we must not always expect to discover very large organs, where we happen to recognise powerful manifestations; and this remark applies with particular force to the intellectual faculties. The circumstances of human society are such as, in many instances, to subject these to the concentrated influence of every possible stimulant; and it frequently happens that persons, who possess only a respectable development of the anterior lobe of brain, especially where combined with moral feeling and love of approbation, will display considerable mental power. It not unfrequently happens, however, that, after a very exalted opinion has been formed of some individual from the perusal of his writings, or from some distinction that he may have obtained, the greatest possible disappointment is expressed, if the head do not, in such a case, present a remarkable deve-

\* We have many reasons for believing that excessive deficiency, in single faculties of mind, is not indicated by external configuration of head, with the same degree of exactness that great endowment of the faculty is indicated. — EDITOR.

lopment; and I have even known an actual abandonment of the study of Phrenology to follow a reiterated occurrence of such examples, in the early experience of those not very philosophically grounded in their original conviction. There is the head of such a person, it will be said, presenting nothing remarkable, and yet behold how great a man he is; the heads of my friends A. and B. are better developed, yet assuredly they have not the talent of this one; what does Phrenology say to that? Such a method of calculating results, I need hardly repeat, is founded altogether in misconception of the first principles we propound. We never assert that size of the cerebral organ, solely, furnishes the index of even innate power; but that, *cæteris paribus*, size is a measure of power; and as, with rare exceptions, uniformity of quality prevails throughout all the organs of the same brain, we, in such a case, do regard the development as indicating the relative vigour of the faculties; and, in all the instances, in allusion to which I have heard expressions of disappointment on account of the development, the particular *bent* of character has always been in the direction indicated by the head: the most powerful faculties having always been associated with the relatively largest organs.

It must nevertheless be borne in mind that, in deducing character from cerebral development, we shall, in a very large proportion of cases, obtain some striking results, making abstraction of all considerations relative to the quality of the brain. Because it happens in Phrenology, as in the subject of every other investigation, that a certain average condition of things will obtain as the rule, whilst extremes constitute the exceptions; and thus, in the intimate structure of the human brain, there will exist, to a great extent, a degree of uniformity; and this more particularly where much similarity shall have prevailed in the force and in the extent of the various modifying causes of a physical and of a moral nature. Hence, where the sphere of observation, on the part of any phrenologist, may only be limited; where the immediate acquaintances, for example, shall alone have supplied the material of experiment, it generally happens that the highest and most exclusive confidence will be placed in the indications of character, furnished by the size of the various organs. Under such circumstances, there most commonly prevails a certain identity of character in all the modifying agencies, and in such cases development will often furnish almost the sole elements of difference; and thus it follows that he who shall generalise from such limited observations will be almost sure, in his practice, to regard size as an absolute measure of power, to the

utter oblivion or neglect of the *cæteris paribus*. When, however, the observer is not confined to some small locality, or to one uniformly constituted circle, the results will be different; for there will come under notice, perpetually cases where many other sources of difference, besides those of cranial configuration, have to receive attention, before a conclusion can be justly established. Variations, not only in the habits, associations, and scholastic education, but also in the quality of the organic structure, will constantly interfere to prevent character being predicated from mere development, with that facility which was probably experienced in the earlier career. Still will the law obtain, universally, that, under certain proposed conditions which I need not here repeat, the largest organs, in any given head, will indicate the *direction* in which the particular character shall run. Herein may be comprehended many of those apparent anomalies in phrenological experience to which detailed allusion was made at the outset of this paper; and it is by employment of considerations such as I have, upon the present occasion, attempted to make clear, that such facts are legitimately classed among the results of recognised laws in phrenological science, constituting, in no respect, exceptional instances; the occurrence of one of which even, if real, would, according to every rule of sound philosophy, invalidate the entire principle.

Throughout the whole system of things, the influence of size upon power is modified by the effects of quality. But the great law of size existing as the measure of vigour, other conditions being equal, remains undisturbed by this consideration. For if we appeal, for the purposes of illustration, either to the organic or to the inorganic kingdoms of nature, ample confirmations will be afforded of the positions which I have here adopted. I will select, for example, some inanimate material, in the estimate of which, the dependance of its strength upon both its size and its quality will be obvious, and most readily appreciable. All will at once admit the readily ascertained fact that, whilst a large bar of iron possesses more power, as a general rule, than a smaller one, the size, solely considered, does not make known to us the exact degree of that property; every one is aware, that the amount of perfection, with which the processes of mining and separation from the dross have been conducted, greatly determines the quality of the metal, and thereby its strength and efficiency. Let us suppose then some piece of mechanism, constituted of iron, the strength of which and of its various parts, we are anxious to ascertain, — how should we proceed? Why, in the absence of any actual trial, we should assume, if the external appearance indicated a sound

and healthful condition of intimate structure, that the weight and vigour of the whole material was equal to what commonly belongs to machines so constructed; and, in most cases, it might be inferred, from inspection of the exterior, whether the quality were excellent or otherwise; yet, if I mistake not, this could not be done, in some cases, with absolute precision; and hence no certain estimate of the power of the whole could be formed; but, in the attempt to ascertain the relative force of the individual parts, the same uncertainty would exist no longer; with a knowledge that the entire machine was constructed of material from the same source, that had gone through exactly the same process of elaboration, no difficulty whatever would be experienced; in such a case, I apprehend, *mass* would furnish a sure measure of *relative* power.

The same laws will be found to prevail, if we ascend in the scale of creation, and exhibit a comparative illustration taken from the vegetable world; here, although magnitude of structure constitutes an important element not only in the conditions of mere physical, but also of vital energy, it does not furnish any absolute index of this endowment. Considerations of quality will always interfere. Thus, we enter an orchard, abounding in trees of the same species, and hesitate not to say that extent of volume of each tree, or of portions of the same, *cæteris paribus*, affords a measure of productive energy; and so, in one recognised as being of fair, uniform soundness of texture, we could readily indicate the particular branches that would yield the most abundantly. Yet, *a priori*, we could not predicate the productive capability of each branch; nor could we make certain comparisons between the energies, in this respect, of one tree and another. We might, by assuming that the objects of the investigation presented an average condition of things, obtain results that, in probably a large majority of cases, would remarkably accord with the fact; still, where quality of structure, and the influence of this upon the whole economy, could not be thoroughly appreciated, we should fail to obtain, from mere size, the positive measure of functional power.

If we take the animal kingdom, the same general results will be obtained. Size, with an equality of other conditions, is here too an index of vigour. Large animals, as a general rule, possess greater power and energy than small ones, yet such an axiom, unqualified, cannot be proposed as the universal law of nature. We may indeed affirm, and truly, that, in all animals of the same species, structural magnitude, with similarity of all other circumstances, will indicate the degree of individual power; and, in particularising somewhat further, we shall discover the prevalence of the same conditions and qualifications,

on which I have continued to dwell throughout the whole of this paper. Capacious lungs, *cæteris paribus*, are more vigorous in the execution of their function than smaller ones. A large heart will usually propel the circulating fluid with more energy than one smaller. The same principle holds good in respect of the abdominal viscera. But no physiologist would dream of assuming that size, absolutely, determined the functional energy in these instances; but, amongst other conditions affecting the result, the quality of the organs would certainly be included. However, a still more apposite illustration than any of the preceding is afforded by the muscular system. No one will deny, it is too obvious to mere sense to admit of doubt, that size of a muscle, all other conditions being equal, is a measure of its power; but can it be determined in all cases, by mere inspection of the muscular development, what is the absolute strength of the individual? Do we not see, in many instances, very considerable muscular energy without its being associated with remarkably large muscles? Examples are not of unfrequent occurrence where one man shall possess quadruple the ordinary strength of his fellows; but although, in such cases, the muscular system may be well developed, it certainly is not found to exceed the customary proportion, to the same extent as the corresponding energy of function. Every one has heard of the celebrated Milo, the ancient Greek, whose strength is said to have so much surpassed that of ordinary men that, without breathing, he could carry an ox for the space of a furlong. Had the muscles of this extraordinary man possessed, in point of magnitude, the same superiority, he would have constituted a very monster. Yet we do not read that he was so characterised. No doubt can be entertained that all prodigies of strength, that have at any time appeared, have possessed large muscles; but, certainly, men daily appear with the highest degree of muscular development without themselves manifesting any very prodigious powers. How then have we arrived at a knowledge of the law, relating to the connection between muscular size and bodily strength? If men with moderately developed muscles shall sometimes exhibit the power of those possessing a more capacious muscular system, with what certainty or security can the application of such a law be made in any particular instance? The discovery that size of a muscle, *cæteris paribus*, is an exact index of its vigour of function, has been made by the constant observation of ordinary facts; it has been seen that muscles, charged with the weightiest duties in the animal economy, have possessed a corresponding magnitude; and that small muscles occur, where the required movements need

slight applications of force. Hence in the same species generally, and in the same individual almost invariably, a certain proportion subsists between a particular muscle, or set of muscles, and the assigned offices. Yet it has never occurred to any one, understanding such subjects, to attempt to determine the exact amount of strength of individuals by notation of their muscular development, nor, from such data, to be making constant comparisons between the muscular energies of all classes of persons. At the same time were such a rule proposed, and submitted to experiment, there is no question that very precise results would sometimes be obtained, by an assumption, in each case, of an average possession of the qualifying conditions. Still, as a scientific proceeding, such an application of a branch of physiology would be utterly objectionable, and would assuredly lead to perpetual fallacy. In the same individual, however, with a healthful condition of the whole system, and with a well balanced state of habitual exercise of the particular muscles, size would yield the indication of relative power; and, as a principle, such a method of proceeding, in the estimate of muscular strength, would universally apply.

So far, then, as we have proceeded, the importance not only of size, but also of intimate structure, in determining the manifestations of power, is clearly perceptible, whether regarded in relation to the mere physical properties of brute matter, or to the vital endowment of organic textures. As nature then seems to delight in uniformity of arrangement, and constancy of method, should we not have anticipated, even in the absence of experience, that a like principle would have pervaded the physiological constitution of the brain? Should we not have expected, the cerebral functions having been assumed, that not only magnitude, but also the quality of an organ, would exert an influence upon the energy of the manifestations, in conformity with what seemed to be the general plan of creation? The anticipation could not have been otherwise. Analogy is all on one side; and it is this alone which, in default of direct evidence, can lead to the formation of a probable inference. But, in arriving at a conclusion upon this head, we do not depend exclusively upon analogy; actual observations reveal the truth, that the law which determines the vigour and energy of inorganic matter, of vegetable, and general animal life, prevails also in the particular constitution of the brain. And although where there is, in every other respect, physical and moral coincidence, development of the cerebral organs will constitute a just scale for the estimate of their power, in the prosecution of phrenological experiments it should never, as I have before maintained, be forgotten, that whilst, by suitable

investigation, we may somewhat accurately ascertain the modifying influence of educational training, we cannot, in the present state of our knowledge, pronounce definitely upon the quality of the brain; and that, therefore, in every estimate of character, the phrenologist should confine himself to a judgment upon the relative energy of the special faculties, and speak with full confidence only in those cases, where certain organs display a very decided superiority of development.

I expect that many will consider that I have attached too little importance to the temperaments, as a means of deciding upon quality of cerebral structure. Having, however, for some years, made the subject of temperament an object of especial attention; having, for a considerable period, made constant appeals to nature with a view of ascertaining the real state of things in this respect, the results which I have obtained, unsatisfactory as they are to my own mind, do nevertheless accord with the views set forth in the present paper. I certainly make no pretensions to complete accuracy, but to credit for sincere conviction of the justice of the main views herein propounded I do lay claim. I am not even aware that I have broached any novelty, and certain I am that nothing which has been here advanced is at all inconsistent with the recorded observations of other phrenologists. Regarding as I do every thing that has yet been proposed upon the subject of the temperaments, as either speculative or empirical, I do not however propose the rejection of the divisions and classification ordinarily employed by phrenologists, nor yet the use of the commonly assumed principle by which, in this matter, they are usually guided. On the contrary, in attempting to form some approximative inference regarding quality of brain, I strongly recommend that complexional distinctions should be noticed; since experience has certainly supplied the fact, though not the exact principle upon which it depends, that excellence of quality in the cerebral tissue is very often associated with certain indications of temperament. Still I would reiterate, and attempt to enforce, the consideration that conditions, quite inappreciable by external physical signs, do very often exist, which materially influence both the power and activity of the functions of the brain; and that whilst, by inspection of the form of the head, we can, in the estimate of native character, speak positively of *direction*, it is but conjecturally, and with high probability, that we can pronounce *absolutely*.

It is sound philosophy rightly to determine our true position in the field of human enquiry. By such a procedure, as a preliminary step, can we alone expect to make any onward progress. The history of every science abounds with examples,

illustrative of the retardation resulting from premature assumption and impatience of generalisation. Let us then who are, to the utmost of our ability, bestowing our fostering offices upon Phrenology in its early career, take warning from the experience of ages, which has ever demonstrated that, whilst the true advancement of the sciences has ever been promoted by the steady accumulation of well marked facts and cautious inductions therefrom, nothing but error, confusion, and retrogression has resulted from the opposite course, — from the prejudiced observations and ill conceived speculations of the enthusiast on the one hand, and from the knavery and delusive practices of the charlatan on the other.

It is possible that with some Phrenology may lose one half of its charms, if its doctrines have, on the present occasion, been represented aright. What is it good for, the sciolist will say, if we cannot examine heads, and tell the people for what they are capacitated? What better are we off for your Phrenology? — coincidently may exclaim the gossiping and wonder-loving multitude. A suitable answer to these demands requires that a comparative view should be taken of the state of mental science at the period when Gall commenced to interrogate and to interpret nature, and at the present moment. Well, then, fifty years ago, though vague suggestions had from time to time been offered relative to the dependance of the intellectual faculties upon the organic conditions of the brain, there was no attempt at demonstration, nothing was proved; nay, the very suggestions were so indefinite as to render it quite impracticable to attempt their confirmation by observation of natural phenomena; the immediate connection between the *feelings* and the brain was hardly hinted at; no correct analysis of the primitive faculties of the mind had been obtained; no definite law was discovered concerning their dependance upon organisation. How stands the fact at the present day? Why, nearly all the special powers and capacities of our nature have been made out, classified, and the locality of their material organs ascertained; the existence also of a similar law presiding over the organs of the mind, as over the rest of the animal economy, has been detected, — the law that *size, cæteris paribus*, is an index of power. And if all this be true, we are much better off for our Phrenology; and we can examine heads with advantage in every case, although we cannot always declare the precise amount of moral or intellectual capacity; seeing that the quality of brain, as well as the development of the individual organs, exercises considerable influence upon the functional manifestation.

III. *Remarks on the Function of the Organ named Tune, or Melody.\** By MR. RICHARD CULL. — (Continued from page 38, of last volume.)

GALL long ago discovered and established the fact, that the manifestation of musical talent depends on the development *cæteris paribus* of the organ which British phrenologists indiscriminately term Tune, Music, or, Melody, but which he in German named *Ton-sinn*, and in French *Sens des rapports des Tons*. Although observations on the size of this organ in connection with the power of manifesting musical talent have been multiplied by several able observers, and additional facts in support of Gall's position have been collected, yet but little has been done beyond the verification of Gall's statement. The special function of the organ is still undiscovered.

In Vol. I. New Series, p. 33. I drew attention to this subject, where I attempted with great brevity to describe the *nature* and *audibility* of musical sound, so as to enable more precise observations than had hitherto been made on this organ's sphere of action, in order to ascertain its special function. I think with Gall that in order to make precise observations on this organ's function an intimate knowledge of music is necessary: and I think I may add acoustics also; at least so far as regards the physical cause of noise or sound, and of musical sound. Gall, after describing the two conformations which the organ presents to the observer, says "I have as yet no idea of the difference of talent which results from this difference of conformation. It is, however, to be presumed that a musician who should be at the same time instructed in organology would discover a difference in the talent of music; it is certain that one or the other of these two conformations is constantly met with in all persons endowed with great musical genius."

In attempting to advance our knowledge of this subject I must necessarily be drawn both into some musical and some acoustical considerations. On the present occasion I shall treat of the phenomena of the musical ear.

Dr. Reid says, "Although it is by hearing, that we are capable of the perceptions of harmony and melody, and of all the charms of music; yet it would seem, that these require a

\* The paragraph divisions of this article are made at the request of the author; and we retain also his own punctuation.

higher faculty, which we call a *musical ear*. This seems to be in very different degrees, in those who have the bare faculty of hearing equally perfect; and therefore ought not to be classed with the external senses, but in a higher order."

The well known fact, that persons with equally good hearing differ in their musical perception: and the equally common fact, that some persons notwithstanding long continued attempts to instruct them in music cannot acquire it, have induced the belief that the musical perception is a part of the understanding, and quite distinct from the external sense of hearing. Now as to the nature of the perception, and why it is named musical ear, there is no precise account; at least I am unacquainted with any.

In the seventh edition of the *Encyclopædia Britannica*, now publishing, is the following short article. "Ear in music, denotes a kind of internal sense by which we perceive and judge of harmony and musical sounds. In music we seem universally to acknowledge something like a sense distinct from the external one of hearing, and call it a *good ear*; and a similar distinction we should probably acknowledge in other affairs, if we had distinct names by which to denote those powers of perception. Thus a greater capacity of perceiving the beauties of painting, sculpture, and architecture is called a *fine taste*."

It is merely stated there is a kind of internal sense in addition to the external sense of hearing: and that it confers the power to perceive and judge of harmony and musical sounds. The exactness of science requires a precise description of *what* it perceives in harmony and musical sounds *more* than is perceived by the external sense of hearing.

Under the word Ear in the *Pantologia*, published in 1813, which was edited by Dr. J. Mason Good, Dr. Olinthus Gregory, and Mr. Newton Bosworth, is the following attempt to define what is perceived. "Ear, as figuratively used by musicians, implies that sensible, clear, and true perception of musical sounds, by which they are offended at dissonance and pleased with harmony. To have an ear is to be capable of distinguishing the true intonation from the false, to be sensible of metrical precision, and to feel all the nicer changes of artificial combination."

I confess myself unable to understand either of the two sentences of the *Pantologia* explanation.

I have collected together some passages from several writers, in which they have incidentally shewn what they considered the musical ear to perceive.

Mr. Clift informs me, that forty years ago the cause of the

musical ear was a pet object of research : and that it engaged the attention of Sir Everard Home, who, in consequence of a want of musical ear, was assisted by Mr. Bartleman, and occasionally by other musicians. Sir Edward read a Croonian lecture connected with this subject, on 7th November, 1799 : which is printed in the *Phil. Trans.* vol. 90. It appears that his test of a musical ear in birds is their capacity to sing various airs. Speaking of the cochlea, he says, "That the cochlea is not necessary to render what is called the musical ear is sufficiently proved by that being wanting in birds whose organ [the ear] is particularly adapted to inarticulate sounds. Some birds, particularly bullfinches, can be taught to sing various airs, although it will always be in high notes."

Now on what perception does the capacity to sing an air depend ?

It fundamentally depends on the power of perceiving (and thereby producing) the successive sounds of their exact degrees of pitch in relationship to the key note : and consequently to each other. This is familiar to musicians ; indeed, in most singing preceptors it is stated, that he who can readily produce the several intervals of pitch in the gamut, or scale of sounds, will be able to sing any easy music at sight.

In the *Philosophical Transactions* for the year 1770 is a paper on the precocious musical talent of Mozart, by the Hon. Daines Barrington, F.R.S., who it seems considered the musical ear essentially to consist in the perception of the pitch of sound. Mozart was brought to England in the eighth year of his age, and remained here about a year. Mr. Barrington says, "During this time I was witness of his most extraordinary abilities as a musician, both at some public concerts, and likewise by having been alone with him for a considerable time at his father's house.

"I carried to him a manuscript duet, which was composed by an English gentleman to some favourite words in Metastasio's opera of *Demofonte*.

"The whole score was in five parts, viz. accompaniments for a first and second violin, the two vocal parts and a bass.

"My intention in carrying with me this manuscript composition was to have an irrefragable proof of his abilities, as a player at sight, it being absolutely impossible that he could ever have seen the music before.

"The score was no sooner put upon his desk, than he began to play the symphony in a most masterly manner, as well in the time and [as] style which corresponded with the intention of the composer.

“ I mention this circumstance, because the greatest masters often fail in these particulars on the first trial.

“ The symphony being ended, he took the upper part, leaving the under one to his father.

“ His voice in the tone of it was thin and infantine, but nothing could exceed the masterly manner in which he sung.

“ His father, who took the under part in this duet, was once or twice out, though the passages were not more difficult than those in the upper one; on which occasions the son looked back with some anger, pointing out to him his mistakes, and setting him right.

“ He not only, however, did complete justice to the duet by singing his own part in the truest taste, and with the greatest precision: he also threw in the accompaniments of the two violins, wherever they were most necessary, and produced the best effects.

“ It is well known that none but the most capital musicians are capable of accompanying in this superior style.”

Musicians consider Mozart's precision in singing at sight, and the correction of his father's errors when he was out of tune, as proofs of his fine musical ear. And both are effected by a nice perception of the degrees of pitch and their relationship to a fundamental sound; the key note of the air. His throwing in on the harpsichord the two violin accompaniments is evidence of his capacity to form harmony by the addition of such concordant sounds as the melody, according to the fixed laws of music, demanded.

Mr. Barrington was evidently a profound musician, and hence the value of his observations.

In the seventh edition of the Encyclopædia Britannica now publishing, article Mozart, the writer seems to consider the perception of pitch to constitute the musical ear.

“ Mozart was scarcely three years old when he manifested the most astonishing disposition for music. With an instinctive perception of beauty, his great delight was to seek for *thirds* on the piano [harpsichord], and nothing could equal his joy when he found this harmonious chord. Every day afforded fresh proofs of Mozart's exquisite organization for music. He could distinguish and point out the slightest differences of sound; and every false or even rough note not softened by some chord was a torture to him.”

Mozart's sense of beauty in music sought for *thirds*; which are sounds having that difference in *pitch*. At a later period he required every sound to be softened by some chord: that is, to be accompanied by another sound of a different but concordant *pitch*.

In the Philosophical Transactions for the year 1779 there is an account of an infant musician, by Charles Burney, Mus. Doc. F.R.S., who appears to consider the musical ear consists in perceiving and discriminating the degrees of pitch. Dr. Burney's paper is deeply interesting; its subject, William Crotch, like the illustrious Mozart, has risen to eminence, and is professor of music at Oxford, which chair he has now filled upwards of forty years.

“About Christmas 1776, when the child was only a year and a half old, he discovered a great inclination for music, by leaving even his food to attend to it when the organ was playing: and about Midsummer 1777, he would touch the key note of his particular favourite tunes, in order to persuade his father to play them. Soon after this, as he was unable to name these tunes, he would play the two or three first notes of them when he thought [found] the key note did not sufficiently explain which he wished to have played.

“At two years and three quarters old he plays a variety of tunes, and has from memory repeated fragments of several voluntaries which he heard Mr. Garland the organist play at the cathedral (Norwich). He has likewise accompanied a person who played upon the flute, not only with a treble, but has formed a bass of his own, which to common hearers seemed harmonious. If any person plays false, it throws him into a passion directly; and though his little fingers can only reach a sixth, he often attempts to play chords.

“I examined his countenance when he first heard the voice of Signor Pacchierotti — he called out very soon after the air was begun, ‘*He is singing in F.*’ And this is one of the astonishing properties of his ear, that he can distinguish at a great distance from any instrument, and out of sight of the keys, any note that is struck, whether A, B, C, &c. In this I have repeatedly tried him, and never found him mistaken even in the half notes; a circumstance the more extraordinary, as many practitioners and good performers are unable to distinguish by the ear at the opera, or elsewhere, in what key any air or piece of music is executed.

“When he declares himself tired of playing on an instrument, and his musical faculties seem wholly blunted, he can be provoked to attention, even though engaged in any new amusement, by a wrong note being struck in the melody of any well known tune; and if he stands by the instrument when such a note is designedly struck, he will instantly put down the right, in whatever key the air is playing.”

The reader will observe that this extraordinary accuracy of ear so remarkable in a child of that age is an accuracy in the

perception of the degrees of *pitch*, of the gamut relationships of those degrees to each other, and also, of their relationship to a fundamental, or key note.

Those who are investigating the nature of the musical ear will do well to study the two papers in the Transactions, vols. 60 and 69, for the entire papers bear on the subject: the authors were both musicians and good observers.

Dr. Thomas Brown concluded the musical ear consists in perceiving the degrees and their various relationships of the pitch of sounds. After stating that those without musical ear are acute in hearing, and perceive feeble sounds, he says — “They have yet been incapable of distinguishing the musical relations of sounds as reciprocally high or low” — and the melody that results from them in certain successions.”\*

The terms *high* and *low* refer only to the *pitch* of sound. “The musical relations of sounds” means the relationships of their pitch to each other. And musicians know that the foundation of melody is in the *pitch* of the component sounds.

Every grammar of music shews that the A, B, C. of musical knowledge is to learn the gamut, or scale of the *pitch* distinctions of sounds; and the gamut exhibits their mutual relationship to each other in pitch. If after efforts continued a reasonable time, a pupil cannot acquire a knowledge of the gamut, the music master commonly discontinues further attempts to teach him, and alleges as his reason, the impossibility of teaching music where there is no ear for it. Thus then musicians practically consider the musical ear to consist in the perception of the *pitch distinctions of sounds*.

Finally, in the Theory of Harmony, the *only property of sound* taken into consideration is the *pitch*. The whole of the magnificent superstructure of musical science is reared on the broad foundation of the gamut: and this, as is well known to every tyro in thorough bass, is a scale of the *pitch distinctions of sounds*.

If the mass of evidence I have brought together be carefully studied, it appears to me that its amount and character will induce the conclusion that the musical ear, which is distinct from and superadded to common hearing, consists in the power of *perceiving the pitch distinctions of sounds*.

The scientific are familiarly acquainted with the fact that the musical ear is not in proportion to the acuteness of hearing; but they are much less acquainted with the fact that the musical ear can exist and musical talent be manifested, although the person be partially deaf. I therefore proceed to state the evi-

\* 21st Lecture on the Human Mind, by Dr. Thomas Brown, Prof. Moral Phil. Edinburgh.

dence on which the proposition that the musical ear is distinct from common hearing rests, by citing facts from Gall; and I shall quote full details of one case from the source whence he obtained it.

Dr. Gall mentions "M. Holzbaur, the celebrated chapel-master at Manheim, who was deaf of one ear and heard very imperfectly (*tres mal*) with the other: this did not prevent him from composing very harmonious music."\*

It is not stated whether M. Holzbaur became acquainted with music through but one ear, and that one but imperfectly performing its functions; or whether he had two, and both perfect, when he studied music. This omission somewhat lessens the value of the fact for my purpose; yet it is highly important, because it shows that a man may *continue to possess* and *to manifest* his musical ear and talent, although he only hears by means of one ear, and that but imperfectly.

Dr. Gall quotes a case which is recorded in the Phil. Trans. by Sir Astley Cooper. The paper is entitled "Observations on the Effects which take place from the Destruction of the Membrana Tympani of the Ear, by Mr. Astley Cooper." In a letter to Everard Home, Esq., F.R.S., by whom some remarks are added. Read, February 6th, 1800.

"Mr. P., a medical student at St. Thomas's Hospital, of the age of twenty years, applied to me in the winter of 1797, while he was attending a course of anatomical lectures, requesting my opinion upon the nature of a complaint in his ear, which had long rendered him slightly deaf.

"Upon enquiring into the nature of the symptoms which had preceded, and of those which now accompanied, the disease, he informed me that he had been subject, from his infancy, to pains in the head; and was attacked, at the age of ten years, with an inflammation and suppuration in the left ear, which continued discharging matter for several weeks: in the space of about twelve months after the first attack, symptoms of a similar kind took place in the right ear, from which also matter issued for a considerable time. The discharge, in each instance, was thin and extremely offensive to the smell; and in the matter, bones, or pieces of bone, were observable. The immediate consequence of these attacks was, a total deafness, which continued for three months: the hearing then began to return, and in about ten months from the last attack was restored to the state in which it at present remains.

"Having thus described the disease and its symptoms, he gave me the following satisfactory proof of each membrana tympani

\* Gall sur les Fonctions du Cerveau, tom. v. p. 99.

being imperfect. Having filled his mouth with air, he closed the nostrils, and contracted his cheeks: the air thus compressed was heard to rush through the meatus auditorius with a whistling noise, and the hair hanging from the temples became agitated by the current of air which issued from the ear. To determine this with greater precision, I called for a lighted candle, which was applied in turn to each ear, and the flame was agitated in a similar manner. Struck with the novelty of these phenomena, I wished to have many witnesses of them, and therefore requested him, at the conclusion of the lecture upon the organ of hearing, to exhibit them to his fellow students, with which request he was so obliging as to comply.

“ It was evident, from these experiments, that the membrana tympani of each ear was incomplete, and that the air issued from the mouth, by the Eustachian tube, through an opening in that membrane, and escaped by the external meatus.

“ To determine the degree in which the membrana tympani had been injured, I passed a probe into each ear, and found that the membrane on the left side was entirely destroyed, since the probe struck against the petrous portion of the temporal bone, at the interior part of the tympanum, not by passing through a small opening: for after an attentive examination, the space usually occupied by the membrana tympani was found to be an aperture without one trace of membrane remaining.

“ On the right side, also, a probe could be passed into the cavity of the tympanum: but here, by conducting it along the sides of the meatus, some remains of the circumference of the membrane could be discovered, with a circular opening in its centre about the fourth of an inch in diameter.

“ From such a destruction of this membrane, partial indeed in one ear but complete in the other, it might be expected that a total annihilation of the powers of the organ would have followed; but the deafness was inconsiderable. This gentleman, if his attention were exerted, was capable, when in company, of hearing whatever was said in the usual tone of conversation: and it is worthy of remark that he could hear with the left ear better than with the right, though in the left no traces of the membrana tympani could be perceived.

“ When attending the anatomical lectures, also, he could hear, even at the most distant part of the theatre, every word that was delivered; though, to avoid the regular and constant exertion which it required, he preferred placing himself near the lecturer.

“ I found, however, that when a note was struck upon the piano forte, he could hear it only at two thirds of the distance

at which I could hear it myself; and he informed me that in a voyage he made to the East Indies, while others, when ships were hailed at sea, could catch the words with accuracy, his organ of hearing received only an indistinct impression. But the most extraordinary circumstance in Mr. P.'s case is, that the ear was nicely susceptible of musical tones; for he played well on the flute, and had frequently borne a part in a concert. I speak this not from his own authority only, but also from that of his father, who is an excellent judge of music, and plays well on the violin: he told me that his son, besides playing on the flute, sung with much taste, and perfectly in tune.\*

In this case, which is extremely valuable in several points of view, and to which I shall have occasion to refer, it is not stated whether he studied music before or after the attack of inflammation and suppuration which produced the partial deafness. The case, however, proves that with deafness, produced by such a destruction of the auditory mechanism, the musical ear existed and musical talent was manifested.

Gall's next case is taken from Darwin. "I have observed a child to be exquisitely delighted with music, and who could with equal facility learn to sing any tune that he heard distinctly, and yet whose organ of hearing was so imperfect that it was necessary to speak louder to him in common conversation than to others."†

Thus Dr. Darwin considered it a remarkable fact that the musical ear should be found in company with hardness of hearing.

Finally, Gall says, "I have read in the work of a French physician the case of a boy who had lost his hearing in consequence of the small-pox, and who, notwithstanding, composed songs himself, and sung them very correctly."‡

Although all the circumstances of these cases have not been recorded, there is sufficient to establish the fact, that the musical ear and partial deafness may co-exist in the same person; and it will be remarked they support my view, that the musical ear consists in the power of perceiving the pitch distinctions of sounds.

Those who are conversant with the subject might object that the deafness in these people was inconsiderable, and therefore they only required the sounds to be produced a little louder than formerly, when they could hear them as well as ever. They might also object, that already having a musical

\* Phil. Trans. vol. 90. p. 151.

† Darwin's Zoonomia, vol. i. p. 157.

‡ Gall sur les Fonctions du Cerveau, tom. v. p. 100.

ear, musical knowledge, and musical talent, it was easy for them to continue to manifest these powers in composing new music, and also in singing, only probably they would sing louder than before they became deaf.

These objections hinge on the assumption that the persons studied music before they became deaf. Now, as all four reports are silent on this point, the objections cannot be answered: and it must be confessed they strike at a vulnerable part of the argument; which is not, however, weak as to the proof that the musical ear can co-exist with partial deafness; but weak, as it yet requires proof, that without musical instruction the musical ear can be spontaneously manifested along with a deafness which is considerable, and which has continued from birth.

A case has come within my own observation of a young lady who was born, and has continued so extremely deaf, as to be capable of education only by the finger alphabet, and the other means which are employed in teaching the deaf and dumb; and, to the great astonishment of her family and friends, I discovered she has the musical ear. In the spring of 1836 I was consulted concerning her voice and speech. She was then sixteen years old, and had considerable acquaintance with the Latin, Greek, and French languages, together with the elements of geometry. She has great talent for drawing and painting, both in oil and water. She was not so deaf as the deaf and dumb generally are; but yet the deafness was so extreme as to make her mute. I advised a plan to acquire voice and speech, which has been persevered in for nearly three years with most successful results, as she can now hold a vocal conversation with any person.

During this period I have had ample opportunities to observe her varied capabilities. Music must be very loudly played for it all to come within her range of hearing, even when she uses her flexible tube ear trumpet; but when audible she enjoys it, recognises what she has once heard, and can soon catch a simple melody. She cannot hear the piano-forte which is daily played by some members of the family, although she knows when it is being played, as she feels the vibrations. The vibration caused by the organ at church she describes as exceedingly disagreeable, while the sounds are indistinct. She says the vibrations and the excessive loudness make the sounds indistinct. She has not heard much music besides that which I and others have employed to test her musical ear.

When I first tried her perception of the pitch distinctions of sounds, by voicing the diatonic octave in her ear trumpet, she attentively listened, and, with a smile of pleasure, at once produced some of its degrees. In a few efforts she was able, with

considerable precision, to voice the harmonies, viz. the 1st, 3d, 5th, and 8vo, which is a capital proof of her musical ear.

I have voiced several simple melodies to her through her ear trumpet, and I am informed that, when walking in the garden, she has been heard to hum tunes to herself, and that too very correctly, although she could not hear the sounds which she herself produced. I explained to her the principles of musical notation, in order to test her power of voicing from written music. She soon accomplished this, even without always hearing herself; and it is remarkable that her voice has not that disagreeable guttural quality which is so distinguishing a feature in the voices of the deaf and dumb who are taught to speak.

When sounds are sufficiently loud to come within her range of hearing, I can state, from repeated observations, that she can discriminate slight variations of each audible property of sound. Thus she perceives nice distinctions of pitch, of loudness, and of quality. I may also state that she perceives duration or length of a sound's continuance, and is sensible to the rhythm of versification.

In this paper I have brought evidence to show that the musical ear essentially consists in the power to perceive the pitch distinctions of sounds.

It was believed that the musical ear is a power separate from, though, for its manifestation, dependent on, common hearing.

It was established by Gall, that the occurrence of partial deafness neither destroys, nor prevents, the further manifestation of the musical ear.

I have recorded a case which shows, further, that, without previous musical instruction, the musical ear may spontaneously manifest itself in perceiving the pitch distinctions of musical sounds, the first time they are made loud enough for the deaf person to hear them.

I believe the evidence is now complete that *the musical ear is a faculty entirely distinct from common hearing*, although the possession of common hearing is a *condition necessary to manifest the faculty*.

In my next paper I shall treat of sound, both musically and acoustically; and particularly of that condition of sound which is named musical.

RICHARD CULL.

14. CAROLINE STREET, BEDFORD SQUARE,  
2d Jan. 1839.

IV. *On Incidental Recognitions and Confirmations of Phrenology.*  
 No. I. By Mr. W. B. HODGSON.

THE principles of Phrenology were discovered, or, according to some, were invented by Dr. Gall. If the latter assertion be true, we may admire the ingenuity of his system, but cannot expect to find it based on fact; if the former assertion be true, he merely observed nature, and recorded the result of his observations, for the very word *discovered* implies, that the facts existed in nature before they were discovered. Now the first feeling which great discoveries excite is astonishment, that what, when known, appears so simple and obvious, should have remained so long unknown. Every one, whose inveterate prejudices do not impel him to deny the reality or the value of the discovery itself, is surprised that it has not been made long before the time when it actually was made. So it is with inventions. Milton says of the rebel angels, when Satan had instructed them in the use of his newly-devised artillery, that

“ Th’ invention all admired, and each, how he  
 To be th’ inventor miss’d; so easy it seemed  
 Once found, which yet unfound most would have thought  
 Impossible.”

*Paradise Lost*, VI. 498.

Nor is this feeling altogether unreasonable, for we find that almost all great inventions and discoveries have been to some extent anticipated in former times; Seneca’s prediction of the discovery of America, and the Marquis of Worcester’s anticipation of steam-power, are examples in point. Some men have thus had distant and transient glimpses of the unrevealed truth, while others have trod so near the verge, that one step further would have led them into its undisguised presence in the very adytum and penetralia of the temple. May not this be true of Phrenology? It is *a priori* not impossible, that the appearances which struck the attention of Dr. Gall had been in some measure previously observed by others, though by them they might be regarded as merely accidental occurrences, and though, in their minds, they might fail to excite any idea of their necessary and invariable connexion with a certain peculiarity of mental constitution. It would be unreasonable, indeed, to expect to find any very minute observations of this sort. Gall’s own mind was originally struck only by marked differences in cranial development; it was only after he had inferred from these their uniform connexion with certain mental qualities, that he descended to the less prominent and palpable

differences of conformation. But it is by no means improbable that such marked developments have in some cases attracted the notice of individuals, even though no idea may have been connected with them, or system formed to account for their existence. Thus we are informed that Gall's schoolfellows without exception remarked the prominent eyes of certain of their companions, whom accordingly they nicknamed ox-eyed, though there was probably no one among them but Gall who imagined that there was any connexion between their prominence of eye, and their power of committing words to memory. It is plain that observations so made must give no small support to the doctrines of Phrenology. It is difficult for the constructor of a system to view with an impartial eye facts that must either prop or destroy that system; they are viewed through a false medium; and wherever a particular result is desired more than its opposite, there is danger that evidence will be distorted. Thus the testimony of one who had no prejudices of system to cloud his vision, who is ignorant of all system, and who simply registers a fact which he has observed, and of whose bearing he knows nothing, may be depended upon with almost unhesitating reliance. But while it is not impossible to find allusions to the facts of Phrenology, in the works of men ignorant of its principles, we may even expect to find occasional recognition of its doctrines. As these are merely inferences from the facts, it is perfectly natural that the frequent co-existence of a certain conformation of head, and a certain mental disposition, and other facts of a similar nature, should in some cases have given rise to the belief that the connexion between them is uniform and necessary. There has prevailed in almost every age a notion, vague it may doubtless be, that certain characters were connected universally with a certain conformation of different parts of the body. The opinions which have been entertained on this subject differ very much from each other, both in their nature, the extent to which they have been reduced to system, and the degree in which they accord with fact. Amidst much that is false in such theories, we may perhaps find something that is true. Pursuing the track of observation, rashly generalized indeed, as for the most part their observations were, it would be surprising if their authors had not sometimes stumbled upon truth. Now it appears to me to be a useful, and at all events an amusing, undertaking to note all instances of allusion to the facts or recognition of the principles of Phrenology. I shall accordingly from time to time present to the readers of this Journal the most important of a vast number of such allusions and recognitions which I have collected, and I would advise

every Phrenologist to keep a record of all that he may meet with in the course of his reading or research. The mine, I am persuaded, is too rich and extensive to be exhausted by the industry of hundreds, and my only object in this paper is to give a few hints as to the plan on which such an undertaking as I propose may be conducted.

The subject naturally divides itself into two branches, Confirmations, and Recognitions, of Phrenology. The difference is obvious. Thus, for example, when a writer mentions, in passing, that a certain individual had an ample development of brow, and it is evident from the history of that individual's life that he was remarkable for intellectual endowments, then, though the writer may have no idea of their connexion, this fact is still a confirmation of the doctrine of Phrenology, that great intellect and a large forehead must always be found together. This is a confirmation; but it is plain that there is here no recognition of Phrenology. But when an author asserts in general terms that people distinguished for fluency of speech have prominent eyes, then this is a recognition of a phrenological doctrine. But, though it is important to keep this distinction in mind, it is obvious that as every recognition is also a confirmation, it will not serve the purpose of a true logical division. A better mode of classification therefore will be to arrange all such allusions according as they bear upon and illustrate one or other of the chief principles of Phrenology, which may be stated, as follows, to be five in number.

1st. That the brain is the organ of the mind.\*

2d. That size of brain, *cæteris paribus*, is the measure of its power.

3d. That the brain is not a single organ, but a plurality of organs, corresponding to the plurality of mental faculties.

4th. That, IN GENERAL TERMS, the forepart of the head is the seat of intellect, the coronal surface the seat of the moral powers, and the back part of the head (or, much more correctly, the base of the brain) the seat of the animal propensities.

5th. That each individual faculty is connected with a particular locality and cerebral organ.

Under one or other of these heads every thing may, I think, be classed. It remains only to mention from what sources confirmation may most probably be drawn. All descriptions of real historical personages, whose characters are known; all descriptions of persons in works of fiction, in whose cases the characters attributed to them accord with their personal de-

\* A complete history of opinion regarding the brain is a great desideratum in Phrenological literature. In the 2d volume of this Journal, Messrs. Trevelyan and Combe made a contribution towards it, which is very valuable so far as it goes.

scription; all portraits of real or imaginary personages; all theories of mind or systems of physiognomy, properly so called. Allusions may be found in many places which admit of no precise classification, but those which I have mentioned are the principal sources of reference on the subject. The field may be much extended by taking in also the phrenological allusions to be found in writers of our own day, though these, of course, do not come strictly within the object of the present undertaking. Such allusions, as no reader can fail to observe, are every day becoming more common in our modern literature.

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V. *On the Management of Criminals.*—(From a correspondent.)

THE treatment of criminals, hitherto adopted in this country, presents to the philanthropist one of the most melancholy pictures of gross ignorance of human nature, in the whole range of civilised society. Urged by a spirit of animal revenge, the idea of reformation never seems to have occurred to the framers of our laws; whence are to be seen poor and uneducated offenders incarcerated in the society of others more accomplished in crime; their ready teachers, and seductive examples in the school of vice and infamy. Whatsoever good intentions of self-reform the less corrupted may have previously had, they are soon eradicated in such society. The effects of the system are clearly described, by one of the criminals themselves, in the following words, — “Let a man be what he will when he comes there, he is soon as bad as the rest; a man’s heart is taken from him, and there is given him the heart of a beast.”

One fact alone is sufficient to prove the inefficacy of the system, namely, that an overwhelming majority of the annual committals to our gaols, for crime, consist, as is well known, of re-committals of the same offenders. Phrenology having given us a knowledge of the psychological attributes of man, may suggest useful hints for the prevention of crime. In the first place, it teaches us (by pointing out their causes) that all crimes should be looked upon as *diseases*, and be treated accordingly, the exciting cause being first investigated, and then met by appropriate remedies. The causes of crime will be found to consist in, first, innate disposition or propensities, secondly, ignorance and evil example, and, thirdly, distress.

The first of these (happily not the most frequent cause) will be found the most difficult for remedy, and, indeed, may often prove incurable; in which case the unfortunate offender must be classed amongst the irresponsible or insane, and restrained from inflicting farther mischief upon society.

Ignorance and evil example produce a far more numerous class of victims; but these more readily admit of cure. We would undertake to say, that if an enlightened *general* system of education, physical, moral, and intellectual, were established, commencing with infancy, and unfettered by any sectarian views, in the course of one generation crime would sensibly diminish, and would nearly disappear in one or two more.

To the individual case of each criminal, means based on these principles must be applied, and the moral training continued till he gave decided signs of cure. Combined with this, must be his instruction in some trade or profession, as the want of such knowledge is too frequently the cause of criminals returning to old habits and occupations, when released from confinement. The taint on their character would prevent their being engaged as servants, and ignorance of an honest trade drives them to steal or to starve, until, after many re-committals, probably for continually aggravating offences, the vengeance of a bloody law is poured forth upon that unhappy head made desperate by the absurd provisions of the law itself. Whereas, by the method proposed, criminals might be cured, and rendered useful members of that society to which they must otherwise remain a bane and a disgrace.\*

T.

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## VI. Notes on Opinions.

*Phrenologists and Metaphysicians.* — “As regards largeness of thought and propriety of expression, no comparison can be instituted between the writers we have named [Locke, Butler, Reid, Brown] and the lucubrations of the Phrenologists; but we think the latter’s arrangement of the mental qualities is by far the most sensible and natural.” — *Spectator*.

*Note.* — It is a pity that the *Spectator*’s critic, who penned this remark, should not have deemed it worth while to study

\* The application of Phrenology to criminal legislation was pretty fully discussed in volumes seventh and eighth of this Journal; and the public mind is yet far behind those papers. — EDITOR.

“propriety of expression” in his own composition. What can be the literal meaning of a comparison between metaphysical *writers* and phrenological *lucubrations*? between the *teachers* in one sect and the *creed* of another sect? The critic probably intended his readers to understand a comparison between the writings, or between the philosophical systems, of the two parties. In adopting this reading, the application of the criticism is allowed. Phrenologists study the realities of nature, chiefly by observation on things physical and visible. Their constant motto is “*res non verba.*” Their writings are (or profess to be) truth unadorned; and he amongst them who gives up the reins to fancy is looked upon with suspicion. On the contrary, the metaphysicians have ample scope for speculation and play of imagination. They describe mental phenomena, from nature, but in the grouping of their facts, and in the explanations of their causes, they invent and adorn at will. Phrenologists are kept within the narrow bounds of things made known by observation; the metaphysicians have only the bounds of fancy. To the latter we must concede “largeness of thought,” understanding thereby variety and extent; but we claim for ourselves as great a superiority in truth and accuracy, as the metaphysicians have exhibited superiority in the scope of their ideas. In elegance of composition the metaphysical writers greatly transcended those of the phrenological school; and in fitness of expression and exactness in their use of terms, they were also more advanced. The language of phrenological *science* has yet to be invented; and when invented, it will be found as dry and precise as the language of chemistry or physiology, just because it must describe matters of fact. The critic might have added a second point in which phrenologists are already far ahead of metaphysicians, namely, in the practical utility of their doctrines. We hear much said about the value of Phrenology, in education, and in the treatment of the insane; and its applications in the management of criminals, in the selection of servants, and in many other of the daily concerns of life, are likely to become of great importance. But who ever lauds the application of metaphysics to education, or to the treatment of the insane? Or who dreams of managing criminals, or of selecting servants, on metaphysical principles?

*Cause of Character in Uncivilised Nations.* — “The character of uncivilised nations is determined either by their geographical position, or by the nature of the animal kingdom which surrounds them. Their inhabitants become hunters or fishers, as game or fish abound; bold and enterprising when exposed to

the attacks of the lion and bear; — crafty and subtle when dependent for food upon the deer and quail. The possession of the horse leads them to become marauders; and that of cattle makes them herdsmen.” — *Journal of the Statistical Society*, vol. i. p. 2.

*Note.* — This is an example of one of the many plausible, but false, notions put forth by those who investigate human nature in the silence of their studies, instead of observing it in the realities of life. It is true enough, to say that men become fishermen or hunters, when their livelihood depends upon catching fish or animals; but all the rest of the passage is sheer nonsense. Men are bold and enterprising, or crafty and subtle, according to their development of brain, and not in accordance with the animals by which they are surrounded. When first seen by Europeans, the Caribs were exposed to the attacks of few and not strong wild animals, and yet they were remarkably bold. The New Zealanders, also, lived in a country without beasts of prey or beasts of chase; and yet they were found to be crafty and excessively ferocious. On the contrary, the mild and feeble Hindoos for centuries have been devoured in numbers by the most formidable beasts of prey, without being rendered bold and enterprising.

## II. CASES AND FACTS.

### I. *Injury to the anterior Lobe of the Brain, with morbid Affection of the Perceptive Faculties.* — Communicated by Dr. OTTO, Professor of Medicine in the University of Copenhagen.

IN the month of February, 1837, N. H., a labourer, had a fall on the ice, and was carried home insensible. On arousing from his state of unconsciousness, he felt a slight degree of pain in the *right* super-orbital region, the part on which he had fallen; and a tumour formed there equal in size to a closed fist; but which disappeared in the course of a couple of days, as well as the pain, so that the patient, notwithstanding some peculiar hallucinations, could attend to his usual occupations on the fourth day. He afterwards consulted several physicians, on account of the affection that remained, and after the unsuccessful trial of antiphlogistic treatment, he came to Dr. Fleischmann of Erlangen, in July following. The most remarkable morbid

symptoms then were as follows:— Ever since the fall, whenever he opens both eyes, he sees all external objects at an unusual distance from him. He falls consequently very often into ditches, and hurts himself on stones, which, according to his perceptions, yet lie far from him. An object lying about a foot from him appears to himself to be at five or six feet distance, and a man at the real distance of forty paces appears to be a quarter of a German mile from him. He judges quite correctly of the form and colour of external objects, according to the distance at which they appear to him, that is, if an object seems to be only six or eight paces from him, he then perceives its form and colour even as well as in his healthy days he perceived an object six or eight paces from him; but if he thinks an object to be at the distance of a quarter of a German mile, its form and colour appear to him even as indistinct as it really was in that distance. It is likewise remarkable, that, when he keeps the *left* eye shut, he again sees all objects in the right distance; and he is then able to walk safely, to read, &c. If, on the contrary, he opens the left eye, whilst he looks with the right eye, all the objects, at the same moment that it is opened, are observed in their real distance, but they immediately retreat farther and farther from him, so that at last they are thought to be at a greater distance than they really are. If both eyes are kept open, he also in a distance of six feet sees all objects double for a short time; and if both eyes are kept open for a longer time, he gets a little confused in his head, sees small worms or lines, has tingling in his ears, becomes as if intoxicated, stumbles over his own legs, &c. But if he again shuts the left eye, this state again disappears suddenly, he feels better, and sees as in his healthy days. Finally, if he shuts the right eye, and looks only with the left one, all objects indeed appear to him farther distant than they really are, yet not to that degree of distance in which they appear to be when he keeps open both eyes. Not the least morbid change can be observed in the eyes, on the most close examination, excepting only a little squinting of the left eye when it looks upwards. The clearer the weather is, the better he feels; but in foggy and cloudy weather his head is heavy, he sees small worms and light lines, and perceives a sort of biting in the angles of the eyes, as if there were salt in them. When he scratches his head, or makes a false step, it appears to him as if the right side of his head was hollow. His health is otherwise perfect. All means, and amongst these galvanism, have been hitherto tried without success.

This remarkable case is related in Hufeland's Medical Journal, for July, 1838, by Dr. Fleischmann of Erlangen, who

takes infinite trouble to explain it, yet in a manner that involves him in contradictions and absurdities. But if the author had thought it worth while to make himself acquainted with Phrenology, he would have been able to explain the whole case in a clear and satisfactory way. To Phrenology it is an extremely valuable case, as this true and interesting science is confirmed by it, on the one hand, and on the other, it enables us to unriddle at once what seems quite incomprehensible to other observers.

The external senses conduct, by their respective nerves, only the impressions of external objects to particular parts of the brain, which perceive them. If the connexion between the nerves of the senses and these parts of the brain is interrupted, the individual immediately ceases to see, hear, smell, taste, and feel the objects acting on the senses. The whole function of the external senses consists in receiving and propagating the impressions to the organs of the inner faculties, and in consequence we, properly speaking, do not see with the eyes, nor hear with the ears, &c. but employ these parts only as instruments, by which the impressions are sent to the brain, which perceives them, and suggests the clear idea of them. In that part of the brain situate immediately above the eyes is the organ of Size, supposed by Phrenologists to be the organ which enables us to perceive the size, extension, and (as Mr. G. Combe justly remarks) the distance of objects. The optic nerve receives and propagates the impression of an object also to this part of the brain, and the individual is then able, if the cerebral part is healthy, to judge rightly of the distance of the object; but if the part is morbidly affected, the idea of the distance of objects must be deranged.

By the fall on the super-orbital region the cerebral organ of Size appears to have sustained an injury, probably on the right side, where pain and swelling were induced. But the other cerebral parts, immediately adjacent, appear not to have been affected; and accordingly the forms and colours of objects are correctly perceived, whilst their size and distance are judged falsely. That the patient sees all objects at their right distance, when the left eye is kept shut, is easily accounted for by the decussation of the optic nerves; the impression of the objects being consequently propagated from the right optic nerve to the organ of Size on the left side, which is sound, and its function duly performed. The contrary holds good when the left eye is open, the optic nerve of which communicates with the right hemisphere of the brain, which was the side injured by the fall. Double vision is thus induced when both eyes are open, and confusion and stumbling are caused by it;

unless these symptoms indicate that the organ of Weight also participates in the morbid affection.\* The facts of the case narrated confirm the following points: —

1st. That the brain consists of a congeries of organs, each one appropriated to the manifestation of a single mental faculty.

2d. That one organ may be affected with disease deranging the corresponding faculty, without disturbance of the other organs and faculties.

3d. That there are two organs for each faculty, one in each hemisphere of the brain, and that one of these may suffer injury without affecting the other.

4th. That the organ of Size also enables us to judge of distance.

5th. That all physicians would do well to study Phrenology, in order to avoid exposing themselves to useless trouble in attempting to explain the different mental affections.

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II. *Affection of the Faculty of Language from an Injury of the Brain.* Communicated by G. L. SMITH, M.D., and Mr. D. NIDDRIE, Surgeon, Montrose.

JANUARY 12th, 1838. — Alexander Campbell, æt. 14. Temperament sanguine, nervous. Overbalanced himself while employed in oiling the machinery in a spinning-mill, and fell upon the point of the spout of the oil-jar which he held in his hand. He immediately ran down the stairs leading from the room in which he received the injury, and on reaching the bottom, fell to the ground insensible. He was shortly afterwards seen by Dr. Niddrie, who found him in bed with the following symptoms: — a small wound of about a quarter of an inch in length was observed under the left eyebrow: there were considerable ecchymosis and swelling around the wound; the eye itself was uninjured, and no other external injury could be discovered; pupils dilated and insensible to light; deglutition difficult; occasional disposition to vomit; pulse imperceptible; surface cold.

He was visited four hours afterwards by Drs. Niddrie and Smith, who found the pulse 80, small, and irregular; action of

\* Our non-medical readers are not to infer from these explanations, that any direct connexion between the optic nerve and superciliary organs in the brain has been traced by anatomists. We should scarcely attribute the whole phenomena to the organs of Size. — ERROR.

heart and respiration likewise irregular; extremities still cold; pupils slightly sensible, still dilated; moaning, restlessness, tendency to lie on left side. A probe was introduced into the wound, but could not be made to penetrate deeper than an inch.

13th. — Swelling round the wound considerably reduced; pupils still dilated, but more sensible to light; when asked if he felt any pain, raised his hand to his head, but unable to answer any question addressed to him further than by groaning or shaking the head. Pulse 60, irregular; able to project the tongue.

14th. — Eyes suffused, particularly the right; pupils natural, but could see distant more distinctly than near objects; pulse 50, very irregular, but of good strength; perfectly sensible, but totally unable to speak. When the hand was held before him, and was asked to pronounce the name or number of the finger or fingers extended, he immediately raised his own hand with the corresponding finger or fingers extended: when asked if he knew his mother, who stood at the side of the bed, he bowed; when asked if he knew where and how he received the accident, he grumbled, shut his eyes, and shook his head; when asked which part of his head was painful, he pointed to the wound.

15th and 16th. — Symptoms much the same as before; but when asked where he had pain, he pointed to the right temple; suffusion of eyes diminished; still unable to articulate, but quite sensible.

18th. — Improving: has attempted to speak, in so far as he can pronounce the word *no* distinctly, *iis* for *yes*, *mud* for *mother*, *mungd* for *mug*, &c.; but when repeatedly asked to name objects exhibited to him, such as a hat, a glove, an umbrella, a plate, key, knife, shilling, or halfpenny, he was altogether unable to do so, although he seemed to reflect for some time as each question was put, and invariably responded by shutting the eyes and shaking the head. But when his questioners insisted that he should tell them the use of a knife which was shown to him, he imitated the act of cutting by applying it to one of his fingers. Slight paralysis of the right arm was observed to have taken place.

19th and 20th. — Still improving: speaks more readily and distinctly; named a key and hat when shown to him; but the interrogatories put seemed to cause slight flushing of the face, followed by squinting, which continued for about a minute, and then, after a long inspiration, suddenly went off. Paralysis of the right arm continues.

22d. — Has nearly recovered use of right arm: got out of bed and walked across the room, but with difficulty; speech

much improved; external wound healed; vision of both eyes perfect.

Feb. 2d. — Improved in every respect: considerable general debility. When he enters upon conversation, he answers correctly although with hesitation; but if it is kept up for six or eight minutes the hesitation amounts to a difficulty, and if pushed farther the face becomes flushed: a slight degree of strabismus comes on, and there is a total inability to utter a word. This is generally followed by a deep inspiration and a moment or two of apparent insensibility. If immediately after this twelve different objects are shown to him in succession, he cannot name more than one half of them, and part even of these in a way scarcely to be understood; but if allowed to remain a few minutes undisturbed, he will answer as correctly as before. For a month he continued to improve, when he resumed his work at the mill; but, after repeated attempts, was compelled to abandon it, the motion of the machinery invariably causing pain of the head and vertigo, so severe, that he was unable to stand or walk, and this condition was always accompanied by an inability to express himself.

In October he seemed to have perfectly recovered his speech, but the noise of the mill still produces considerable headache; and if at any time he is crossed or irritated, he stammers, hesitates, and has great difficulty in expressing himself.

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III. *Affection of the Sentiment of Hope in consequence of an Injury of the Brain.*—Communicated by W. A. F. BROWNE, M.D., Resident Physician to the Dumfries Crichton Asylum.

I WAS applied to in the autumn of 1836, by C. C. æt. forty, a flax dresser; who complained of giddiness, and wished to be bled. On entering the dispensary, he took off his hat, and I immediately noticed that there appeared to be a cicatrix of a large wound on the coronal surface. On examination and inquiry, I found that several years before the man had received, during a drunken brawl, a tremendous blow from a shoemaker's hammer, which fractured and depressed the skull, injured the brain, and rendered trephining necessary. A large piece of bone had been removed from the middle of the upper part of the right parietal bone, about an inch and a half from the sagittal suture. From the situation of the injury occupying the space corresponding to the organ of Hope, including the

confines of the spaces corresponding to the organs of Conscientiousness and Veneration, I inquired if he was subject to depression of spirits, to despondency; but he answered in the negative. As my interrogatories were made in the presence of several pupils, who had attended a course of Lectures delivered by me on Phrenology, I urged and varied my queries as much as I could, but obtained no acknowledgment from him that he had been, or was, less cheerful, less hopeful than previous to the infliction of the injury; and indeed his denials were accompanied by so good humoured and laughing an expression of countenance, as to place the matter almost beyond doubt.

I did not again see C. C. as a patient until the autumn of 1837, when he applied at the Dispensary for advice. He requested a private interview with me; and when my pupils were removed, he confessed, with the most dejected and humiliated aspect, that he had formerly deceived me as to the state of his mind; that for years he had been occasionally unhappy and desponding, but that now his feelings of depression and despair were so constantly awful and unbearable, that unless I could do something to relieve him, he was lost. His fears were indefinite; but they, more or less, affected every train of thought, clouded every prospect, and incapacitated him for life or work. I said every thing that was calculated to encourage him; prescribed a course of medicines, in the potency of which I attempted to inspire confidence, remembering Coleridge's saying, that "in the treatment of nervous disease he is the best physician who is the most ingenious inspirer of hope;" and dismissed him much improved. Frequently did he return during the three following weeks, describing various fluctuations in his complaint, but evidently sustaining an aggravation of his sufferings. At last the crisis came, the whole mind participated in the disease, and at his own request and that of his friends, who saw reason to entertain fears for his safety, he was admitted into the Lunatic Asylum. The following is an extract from the Case-Book. "Dec. 9th, 1837. His friends affirm that since the blow on the head his disposition has undergone a great change, and that he is remarkably excitable by stimulants. Has been for a long period subject to despondency, and now labours under the most uncontrollable melancholy. He declares that his life is insupportable; that whether he looks backs to what he has done, or onward to what he has to expect, all is terrible. The patient's thoughts have often by his own confession tended towards death, self inflicted or otherwise, as the only mode of relief; but they do not appear to have assumed any definite design. He can assign no reason for this habitual gloom: the condition

cannot be resisted. Has pain of head, vertigo," &c. He was now subjected to such discipline medical and moral as seemed likely to allay constitutional irritation, compose, soothe, stimulate, cheer, amuse. Apparently in consequence of the feeling of protection created by his mere residence in the Asylum, and the system of compulsory occupation in which he was engaged, rather than from the direct appeals to his higher sentiments, he rapidly improved, was regarded as cured, but was removed at a much too early period of his convalescence, namely, January 25th, 1838.

He was sent back to the Asylum under restraint, March 23d, and the Case-Book contains the further entry. "The symptoms are very much the same as before. The despondency is, however, of even a darker and deeper shade. When at liberty he is reported to have been furious and unmanageable, and to have attempted to commit suicide repeatedly. He is now tranquil and docile. Has now a delusion that his skin exhales a strong nauseous smell," &c.

When I ceased to be connected with the Montrose Lunatic Asylum, some slight mitigation of the symptoms had taken place; but it was rather the doubtful glimmering of an intellect endeavouring to discover grounds for hope, than the meridian light of the sentiment itself, that had cheered my unfortunate patient.

In making such contributions as the above to the pathological evidences of Phrenology, I would regard the formal drawing of conclusions pedantic and supererogatory.

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#### IV. *Notes on the Head and Character of Dr. Parr.* — Communicated by Mr. ROBERT COX.

IN Field's Memoirs of Dr. Parr, it is mentioned (ii. 355.), that "his head was large and somewhat cumbrous; his hind-head remarkably capacious; his forehead full and firm." The first of these particulars harmonises with Dr. Parr's great force of character, and the influence which he exerted, both as a public man and in private society. From the remarkable capacity of his hind-head, the Phrenologist would infer strong domestic and social affections (which Dr. Parr actually displayed), together with a good endowment of Combativeness. In illustration of the latter point in his character, the following passage may be quoted from the Memoir,

vol. i. p. 102. "He was the admirer and the advocate of pugilistic encounters among boys; and these he defended by the usual arguments, as the exercise of a manly and useful art, calculated to inspire firmness and fortitude, and to furnish the means of defence against violence and insult. It was amusing to hear him speak of the tacit agreement which subsisted, he said, between himself and his pupils at Stanmore, that all their battles should be fought on a certain spot, of which he commanded a full view from his private room; as thus he could see without being seen, and enjoy the sport without endangering the loss of his dignity." The influence of Combativeness appeared also in his temper, which was not of the most amiable sort. To this a considerable amount of Destructiveness and Self-Esteem contributed. "Exposed, in a degree, to the same domestic evils as Socrates, he did not meet them with the same command of temper, or patience of spirit. When displeased from trifling causes, he was too angry; and sometimes resented smaller offences with too much passionate severity. . . . If faithful to all the higher duties of the conjugal and parental relations, he was not, however, sufficiently regardful of those little nameless offices of obliging attention and civility, which are of the more importance, as the occasions for them recur every day and every hour of the day. . . . Even beyond the domestic circle, his faults of temper were sometimes too apparent. Though the farthest possible remove from spite and malice, he was too often irritable, petulant, and capricious. He was sometimes too easily offended; and, when offended, not always easily reconciled." (ii. 389.) He could give severe and dignified rebukes to those who displeased him. In many respects he resembled Dr. Johnson, for whom he is considered to have been a match in argument; bringing into the field, as Miss Seward has remarked in her Letters, "equal strength of native talent, equal learning, equal eloquence, equal wit, and equal effrontery." These two intellectual gladiators had an interview in 1780. "I remember that interview well," said Dr. Parr, with great vehemence, when once reminded of it; "I gave him no quarter. The subject of our dispute was the liberty of the press. Dr. Johnson was very great. Whilst he was arguing, I observed that he stamped. Upon this, I stamped. Dr. Johnson said, Why did you stamp, Dr. Parr? I replied, Because you stamped; and I was resolved not to give you the advantage even of a *stamp* in the argument." (i. 161.) His courage was great: "It has ever been my rule of conduct," says he, "to follow the impulse of my judgment, and my conscience, without any regard to the praise or the censure of others." (i. 152.) Dr. Monro, one of his pupils at

Stanmore school, states that of course severity in his public reproofs was sometimes necessary; and, on such occasions, not only was his language full of the bitterest reproach, but his character of countenance was terrific, and I have not to this day forgotten the dread it used to inspire." (i. 96.). Sheridan, it is well known, was another of his pupils; and, in a letter to Mr. Moore, published in the Life of that eminent man, he seems, as Mr. Field observes, to express more admiration of the spirit and vivacity which accompanied Sheridan's love of mischief, than concern for its ill effects on the moral feelings of the boy himself, or for the injuries and vexations suffered from it by others. Like Dr. Johnson, he was a decided advocate of corporal inflictions in schools. When asked whether such an one had been his pupil, he used to reply, "Yes! I flogged him!"

[The portrait of Dr. Parr, engraved from the painting in the collection of the Duke of Sussex, indicates large Language, very large Individuality, and generally ample development of forehead. The strongly marked and (except the compressed lips) thick features, and shaggy eyebrows, appear to indicate also the bilious-lymphatic temperament. The very attitude of the picture expresses a sort of defiance, in the head drawn back and up, the stern set of the features, and the hand pressed flat against the chest; but Self-Esteem and Firmness would probably be called forth more than Combativeness in deciding this attitude.—*Editor.*]

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### III. NOTICES OF BOOKS.

I. *Elements of the Pathology of the Human Mind.* By THOMAS MAYO, M.D., F.R.S., &c. London: Murray. 1838. Small 8vo. pp. 182.

THE Pathology of the Human Mind, in our apprehension, ought both to aid and to be aided by Phrenology; or rather, it is properly a part and parcel of the more comprehensive science itself. Dr. Mayo has evidently derived some aid from phrenological doctrines, in his scheme of mental pathology, and we can only regret that he should not have derived much more aid from the same storehouse of useful knowledge. In

this notice of his work, it is our purpose to limit attention to one of its chapters only, which the author has entitled, "Relation of Phrenology to the Science of Mind considered." Though not desirous of being hypercritical, we must say that the title is an absurdity. Phrenology, both by name and nature, purports to be the science of mind; and taken in its real sense, the title of the chapter is thus rendered "Relation of the science of mind to the science of mind considered." If Dr. Mayo would say that Phrenology, as one professed science of mind, is to be viewed in its relation to some other professed science of mind, then we ask what is that *other* science of mind?—'What is it? where is it? whose is it?' To these three questions, the only reply we are enabled to give, is, 'speculations, in chapter fifth, of Dr. Mayo's volume;' for assuredly to no other science of mind is the relation of Phrenology there considered.

Dr. Mayo commences his consideration by the following paraphrase:— "In a disquisition, which proposes to inquire into the elements of the human mind in relation to its morbid states, it is not easy to leave the views of the phrenologists absolutely untouched. Since, if they are right, or I may say, so far as they are right, they ought to throw valuable light on the causes of mental disease." Dr. Mayo would thus appear to admit that the doctrines of phrenologists are right to some extent, and assuming this to be the case, then "they ought to throw valuable light on the causes of mental diseases;" and instead of being left untouched, or being only slightly touched upon, as is done by Dr. Mayo, they ought to have been made the basis of a "Pathology of the Human Mind," just so far as they are right. Dr. Mayo might have gained less instant credit, by making these doctrines more completely and explicitly the basis of his pathology, but his treatise would have endured the longer for it. We would remark also, that his readers ought to have been informed to what extent Dr. Andrew Combe had based a pathology of mind on the doctrines of Phrenology.

As an Oxford physician, Dr. Mayo evinces wonderful liberality towards a science not yet in fashion with the grave and reverend *seniors* of our universities, albeit "coming in" with the juniors thereof; and as an author not avowedly adopting Phrenology, he evinces also a very large share of conscientious dealing towards its pretensions. He honestly points out the feebleness and unfairness of several of the common-place arguments urged against the system; and if writing of phrenologists personally in terms too little respectful or complimentary, it may be because he has never chanced to hold discourse with

those best fitted to explain their doctrines to an honest and well-informed inquirer. He truly observes that, "There is certainly in the character of the phrenologists themselves one feature, which should attract the attention of a philosopher, independently of the subject-matter of their pursuits. They are pains-taking, laborious men, prosecuting their views among accumulated facts, or what they consider to be facts, in a subject, to which *a priori* reasoning has hitherto been far more commonly applied. In this respect, indeed, they are somewhat hardly used; for, while they receive on other and more reasonable ground, their full meed of blame, they are constantly assailed with the epithet, 'speculative and theoretical.' Surely, if the rapid formation of a system had been their object, they would have gone to work in a very different way."

It is remarkable enough, that immediately after this defence of phrenologists against the unjust charge of being speculative and theoretical, Dr. Mayo objects to the details of their system, because they are not theorists. He says of them, that "being remarkably deficient in the faculty of generalising, they have thrown their work into a great number of detached pigeon holes, and have separated very arbitrarily into small parcels, what more skilful theorists would have collected into larger masses." Doubtless, more skilful theorists might have thus aggregated the phrenological organs and faculties; but we conceive that the very act of thus generalising what they had not ascertained in nature, would prove these "skilful theorists" to be themselves deficient in the faculty of *correct* generalisation. Phrenologists are usually content (we wish they were still more constantly content) to generalise only what they have actually observed in nature; and as long as they keep to this rule, their generalisations will be sound and enduring.

But Dr. Mayo would improve on phrenological generalisations, by uniting-Self-Esteem and Love-of-Approbation into one organ or faculty, Imitation and Benevolence into another, Veneration, Hope, Wonder, and Ideality into a third; in order, as he says, "to soften off the hard distinctness with which Gall and Spurzheim have split the cerebral masses." But if Dr. Mayo were thus to soften off all the hard distinctness of Gall and Spurzheim, by uniting the three dozen alleged organs into one dozen, some other skilful theorist would next propose to soften off the hard distinctness left by Dr. Mayo, by reducing these organs to half a dozen. Another skilful theorist would in turn unite the half dozen, and we should get back again by easy steps to the unit of brain. We would beg to remind Dr. Mayo, that on his own description, phrenologists prosecute "their views among accumulated facts;" and

next we would ask him, whether his views of softening off the hard distinctness were also prosecuted among accumulated facts. If not, he is opposing the latter by "*à priori* reasoning" alone, and he knows the small value of that process in scientific investigations.

Our strictures are ended, except that we must rebut an implied charge against phrenologists, of pretending to infallibility; the continued exhortations to the readers of this journal being 'collect facts, increase your evidences, examine and re-examine.' In one form or other, this advice is obtruded into almost every number published; and indeed, like Dr. Mayo himself, we often feel compelled to do this, as a protection to Phrenology, against "the dangerous friendship of some of its advocates." The following paragraphs will, we trust, draw the good-wishes of our readers towards the author of them: —

"With respect to the mistakes of phrenologists, they may lay claim to the same indulgence which other mistakes meet with. At all events, from the professors of medical science they might expect to find sympathising criticism. *We* lay down the symptoms of disease; but we do not consider ourselves candidly dealt with, if our repeated failures in diagnosis lay our science under the imputation of charlatanism. And yet it is to be observed that many of its professors assert the general skill of the faculty in discovering disease, just as confidently as the phrenologists assert *their* skill in the discovery of character.

"But whatever may be the merits of these gentlemen as to their peculiar doctrines, still the science of mind is indebted to them for valuable speculations. Thus, they have thrown a curious light upon certain paradoxes in human conduct, which before their time had not been referred to any laws, — by boldly laying down in their charts attributes, apparently contradictory, as co-existent. Such paradoxes in conduct had previously forced themselves on our minds, and had been viewed as inconsistencies. But there are no inconsistencies under this scheme, which assumes in every individual the existence of all the properties of the human mind, in very different quantities and proportions, indeed, and in many cases strangely antagonised. Flippant gentlemen and ladies laughed, when Thurtell turned out to be at once benevolent and destructive. But the phrenologists had read a page in the book of nature which contains this marvellous provision, and in their homely way they assigned the separate organs.

"Again, their omission of a distinct principle of memory, which leaves it resolved into its elements, namely, attention, and fulness of development of that faculty, in regard to which

the memory is strong, — I am disposed to think an essential service to the science of mind.

“ In the above remarks, it has been my object, not to support Phrenology, but to recommend it to the attention of some who at present deride it: at all events to prevent its cause from being injured by the awkwardness with which it was at first promulgated, and the dangerous friendship of some of its advocates, to whom I would venture to submit this consideration, — that its claims to extreme usefulness will not be perilled by their admitting it to be fallible.”

## II. Works by PIETRO MOLOSSI:

1. *Saggio della recente Opera col titolo di “ An Introduction to Phrenology,” del Signor Roberto Macnish, &c. Traduzione dall' Inglese, con Note, di PIETRO MOLOSSI.* 8vo. Milano. 1838.

Specimen of a recent Work entitled “ An Introduction to Phrenology,” by Robert Macnish. Translated from the English, with Notes, by PIETRO MOLOSSI. Milan. 1838.

2. *Appendice Frenologica ad un Articolo del Cosmorama Pittorico sulla Testa d'Eustachio il Negro di S. Domingo; seguita da alcune Dichiarazioni intorno agli Organi cerebrali e alle corrispondenti Facoltà; e coll' aggiunta del Prospetto di un Opera da publicarsi col titolo di Studii Frenologici, di PIETRO MOLOSSI.* 8vo. Coi typi di Molina. Milano. 1838.

Phrenological Appendix to an Article in the *Cosmorama Pittorico* on the Head of Eustache, the Negro of St. Domingo; followed by some Observations on the cerebral Organs and the corresponding Faculties: to which is added the Prospectus of a Work to be published under the title of Phrenological Studies, by PIETRO MOLOSSI. Milan. 1838.

IN our 55th number we gave a short notice of an Italian pamphlet, containing a phrenological analysis of the character and writings of Gian Domenico Romagnosi compared with the development of his brain, and stated that the case would have been rendered still more interesting and instructive, had a sufficient number of facts been mentioned to enable the reader to judge for himself of the correspondence between them. In answer to this remark, we have lately received a letter from the author Signor Molossi, of Milan, accompanied by the two excellent little works of which the titles are given above; and regret exceedingly, that owing to absence from town, we had not the pleasure of seeing the friend by whom they were brought over.

Signor Molossi mentions in his letter, that many reasons prevented him from entering into detail in describing the character and writings of Romagnosi. In Italy, it is not customary to discuss the particulars of a man's private life and sentiments as it is in England; and where such details are not managed with much tact and judgment, there is great danger of offending or becoming tiresome. Then, as to his political life, there were many circumstances which could not with propriety be commented upon amidst the restrictions of a censorship; particularly, as Romagnosi was latterly involved in more than one political process. In regard to his writings, Signor Molossi admits that he might have given more information but that he thought he had said enough to satisfy his own countrymen of the vastness of his intellect, and on this part of the subject he proposes to add some observations in another work now ready for publication. We admit the validity of these reasons as regards the author's own country, and we can assure him, that we look upon his zealous labours in the cause with a most friendly eye, and consider him entitled to a much higher degree of merit than if he were placed under more favourable circumstances. In his most praiseworthy anxiety to see a better direction given to the philosophical studies of his countrymen, we heartily participate, and we shall be sorry if any comment of ours should give him *just* cause to complain of our throwing obstacles in the way. He is of opinion that such "allusions" as those contained in the article on Tiedemann's examination of the negro skulls are calculated to excite a reaction against the science, and adds, that "if the Phrenological Journal wishes to be just, it will rather omit invective, and acknowledge that in some parts of Italy, Phrenology is in high esteem (*superior amante approvata*) and that not a few studious men begin to appreciate and cultivate it in defiance of vulgar prejudices."

Glad as we are to have the testimony of the Signor Molossi to the brightening prospects of Phrenology in his native country, we confess that we are surprised to find the "allusions" in the article on Tiedemann singled out as likely to excite hostile reaction in Italy, for in writing them we were not conscious of failing in any one respect in the deference due either to Tiedemann or to any other men of science arrayed against us; and even after reading Signor Molossi's criticism, we cannot perceive where we have erred, or what the expressions are which *ought* to excite hostility against us. However as he expresses the opinion, we think it but fair to mention it, and to leave the matter to the judgment of our readers.

The two publications before us afford pleasing evidence of Signor Molossi's intelligence and zeal in the cause of Phre-

nology and of human improvement. The work of Macnish struck him from the first as admirably calculated for giving a comprehensive view of the principal doctrines of the science in a short space, and the wish to see it in the hands of his countrymen led him to publish the pamphlet before us as a specimen of the style and method of the author, in the hope that some one would thereby be induced to translate the whole. To this he has added a variety of explanatory notes, in which he has contrived to bring forward, chiefly from the pages of this Journal, a great number of interesting facts and notices, illustrative of the truth and progress of Phrenology. Not even the story of the *turnip* has escaped him, and accordingly it figures in Italian under the name of the *Rapa Svedese*, and has thus obtained a circulation little anticipated by its original author. But as our readers are already acquainted with the work of Macnish, we need only say that the extracts translated by Molossi have been selected with great judgment, and the notes compiled with scrupulous care and accuracy. We should be glad indeed to see the whole work translated by our friend himself, as we are sure that no one can be better qualified to do it justice.

Signor Molossi's second production is a pamphlet of fifty-six closely printed octavo pages, devoted chiefly to a phrenological examination of the character and cerebral development of the negro Eustache, whose benevolence and high morality shone forth so conspicuously during the horrors of insurrection at St. Domingo, and also in Europe, and procured for him the Montyon prize for virtue, from the French academy in 1832. Eustache died in 1835, at the age of sixty-two, and the faithful representation of his head given in Molossi's pamphlet, is taken from Vimont's magnificent "Treatise on human and comparative Phrenology." As an appropriate contrast to it, Molossi has added a lithographic likeness of the head of Martin the murderer, and certainly no two heads could be better chosen to show the difference of configuration between a very high and a very low *moral*.

In the notes appended to this pamphlet, we find it stated that about fifteen years ago, Signor Pallazzini published an Italian translation of the first part of Spurzheim's "*Observations sur la Phrenologie*," accompanied with important notes and an elaborate preface; and that the Signor de Rolandis published observations on the head of Orsolano a criminal. In addition to these contributions, Dr. Ferrarese of Naples published several phrenological memoirs in the *Annali di Medicina*, edited by Dr. Omodei, and has lately republished them at Naples. From these and other facts it thus appears

that Phrenology is at last attracting the attention of scientific men in Italy, and truth making its way in spite of every obstacle. Were Professor Uccelli of Florence now alive, it would be some consolation to him to know that the sacrifice of his chair on account of his open advocacy of the science had not been made in vain, and that perhaps its progress will be only the more rapid from the reaction which must always follow every such act of persecution for conscience' sake.

Signor Molossi's pamphlet concludes with the prospectus of a work which he has ready for the press, under the title of "Phrenological Studies," but which he cannot publish unless he obtains a sufficient number of subscribers to defray the necessary expenses of printing and engraving. From the comprehensive nature of the work and the author's great accuracy, and extensive acquaintance with the writings of other phrenologists, we trust that he will be successful in obtaining the requisite encouragement. The subscription price is only ten Austrian lire for a large octavo volume with numerous plates, and it will be a subject of regret if the publication does not soon take place.

In taking leave of Signor Molossi, we beg leave to offer him our best thanks for his attention in sending us his little works, and to assure him that we shall always have great pleasure in receiving from him new evidence of the progress of Phrenology in Italy.

A. C.

### III. *Anti-Phrenological Publications* :—

1. *De l'Organe Phrenologique de la Destruction chez les Animaux, &c.* Par F. LELUT, M.D. Paris: Baillière. 1838. 8vo. pp. 90.  
(On the Phrenological Organ of Destructiveness in Animals; — an Examination of the Question, whether Carnivorous Animals have the Brain and Skull broader at the temporal region, in proportion to length, than other Animals of a contrary disposition.)
2. *Considerations on Phrenology, in Connexion with an intellectual, moral, and religious Education.* By the Rev. J. S. HODGSON, M.A., Curate of Castle Combe, Wilts. London: Parker. 1839. 8vo. pp. 201.
3. *Tait's Magazine*, December, 1838.
4. *The Literary Gazette*, December 1. 1838.

THE common bond of union in these publications is indicated by the general title. Lelut's pamphlet is deservedly

placed at the head of the list, being the only one really worthy of attention; and since he takes the right ground on which to try Phrenology, if he only knew how to occupy that ground, we are disposed to treat his efforts with respectful attention. He endeavours to overturn Phrenology, by observation; and the work above named is not the first of his printed treatises having this object in view. As heretofore, there is still a fallacy running through his reasonings on the facts, which vitiates the evidence resulting from considerable labour. To overturn the organ of Destructiveness, he compares the average breadth with the average length, in the skulls and brains of carnivorous and herbivorous quadrupeds. The alleged result is, that the brains and skulls of the beasts of prey are slightly narrower in proportion to their length, than are the skulls and brains of vegetable-feeders. He pursues the same course with the brains and skulls of birds, distinguishing them into three classes, birds of prey, insect-feeders, and fruit-feeders. Here the alleged results are, that the brains and skulls are decidedly broader in birds of prey; but in the other two classes, the average is almost equal, with a slight preponderance of breadth in proportion to length, in the fruit-feeders compared with the insect-feeders.

Such a procedure as this, however, is obviously insufficient to decide the question, as to the existence of an organ of Destructiveness; seeing that many other organs must go to make up the comparative length and breadth of the brain, and no allowance is made for this effect of other organs. Neither is the height of the brains taken into the account, although Lelut must be well aware of the great importance of the comparative volume at the upper and lower portions of the brain. But even Lelut's own tables might afford facts as much in favour of phrenological views, as he appears to deem the averages adverse to them. For instance, amongst the beasts of prey, we find some which have the brains unusually long in proportion to their breadth, and what are these? Not the feline and canine species, the true beasts of prey, but the monkeys, so superior to the beasts of prey in intellect and parental feeling, the organs of which must add to the length of the brain, both in front and behind. Again, a number of brains or skulls of dogs are introduced, and in these also the length is great in proportion to breadth; a fact equally well explained by reference to the good intellect, and corresponding elongation of the front of the brains of domestic dogs. Further, many of the herbivorous quadrupeds are remarkably deficient in intelligence, and have the forepart of the brain very little developed. If M. Lelut would arrange his tables with due re-

gard to all these differences, they would give averages *against* himself. We shall illustrate this by some of the measurements given in the best table, for which the author is indebted to the works of Serres. Five species of *Simia* are included, and these not by any means the most docile and intelligent of the monkey-tribe; also five species of *Felis*, or animals of the tiger-tribe. The average proportions of their brains, length to breadth, is

In the five species of *Simia*, as 10 to 4·10

In the five species of *Felis*, as 10 to 4·38

That is, the feline animals have brains broader in proportion to their length, than are the brains even of the less docile and intelligent amongst the monkeys: and if we compared height with breadth, the differences would be far more striking. In the measurements of Serres, the breadth is that of one hemisphere only. Again, in Lelut's own table of birds' skulls, he makes the average length and breadth equal, for fruit-feeders; but amongst these, he introduces the thrush, missel-thrush, sparrow, and jay, all of them glad to feed on animal matter when they can get it; and accordingly, in these birds the breadth of skull is greater than the length. Had he included these in the list of insect-feeders, and omitted the water-fowl; then the insect-feeders would have given a greater average breadth, in proportion to the length of skulls, than the table of fruit-feeders. In thus showing that his own tables may be turned against his own arguments, we do not attach any weight to this, because we conceive the procedure to be faulty in itself, and not calculated to lead to trustworthy results.

But M. Lelut has a second string to his bow, or a second arrow to let fly against us. He endeavours also to show that the portion of brain, corresponding to the *united organs* of Destructiveness and Alimentiveness, is relatively larger in herbivorous animals than in carnivorous ones. He connects them, as he says, from the impossibility of pointing out their respective limits. We cannot speak positively on the point; but if it be true that the united organs are relatively larger in vegetable-feeders, it is not clear how this is to overturn the organ of Destructiveness by itself. That the organ of Alimentiveness should be larger in vegetable-feeders seems likely enough, in accordance with the familiar fact of vegetable-feeders spending much more of their time in eating, and being far less able to endure protracted fasting, than the carnivorous tribes.

In truth, Comparative Phrenology appears to be yet in its earliest infancy, notwithstanding the elaborate work of Vi-

mont. It is very difficult to arrive at any clear results by comparing different species, unless they are closely allied to each other. When a comparison is attempted between the brains of hares and cats, or cows and tigers, there are so many other peculiarities to be taken into account, in addition to the carnivorous instinct, that it may well be doubted whether any trustworthy results can be attained, until we shall have become better able to point out which are to be esteemed the corresponding parts of the cerebral masses in these widely different tribes of animals.

2. The second work is altogether of a different cast. Lelut is a man well informed in the sciences relating to organic life, he has paid some attention to Phrenology, and he endeavours to refute it by precise facts. The author of the "Considerations on Phrenology" is deficient in all the three requisites. Very slightly acquainted — we might almost say, wholly unacquainted — with the doctrines of Phrenology, he appears to be equally ignorant of anatomy and general physiology; and he can thus only repeat a collection of flimsy arguments long since refuted, (indeed, chiefly those of Dr. Roget,) or adduce others so wholly futile and foreign, that no opponent has thought it worth while to state them. The volume is an example of those case-making crusades against science, emanating, we regret to say, too often from the pens of the less enlightend amongst the clergy. The book should be passed unnoticed, were it not for the numerous mis-statements in its pages, which will of course be swallowed as true accounts of Phrenology, by readers as little conversant with works on that science, as is Mr. Hodgson himself. We should be not at all surprised to learn that he had never read a single work on the subject. The inaccuracies are so gross that we have not had patience to read every page of the volume; but in looking over a considerable portion of it, we have failed to meet with any references to works on Phrenology; and from the frequent mention of *Combe's Constitution of Man*, and of *Simpson's Philosophy of Education*, it seems that finding these works written by phrenologists, the reverend gentleman has fallen into the absurd blunder of supposing that they were works on Phrenology. Indeed, only a small portion of Mr. Hodgson's book is devoted to the science trespassed upon for an advertising title; by much the greater part being a feeble effort to refute the ethical opinions of the two writers just named. But "Considerations on Phrenology" was perhaps deemed to be a more saleable title, than would have been one really expressing the contents of the volume; though honesty might have dictated the title-page of "Considerations against Phrenology and moral and rational edu-

cation." It is the usual rule in this Journal, not to accuse authors of faults, without adducing examples; and the patience of its readers must consequently be tried by a few extracts from Mr. Hodgson's pages. His small acquaintance with the facts, the doctrines, and the literature of Phrenology, may be readily inferred from the following passages:—

"We find Sir Walter Scott, in his Letters which Mr. Lockhart has recently published, repeatedly congratulating himself that none of his children showed a taste for poetry. The phrenologists, we imagine, will be ready enough to acknowledge, that all the organs which go to constitute the poetic character, were largely developed in the head of this illustrious man, and his children were born at a time when these organs were in active operation. How is it, then, that they are not developed in his offspring? If there be any truth in this law of hereditary transmission of mental faculties, they certainly ought to be: and the fact that they are not, goes strongly to prove the non-existence of such a law." (p. 126.)

Truly, Mr. Hodgson has here drawn together a reasonable supply of gratuitous assumptions and one-sided views. We shall adopt the Scottish mode of replying to his questions by asking others. How does he know that "all the organs which go to constitute the poetic character were largely developed in the head of this illustrious man?" How does he know that they are "not developed" in the descendants of Sir Walter? Suppose the poetic organs were not *all* of them *largely* developed in the father, and still less in the mother, is it so clear that they "certainly ought to be" in the offspring? We must refer Mr. Hodgson to the last Number of this Journal, for a correct account of the head of Sir Walter Scott; and request that he will not thus insinuate against phrenologists things which they have neither found nor asserted.

"It is somewhat remarkable," also writes Mr. Hodgson, "that while the advocates of Phrenology boastfully maintain that it alone gives a true account of the faculties of the mind, scarcely any two of them are agreed in their enumeration of these faculties. Gall says, there are thirty-three of them; Mr. Combe tells us there are thirty-five; while Mr. Simpson increases the number to thirty-seven. It may, therefore, with propriety be asked, which is right? Some of the three must be mistaken, and they all claim infallibility." (p. 33.)

It is scarcely necessary to point out the unfairness and absurdity of adducing the numerical estimates of different authors, writing at *different stages* in the progress of a science, as a proof of *present* differences in their opinions. Acquaintance with the progress of any single science would suffice to

show the puerility of such a proceeding. The accuracy of Mr. Hodgson may be gathered from the fact, that Gall admitted only twenty-seven faculties, not thirty-three, as coolly asserted by Mr. Hodgson. Secondly, Mr. Hodgson enumerates the thirty-seven faculties spoken of by Mr. Simpson; and we beg to inform him that every one of these is treated in Mr. Combe's 'System of Phrenology.' And Mr. Simpson himself says, "Mr. Combe has adopted the faculties which have now been detailed." (*Education*, p. 88. 2d edition.) Lastly, not one of the three claims infallibility in regard to the number of existent faculties. On the contrary, Mr. Combe says, "It appears impossible to arrive at a correct classification *until* all the organs, and also the primitive faculty or ultimate function of each, shall be definitely ascertained, *which is not at present the case.*" (*System*, p. 149.)

"This, however," says Mr. Hodgson, "is the course which the phrenologists follow. They say, that each of the faculties of the mind has a distinct organ of the brain appropriated to it; and that these organs are externally observable by corresponding eminences on the surface of the skull. If, therefore, according to them, we would obtain an exact acquaintance with the phenomena of mind, we must not institute a mental analysis, but must confine our inquiries to an examination of the protuberances of the head." (p. 17.)

The misrepresentations in the last paragraph are too glaring to call for specification: an examination of the protuberances would give only a knowledge of protuberances, not a knowledge of mind. But we quote the passage, to show that it is directly contradicted by the authors to whom Mr. Hodgson alludes. Mr. Simpson says, "I do not require to trace each faculty to a disputed cerebral origin; the faculties shall be merely *metaphysically* submitted to the reader's judgment, and his own experience appealed to." (p. 66.) Mr. Combe writes, "But although my purpose is practical, a *theory of mind* forms an essential element in the plan." (Preface, p. vi.) These extracts are taken from the two works mentioned to be particularly referred to, by Mr. Hodgson; and they are quoted, we repeat, in contradiction to the statement of Mr. Hodgson, about not instituting a mental analysis. The following short passage will meet the equally inaccurate assertion about protuberances:—"If one organ," writes Mr. Combe, "be much developed, and the neighbouring organs very little, the developed organ will present an elevation or protuberance; but if the neighbouring organs be developed in proportion, no protuberance can be perceived, and the surface is smooth." (*System*, p. 120.)

These examples may suffice for showing what reliance is to be placed on the statements of Mr. Hodgson; and this notice of his attack on a subject, of which he knows little or nothing, may be closed with a couple of examples to exhibit the clearness of his reasoning. In allusion to young men who injure their own health by excessive study, and in order to show that they are not blind to their own danger in doing so, he writes, "The young men *know full well* the risk they are incurring; but animated by the prospect of the prize at which they are aiming, they are *content to incur all the penalties* to which, by their perseverance, they are exposing themselves. Or, rather, so strongly are their minds set upon the attainment of the prize before them, that they *never think* of the dangers they incur." (p. 101.) It is not a remarkably lucid explanation of the matter, to affirm that men know full well, and are content to incur, those dangers about which they never think. How schoolboys would rejoice to hear that the ready method of *knowing full well* their cordially abhorred Latin-grammars, is the very agreeable process of *never thinking of them!*

"As the instinct of home," also writes Mr. Hodgson, "exists only in the imagination of phrenologists, so we shall find, that *that of Constructiveness has no better foundation*. Man builds houses, and *makes himself clothes*, because his reason informs him, that this is the best way of defending himself from the inclemency of the seasons. Other animals have sufficient protection given them by nature, or are *endowed with instinct to erect themselves habitations*." (p. 46.) How clearly do these two facts — namely, of animals being endowed with an instinct, for constructing, and of man combining reason with the instinct for constructing, — prove the non-existence of the instinct! We acknowledge the italics in both quotations. It would be a curious exercise for Mr. Hodgson's metaphysical acumen, were he to explain how "reason" and a desire to "defend himself from the inclemency of the seasons" made his Majesty, George the Fourth, such an expensive and determined builder."

3. Our sly and smart critic in *Tait's Magazine*, for December last, has taken advantage of a commercial puff of Dr. Roget's Treatises republished from the *Encyclopædia Britannica*, to give the phrenological fraternity a little touch of the whipcord; and we are bound to confess that the slight stripe is neatly given. The compliment due to Tait's satire, however, cannot be extended to its soapy praise of Dr. Roget; unless, indeed, we are to take the eulogy as meant in irony. The jesuitical and mystifying pleader against Phrenology is complimented for his "luminous and most candid and impartial account" of the subject. To eulogise a black belle for the fairness of her

complexion, would only call attention to the contrary quality; and we should think that a flaring eulogy of Dr. Roget's candour and impartiality will be taken, even by himself, as flattery not of the most discreet kind. Tait says justly enough, "It is quite right that the phrenologists should have fair play," but he adds (and less judiciously), "they have at present all the play; chiefly because those who are most capable of the task seem to think the doctrines of Phrenology unworthy of serious consideration." The time has been when phrenologists had by no means "all the play?" they have gained this by the goodness of their cause. But what will the unsuccessful opponents — Jeffrey, Hamilton, Bell, Kidd, &c., &c. — say to this insinuation, that *they* are not amongst "the most capable," and to this admission, that phrenologists have triumphed over their efforts, and got "all the play." We do not pretend to say, that the half-opposition and ridicule of Tait's Magazine is indifferent to us. Though the magazine certainly contains much rubbish, by way of make-bulk for purchasers of quantity, there is also enough of cleverness to give it respect and consideration in the eyes of others; and we would prefer to have its friendliness, though its hostility will be of small influence against us. The magazine might aid, but can now scarcely impede, the progress of Phrenology.\*

4. The name of the *Literary Gazette* has been given at the foot of the list, by way of recording the fact of another foolish attempt against Phrenology having been perpetrated in its pages. The basis of the article is likewise the recently republished Treatise by Dr. Roget, and, *proh pudor!* the mendacious work of Dr. Sewall, whose falsehoods are freely copied into the Gazette. The Gazette itself is too paltry a publication to injure Phrenology in the estimation of well-informed men; though it possibly may have a little influence with some of the

\* In the same Number of Tait's Magazine, is a letter from "William Howitt," on "Country Society in the Vicinity of London," worthy of perusal by persons interested in the intellectual and moral progress of the community; though the faults of the people spoken of are surely exaggerated. The writer of this note is resident about two miles from the house now occupied by Mr. Howitt, and has been resident there a longer period than Mr. Howitt. During the whole time he has never experienced one solitary instance of the rudeness given as a characteristic of the village shopkeepers, by Mr. Howitt, on the top of page 760. Of course Mr. Howitt has done so; but surely the instances quoted must be the exceptions, not the rule, or they would not have wholly escaped the experience of another. The degraded state of the lower orders, in the circuit of country from ten to twenty miles round London, is readily accounted for. The best and most intelligent become shopmen and artisans in London, whilst those of inferior brains remain in the country. The heads of the villagers in Surrey are decidedly inferior to those seen in the northern counties, whose owners are held up by Mr. Howitt as examples of intellectual and moral superiority. We respectfully call his attention to this fact.

country gossips. It is marvellous to us, who buys the Literary Gazette, whilst its rival the Athenæum, a much superior publication, is issued at half-price, or thereabouts.

IV. *La Phrenologie. — Journal du Perfectionnement Individuel et Social Par l'Application de la Physiologie, &c. &c.* Baillière: London and Paris. 1838.

(*Phrenology.* — A Journal of the Application of Physiology to Individual and Social Improvement. Commenced in 1837, by Messrs. C. PLACE and A. BERIGNY, Physicians; J. FLORENS, Advocate; and P. DUBOSC, "*Homme de lettres.*" Principal Contributors, Messrs. BROUSSAIS, BOULLAUD, C. BROUSSAIS, DUMOUTIER, VOISIN, FOSSATI, &c. &c. &c.)

OUR mercurial friends on the other side the Channel would seem to be unprosperous in their efforts at journalising Phrenology. The quarterly journal of the Paris Phrenological Society started well, contained many interesting cases, and a good supply of instructive articles. But the grand flourish was not kept up with that steady continuity necessary for success; and in due time the journal ceased to appear. In April 1837, *La Phrenologie* was commenced, to be continued every tenth day; and for some time it did appear regularly. Its contents certainly were less interesting than those of the journal, its predecessor; but some good articles were printed, though mingled with much too large a portion of "Kidderminster stuff." From August to December not a single number was published; but in December the publication was again proceeded with, though at intervals of twenty days. With four Editors, and a host of principal collaborateurs, possessed of ability and knowledge, and some of whose names we copy above, how is it that *La Phrenologie* should lack the spirit of life? A chief cause of this would seem to have been in its frequency. A ten-day publication, with us, would class with the weekly newspaper press, or below it; and, however agreeable and useful those weekly sheets may be, as records and bearers of all the various items of knowledge with which they teem, the rapidity of their production, and evanescent character, render them the worst possible depositories of science and philosophical essays. On the other hand, the contents of a quarterly journal are expected and intended to be of more lasting character; trifling events are less attended to; and its articles are usually penned without

burry and bustle, and often experience the benefit of a reconsideration. This is particularly requisite in matters of science; more so, too, in matters of moral science, where fallacies of thought and feeling are with difficulty avoided; and still more so when the science is in a polemical position, surrounded by adversaries anxious to pick at any lapse or flaw. Frequency and feebleness would probably be companions in any phrenological periodical at present, that is, until society is farther advanced in self-knowledge. *La Phrenologie* became frequent and feeble: would it not be well to return to the quarterly journal?

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V. *Heads of the People*,—taken off by *Quizfizz*. Nos. I—IV.  
London: Tyas, Cheapside.

‘HEADS OF THE PEOPLE’ is the title of an amusing work, issued in shilling numbers, each containing four engravings, with appropriate descriptions in letter-press. One of the characters or Heads is ‘The Medical Student,’—a libel on the profession, though admirably characteristic of a country apprentice, come to Town to “walk the hospitals,” and there converted into a low dandy in a pea-jacket, with a book under his arm and a cigar between his lips. We are to suppose this choice representative of Surgery to have been invited to a dinner party, and to be there made the butt of the company; when the following dialogue occurs:—

“What do you think of Phrenology?” demands a maiden of thirty, in a cærulean dress, with a disposition conformable.

“What all that stuff about the bumps?—all my eye—regular sell—wont go down at our place; as if the *mastoid process* was the organ of Murder!”

“That, I suppose, Mr. Hogmore,” says an intellectual-looking, middle-aged man, with a capacious forehead and penetrating eyes, “is one of the facts of Phrenology, according to your teachers?”

“Yes. I’ll trouble you for some of those walnuts.”

“Well, but what do they tell you then is the use of the brain?”

“Oh! we’re not examined in that. It’s the great centre of the nervous system.”

“Did not Gall and Spurzheim, sir, prosecute their inquiries according to Inductive Philosophy?”

“Oh! I don’t know. Philosophy’s all moonshine. I like

something practical. By the way, I'll tell you a capital joke. Gall had a son; the young chap had the bump of *self*-approbation too big; so old Gall got a tin plate, and a screw fixed to the head with an apparatus that he invented, and screwed the plate tighter and tighter every day to keep down the bad bump."

"Indeed; and pray what was the result?"

"Child kicked the bucket — hopped the twig — went off in convulsions! Ha, ha, ha, ha, ha!"

"Is not that story rather apocryphal?"

"Apoc — eh? It was Gall or Spurzheim, I forget which."

This dialogue is hit off very cleverly, and is a fair sample of the 'Heads of the People,' in the four numbers which have yet come under our inspection. The descriptions are very amusing by themselves, and are mostly also made the medium for conveying some useful truth to the reader, which enhances their merit. We would suggest the Quack Phrenologist, as a capital subject for the author. He may probably find specimens at some of the lower medical schools in London.

## VI. *Phrenology and the Periodicals.*

*THE Analyst*, No. XXVI., for January, has an able review of the recent works on Physiology, by Elliotson and Muller, in which the phrenological opinions of the two talented authors are well contrasted. The Phrenological Journal has lately incurred some censure from a few of its friends, and has of course excited the ill-will of the parties alluded to, by openly stating the incompetence of several of the public expounders of Phrenology. We have heretofore shown that esteemed medical periodicals, otherwise favourably disposed towards the subject, do the same, less specifically, indeed, but even to a more inclusive extent; and we are not sorry to see this reviewer in the *Analyst* calling attention to the same unfortunate circumstance. "Phrenology," says the reviewer, "is not an independent science; it is an integer in physiology, and cannot be dealt with by ordinary minds with ordinary attainments. Indeed, such individuals are as little capable of thorough conversion *to*, as they are impercipient of arguments militating *against*, the doctrines. . . . As it is expounded by the majority of its teachers, it is the crude, fanciful, unsatisfying affair, that its equally ignorant objectors partially succeed in representing

it; many of them honestly, knowing no more of it than is described by the vulgar and incapable, who, adding enthusiasm to ignorance, bring down discredit on that, which, if understood, deserves all honour." We have only one partial dissent from this; or rather, we desire an addition to it. Phrenology is an integer of physiology, but not solely that: it is a science certainly based on principles held in common with physiology, but it is also inseparably connected with all ethical questions; in short, it is ethical science founded on physiology. Though published on the same day with our last number, the Analyst contains an analytical notice of it; our own Journal having been printed early, to avoid the risk of delays in Christmas week. The author of the analysis deems our dissentient opinions, expressed in some remarks on Mr. Combe's Outlines, (page 96. of last number,) to be alike "ill-timed and untenable." Of course, we also dissent from the judgment of the reviewer, and have even again alluded to one of those opinions, in the first article of this current No., perfectly agreeing with the remark of Locke, that the lover of truth will "not entertain any proposition with greater assurance than the proofs it is built upon will warrant."

*The Lancet*, No. 792., (November 3d) has the report of a case where a girl, of eleven years of age, sustained a severe injury of the frontal bone. It is stated that "a great portion of the cerebrum was not only destroyed, but completely swept away," yet the patient survived four days, "retaining her mental faculties entire to the last hour of her existence." If the case really were what it is here reported to have been, then the brain is *not* the organ of mind. But every medical practitioner knows that the brain *is* the organ of mind; and consequently the assertion about the mental faculties being "entire" must be a mistake. It is to be remarked, that not a single proof of this is given, except Mr. Drawbridge's sweeping assertion; and it would have required a very complete previous knowledge of the child's mental faculties, as well as a most searching trial of their condition after the accident, to entitle any one to make that assertion. Mr. Hytch addressed a letter to the *Lancet*, No. 795., commenting on the vagueness of Mr. Drawbridge's report; and another appeared, in No. 796., from "A Lecturer." A reply from Mr. Drawbridge followed, in which he states that the injury included the organs of Time (partially), Eventuality, and Locality, on both sides, to the depth of an inch. Mr. Drawbridge farther says, "Of the poor girl possessing all her mental faculties perfect, until within an hour of her death, all I can state is, that she con-

stantly betrayed, both by speech and action, all those signs which are regarded as denoting *intelligence*. Two instances of this particularity were peculiarly obvious. Her attendant gave her an ear of wheat, and requested her to eat the grain; but after making the attempt, she said it was too hard, she could not chew it. The day before her decease, she also sung a verse of a hymn in as distinct and perfect a manner as she had ever before exhibited. She was also remarkably acute in the power of discrimination, nor, indeed, was she apparently deficient, except in great prostration of physical strength (a circumstance not to be wondered at), in any one sense or faculty, either of body or mind, that I could perceive." Our readers will observe, that the only two special examples given by Mr. Drawbridge, the perception of hardness and the singing of a hymn, neither of them required the portion of brain alleged to have been lost. "Intelligence" and "discrimination" are general powers, and might be exhibited, in other things than knowledge and discrimination of events, places, or durations. The case is too inexact to show anything; except it be, that Mr. Drawbridge had not the opportunity of really trying the "mental faculties" of the patient. It is a pity the case was not seen by some one more accustomed to phrenological analysis, and that a *post mortem* examination was not made. In his impression of the case being adverse to the views of phrenologists, we think Mr. Drawbridge perfectly right in calling public attention to it. Publicity has the good effect of directing the attention of surgeons to the real points which ought to be examined by them, when meeting with cases of this description. So far as it avails, this case is adverse to the supposition of the brain being a single organ, and is only to be explained on that of its being an aggregate of organs.—In the report of proceedings at a meeting of the Westminster Medical Society, in No. 794. of the same periodical, a case of loss of speech is spoken of, where the patient retained the power of moving his tongue at will, but had suddenly lost the power of speech, on the morning of Tuesday, October 30., and suddenly regained it about four o'clock in the morning of Friday following. His bowels were obstinately costive during the whole period, until the night of Thursday. The patient affirmed that he had experienced a similar affection, some years ago, in Paris. Strange to say, in the report of the conversation amongst the learned members of the Society, we find the following: "Dr. J. Johnson believed that if a person had the power of moving the tongue, and the voice was present, he must be an impostor if he did not speak." The *voice* of this patient was only "a noise very similar to that of

a dumb man." Ergo, Dr. Johnson should hold, that every child, every dumb man, and every "dumb animal," ought to be able to speak; for they have such a voice and such a power of moving the tongue. The affection really appears to have had its immediate seat in the brain, affected by the condition of the alimentary canal.

The *Naturalist*, No. XXIX., for February, contains a lithograph Portrait and brief Memoir of Mr. Hewett Watson. The Editor says, "Our portrait of Mr. Watson is drawn by Mr. Haghe (himself a phrenologist), especial care being taken with the shape of the head, which will to a certain extent confirm our remarks on Mr. W.'s mental powers." Now, this passage is not literally correct, and we have reasons for putting a qualification of it on record in this Journal. The figure in the *Naturalist* is a copy, on a reduced scale, from the drawing by Mr. Haghe, and the more salient points in the development of individual organs have been lost, chiefly through the artist failing in his shadings, which are rough and too dark; though the general effect is a passable likeness, considering the small size of the drawing on stone. The lithograph also indicates a lymphatic temperament, whereas the temperament of the living original is sanguine-nervous. Secondly, we believe Mr. Haghe not to be a phrenologist by study; but he has attended lectures on the subject, and has been awakened to the importance of representing the head as well as the face of persons who sit to him for portraits. The following paragraph is copied from the Memoir, on account of the remarks at the commencement and termination of it, which strikingly illustrate the influence which Phrenology may exert on the life and conduct of individuals: — "It was whilst in Liverpool that he became acquainted with Dr. Cameron, who had acquired some knowledge of Phrenology in Edinburgh. At the Doctor's advice Mr. Watson read the works on Phrenology, and the perusal of these gave him a strong wish to attain knowledge of the medical sciences. This wish, and the desire of forming an acquaintance with the Combes, induced him to drop all thoughts of the Law, and to become a student of Medicine in the University of Edinburgh, where he passed four Sessions, 1828—1832; but not keeping the terms so exactly as to have entitled him to a medical degree, had he been disposed to present himself for the usual examination. He was not long in discovering that a knowledge of the medical sciences was a very different matter from the practice of the medical art, and that the latter would be discordant to his tastes and habits. During the preceding years his fondness for plants had continued;

gradually changing from floriculture to the study of botanical science. He had also given some attention to Zoology, more particularly in the departments of Ornithology and Entomology. These studies would doubtless have been more fully persevered in, had not an increasing preference for phrenological pursuits drawn his attention from the others. These different branches of science, together with his medical studies, occupied his time fully, and interfered with each other so far as to prevent the acquirement of great skill in any one of them. His election to the Senior President's Chair, in the Royal Medical Society of Edinburgh, in the Session of 1831-2, showed that he was still following up the study of Medicine; whilst his having received the first botanical prize, the gold medal of the Professor of Botany, in the preceding spring, proved that he was still attending to Botany. The subject of the essay was "On the Geographical Distribution of Plants," and Mr. Watson intimates that he was induced to become a competitor for the medal in consequence of a sneering taunt against the ability of phrenologists, uttered in his presence by a gentleman whom he believed to be also a competitor for the same prize." We may refer to the Memoir for an illustration of the efficiency of Grammar-Schools — in making boys into dunces.

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#### SECTIONS IV. AND V.

These two Sections of the Phrenological Journal must be omitted, in future, in order to economise space. Our "*Notes on Opinions*" may still occasionally find place in the first Section, and "*Short Communications*" will be added to the Intelligence, the smaller type of which will afford the means of introducing more of them.

In consequence of this change, the present No. is rendered thinner (by four leaves) than usual, although containing short articles more than sufficient to have filled those four leaves, if printed with the larger type. The deficiency in the number of pages will be made up in the next No. of the Journal.

## VI. INTELLIGENCE AND SHORT COMMUNICATIONS.

*Mr. Combe's Phrenological Lectures in America.*—The American papers speak of Mr. Combe's lectures in terms of high encomium, and intimate that his audiences are both very numerous and highly gratified by the philosophical expositions thus given of Phrenology. At present we can copy only one of the public proofs of this, as it appeared in the *New York Daily Whig*, of December 29th, in form of resolutions adopted unanimously at a meeting of his Class in New York, after conclusion of the course of lectures :—

Resolved, That the members of the class who have attended the course of Phrenological lectures delivered by George Combe, Esq., at Clinton Hall, entertain a lively sense of obligation to the distinguished lecturer for the valuable information he has communicated to us during the lectures just closed ; that we have been greatly pleased and instructed by the clear, felicitous, and convincing manner in which he has imparted to us his varied and profound knowledge of the philosophy of mind, and that we regard Phrenology as eminently calculated to advance the cause of education, to improve the institutions of society and of government, and to elevate the condition of the human race.

Resolved, That, in Mr. Combe, we recognise the most successful advocate of phrenological science, the philosopher and the philanthropist ; and that Phrenology, as explained and illustrated by him, claims, in our opinion, the attention of all those who would investigate mind philosophically, and who desire the diffusion of truth and the exaltation of the moral and intellectual faculties of man.

Resolved, That, in the application of Phrenology to the investigation of human character and the practical purposes of life, we perceive a new era in mental and physiological science, in which we believe human inquiry will be greatly facilitated, and the amount of human happiness essentially increased.

Resolved, That inasmuch as prejudice may deter many individuals from attending Mr. Combe's lectures in other cities of our country, which he proposes to visit, and as the truth and importance of Phrenology can be understood and appreciated only after an examination of its principles, we recommend to such citizens an attendance upon his *entire course*, being convinced that they will find their own advantage in doing so, and that they will thereby become better able to judge of the truth and practical utility of the science.

Resolved, That entertaining these views and feelings, we take great pleasure in tendering an expression of them to Mr. Combe, and in adding our most hearty wishes for his personal happiness, and for his long continued usefulness to his fellow men.

Resolved, That the following gentlemen be a Committee to present to Mr. Combe the foregoing resolutions, and that the same be published in the newspapers of this city :—

Silas Jones, Esq., Counsellor at Law and Superintendent of the New York Institution for the Blind.

Judah Hammond, Esq., Judge of the Marine Court.

John B. Scott, Esq., Judge of the Marine Court.

Loring D. Chapin, Esq., Member of the New York Legislature, &c.

Robert Sedgwick, Esq., Counsellor at Law, &c.

A. Lee, M.D., Professor of Materia Medica in the New York University.  
 B. F. Joslin, M.D., Professor of Mathematics and Natural Philosophy in the  
 New York University.  
 E. Parmley, M.D.  
 J. Neilson, M.D.  
 J. W. Francis, M.D.  
 A. S. Doane, Professor of Physiology in the New York University.  
 Caleb Ticknor, Professor of Hygiene in the New York University.  
 Joel Foster, M.D.

JOHN B. SCOTT, Chairman.

NEW YORK, Dec. 22, 1838.

*Aberdeen Phrenological Society.*—This Society appears to be going on actively and prosperously. We have been favoured with an ample report of Essays read on the Applications of Phrenology on Practical Phrenology; and the alleged Loopholes of Phrenology,—all excellent subjects, and (judging by the report) very judiciously handled; but we cannot afford room for any lengthened account of the proceedings. We are asked by a member of the Society, whether the alleged great weight of Byron's brain, and small size of his hat, can be relied on? It is said by Napier, that Byron's head was so small, his hat would fit only one head in the 90th regiment. The heads of soldiers are commonly low and broad, and they take large hats in proportion to the absolute bulk of their brains. Byron's head was high and capacious above, and his hat might be small comparatively with his brain. But the allegation of smallness is probably erroneous, because, during the life of Byron, Mr. Lockhart said (in Peter's Letters) that Byron had a finer head than either Scott, Wordsworth, Jeffrey, or Moore; and he added, "the forehead is defective in much that Scott possesses, but is very fine upwards, and the top of the head is wonderfully capacious." (*Phren. Journal*, X. 431.) Now, Mr. Lockhart, in comparing heads of good size, would never have singled out one remarkable for smallness, as the finest of them, or have pronounced it "*wonderfully capacious*" either above or below.

*Bath Phrenological Society.*—A Phrenological Society was instituted in this city in October 1837, but the removal of Dr. Cowan, one of its most active promoters, and some other disadvantages at the outset, caused the project to become torpid for a season. Mr. Combe's lectures in the spring of 1838 gave a new impulse to the vitality of the Society, which re-opened its eyes and shook off its lethargy. The Society now includes forty members, namely, eleven ladies, three clergymen, thirteen physicians and surgeons, and thirteen private gentlemen. They have a collection of two hundred and thirty casts, and most of the published works on Phrenology. The Society commenced its evening meetings on the 7th of December last, when a paper was read by Dr. Barlow, in vindication of the science from the aspersion of Materialism and Fatalism; and this was followed, at the next meeting, by an Essay on the Application of Phrenology to Education, furnished by Mr. Hovenden. We learn with pleasure that one part of the Society's operations will be that of making a Catalogue Raisonné of their casts. The want of such a descriptive catalogue in most phrenological museums destroys much of the interest and usefulness which would otherwise be found in them.

*Blackburn Phrenological and Geological Society.*—"At the weekly meeting of this Society, held on Thursday evening, a lengthened and highly interesting discussion took place, on the cerebral development of idiots. Several casts and drawings of the heads of idiots were produced, and compared with those of individuals of first rate talent. At the termination of the discussion, Mr. Stocks, surgeon, was elected a member of the Society;

after which, the Secretary, Mr. Cardwell, informed the members, that Mr. Fawcett, the proprietor of the marble works, in Lancaster, had offered his kind services to the Society, and would give it intelligence of any geological phenomena that might come under his notice. He also expressed his intention of presenting specimens of all the marble used — and of any fossils or particularly interesting petrifications he may meet with. — *Blackburn Gazette*, Dec. 19. 1838.

*Manchester Phrenological Society.* — The Annual Meeting of the Manchester Phrenological Society was held on Friday the 14th of December, when the following gentlemen were elected of the Council for the following year : — President, Mr. D. Noble — Treasurer, Mr. John Herford — Curator, Mr. J. B. Loyd — Councillors, Mr. W. Bally, Mr. R. Edmondson, Mr. J. Edmondson, Mr. A. M'Dougall, Mr. L. Simpson, Mr. R. Swyer — Honorary Secretary, Mr. J. P. Linnell. The Annual Report, after stating that the past year had brought a considerable accession of members to the Society, and that the meetings had been rendered more than usually interesting by a series of very excellent papers, and after noticing the prosperous state of the Society's affairs, and the increasing interest manifested in the Science generally, exhorts the newly elected council, and the members as a body, to show a zeal equal to their power in rendering the Society attractive and useful, and concludes by remarking that "much has yet to be done : — there is a growing conviction of the truth of the Science, and an increasing desire to carry its principles into practice : — that conviction and desire have been abundantly manifested in Manchester, and it is peculiarly the province of this Society to strengthen the one and to extend the other ; but to effect this to any useful extent requires such additional resources as can only be sought for in an increase of numbers, and such increase can be obtained only by showing to those who surround us, and who are disposed to study the science, that here they will meet with encouragement, assistance, and co-operation. That this can be done is evident from what has been done, and it is confidently hoped that the coming year will display such a zeal and activity on the part of the members to forward the interests of the Society and of Phrenology generally as shall materially and permanently affect both the one and the other."

*Montrose Phrenological Society.* — Dr. W. A. F. Browne, of the Dumfries Asylum, delivered a Lecture, on the Anatomy and Functions of the Cerebellum, to the Montrose Phrenological Society, on Wednesday, November 7th. He at the same time presented to the Library of the Society a copy of his work on Insanity, and also four casts to the Museum. This Society now includes twenty-two members, a very fair number for the size of the town.

*Warrington Phrenological Society.* — "The annual meeting was held October 5th, when the following gentlemen were elected Officers of the Society : — President — Mr. W. M. Grierson, F.R.C.S.E. Vice-President — Rev. J. Molyneux. Treasurer — Mr. R. Gaskell. Corresponding Secretary — Mr. W. Robson. Secretary — Mr. T. G. Rylands. Hon. Curator — Mr. J. P. Lane, surgeon. Hon. Librarian — Mr. Peter Rylands. Council — John Davies, M.D., Mr. G. W. Hardy, surgeon, Rev. C. T. Sevier, and the other officers. The number of busts, skulls, &c. in the museum is now about 130. A few months since, a Deputation of the Society was sent to Liverpool, to take a cast of William Hill, executed for murder. A Subcommittee, consisting of Messrs. Lane, P. Rylands, and W. Robson, has been appointed to draw up an account of Hill's character, &c., which, together with a copy of the bust, will be sent to the Edinburgh, Glasgow, and

Manchester Phrenological Societies, and to Hewett C. Watson, Esq. The progress of the Society fully equals the anticipation of its founders."—*Naturalist*, December, 1838. [Mr. Watson has not heard anything of this cast and account of Hill.]

*Wolverhampton Literary and Philosophical Society.*— On the evening of February 19th, Mr. W. R. Lowe read an Essay on the 'Reasonableness of Phrenology' before this Society, and which (judging by the report in the *Wolverhampton Chronicle*) was an able exposition of the foundations of the science, and gave rise to an animated discussion.

*Lectures on Phrenology.*— Short courses and occasional lectures continue to be delivered by phrenologists, in various parts of the country. At the time of this notice going to press, Mr. Titchborne is giving a course of three lectures at one of the London Institutions; and Mr. Hewett Watson is delivering a course of twelve lectures, at the Athenæum, Manchester, exclusively to members of the Institution. Peculiar circumstances (which it may be worth while to explain hereafter) have prevented the lectures at the Royal Institution of that town, mentioned in our last No. In February, Mr. Levison gave a lecture at the Doncaster Lyceum; and in this month or in January, Mr. Logan delivered three lectures at the London Mechanics' Institution. In January, Mr. T. Taylder lectured at the Literary Institution, St. Austell. In December, Dr. Cowan delivered a course of lectures, in Reading, for the benefit of the Royal Berkshire Hospital; the average attendance being eighty or ninety ladies and gentlemen. In November, Mr. W. B. Hodgson gave lectures in Markinck and St. Andrew's. In September and October, Dr. James Robertson gave a course of ten lectures in Johnston. During the past winter, as we gather from the local papers, Mr. Rumball lectured in Gloucester and Worcester; but whilst we are glad to hear of that gentleman being active in diffusing useful knowledge, we must protest against some of his proceedings, as being likely to prove injurious to the cause he advocates.

*Phrenological Manipulations.*— Our attention has been frequently called by correspondents, to the increasing practice of manipulating the heads of egotists, at a fee of a few shillings *per caput*. Many phrenologists express much disapprobation of the custom; and we must confess a fellow feeling with those who disapprove of this habit. At the same time, it may be allowed, that no valid objection can be made to the practice, supposing the manipulated party to receive the value of his fee, in truth and useful advice. The physician and the lawyer expect to be paid for their skill, and the portrait-painter also receives payment commensurate with his attainments in his own art; and if a competent phrenologist should wish to make a profession out of his chosen study, there cannot be anything unreasonable or degrading in accepting payment for a service rendered to others, be it in advice or by a mental portrait. The objection seems to lie against the practitioners, not against the practice. The custom is almost exclusively confined to a few itinerant lecturers on Phrenology, who are certainly in themselves no great recommendation of the cause they pretend to be promoting. Were it not that we knew three or four persons who receive visitors at home, with this object, and who are really zealous and useful phrenologists—we name Mr. Deville and Mr. Bally, in example—we should be tempted to join with our correspondents in strongly reprobating the practice. The 'strolling head-readers,' as Dr. Caldwell denominates them, are of a different stamp, and may well be classed with those 'strolling pill-vendors,' who go about advertising "medical advice." They boast, indeed, that their written characters are so accurate as never to be challenged; and this boast must at once

betray the nature of the characters sold to their pigeons ; truth honestly told would be disputed by many of them.

*Mr. Matheo's Lectures on Phrenology.*— This gentleman (spoken of on page 108. of the 58th number of the *Phrenological Journal*) is an Italian, and his name ought to be written *Matheo* not *Mathieu*. He has long made a deep study of Phrenology, and I can assert that the science does not possess a more zealous and conscientious advocate. He resided last year in Exeter, and it was here that he gave his first lecture, which, however, was not well attended, as no lectures on science are well attended in this town. He has since removed to Plymouth, where he teaches languages, and has given two courses of lectures there. He first gave three lectures, two of which were followed by very animated discussions upon the truth of Phrenology, as many persons had attended with the intention of opposing him. He has since given three lectures on the science, as one of the lecturers of the Mechanics' Institution. As he is a man of retired habits, he has never thought, I presume, of making himself known to you ; but any one who is acquainted with him can bear witness to his talents, and to his zeal for the honour and progress of Phrenology.— (*Mr. Duval*, of Exeter.)

*Mr. Logan's Lectures at the London Mechanics' Institution.*— In consequence of the refusal of the Committee to engage Dr. Epps as detailed in our last number, the subject occasioned much discussion amongst the members ; and, although the question was not made a qualification for the election of the new Committee, yet the feeling which had been created was too powerful to be resisted, and they *unanimously* voted for the engagement of Mr. Logan to deliver three Lectures on Phrenology. These Lectures were delivered during the months of January and February ; and they were attended by upwards of eight hundred persons. We regret to say that, though these lectures were very well received by the members generally, they have not promoted the Science in the Institution ; but have, on the contrary, retarded its progress. This has not arisen from the lecturer being deficient in knowledge of the subject ; but that knowledge, though a primary, is not the only constituent of a good lecturer. Thus Mr. Logan is deficient in logic ; the facts which he adduced in support of Phrenology were numerous, but they were not methodized or arranged so as to make the science appear worthy of that appellation. Besides this, his knowledge was so enveloped in flippant jests, vulgar sayings, and semi-attacks on other phrenologists, that the lectures were as full of amusement as they were deficient in instruction. And the consequence is, that since the delivery of these lectures, Phrenology has been considered by the members as quackery, and not as it really is,— an exposition of nature.— *From a Member of the Institution.*

[Our correspondent's remarks are inserted, along with his report of the lectures at the Institution, in the hope that they may aid in showing phrenologists how much better it is, to present their subject in plain language, instead of attempting merely to display their own wit and eloquence, or to give mere idle amusement for the moment ; it were better to instruct ten hearers, than to amuse a hundred. At the same time, it should be added, that a course of three lectures is far too short for teaching a science ; and it is unreasonable to expect that a lecturer should present a well arranged exposition of his subject in three lectures.— *Editor.*]

*Mr. Barber's Lectures in Glasgow.*— During the month of November, Mr. Jonathan Barber has delivered a course of twelve lectures on Phrenology in the Monteith Rooms, Buchanan Street. He has well sustained the high reputation he had acquired in various parts of the United States as a very talented and interesting lecturer. (See *Phrenol. Journal*, Vol. X.

p. 509. and 512., Vol. XI. p. 91.) The course throughout was attended by about seventy ladies and gentlemen, and from fifteen to twenty nightly visitors. This comparatively small attendance must be attributed to the circumstance of Mr. Barber being quite unknown in Glasgow, and the practice of newspaper puffing, now almost universal, having been omitted in his case. Mr. Barber is evidently a thorough believer in Phrenology; he is perfectly master of the subject in all its details, theoretical and practical, and he appears to be a very excellent and correct manipulator. The lectures were not read, but delivered almost wholly *extempore*, and were interspersed with various interesting anecdotes, and appropriate quotations from the poets and the sacred writings, delivered with an oratorical power and persuasive eloquence very rarely to be met with. This was very conspicuous in the lectures on the *religious feelings*,—Veneration, Conscientiousness, Hope, and Wonder,—which were peculiarly interesting and instructive, and listened to with deep attention. The last two lectures were devoted to Practical Phrenology, to which Mr. Barber appears to have paid great attention. The audience examined the Busts and Casts for themselves, made observations to one another concerning them, expressed their doubts and difficulties, which were removed or explained by the lecturer; and by thus seeing and minutely handling the heads of upwards of a hundred noted characters, great men and criminals, they had their belief in the principles of Phrenology increased and confirmed. This part of the course seemed to give great satisfaction, and indeed it is the only way, next to the examination of the human head itself, to convince the credulous, and confirm the doubting. At the conclusion of the last lecture Mr. Barber passed an eloquent and beautiful eulogium to the memory of Dr. Spurzheim, whose friend and pupil he was. This was delivered in the most chaste and appropriate language, and had a powerful effect on the audience. After Mr. Barber had retired, Mr. William Burns, writer, proposed that a vote of thanks should be given to the lecturer for his very interesting and highly instructive course, and for the great ability and talent, and complete knowledge of the subject displayed in its delivery. This was seconded by Dr. William Weir, and unanimously responded to. Mr. Dorsey, of the High School, was then requested to express to Mr. Barber the thanks of the class, which he did in his usual neat and eloquent manner, to which Mr. Barber made a very feeling and suitable reply. A Committee of ten gentlemen was also appointed to draw out and sign, in name of the class, a testimonial in favour of Mr. Barber, expressive of the high opinion they had formed of his talents and assiduity, of his enthusiasm in the cause of phrenology, and of the delight they had experienced in attending his lectures, and the instruction they had derived from them. Although this course had not been so successful as the friends of Mr. Barber could have wished, it has led to the formation of a Committee of thirty-six gentlemen who have obtained Mr. B.'s consent to deliver twelve popular lectures on Education. These will be begun early in January, and from the exertions which are already making by the committee and others, there is no doubt that this course will be highly successful, and will display Mr. Barber's talents in a field of instruction for which he is extremely well qualified. (*W. W.*—Glasgow, December, 1838.)

*Anti-phrenological Lectures by Dr. Aitken.*—This gentleman has given two lectures against the physiological doctrines of phrenologists, at the Literary and Scientific Institution, Blandford. Judging by the report in the Dorset Chronicle, of December 13th, there was nothing very novel adduced by Dr. Aitken; the same error of asserting that no brain is seen in the bee, wasp, or spider, has been made by many others; and the assertion that the doctrines of Phrenology cannot be true, because no difference of structure has yet been detected between one alleged cerebral organ and another, is merely a specimen of bad logic which we have heard a hundred times.

... *Mr. Brindley's Anti-phrenological FACTS*! — Mr. Brindley has repeated his lectures against Phrenology in Worcester and Birmingham. He is evidently beneath the notice of phrenologists. The reliance to be placed on his statements will be clearly understood after perusal of the following letter, called forth by his careless distortions of fact. The letter is copied here from the Birmingham Journal: —

“SIR, — In the Gazette of last Monday a correspondent says, ‘that Mr. Brindley having produced an individual, Samuel Daniels, of West Bromwich,’ who, by an accident, has had a considerable quantity of the ‘*dura mater*’ removed, and consequently suffered a great loss of brain; and the evidence of the three medical gentlemen called upon at the meeting thereon, showing, that the removal of the ‘skull’ and ‘*dura mater*’ would probably take with it a portion of the brain, and the said individual having fully convinced this meeting that he is in the full possession of his faculties, &c., &c., concludes that THIS, among other cases mentioned by Mr. Brindley, has considerably shaken the evidence brought forward by phrenologists for the support of their system.

“That Mr. Brindley should come to such a conclusion no one can be at all surprised, who witnessed the display of his friends, and marked the blind zeal for the support of his own views, during the delivery of his lectures against phrenology; but that a respectable audience should be led away so far as to give a verdict in a case where the evidence was so unsatisfactory, and unsupported by fact, is indeed astonishing. But so it is, — that reason is frequently eclipsed by great powers of oratory, possessed by men of otherwise moderate attainments.

“For the information of Mr. Brindley and his applauding audience, I will state a few facts relating to the case of ‘Daniels,’ which will put a new feature upon it, and show them the folly of drawing conclusions on subjects, without positive evidence. While working in a mine, a piece of coal, or stone, fell from the roof, and struck Daniels, in a slanting direction, on the head — he was at the time in a stooping posture — laying the integuments down over the forehead, and carrying away the upper portion of the frontal bone, which was broken into several pieces. He lost very little blood, and was insensible but a short time. The brain was not injured, and no portion of it was lost at the time, or during the cure.

“I am indebted to his master, Mr. Bailey, sen., of Great-Bridge, a very intelligent and respectable man, who stood close by him when the accident occurred, for the particulars of the case, which are corroborated by several members of his family.

“He says, the surgeon, Mr. Jowett, who has left the country, was very particular, before he dressed the wound, in showing him and the bystanders the nature of the accident.

“What an enviable position must Mr. Brindley stand in, by the exposition of these ‘FACTS’ — after stating, as he did, at Thursday evening’s lecture, that the man had lost so much brain that he, Mr. B., could lay his arm in the hollow of his head; and again on Friday evening, expressing himself most positive, that not only the frontal bone, but the ‘*dura mater*,’ and a considerable quantity of BRAIN, were lost.

“Did Mr. Brindley ever read of a canal, termed the ‘longitudinal sinus,’ and its relative positions? And does he know the effect, in a surgical point of view, if a large portion of it was torn away?

“I will conclude by recommending Mr. Brindley, for the future, to take the well-known motto of his opponents for his own, ‘*Res non verba quæso.*’

“I am, sir, yours, respectfully,

“WM. JACKSON, jun., Surgeon.

“West Bromwich, Jan. 24. 1839.”

*Application of Mr. Henderson's Bequest to Phrenology.*—“In my preliminary notice to the Seventh Impression of the People's Edition of the Constitution of Man, printed in March last, I stated that not a sixpence of Henderson's Legacy had been applied to the publishing of *any* other work except the ‘Constitution,’ which is specially mentioned in his will. Dr. Elliotson, however, reminded me that a donation of 10*l.* a Number had been given from it in support of the Phrenological Journal. He is correct; and this fact was announced in the Journal itself at the time. When I wrote, I had, in my mind, the private works of Mr. Simpson, Dr. A. Combe, and myself, and meant to say that not a sixpence of the Legacy had been dedicated to them; but my expressions are too general, and I shall be glad that you correct them in the Journal, and state that during the period of depression which followed [preceded ?] the passing of the Reform Act, when the sales of the Journal fell extremely low, Henderson's Trustees contributed 10*l.* a Number to sustain it.”—(*Mr. Combe*, in Letter dated September 2. 1838.)

*Capture of a Butterfly.*—We were taken to task some months ago, by the Editor of the *Naturalist*, for speaking in terms too little respectful of Entomology comparatively with Phrenology. In looking over the February No. of that periodical, (in which, by the by, notwithstanding our alleged want of respect to the subject, we always find something to please, and something to instruct,) we hit upon the following apposite illustration of the vast importance which entomologists come to attach to trifling matters:—“My own successes have far outrun my expectations, and it will be a piece of news to inform you that I have captured the long-desired and much-doubted *P. podalirius*; since then I have seen another on the wing, but could not obtain it after toiling half a day.” The writer and successful sportsman was the Rev. F. W. Hope, Fellow of the Royal Society; and the long-desired and much-doubted object, the capture of which far out-ran the reverend and scientific gentleman's expectations, was a butterfly;—but not the “Emperor of Morocco,” heretofore of so much celebrity in the annals of the Royal Society. Our purpose is serious, although the illustration may seem ludicrous; and we design no particular allusion to Mr. Hope, in the following commentary. If gentlemen become Fellows of Royal Societies, and entitled to pass muster with the “Great in Science,” through hunting butterflies, we cannot conceive how this is to entitle them also to look with contempt on a study requiring a superior grasp of mind for its successful prosecution, and certainly leading to results as “long-desired and much-doubted,” and infinitely more important than the capture of a butterfly, or of all the butterflies that ever were captured. We neither blame nor despise the captors of butterflies: we have ourselves hunted insects many half-days. But let us take the judgment of an insect-collector, on the subject of insects only, not as that of an authority either against or in favour of our own science of Mind, even though he be one of the “Great in Science.”

*The Talking Canary.*—A remarkable example of the imitative powers of small birds is now exhibiting at the Cosmorama in Regent Street, London, as “The Talking Canary.” This canary has a fine clear voice, and from time to time varies its song by the introduction of a few sentences, apparently acquired through hearing itself addressed in terms of endearment. The party exhibiting the bird declare that its first words were perfectly voluntary, no effort having been made to teach them to the bird. Its utterance is so rapid and so abrupt, in the middle of its ordinary song, that the eye and ear of the listener cannot both be brought to attend before the short sentence is finished; but it appears to be uttered without trouble, and as a part of the song, no other change than that of combining articulate sounds with the whistling song being evident. It appeared to us that the words were pro-

nounced without any cessation of the trill or whistle, as though one bird were singing and another speaking at the same instant. Its sentences are limited to the following ; — Sweet pretty dear — Sweet pretty little Dickee — Sweet pretty little Dickee dear — Pretty Queen — Sweet pretty Queen — Mary, Mary, sweet pretty dear. Mary is the name of the lady to whom it belonged when its vocal accomplishment was manifested, and the bird is supposed to have learned this name by hearing the lady's husband speak to her. Little Dickee is well deserving of a visit from any naturalist or phrenologist.

*The High School of Glasgow.* — “ We esteem ourselves fortunate to have fallen in with a copy of the reported proceedings at the last annual distribution of prizes at this seminary. It furnishes us with the details of the progress made by one of the best, if not *the* best, plans of elementary education in the kingdom. The Town-Council of Glasgow, the patrons, finding that their High School when a mere grammar school, according to what Dr. Chalmers would call “ the good old ways of our forefathers,” was like other good old grammar schools, getting *too* old, and of course *too* good, to be good for any thing, and like them greatly reduced in its number of pupils — had the good sense to revolutionize it *du fond en comble*. Their first care was to curtail the monopoly so long enjoyed, *more majorum*, by the dead languages to two hours a-day, and thus give time for more useful and practical branches of instruction. The Commercial and Mathematical department, under Messrs. Connel and Steele, also appears to be placed on the best footing — Arithmetic, Geography, and Astronomy — Mathematics — Mathematical and Natural Philosophy — Statics and Dynamics — are all well taught, and have a direct relation to the commercial, manufacturing, and engineering character of Glasgow. The modern languages, writing and drawing, are also provided for.

The greatest and most important addition which the rulers of Glasgow have made to their High School, is the English department; and they had the foresight to see that, in this department alone, no longer confined in its character to reading, spelling, and spouting English, there might be obtained a complete elementary education up to the latest improvements, and in itself fitting for active life. They had the good fortune to appoint Mr. Dorsey, whose reputation as a teacher of youth is not confined to Glasgow, but celebrated in all parts of the country. His department, it is well known, has been the means of almost doubling the number attending the High School of Glasgow. Aided by one assistant, he instructs nine classes of pupils, from the ages of four to twenty, in a series of useful knowledge of realities; illustrated by the never-failing BLACK BOARD, itself a powerful engine in modern education, and confirmed by anecdotes, which rivet while they amuse; and, incidental to this, in a very perfect knowledge of words, phrases, grammar, and composition. On the plan of Chambers' Introduction to the Sciences, a taste for the knowledge of nature is laid between the ages of seven and twelve — the teacher's aim being, as the Report says, not to attempt to make children philosophers, but “ to submit in plain language, with suitable illustration, such facts and principles concerning the more simple phenomena, as might awaken curiosity, discipline the perceptive and reflective powers, and implant a desire for scientific pursuits in after life.” Elocution is attended to with its proper inflexion and modulation, &c., not in reading only, but in ordinary discourse. Grammar is philosophically taught as guiding to speech and writing, not as a mere series of rules to be learned by rote. Composition embraces original descriptions of things, scenes, and events, as well as essays. Lessons are likewise given on English literature and its history. In the highest class of all, such subjects are treated of in essays, and discussed and criticised by both pupils and teachers

as elements of mental science — discipline of the mental powers — outlines of logic — philosophy of grammar — outlines of rhetoric — literature and criticism. Religious instruction is communicated to the junior division every morning. The Bible is used, “not as a common school-book for reading and spelling, but as a religious guide. Metaphysical and controversial topics are carefully avoided, from the conviction that there is milk for babes, and strong meat for men.” Lessons follow on Sacred Geography, History, Biography, and Natural History.

We have dwelt longer on this great department of the school, because it is the chief novelty, and under its gifted conductor is a most successful and gratifying experiment of education as it ought to be.” — *Scotsman*, Dec. 5. 1838.

*Usefulness of Phrenology to the Treatment of Insanity.* — In a preface to the Testimonials lately presented to the Magistrates of Middlesex, by Dr. James Scott, (formerly of the Royal Hospital at Haslar,) on the occasion of being a Candidate for the Superintendency at Hanwell, vacant by the resignation of Sir William Ellis, we find Dr. Scott offering the following earnest recommendation of Phrenology; — “As there is still much diversity of opinion among medical men respecting the application of phrenological principles in the treatment of Insanity, I think it is the duty of every professional writer distinctly to avow his own sentiments regarding that science, and to state unequivocally the result of his individual experience. . . . I unhesitatingly give it as my deliberate conviction that *no* man, whatever may be the qualifications in other respects, will be very successful in the treatment of insanity in its various forms, if he be not well acquainted with practical Phrenology; and I will add, that whatever success may have attended my own practice in the Lunatic Asylum of this great National Establishment, over which I have presided as Chief Medical Officer for many years, I owe it, almost exclusively, to my knowledge of Phrenology.”

*Education based on Mental Science.* — “Of one thing, however, we are certain, it [a sound system of education] can never be effectually applied until the philosophy of the human mind be completely explored, and the conductors of education made theoretically and practically acquainted with it. All *art*, according to the acute observation of Dr. Campbell, is founded on *science*, and it would, therefore, be as reasonable to expect the art of navigation to be perfected in ignorance of the science of astronomy, as to imagine that the art of education can be properly conducted, while the philosophy of the human mind remains unexplored. Before any plant, animal, or rational being, can be trained, reared, or educated, its constitution, habits, and relations must be thoroughly understood, as it is only in so far as we follow nature, that our plans can be successful.” — *Buchan Clown*, No. IX. (A sensible, instructive, and cheap monthly periodical, that deserves a more dignified title.)

*Portrait of Mr. Combe.* — A portrait of Mr. Combe, engraved by Mr. Hodgetts, has been just published by the Edinburgh Publishing Company. We have not yet met with any copy of it in London, and therefore cannot speak to the likeness.

*Marked Busts.* — A late No. of the New York Weekly Whig devotes one of its long columns to a comparison of the marked busts published under the sanction of Dr. Spurzheim and Mr. Combe. And the writer, after calling attention to differences between them, decides in favour of Mr. Combe's, on account of its accordance with nature. The Edinburgh bust appears to have been the only one (Gall's excepted) on which the divisions of organs

were drawn from nature, that is, from casts of real heads. Spurzheim drew his bust from some notions (in this instance probably fanciful) about the anatomical relations of the phrenological organs; and Mr. Deville, whose marked bust is sold in London, seems able to give no reasons for the lines of division laid down on his own, except its accordance with *one* of those issued by Spurzheim. Under these circumstances we think phrenologists should all follow the Edinburgh bust, until they can show substantial reasons for each proposed alteration or departure from it. At the same time, let it be added, that in our estimation, the *form* of the head is not a good average. The bust rather represents a superior female head, than an average for either sex.

*Bassle and Mangiamele.* — These two youthful prodigies were introduced to the Duke of Sussex, last autumn, who obtained Mr. Deville's estimate of their abilities, before the latter was informed who the boys were. Mr. Deville is said to have been very successful in his judgment of their talents, and a report of the circumstance was printed in the *Courier and Mirror*. The report is not worth copying into this Journal, no statement whatever being given, either of the phrenological developments of the boys, or of Mr. Deville's inferences therefrom. We have seen both; but were not allowed to manipulate the head of Bassle, who has a vast amount of miscellaneous knowledge in history, astronomy, and other subjects; the middle part of the forehead being very full, the eyes prominent, and the countenance remarkably vivacious and expressive. We suspect that a physiognomist would have predicated the *amount* of talent, by looking at the face, better than a phrenologist could have done, if seeing only a cast of the head; but the phrenologist would have indicated the *kind* of talent, though the physiognomist could not have done this. Mangiamele is only an algebraist or reckoner, and has an inferior development of forehead, though broad at the lower part laterally.

*Functions of Combativeness and Destructiveness.* — “On page 333 of your last volume you have a paragraph on the functions of Combativeness and Destructiveness. I have for some time been inclined to consider the *primary* function of the latter to be merely the propensity or desire to overcome; all the results of its operation, as biting, scratching, tearing (see Spurzheim), killing, &c. &c., being comprehended in the wish to overcome an obstacle or an enemy. Mr. Cox proposed ‘propensity to injure,’ which, however, I think the first effect of its *abuse*. Your proposed name, ‘tendency to attack,’ appears something between the two, although I would rather think attack and defence to be attributes of Combativeness. If Destructiveness be large, and Combativeness small or moderate, we should have, according to your theory, a keenness for attack, with an unwillingness to defend, in the same character. Is this ever met with in nature?” — *Dr. W. Weir*. [The paragraph referred to, by Dr. Weir, was introduced by its writer, chiefly in the view of exciting attention to its subject, and not in any desire of changing names. The essential point for consideration is this, — phrenologists attribute the fighting propensity to the organ of Combativeness, and account for murders committed under sudden provocation (the case of Mackinnon is an instance of this) by the development of Combativeness; yet they attribute energy, rage, the love of hunting, the destruction of prey and of enemies, and many other acts implying *aggression*, to the organ of Destructiveness. There appears to be inconsistency in this; but whether the functions of the two organs are misunderstood, or whether some of the acts are referred to the wrong impulse, it may not be easy to determine. In nations and tribes of savages, prone to attack where no resistance can be expected, Destructiveness preponderates over Combativeness. The com-

parative deficiency of Combativeness does not cause them to abstain from attacks, except in those cases where considerable opposition may be anticipated. This is the case also with feline animals; and we have seen it in several persons largely endowed with Destructiveness, but moderately gifted with Combativeness. "A keenness to attack, and an unwillingness" to meet attacks, are every day phenomena; and according to our observations, this peculiarity is seen in those whose heads are moderately endowed with Combativeness, though largely endowed with Destructiveness and Cautiousness. We regard Self-esteem and Destructiveness as the fountains of anger. One fatal error prevails in most of the English writers on Phrenology, which seems attributable to their legal education, or to a bias given to them by other writers educated to the legal profession. It is the mistake of generalizing the manifestations supposed to emanate from the organs under consideration at the time, instead of drawing their inferences solely from the manifestations of those persons, in whose heads the development of the organs had been accurately noted. They generalize the testimony and opinions of men, instead of the facts of nature. — *Editor.*]

*Organ of Wit in Foote.*—Dr. Cargill lately drew our attention to a portrait of Foote, the dramatist, in which the forehead is represented both retreating upwards, and narrowed at the sides in the place of Wit. If the portrait is at all a faithful likeness, Foote must be added to those mentioned on page 384 of last volume, as exceptions to Spurzheim's ideas about the functions of the organs. From observation, Dr. Cargill is induced to think this organ necessary in giving completeness to the creations of Art; and it is worthy of note, that he had arrived at this supposition without being acquainted with Vimont's interpolation of his organ supposed to give the sense of the beautiful in art, between Wit and Tune of other phrenologists. A note from Dr. Verity, after reading the paper on Wit, in our last Number, intimates his own and Dr. Robertson's conclusion (from examination of many heads) that there are two organs, the inner, near Causality, having an analytic or discriminative faculty, and the outer being connected with the sentiment of wit or the ludicrous.

*Retrospective Strictures.*—It was with extreme surprise and much regret, that at the 275th page of No. 56 of the Phrenological Journal, I perused a note by the Editor, referring "ideas of loudness to the organ of Comparison." It is to me a far more pleasing task to express my accordance with the views of others, than to differ from them; but the opinion in question appears to me so fundamentally erroneous, and so altogether at variance with all analogical reasoning, from our existing knowledge of the physiology of the brain, that I feel it my duty to notice it; and fearing lest, if not protested against, the high authority from which it emanates, may induce youthful phrenologists to suppose that the views of the Editor are generally acquiesced in. I will also take this opportunity of remarking, that the editorial opinion given at page 293 of the same Journal, that in the case recorded "pain in the region of Benevolence, or Cautiousness, might *a priori* have appeared equally likely," seems to me a very singular one. — *T. S. Prideaux.* Christchurch, Nov. 1838. [We cannot here enter into a full explanation of the grounds upon which we did not refer ideas of loudness to Comparison, but expressed a disposition to do so. This would not be stepping beyond the full scope of Spurzheim's definition, and we have seen a few cases quite corroborative of the suggestion. If Mr. Prideaux will refer to Combe's System of Phrenology, page 598, he will see that the opinion about Cautiousness is not singular. — *Editor.*]

*Vimont's supposed Organ of Space or Distance.*—Dr. Vimont, in his *Traité de Phrénologie*, has introduced an organ of Distance, speaking of it as a

primitive faculty, separate and distinct from size. Now size appears to be neither more nor less than the distance between the boundaries of bodies, and therefore I regard it as incorrect to attribute perceptions of size and of distance, to distinct organs.— *Mr. Prideaux.* [Function is ascertained by observation, but reasoning may be introduced in corroboration. We are not acquainted with facts sufficiently numerous to establish organs either for size or distance, or for both together; but, on theoretical grounds, it may be deemed probable that there does exist an organ for the appreciation of size. Dr. Otto's case, printed in this present No., is a valuable contribution in reference to the subject alluded to by Mr. Prideaux. — *Editor.*]

*Adhesiveness of Greenacre.* — Mr. Prideaux calls attention to a wide discrepancy between the estimated development of Adhesiveness, in the head of Greenacre, by Dr. Elliotson and Dr. Cargill. If we must give an opinion between the two doctors, it will be in support of Dr. Elliotson's estimate: we do not think the organ deficiently developed, although perhaps a little over-estimated by Dr. Elliotson. Mr. Prideaux very justly remarks, that Greenacre had the ability of expressing the natural manner of Amativeness and Adhesiveness, so as to render himself a successful suitor; and that the consciousness of this power was probably instrumental in determining his attempts at money-getting, by matrimonial speculations. He appeared also to be really attached to the woman Gale.

*Development of the Chinese.* — In Mr. Downing's recent work, "The Fanqui in China," the Phrenological characteristics of the Chinese are slightly alluded to. In vol. 3d, p. 318., he says; "The organs of Form, Size, Individuality, Order, and Imitation are usually much developed, and the Phrenologist is able to trace the national characteristics of pride and vanity. Philoprogenitiveness is but moderately developed." In vol. 2d., p. 115., Mr. D., after quoting Dr. Gall's remarks on the organ of Form, observes; "If the above merit any degree of attention, it may be fairly inferred that the Chinese 'handsome face painters' possess great natural capabilities for the art; Lamquoi particularly (whom he mentions as the most eminent Chinese portrait painter), has the internal angles of the eyes very much depressed." At p. 190. he states; "That peculiar appearance of the eyes with the internal angles very much depressed, which is said to be characteristic of the Chinese, is not at all so apparent in many cases as I had been led to suppose; many of the natives whom I have met with having it but very slightly, and in others I could not perceive it at all." The development of the brain in that region will of course be proportioned to the manifestation of the corresponding faculties, though the general excellence of the Chinese in the arts dependent on these organs, accompanied with general size of the superiary ridge, may have given rise to the idea that it is universal. It were much to be wished that all travellers availed themselves of their opportunities to make and record similar observations. Much good might thus be done to science, and ere long it will be found that such information will be generally regarded as adding greatly to the interest and value of the work that furnishes it. — *W. B. H.*

*Use of Phrenology in soliciting charitable Subscriptions.* — "I was, for several years, on the Committee of one of the dispensaries of this town." . . . "I charged myself with many names, and was emboldened by the cause in which I embarked. I made *personal* application on the Exchange and in the Newsroom. I succeeded, and increased the income fifty-one or fifty-two guineas per year. This appears on the records of the charity, and for which I received a vote of thanks from the Committee. For the benefit of future applicants I mention how I saved myself a vast deal of trouble. I proceeded generally, on a

phrenological principle. I managed, when the hat was on the person whom I solicited, and covered the organ of Benevolence, to make some remark that should attract attention to a removal of the hat, in order that I might see if that organ were well developed. When I discovered that it was, I felt sure of my man; but when the organ was very low I experienced a similar repulsive observation, "I want charity for myself." "I have a large family to support." I lost but little time with such men, although I knew them to abound with pecuniary means. The first view of the low benevolent region, and a simple request, and "Good morning, sir," left me with time on my hands to approach a more kindly creature. I might in vain have devoted a month to some individuals of this character." — (A Correspondent of the *Liverpool Albion*, Aug. 20. 1838.)

*Development of Destructiveness in Murderers.* — In exhibiting a cast of the head of a murderer to persons who are comparatively unacquainted with Phrenology, they invariably ask you to point out to them "the bump of Destructiveness;" expecting to see literally a bump rearing its form above the surrounding matter of plaster; at not seeing such a spectacle, they tacitly express their disappointment. But this is not the case only with those who are unacquainted with Phrenology; persons who have studied it for a short time, and who may be said to be yet in their noviciate in the way of making observations, often feel disappointed at not seeing the organ in question larger than it sometimes is. Those persons should bear in mind that all murders are not committed from the same motive. It is seldom that a murder is committed from the *sole* motive of gratifying Destructiveness; it is far more often committed to gratify Acquisitiveness, in which case the organ is greatly excited. Thus, for example, a person with a large sum of money comes across the path of another person who is excessively fond of money (or, in whom the organ of Acquisitiveness is largely developed), the excitement accompanying "the desire to possess" the money, rouses every feeling that can assist in gratifying its desire, Destructiveness among the rest; he *makes use* of Destructiveness, murders the person, and obtains the money: by this means Acquisitiveness, the *moving cause*, is gratified by the instrumentality of Destructiveness, which is only the gratifying *means* (if it may be so termed). In this case the young phrenologist would be rather puzzled, perhaps, at not finding Destructiveness larger than *really* the character of the man would admit of. But there is another class of murderers, who are less seldom met with; those who murder *solely* to gratify Destructiveness. A case of this sort, which will serve for illustration, occurred not many months since at some large manufacturing town, Birmingham or Manchester. A man lost his situation, as ostler at an inn; and feeling piqued at his successor for getting it, he resolved to "have his *revenge*" upon him, and ultimately murdered him. Here now the moving cause, *as well as* the gratifying means, was Destructiveness; revenge arising from a large development of that organ. In such a head, a person would not be disappointed in finding the organ of Destructiveness very largely developed. If these matters were taken into consideration by persons inspecting the heads of murderers, a great deal of their disappointment would be crushed, and apparent difficulty removed. — *A Correspondent*, August, 1838.

*Skull subversive of Phrenology.* — We learn from a friend who has recently visited Cambridge, that a skull is exhibited in the Anatomical Museum, marked "Skull subversive of Phrenology," and bearing the initials of the Professor of Anatomy. Will any phrenologist furnish us with particulars as to the *how* and the *why* this skull is held to be subversive of Phrenology? It is an easy matter to label a skull with these words; but considering how sadly the antiphrenologists are in want of skulls "subversive of Phreno-

logy," it indicates no great degree of philanthropic spirit in the learned Professor, to abstain from making public "a full, true, and particular account" of a skull which must be the forerunner and cause of "the last dying speech and confession" of the deluded phrenologists. A head which will prove itself a death's-head to Phrenology, is truly worth its weight in gold.

*Swedenborg's Craniology.*—In a biography of the celebrated Swedenborg, published at Copenhagen in 1806, by Captain F. Walden, the following quotation from a work of Swedenborg's occurs :—"Every man that is born has a disposition to all sorts of evil, which must be checked by education, and, as far as possible, rooted out. This is first to be attempted by correction and punishment, then by good society and example, which lead to imitation; and at last good is secured upon a true and reasonable religious root. When these conditions are all observed, *it is indicated by the beautiful skull of the individual.* On the contrary, should the education be neglected, or no sudden misfortune, nor opposition, hinder the first outbreakings of evil, or disorder, the evil afterwards becomes habit, and produces peculiar wishes, both in design and practice, *which cause the formation of a badly shaped skull.* The cause of the difference of skulls, in such cases, is this; the peculiar distinctions of man, will and understanding, have their seats in the brain, which is excited by the fleeting desires of the will, and the ideas of the intellect. Near the various spots where these irritations produce their effects, this or that part of the brain is called into a greater or less degree of activity, *and forms along with itself corresponding parts of the skull.*"—(*A Correspondent?*)

*Crania Americana.*—The American papers give notice of the publication of a large work on the *Crania* of the American tribes, which promises to be of great interest to phrenologists, if properly executed; but of course we can give no opinion upon this point, until copies of the work have reached this country. We should recommend the publishers to transmit copies to England, and give due notice to the English public. Few of the American works on Science become known even by name to Englishmen, and when known to exist, we are at a loss where they can be bought.

*Phrenology in America.*—The American newspapers give indications of much activity amongst phrenologists, quack-phrenologists, and anti-phrenologists; which would seem to prove a "pretty considerable deal" of attention bestowed on the subject in one way or other. From the Cincinnati Daily News, of November 26th, 1838, is copied the following challenge, in Dr. Caldwell's energetic terms :—"Dr. Caldwell—the Doctor Caldwell, now a Professor in the Medical School newly established at Louisville, is in arms again on the subject of Phrenology. Having heard of the attack on the science by Drs. M'Dowell and Harrison, he thus writes to its advocate, Dr. Collyer: 'You mention that Doctor M'Dowell expressed his regret, that Mr. Combe and myself were not present on the occasion, that he might have the satisfaction of 'clipping our combs.' In reply to *that vaunt*, (for such it is,) you are authorized to show to Drs. M'Dowell and Harrison the following paragraph. Either and both of them are DEFIED to put on paper, and commit to press their objections to Phrenology, and favour me with a copy of that publication. To that publication I pledge myself to reply; and let an enlightened public judge of the issue. I mean that I will reply to the publication, provided its tone and spirit be respectful, and such as are becoming in a philosophical discussion. But should it consist of cant, rant, denunciation, or an attempt at ridicule, I may possibly deem and pronounce it unworthy of notice. But, let the Professors discuss the subject in a manner worthy of the science, and of the station which they themselves

hold, and I repeat that they shall hear from me, By Mr. Neville of Cincinnati, I sent last summer from Harrodsburgh, a *verbal* challenge to the same effect to Professor Mussey, who, I was told, had made a fierce attack on Phrenology. That challenge I now repeat in writing; and you are at liberty to communicate it to him. A mere wordy debate on Phrenology is but little else than an outpouring of breath, which the wind soon dissipates, and the matter is forgotten. Not so, however, with a book or a pamphlet. It remains a lasting record to the credit or discredit of its author. To such ordeal alone, therefore, am I willing to resort. — Say to the gentlemen that, with due respect, I thus tender to them my GAGE, and defy them to lift it, in a style of *knightly courtesy*. — Your obedient servant,

CHARLES CALDWELL.’”

*Phrenology in Insanity*. — “If there be any truth in Spurzheim’s theory of the separate and distinct existence of the cerebral organs which are supposed to be the seat of the individual faculties of the mind, how much light does that theory throw on the nature of monomania, which is certainly inexplicable on any other hypothesis, and how easy is it to conceive the injury that may be done to a particular organ without involving the whole apparatus of the mind in general confusion! In what narrow limits does it circumscribe the difference between monomania and madness, between the effects of a partial and a general disorder of the mental faculties.” — *Madden’s Infirmities of Genius*, vol. ii. p. 94. — (W. B. H.)

*Alchemy of Phrenology*. — By some singular metamorphose, no sooner does any man of learning and ability declare himself a supporter of Phrenology, than straightway he becomes a blockhead, a dreamer, an old woman — in the estimation of the Quarterly Review and other foes of human improvement. The following note, in a recent No. of the Quarterly, affords an example, apparently thrust in by one of the hired literary hacks of that periodical: — “Mr. Chenevix, a man of vigorous talents and very considerable learning, became a sad dreamer in his later days, he was a devout disciple of the Phrenological quacks, as well as of the Mesmerians. Not the only English head-piece in these times that had been hopelessly bewildered by the smoke of German studies.” — *Quarterly Review*, July 1838.

*The Lady’s Magazine on Gall*. — A friendly correspondent has drawn attention to the announcement of Gall’s death, given in the Lady’s Magazine, for September, 1828, in these terms: “Dr. Gall, the craniologist, a man more fanciful and excentric than wise and learned.” We dare answer for it, that the writer of this announcement had never read a page of Gall’s works. All these little signs of the times will one day become of interest, and we are glad to collect those which have not already been copied into this Journal — the chief source from which the historians of Phrenology will hereafter draw their materials. The lapse of ten years has altered the tone of many periodicals, and the ten years next to come will effect much more: time is a great magician.

*Decussation of the Fibres of the Spinal Cord*. — A paper was read before the Royal Society, in June last, from Mr. John Hilton, in which that gentleman stated (as appears by the report in the Athenæum), that he had “examined with care the continuation upwards of the anterior and posterior columns of the spinal marrow into the *medulla oblongata*, and found that the decussation at the upper part of the spinal marrow belonged in part to the columns for motion, and in part to the columns for sensation; and farther, that the decussation is only partial with respect to either column.” If the observations of Mr. Hilton have been correctly made, we are a step nearer.

to an explanation of the well known fact, that injury or disease of the brain on one side, sometimes paralyses the same side of the body, though usually affecting only the opposite side; and also of the fact, that the power of motion and sensation may both be lost under the like circumstances. It was the old opinion that the fibres of the anterior or motor tract alone decussated, and it seems to have been thought by some anatomists that the decussation of this tract was complete.

*Sounds audible through thin Parts of the Skull.* — “Mr. Larrey brought a veteran officer of the ‘*grande armée*,’ who had lost part of his skull at the battle of Wagram, but nature had not completed her operations with him; for through the thin covering of bone which had formed in the place of the wound, the pulsations of the cerebral arteries were easily felt. Like many others who have been trepanned, M. Brunon distinguishes sounds through this imperfect covering, his ears being perfectly closed at the time.” — *Athenæum*, No. 544.

*Contempt of New Inventions.* — “Some will remember the ridicule of the crowds who, only thirty years ago, saw Fulton’s first effort to run a steam-boat. About the same date good Sir Walter Scott was making merry with the notion of lighting London by gas, a year or two previous to his becoming President of the Edinburgh Oil Gas Company, and having his own dwelling furnished with the article from top to bottom! We have somewhere read a prediction ventured in 1734, that at some day or other, when prejudice was blown over a little, vessels would *take quadrants to sea*.” — *Athenæum*, No. 544.

*To American Subscribers.* — Unless the American publishers evince a disposition to pay for the copies sent to them, we shall probably cease to forward any to America after this present No. It would give us pleasure to present a copy to Dr. Caldwell, did we know how to get the Nos. to him, without a tax on his purse for carriage.

*To Correspondents.* — The Report of Dr. Barber’s visit to Glasgow Bridewell awaits opportunity: it will most probably be printed in next No. — The Essay on Acquisitiveness will also be printed for July, unless any unexpected demand on our pages should interfere. — The series of figures by which the organs are numbered have been so frequently varied, that we cannot print any communication whatever, where the figures are used in place of the names; and hence are compelled to omit the notes of Dr. Verity. Spurzheim varied the figures as well as others. — Mr. Cooke’s Letter is too long for a subject of very local interest; but we agree with Mr. Cooke on some of his points, and shall probably find occasion to contrast his ideas and those of Mr. C. T. Wood in next No. The printed letters and reports (on this and other subjects) kindly transmitted by Mr. Wood, are temporarily mislaid. — The views of the Socialists are amongst the subjects we have noted for phrenological examination, when opportunity may allow it to be done. In this Journal and elsewhere Mr. Combe has written upon them; but we deem them to merit farther attention. Mr. Lowe’s case shall be printed; and his remarks on the Phrenological Association shall be attended to in next No. We thank him for the communication of the case and suggestions.

## BOOKS AND PAPERS RECEIVED.

Letters on the State and Prospects of Society. By W. Hawkes Smith. 12mo. pp. 58.

The Errors of the Social System. By W. Hawkes Smith. 12mo. pp. 42.

Socialism : A Commentary on the public Discussion of Necessity and Responsibility, between Mr. A. Campbell, Social Missionary, and the Rev. J. T. Bannister, of Coventry. By Jonathan Jonathan, late of the United States. 8vo. pp. 42.

Extracts from Lectures on Phrenology, delivered to the Hampshire Phrenological Society. By James Scott, A.B. and M.D. &c.

The Little English Flora, or a Botanical and Popular Account of all our common Field Flowers, with Engravings on Steel of every Species. By G. W. Francis. Small 8vo. pp. 174.

Report read at the Fourth Annual Meeting of the Montrose Mechanics' Scientific and Literary Association.

The Analyst. No. XXIII. For January.

The Buchan Clown. Nos. 8, 9, 10.

The British and Foreign Medical Review. No. XIII. For January.

The Medico-Chirurgical Review. No. LIX. N. S. For January.

The Naturalist. Nos. XXVII. XXVIII. XXIX. For December, January, February.

*Newspapers.* — New York Daily Whig, Nov. 24. Dec. 29. — Cincinnati Daily News, Nov. 26. — Cincinnati Daily Sun, Nov. 26. — New York Weekly Whig, Nov. 24. Dec. 18. 22. Jan. 12. 19. — Birmingham Journal, Dec. 8. 15. Jan. 26. — Dublin Evening Mail, Dec. 10. — Scotsman, Dec. 12. Feb. 6. — Gloucester Chronicle, Dec. 15. — Blackburn Gazette, Dec. 19. Feb. 13. — Montgomery Advertiser, Dec. 21. — Midland Counties Herald, Jan. 10. — Buffalo Journal, Jan. 21. — Worcester Herald, Jan. 26. — Blackburn Standard, Feb. 6. 13. — Sheffield Iris, Feb. 19. — Wolverhampton Chronicle, Feb. 20. — Blackburn Gazette, Feb. 27. — Fife Herald, Feb. 28.

## THE PHRENOLOGICAL JOURNAL.

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THE  
PHRENOLOGICAL JOURNAL.

No. LX.

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NEW SERIES.—No. VII.

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**I. MISCELLANEOUS PAPERS.**

*I. The Phrenological Association.*

IT will be recollected by our readers, that a recent No. of this Journal (No. 58. p. 29.) contained a report of proceedings at a meeting of phrenologists, in Newcastle, on the 25th of August, called for the purpose of establishing a Phrenological Association, whose members should hold annual meetings at the same times and places as may be fixed for the meetings of the British Association; the object intended, by the adoption of those dates and places, being that of enabling phrenologists to attend both, with the expense of a single journey. A provisional committee was appointed, for carrying into effect certain resolutions then passed; the committee consisting of several of the gentlemen who attended the meeting in Newcastle, and who professed an intention of being present also at Birmingham, where the British Association will hold its sittings this year. The Editor of the Phrenological Journal was requested to act in the capacity of provisional secretary, in order to make the needful arrangements preliminary to the meeting of the Association in Birmingham; and with the assistance of phrenologists resident in that town, he hopes to secure a room, and to make such other preparations as may be necessary. He will, in the mean time, communicate with other members of the provisional committee whose post-addresses are known to him, and seek their advice and sanction in the steps taken and responsibilities incurred. But since it is impossible for the members of this committee to come to any positive resolutions whilst communicating with each other only or chiefly through the post-office, and several phrenologists having never-

theless applied to the Editor of this Journal, for information touching the objects and prospects of the proposed Association, it has appeared desirable to make public, through our pages, such suggestions as will indicate the general purposes of the Association, and also may enable phrenologists to visit Birmingham, prepared for uniting with the present provisional committee in giving effect to their plans, and for suggesting any modifications of the design which may appear to them expedient.

It is proposed that the provisional committee, appointed at Newcastle, shall meet on the two first days of the week, "to add to their number," and "to frame a code of laws and arrange the proceedings of the Association," in accordance with the fourth and fifth resolutions passed at the Newcastle Meeting. And it is also suggested that the other four days of the week shall be devoted partly to private meetings of those who become members of the Association, partly to public meetings open to others introduced by the tickets of members. It may be worth while to take into consideration the propriety of allowing free entrance to the public meetings to gentlemen who are members of the British Association; in which case it might be sufficient to allow the admission of ladies only by the tickets of the Phrenological Association. It will probably be found most expedient to have a portion of each of the four days set apart for the private meetings of members, one or two hours of each being devoted to public meetings. The purpose of these will be alluded to presently.

From our correspondence with some members of the provisional committee, and conversations with phrenologists friendly to the scheme, we are induced to throw out the following hints for their consideration; begging our readers, at the same time, not to fall into the mistake of supposing these to be resolutions formally adopted by the committee, but to receive them as indicative only of the general plan and purpose of the Association.

*Qualifications of Members.*—It is suggested that membership of the Association should be limited exclusively to those who are believers in the doctrines of Phrenology, as explained in the works of authors who are recognised authorities in the science; and that an avowal of belief, in a general sense, should be made in the written application for admission as a member of the Association. Subject to this test, the right of admission may be rendered as easy as possible, by fixing certain qualifications which shall in themselves be sufficient recommendation; or, in the absence of these qualifications, by allowing membership to those recommended by others so qualified, and who shall have previously been admitted members of the Association. The following might be amongst the persons held duly quali-

fied, without other recommendation; namely, members of phrenological societies acknowledged by the Association—members of the British Association—members of any chartered literary or scientific society in Britain or Ireland—graduates of British or Irish Universities.

*Payments by Members.*—Gentlemen so qualified, or recommended, should be allowed to become members of the Phrenological Association, without payment of any admission fee. Nor should any member be obliged to contribute to the funds of the Association, except during those years when he shall be actually attending its meetings. It is hoped that there will be a sufficient number of phrenologists present each year, to make up the sum required for the expenditure of the Association, by a small contribution from each person; probably five or (at most) ten shillings may be held enough; but our individual impression is, that the members of the general committee of management, presently to be mentioned, should pay a higher contribution than the other members of the Association, on the presumption that the committee is to consist of persons who are really earnest in the cause, and willing to do something for the furtherance of Phrenology. Money must be raised by some means, because it cannot be expected that a meeting room will be offered *gratis*, and attendants provided, for the Phrenological Association, as is done for the Sections of the British Association. After a few successful meetings, and when the Phrenological Association shall have been completely established, it will not be unreasonable to expect some assistance in this way from the towns where its meetings shall be held; at all events it may be expected in those towns where phrenological societies exist, and are provided with good rooms.

*Government of the Association.*—At first, perhaps, a single body or General Committee, instituted for the entire government of the Association, will best answer the end proposed. This committee should be endowed with full powers to institute sub-committees, of its own members, for the special management of the business of the Association, as it may soon become necessary to have separate committees, of a few persons each, for matters of finance, for the admission of members, for the reception of essays, &c. &c. with powers to determine all questions connected therewith, subject to the approbation of the general committee. It may become a question whether the present provisional committee should be re-appointed, with additional members, or whether a new committee should be formed. We take the latter to be the proper course, and apprehend that so soon as the provisional committee have

framed their code of laws, they will feel themselves to have become officially defunct. A new general committee may then meet, to consist of persons possessing those qualifications which may be presumed to render them particularly fitted for conducting the affairs of the Association, as is the case with respect to the general committee of the British Association. One indispensable qualification for membership of this committee ought to be a thorough conviction of the truth of Phrenology, as a whole, and this conviction to have been the result of an actual study of heads and characters. No belief founded solely upon reading books, or trials of the skill of individual phrenologists in manipulating heads, or upon any other of the indolent and empirical grounds often given for blind belief, should be allowed to stand in the place of positive conviction. Besides this indispensable qualification, the Association ought to have some surety that the members of its governing committee possess the zeal or attainments, or both combined, likely to render their exertions beneficial to the science and the Association. For this purpose, it might be recommended that membership of the committee should be limited to gentlemen qualified under some one of the following classes; namely, phrenological authors, including contributors to the Phrenological Transactions, and writers of original articles in the Phrenological Journal—presidents of phrenological societies—delegates from phrenological societies—editors of standard periodicals (scientific, literary, or political) supporting Phrenology in their periodicals—persons recommended by the principal office-bearers of the Association, on account of their services to Phrenology or to the Association. To these phrenological qualifications, it might be well to add some others, such as fellowships and professorships in our universities; the great object in exacting a qualification, being that the affairs of the Association should be managed by active phrenologists, and men influential by their attainments. In no case would we dispense with a conviction of the truth of Phrenology, in a member of the committee.

*Objects of the Association.*—The leading objects of the Association should be three-fold. 1st, To advance Phrenology as a science, by reading and discussing papers containing important cases, alleged discoveries, improved generalisations, theoretical views, and suggestions touching the applications of mental science to the affairs of life, or, in other words, ethics founded on the physiology of the brain. 2dly, To diffuse a knowledge of the science amongst those yet little acquainted with the subject, by reading papers containing such illustrations and expositions as may be expected to benefit the public,

by teaching the methods of phrenological observation and analysis, by correcting misconceptions, and by diffusing accurate knowledge concerning the doctrines and applications of Phrenology. 3dly. To place Phrenology on a level with other departments of science, in public estimation. The first object may be best promoted by papers read at the private meetings of members only. The second object is to be advanced in like manner at the public meetings, where persons may attend who would not have the knowledge requisite for understanding the questions likely to arise in discussions of the papers read with the design of advancing the science of Phrenology beyond its present stage. The third object would be powerfully forwarded by a well-conducted and numerous attended Association.

The importance of the subject — the world of mind — pre-eminently entitles our science to the respect of mankind; and it must be the imperfections of its advocates and expounders if it do not speedily attain that consideration and dignity to which it is entitled by its nature and purpose. Phrenologists cannot longer complain that they have not a hearing: the public is willing to hear them, and does hear lectures on this department of natural science to as full an extent as lectures are heard on other departments, outside the walls of our colleges. If Phrenology does not yet make sufficient progress with these advantages, it must be the fault of its teachers, in addressing themselves to the frivolous and superficial, rather than to the well-informed and reflecting minds. A banded union of well-informed phrenologists, at whose meetings clap-trap quackery and empty displays of rhetoric are prevented, must tend greatly to attract the attention of philosophical men. Visitors would then see persons of ability and information discussing the subject with the candour and calmness of real science, and it would be impossible for them to feel contempt for truths thus presented to their attention. But if its members allow the distorted expositions sometimes put forth in phrenological lecture-rooms, for the purpose of attracting applause from the shallow or sentimental, then will the Association serve only to excite the disgust of men of science.

In all undertakings of a public nature, the array and sympathy of numbers are found to be important elements of success. And if these be so influential in other matters, much more so should they prove influential in that of Phrenology, which has only recently accumulated its resisted current into a weight sufficient for breaking through the solid barriers of ignorance and jealousy, by which its progress was for years stemmed almost to stagnation. Phrenology can now surmount or swal-

low up any opposition openly attempted; but there is still a vast dead-weight of mere indifference and indolent prejudice to be gradually worn away by the action of its flowing currents. It is against this indifference and indolence, that the elements of numbers will tell most strongly; and we trust that all reputable phrenologists who can attend the meeting in Birmingham, will make a point of doing so, and of bringing any interesting cases, striking facts, or other communications calculated to illustrate or to instruct. Deputations from phrenological societies are highly desirable, and we learn with pleasure that some societies intend to adopt this course.

To those who cannot personally attend, we would suggest the course of giving their individual sanction to the science, by desiring their names to be enrolled as members of the Association, since this will subject them neither to responsibility nor to payments whilst non-attending members. The inducement to this step must be first found in their good-wishes for the progress of Phrenology in public respect; but there would be also a certain personal advantage reflected upon themselves, because the higher any subject rises in public estimation, so much the more must its professors be respected. Each science is only the collective knowledge of a certain number of individuals who pursue it; and if the knowledge of the whole be raised in dignity, the items of knowledge possessed by each must rise in proportion. Let it be remembered, that fifteen years ago Lord Jeffrey taunted Mr. Combe with being known only as a phrenologist. In the present day, however, the writings and lectures of Mr. Combe have an incalculably greater influence over the minds of men, than the writings or speeches of Lord Jeffrey ever had or ever will have; and it is from his phrenological writings that Mr. Combe has derived this influence. There is no reason why a public body of phrenologists should not exert a much greater influence than the writings of any single one amongst them. It will be the proper time to show how this can be effected, when the Association is organized.

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II. *Mr. Noble's Reply to Mr. Simpson's Defence of his Views of Resistance and Force.*

SIR, — With great pleasure, I act upon the suggestion of my respected friend Mr. Simpson, and enter a little more fully

into the examination of his views upon the "sense for mechanical resistance with its nerve, and faculty for force with its organ." In the first place, then, we find that, respecting the precise nature of muscular feeling, two opinions are before us. These are mentioned by Mr. Simpson, in his paper published in the ninth volume of the *Phrenological Journal*, page 194. The first was offered by Dr. Thomas Brown, who maintained that Resistance constitutes "a specific sense, of which the entire muscular frame is the external organ." Dr. Spurzheim, on the contrary, held that the cognition of Resistance is the result of an internal faculty. The first of these positions has been assumed by Mr. Simpson, and to its defence he has brought much talent and much ingenious speculation; but I entirely deny that he has *proved* any thing, or that, by appealing to, or reasoning from modern discoveries, he has rendered Brown's opinion one whit more probable than it was at its first enunciation.

I respectfully submit to Mr. Simpson, that he has thoroughly misconceived the scope and tenour of the results of recent researches into the physiology of the nervous system. For, in all that he has written upon this question of Resistance and Force, he has constantly assumed, in opposition to the fact, that a nerve had been discovered, specially awarded to the supposed sense of Brown. I think that I am not in error when I make this statement; although, when Mr. Simpson asserts "that the question, whether the nerves in question subserve muscular feeling and sensation both, or only the first, does not affect the present discussion," it might seem as if he had *not*, for some years, been contending for the discovery of a sixth sense, manifested by the agency of a distinct system of nerves; and my brief remarks might *not* have had almost their entire basis upon this misapprehension. On referring, however, to his published papers upon this subject, I observe, at page 199. of your ninth volume, that he says "the newly discovered nerve of muscular sensation is as much the nerve of a *sense*, as the optic, auditory, or olfactory, are the nerves of their respective senses;" and again, at page 214. of the same volume, "I feel assured that if Sir George Mackenzie shall acknowledge the sense conjectured by Dr. Thomas Brown, and provided with a nerve by Sir C. Bell, he must recal resistance to his favour as the only conceivable sensation of that sense."

I now re-assert, deliberately, and with the most perfect confidence, that Bell's discovery does *not* extend beyond the demonstration of the double origin of the spinal nerves, one root being specially connected with what is called common sensation, and the other with voluntary motion; and I maintain that he

has done no such thing as provided Brown's sense with a special nerve. Still Mr. Simpson contends that he has "done much more than demonstrated their separate origins," for, says he, "he has demonstrated nerves which actually convey to the brain a knowledge of what he calls the *state of the muscles*." Now I entreat Mr. Simpson again to read, carefully, Sir C. Bell's account of his own experiments, and he will then see what are the inferences to which they fairly lead; he will see that both the reasonings and the illustrations of this physiologist had for their object the recognition of the actual distinction of the functions of voluntary motion and sensation, and of the necessity for the allotment of differently endowed nervous filaments to each. It is true that he has demonstrated nerves conveying the sense of the muscular condition to the brain, but only inasmuch as he has discovered nerves for feeling, distinct from those of voluntary motion; and it is of course by *feeling* that the brain is informed of the state of the muscles, as well as of the state of the skin, membranes, and every other tissue endowed with common sensation.

The pathological illustration, to which reference is made, has really no direct bearing upon the present discussion; it can neither prove, nor disprove, the *specialty* of the muscular sense. Every tyro in pathology knows that, in the same system of nerves, some filaments may be under paralytic influence, whilst others are in a state of integrity. And because, in the case in question, feeling was defective in the muscles and perfect in the skin, it can only be characterised as one of partial paralysis, — of paralysis affecting merely the sentient filaments going to the muscles. Just as occasionally happens with the opposite system of nerves, the motor, — in some instances, the filaments only of flexor muscles will be affected, and, in others, only those of the extensors; but who, from such facts, would rightly infer a true physiological distinction between the functions of flexion and extension, and the necessity for specialty in the subservient nerves? It may appear singular to some that Sir C. Bell should have been at such pains to establish what to us may seem so obvious a truth. Such, however, is always the case with new discoveries; much reasoning and repeated demonstration are ever required to cause them to be generally received. But because *we* are now quite satisfied that, in principle, Bell cannot, in conformity with the ascertained laws of the animal economy, be otherwise than right, we must not suppose that he has developed something yet more recondite than he himself had any idea of doing, or than what any one else can justly assume.

I have said that we may be satisfied that, *in principle*, Bell is right; but there is much reason to doubt whether many of his detailed views, regarding the spinal cord, be equally so; the observations and experiments of Mayo, Magendie, Bellingeri, and several German physiologists have, of late, tended greatly to unsettle much that was beginning to be regarded, in this country at least, as pretty well established. Hence arises the greatest necessity for precision, in our estimate of what has been actually accomplished; and more especially in discussions like the present, as we phrenologists are so often voted, by our opponents, to be ignorant and unscientific.

I hope that I shall have succeeded in inducing Mr. Simpson to re-examine the whole question, whereby he will certainly become convinced that no proper nerve of muscular sensibility has been made out; and that, consequently, every argument which, at any time, he may have raised upon the opposite supposition is fallacious. I do not, however, assert that a sixth sense, with an appropriate nervous apparatus, does not reside in the muscles; I only deny that any discovery has been made to that effect; and, furthermore, offer it as my own opinion, that Dr. Spurzheim was philosophical, when he laid it down, that the cognition of Resistance is referrible to an internal faculty; and I repeat my own conviction that, in accordance with every analogy supplied by our new mental philosophy, that faculty (wherever be its organ) which *conceives* the force necessary for any particular application, must be the same as that which *perceives* mechanical resistance; for, I again ask, what is the sense of Mechanical Resistance but the perception of Force? Mr. Simpson states that I here "include *sense* in perception, and would thereby at once do away with all the senses strictly so called." Now, in answer to this, I must observe that, in the present state of our knowledge, it is quite impossible to determine the exact line of demarcation between the operation of the external senses, and that of the internal faculties perceptive of simple qualities; we can only affirm positively, that the external senses are media for the reception of impressions cognised by the brain; and if Mr. Simpson deem muscular feeling to be sufficient for the cognition of mechanical resistance, independently of an internal faculty, I may retort upon him the argument deduced by an appeal to the external senses, and ask, why have we internal faculties for the perception of form, size, and colour, seeing that we have the sense of vision for the reception of impressions of these qualities? Mr. Simpson would escape from this dilemma by

maintaining, as in his last communication, that the essential difference, in the functional display of the external and internal senses, consists in the former being always passive, whilst, in the exercise of the latter, there is a degree of conscious activity. I do not think that he is here borne out by the fact; there is in the exercise of all the external senses, both an active and a passive state; for illustrations, and for some admirable reasoning upon this subject, I refer to the first volume of Gall's great work, wherein this matter is very fully discussed. There can, I think, be no doubt whatever that the internal perceptive faculties also may receive impressions, both when in an active and when in a passive condition. For example, in passing along the street, I may hear some tune, to which at the time I direct not the slightest attention; the organ of melody receives, in this case, an impression *passively*; on another occasion, I may hear the same air, recognise it as an old acquaintance, and *actively* listen to it. Again, in dreaming, I may recal some impression, by which I had only been passively affected in the waking state; shewing that the internal faculties, as well as the external senses, may be affected both actively and passively. What then is the characterising distinction between the operations of the senses, and those of the faculties to which they immediately minister? I again observe that we do not precisely know; but, if a conjecture may be hazarded, I should reply that, in every case, where consciousness exists, there is a cerebral operation; and, consequently, that the senses merely *conduct* to the brain the material conditions necessary for the first production of simple ideas. I now come to the application of this brief preliminary to the present discussion. I have before stated that, in my own estimation, Spurzheim's view, wherein he refers the cognition of Resistance to an internal faculty, is more just than that of Brown, who attributes it to an external special sense. For, as I have attempted to shew in the present paper, we have neither anatomical nor pathological facts demonstrating a nervous provision for such a sense; and again, that the facts recorded in favour of its necessity are satisfactorily explicable without any such assumption. By way of illustration, suppose that I raise some simple article of furniture, let it be a chair; I hold it suspended for some time with one arm; I am fatigued, and then restore it to its place. What occurs? Why, in the first place, the muscles of the arm are placed by the effort, in a certain state of tension; and, being supplied with nervous filaments from the posterior, sentient tract of the spinal cord, they become sensible, as does the eye on the approach of light; the mind, always acting by

cerebral instrumentality, then becomes conscious of *resistance*, as, on the presentation to the eye of definite shades of light, a *conscious* estimate of colour is formed. However, after a time, the particular notion of resistance yields to another impression, for the muscular sensibility becomes *painfully* affected by fatigue, and is then more obviously analogous to that of the skin, which transmits impressions of its state to the brain, by the same system of nerves as that which conducts the feelings of pain and resistance from the muscles, and other tissues. Now, in this illustration, I am *conscious* of a certain amount of tension in the muscles, which implies, if the premises be correct, the activity of an internal faculty *perceiving* "Resistance;" and do I not, in the fulfilment of my intention of restoring the chair to its place, *conceive*, in a higher degree of activity of the same faculty, the requisite modifications of muscular contractions?

I have stated that the sensations of both pain and resistance, when present in the muscles, are conveyed to the brain, so far as we know, by the same nerves. Are these two mental perceptions identical? Assuredly not. It is then certain that we have not any thing approaching to a demonstration of "a sense for mechanical resistance with its nerves;" and it is probable, moreover, that this is an internal sense, and one of the manifestations of the "faculty for force with its organ."

My motive in interfering with this question has been entirely conservative. I have no actual contributions to make towards its thorough elucidation. I am, however, most anxious that, in the absence of progression or improvement in any department of Phrenology, we should at least not retrograde, nor attempt, upon insufficient grounds, the alteration of doctrines apparently correct so far as they go. Having believed that Mr. Simpson, being no practical anatomist, had misunderstood the bearings of Sir C. Bell's papers, I was desirous that the mistake should not continue, but had no intention of sharing the discussion as between himself, Sir G. Mackenzie, Mr. Edmondson, and others; and hence I can assure him that I never intended, for a moment, to slight his "thinking of ten years" by the brevity of my last communication. I simply wished to place the plain matter of fact in so brief a compass that the sight of it could not be lost. Highly, however, as I esteem the thoughts of Mr. Simpson, I must yet state, in the emphatic language of Spurzheim, that "one fact is to me more positive and decisive than a thousand metaphysical opinions;" and I apprehend that the "one fact" of Brown's muscular sense not having, as he had conceived, been provided with a

special nerve; is "more positive and decisive than a thousand metaphysical opinions" based upon the contrary assumption.\*

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### III. *The Effects of Acquisitiveness on the Progress of Society.* By a Member of the Aberdeen Phrenological Society.

THERE are some faculties of the mind which appear to be less attended to in their uses than in their abuses; the latter being at any rate the more familiar to our minds. The abuses lie more on the surface, and are obvious to the most ordinary observers; while the proper and legitimate functions of the faculties are sometimes of a less obtrusive character, and some reflection is required to appreciate duly the important and beneficial influence which they exercise over society. The very names of some of the propensities more readily suggest to us their abuses than the useful purposes they are calculated to serve; so that we learn early to attach something unamiable and repulsive to the ideas of such faculties which our reason is not always competent to dispel. It is true that Phrenology teaches that all the faculties of the mind are useful and necessary, and that it is only their excess or misdirection which is pernicious; but when an erroneous idea is once given, and circumstances tend to perpetuate it, our abiding impressions may remain unchanged in spite of all the corrections of the understanding: we may reason rightly and yet continue to feel wrongly.

Of all the faculties, I have reason to think, there is none to which more injustice is done by our most familiar and spontaneous thoughts, than to that of Acquisitiveness. It is to be feared that to many phrenologists the mere mention of the word calls up to their minds, much more readily, the abuses of the faculty than the valuable purposes it is intended to serve. We are apt to consider it as something inseparably connected with an inordinate striving after wealth, with covetousness, avarice, over-reaching, and theft; and altogether to overlook the moral and enlightened direction of the propensity. Nor is this error confined altogether to popular impressions and ordinary observations. I am disposed to think that the important and beneficial operations of the acquisitive principle have not been sufficiently traced and explained by writers on Phrenology, though some of its excesses have been commented on,

\* The discussion of this subject must now terminate in the *Phrenological Journal*, unless the evidence of facts can be brought to bear upon it. — *Editor.*

illustrated, and condemned, with becoming severity. Yet, it would be difficult to over-estimate the value of the propensity when rightly directed, or the extensive influence it exercises on the improvement and civilisation of mankind. We have it on high authority that the love of money is the root of all evil : it may probably be found also that this love is also the source of much of the good that exists in the world.

Acquisitiveness is that faculty which prompts us to save, to hoard up, to accumulate. Acting by itself it is a blind impulse which feels gratified by accumulation for its own sake, without reference to the useful properties of the objects desired. As the propensity, however, generally acts in combination with some other faculty or faculties \*, the metaphysicians have not, for the most part, assumed the existence of any distinct faculty of Acquisitiveness, but have conceived that the passion for acquiring, or accumulating, universally arises from the uses to which the objects desired can be applied, either directly themselves, or by exchanging them for other commodities. It cannot indeed be denied that the desire for accumulation is often stimulated by other passions to more vivid action ; but experience seems as decidedly to shew, that the love of hoarding is an innate propensity of the mind acting independently of other faculties, and seeking gratification for its own sake without regard to any ulterior object. How else are we to account for the desire shewn by the miser to hoard up money, or other objects, without the most remote view of ever turning them to any useful purpose, or of deriving any gratification from them, further than that involved in the mere possession of them, and of seeing them increase ? Or, if it is said, that the enjoyment of the miser is an acquired feeling arising from his having been accustomed so closely to associate the idea of happiness with that of wealth, that in the course of time the two things become completely confounded in his mind, riches from being the symbol gradually becoming the thing signified, the end instead of the means of happiness ; to this I would answer, that numerous examples are upon record to which this solution will not apply : many cases might be quoted of the instinct for hoarding occurring at such an early age, that we cannot possibly conceive the feeling to be acquired, especially when it is directed to the accumulation of objects so worthless that they could not be made to yield to the gratification of any other faculty. Cases of this kind will have come under the observation of most persons ; but those who doubt

\* We hold it to be most probable that no mental faculty ever is active singly, although their relative intensity of manifestation may differ so much as to give the semblance of individual activity. — *Editor.*

the soundness of the theory I shall merely refer to the facts collected by Dr. Gall in evidence of the innateness of the acquisitive faculty.

The direction which this propensity takes varies according to the other faculties which predominate in the same mind; but its best known combination is with Cautiousness and Self-Esteem, acting under the guidance of intellect; the result of which is a strong desire to amass wealth or property, to provide against future wants, or to minister to future enjoyments. It is not difficult to shew that this impulse lies at the very root of all civilisation, and is at the foundation of all labour and exertion beyond what is necessary for procuring the bare means of subsistence. Without it, it can hardly be conceived how the world could ever have emerged from a state of barbarism. Had mankind rested satisfied with merely providing for the wants of the day, without laying up any thing for future contingencies, the division of labour which aids so much in increasing human powers could not have taken place to any extent. Every one would have had to procure the necessities of life directly with his own hands—each would have had to kill and cook his own food, to prepare his own raiment, and to provide himself with shelter. It does not seem that they could ever have reached the pastoral or agricultural state, because it would have required a degree of foresight to lay in a stock of seeds, tools, cattle or flocks, for which, without some share of the instinct for saving, no other faculty would have sufficed. We have abundant instances in history, and in the narratives of travellers, of nations or tribes, among whom little or no appropriation had taken place; who had almost every thing in common; and were contented to drag on a precarious existence dependent on the spontaneous productions of nature. Among such people the acquisitive propensity was either naturally feeble, or circumstances had not called it into exercise; and the consequence was, that they had no stimulus to labour beyond satisfying the lowest necessities of their nature. As long as the soil remains common property no advantage will be taken of its productive powers; what the earth bestows spontaneously may be gathered, but she will not be compelled to give forth her produce; for no one would take the trouble to sow where all would equally have a right to reap. The first great step in the social state, therefore, may be considered the appropriation of the soil, if attended with some degree of security of property. The spirit of accumulation then begins to operate; individuals come to the enjoyment of the new feeling of having something they can call exclusively their own; and the desire of increasing arises, and gradually gathers

strength in their minds. Their labour is thenceforth more profitably directed; they begin to have a superfluity of some kinds of necessaries, while they remain deficient in others, which other individuals have in abundance, or have the means of acquiring with less labour. A system of exchanges, or barter, forming the origin of commerce and profitable to both parties, is called into action, which not only contributes to their present comfort, but gives additional facility to further accumulations. Man, physically considered, is naturally one of the most helpless of creatures. He wants the powerful natural instruments for labour and for procuring his food, with which many of the lower animals are provided. To work with any effect he must accumulate instruments, and here his constructive faculty comes to his aid, in enabling him to frame tools to abridge his labour, and render it more effective. As the benefit of exchanges comes to be better understood, the division of employments comes into more extensive operation, which, by giving additional skill and dexterity to the labourer, still further strengthens his powers. As the acquisitive propensity gains force and gives new stimulus to labour, the inertness and indolence of the savage state is gradually dissipated; the powerful impulse of accumulation, to promote its objects, furnishes hitherto unfelt motives to exertion, and puts into requisition many of the intellectual faculties, which might otherwise have long slumbered in inaction. New energy is thus communicated to the whole character. In the course of time, as savings continue to accumulate, some individuals from being more able, industrious, or more fortunately situated, are enabled, and find it advantageous, to set others to work who have been less successful, furnishing them with food, implements, and materials, and part of the produce of their labour, on condition of the employers receiving the remainder. In this way the distinction between capitalists and workmen originates. Capital is the savings of previous labour, part of which the possessor is willing to lay out with the view of receiving an increased return, and the workmen having nothing but labour to dispose of, sells it to the capitalist on the best conditions he can. As savings increase, it is evident that means are afforded for employing additional labourers, and that both parties are gainers by the rapidity with which wealth is amassed. The capitalist has more extensive command over the objects of his desire, and acquires increased facilities for making further accumulations; and new opportunities are afforded the labourers of augmenting their numbers and enjoying all the pleasures of domestic life; or of economising the fruit of their labours, and becoming capitalists in their turn.

We see, therefore, that it is a grievous error to imagine, as is sometimes done, that wealth acquired by honest enterprise, however large the amount, is made by impoverishing the people. It is plain on the contrary, that the interests of the employed and the employers are identical, and it is wisely ordered that when a man is seeking his own gratification by adding to his fortune, he is augmenting the national capital, and furnishing the means of giving additional employment to labour.

The result of the acquisitive propensity operating through a long series of ages, is displayed in the state of Britain at the present day. Whence arises all the prodigious wealth which every where abounds, but from the savings of labour? Look at all the objects of utility which every where meet our eyes, the multitude and splendour of our habitations; the luxurious magnificence of their furnishings; our shops and manufactories, filled with every thing which the imagination can desire either for use or ornament; our well cultivated fields, on which an enormous capital has been expended; our herds and flocks, our horses and domestic animals; our ships, our roads, canals, railways, harbours, and public works of all kinds. We see in every thing the fruit of the acquisitive principle acting in combination with some other faculties:—

“ All is the gift of industry,  
Whate'er exalts, embellishes and renders life delightful.”

And all this industry, beyond what is required for the supply of the mere necessaries of life, is set in motion by the passion for accumulation.

The poet has said, that

“ States of native strength possess'd,  
Though very poor, may still be very bless'd.”

If it is here meant, that nations may enjoy prosperity which have little capital, and few inhabitants to be supported by it, the remark may be true; but if it is meant, as the general sentiments of the poet would lead us more naturally to infer, that nations with a small capital may be happy, whatever may be the relative amount of their population, there could not be a more erroneous idea. We have in Ireland a striking and melancholy example to the contrary. We there see the inevitable misery which flows from population getting in advance of the capital. There cannot be any principle better established, than that the condition of a people must always be dependent on the proportion which their numbers bear to the capital which is to afford them employment, and to the means of investing that capital with advantage.

The same poet has much more correctly said, that

“ Every want which stimulates the breast  
Becomes a source of pleasure when redress'd.”

We have here beautifully expressed the animating principle which sets mankind in action, and incites every one to undergo all sorts of hardship and labour. The view of gratifying our wants, no matter whether real or fictitious, and of bettering our condition, is the great spring which carries forward society, and it is the characteristic which distinguishes a civilised community from the apathy, the listlessness, and contented indolence of the savage state. In no respect does a civilised being present a stronger contrast to a savage, than in the multitude of his wants.

It has already been remarked, that it is the combination of Self-Esteem and Cautiousness, with Acquisitiveness, which leads a person to make provision against those future exigencies to which all men are liable, such as sickness, accidents, and the infirmities and feebleness of old age; and the beneficial results I have attempted to explain. But there are some social institutions which have a very salutary effect in promoting the same object, particularly among those whose means of saving are small;—I allude to such institutions as savings' banks and friendly societies. It does not appear that any of the faculties grows more in strength by exercise than that of Acquisitiveness, or is more dependent for its development on the circumstances in which the individual is placed. We frequently see persons who appear at first sight altogether destitute of the faculty, who squander every thing they earn or that comes into their possession, and seem to have no care for the morrow. Yet, we are not to conclude that such persons are really destitute of the feeling, or possess it in only a feeble degree. It may only be kept for a time in abeyance by the action of other propensities originally stronger, or which circumstances have called into more vivid operation. When these circumstances are removed, and time has cooled the ardour of the other passions, if the individual is then placed in a situation favourable to the development of the acquisitive propensity, it may grow up with a vivacity as remarkable as its previous languor. This principle readily explains the frequent cases which we meet with, of prodigals in youth turning out misers in old age. It is not that the faculty may not have been all along vigorous, but it may have been only latterly that accident called it into action, and circumstances continued to foster it, until

it reached a state of activity amounting to disease.\* Considering, then, the influence which external circumstances exert over the direction of the faculties, and of this propensity in particular, the value of such institutions as savings' banks, in affording conveniences for calling it into play, and aiding and encouraging it in those in whom it is weak, will at once be apparent. In many the propensity is never allowed to take root, for want of a safe and convenient place of deposit for any small sum they may have to spare, where it may be out of the reach of those sudden temptations to spend, which are apt to beset them, and which otherwise they might not be able to resist. The consequence is, that they never get a beginning in saving, and a beginning is the most important step of all. The savings' bank holds out an admirable opportunity for making a first step in the process. Nor is the mere possession of some provision against the chapter of accidents the only good which the culture of the acquisitive propensity is calculated to promote. The prudent, sober, reflecting habits which it fosters, and the feelings of self-respect and independence which it generates, have a most elevating effect upon the character.

It has long been observed, that those persons have the greatest difficulty in forming provident habits who have no regular and steady means of livelihood, whose income, though perhaps in the aggregate liberal, is dependent in more than an ordinary degree upon the varying tastes, fashions, and caprices of the public, and comes in by fits and starts, in such an uncertain manner as to defy all calculation. Such is the situation of many actors, artists, and literary men. It is probable that the rich prizes which are thinly strewed in the paths of such persons, encourage the sentiment of Hope too much in their minds, and induce them to despise the small savings they might at present accomplish, in the sanguine anticipation of rising suddenly to wealth and eminence, when the public has become more alive to their merits. When a lucky turn in their fortune comes round, they are too apt to think it will be permanent, or is but the precursor of more splendid triumphs, and to neglect the trifling but sure advantages which the present occasion affords. Like Alnaschar, in the Arabian Tale, their minds are so occupied in picturing out the brilliant but illusive prospect before them, that, in the fancied enjoyment of their

\* Most of such cases are probably to be accounted changes in the manner of manifestation, rather than changes in the degree of activity. We have known very greedy prodigals, complete examples of the "*alieni appetens, sui profusus*," but we scarcely think that the tendency to save, for future benefit, proceeds from Acquisitiveness. — *Editor.*

ambitious hopes, they spurn at those slow but certain means of success which more sober-minded persons would have been inclined to pursue. This is the most rational solution of the question which has occurred to me.

Acquisitiveness is also found acting in combination with other faculties than those just mentioned. It is frequently incited to more lively action by Philo-progenitiveness and Adhesiveness. When not strong enough of itself to urge an individual to make any great exertions for his own advantage, his attachment to his wife or children, or relations, will animate him to redoubled efforts to provide for their comfort and independence. Amativeness and Adhesiveness will also for a time, in a great measure, supply the place of the Acquisitive propensity. Suppose that two persons of different sexes have formed a strong mutual attachment, but that prudential causes, or interfering friends, forbid their union, until they have in some degree bettered their condition in life; until they have, perhaps, saved as much as will furnish a house and set them creditably afloat in the world. Under the inspiring influence of love what struggles will they not make, what accustomed indulgences will they not forego, what hardships will they not encounter, to hasten the attainment of their wishes! Any deficiency of Acquisitiveness will seldom be perceptible on an occasion of this kind. We may conceive, likewise, that Love of Approbation is sometimes united with Acquisitiveness in stimulating a person to acquire wealth for the sake of display, and to enable him to make a figure in the world. It would be doing injustice to human nature, not to believe, too, that the gratification of Benevolence and Veneration is among the motives which urge men to the acquisition of riches. Many, no doubt, look forward to the good of their fellow creatures, and the glory of their Creator, as the highest and noblest uses to which their gains can be devoted. When a large Acquisitiveness is combined with good intellectual faculties, the result may prove of the highest advantage to science, literature, and the fine arts. The desire for accumulation may take a direction altogether different from that in which we have hitherto considered it. It may lead the individual to collect books, pictures, coins, minerals, and other objects in natural history. It is through this combination that we may conceive the numerous and extensive libraries and museums have arisen, by which many books, manuscripts, and objects of the highest value to literature and science, have been preserved through a long lapse of ages, which would otherwise have been lost to the world.

In proportion to the extent and force with which the passion

for accumulation actuates mankind, so we may conceive will be their tendency to abuse it. The greater the energy with which they are propelled forward in the career of acquisition, the greater difficulty will they have in stopping short at the exact limit which reason prescribes; and the more eager they are in the chase, the more likely will they be to break through those laws which justice dictates. It is but too true that men are not always sufficiently guided by the intellect and moral feelings in the exercise of the acquisitive propensity. They are too prone to disregard the feelings, rights, and comforts of others. They are apt to let the gratification of this single passion engross their minds to the exclusion of all objects and pursuits which are not immediately subservient to it. Many intellectual faculties may still be cultivated, but it is only in the service of Acquisitiveness, or that they may minister more effectually to its demands. The intellect, which should be the guide and director of the propensities, is cast down from its high office and becomes their servant. In this country, a great proportion of those engaged in trade and commerce are peculiarly exposed to the abuses of the acquisitive propensity. Such is the competition with which they have to contend, both with foreigners and one another, so numerous and complicated are the relations of their affairs, so much uncertainty hangs over the issue of their speculations, and so sudden and frequent are the shiftings in the aspect of the circumstances on which success depends, that the whole energy of their minds is required for the successful conduct of their business; and not only is this required, but they could have no pleasure in any thing else. When a person is deeply interested in any one pursuit, he can take little or no interest in any thing besides. Engrossed, as many of our commercial men are, in providing for every new exigency in the state of their affairs, it would be absurd to expect that they could give any portion of their attention to science, literature, or even religion. They are involved in a labyrinth in which the most constant watching is necessary to enable them to thread their way; and in which, to stop short, would be destructon.

This is one great abuse of the faculty, but it is one in a manner rendered unavoidable by the general state of society. Another abuse is that of the avaricious man who hoards and idolizes wealth for its own sake, and dares make no rational use of it, either for his own advantage or that of his fellow creatures. He loves his wealth as the end of happiness and not the means. This results from the too long and exclusive exercise of the blind instinct for saving, which operates by its

own energy without the stimulating aid of other faculties. Such a person, however, properly speaking, labours under a disease, and is more deserving of our pity than our condemnation. The miser has always been an unpopular character compared with his opposite, the spendthrift or prodigal; yet, deeply as the delusion of the former is to be deplored, it is easy to show that the error of the prodigal is attended with far worse consequences to society. The error of the miser is rather of a negative character: he punishes himself more than he does the public. The day is gone by when any one turns his wealth into gold and silver, and locks it up uselessly in his strong box. If a man does not choose now to employ his capital himself, he lends it to some other person who will, and thus the public equally enjoy the advantage of it. The prodigal, on the other hand, who regularly spends all his income when he might have the power to save a part, and still live in a manner suitable to his station in life, throws himself most unjustly a burden upon his friends or the public, in the event of circumstances rendering him unfit for labour. Or, if the case is, that he has dissipated by a course of extravagance that property which he inherited by the industry of others, his conduct is still more to be condemned. Instead of laying out his capital in the maintenance of productive labourers, and adding every year to his means of giving employment, he spends it in objects or pleasures which bring him no return, and he thus in reality throws so many workmen idle, and sinks the condition of the whole class. As Dr. Adam Smith says, "like him who perverts the revenues of some pious foundation to profane purposes, he pays the wages of idleness with those funds, which the frugality of his forefathers had, as it were, consecrated to the maintenance of industry." If such conduct were to be general, what would be the consequences? Let us conceive the saving principle to be eradicated from our minds, and that every person throughout the kingdom is spending his income as fast as it is earned. In this case the national capital would remain stationary, or perhaps decline; but the population for a time at least would go on increasing in the usual ratio. New labourers would spring up calling for employment, but there would be no employment to give them, except by reducing the wages of those already at work; so that the condition of the whole must be proportionally deteriorated, and great misery speedily ensue. We find, therefore, that a deficiency in the acquisitive propensity, though, in popular opinion, regarded as neither pernicious nor discreditible, is really much more reprehensible than the opposite extreme, — that of avarice.

Theft is usually considered an abuse of Acquisitiveness, and, in many instances, it no doubt is so: but in the majority of cases this crime will probably be found to proceed from the cravings of other passions, or from a deficient Conscientiousness. The proper object of Acquisitiveness is to save, to amass; but I believe that this is not the object with which most thefts are committed.\* Persons do not often steal for the sake of hoarding, but to gratify some passion more immediately pressing, or to supply some urgent want, or because they prefer the idle reckless trade of thieving to steady regular industry. The same remarks apply to the gambler, who will seldom be found, I conceive, to save much of his winnings, but to spend profusely when success puts it in his power. What is easily won is generally freely spent. A large Secretiveness joined to Acquisitiveness, induces strongly to theft, both from the confidence with which the former faculty inspires the individual that he will escape detection, and the gratification which the action yields to his love of secrecy and concealment.

The enlightened application of the acquisitive propensity and its combinations, undoubtedly consists in stimulating the faculties, if possible, to such vigour as will secure the immediate and contingent wants of ourselves, and of all who have claims upon us; but not allowing them to obtain such mastery over the mind, as will prevent the cultivation of those moral and intellectual powers under whose guidance and control the propensity ought always to remain. It is the province of the intellect to determine the proper course they are to pursue, both for individual good and that of society; and Conscientiousness should always be at hand to weigh every action and feeling in her unerring scales. Highly desirable is it, that the acquisitive propensity were universally controlled in this manner, and our best efforts should be directed to this end; but with all the abuses to which it is liable, it is still worthy of our highest respect and estimation; and it is not just nor philosophical to fix our attention on the unsightly excrescence instead of the noble stem. The elements of fire and water are powerful agents of evil, when they break loose from the guidance of man; but no one will dispute the excellent purposes they serve when remaining under his enlightened direction. The steam engine might be perverted to the vilest of uses; but this never makes us forget that its natural tendency is beneficial, and that its inventor designed it to promote

\* The organ of Acquisitiveness was ascertained, by Gall, by examination of the heads of thieves; and if it be true, as asserted, that thieves do not save, the direct inference is, that the desire of saving originates elsewhere than the desire of appropriating.—*Editor.*

the good of mankind. Let us deal out an equal measure of justice to the propensity of Acquisitiveness.\*

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IV. *Examination of the Functions ascribed to Inhabitiveness and Concentrativeness, and of their Claims to the Rank of Primitive Faculties.* — By Mr. AMOS DEAN.

IN the fourth number of the New Series of the Phrenological Journal, for October 1838, I observe an article on Inhabitiveness and Concentrativeness, by Mr. William Cargill. As it is certainly desirable to elicit all the light possible on those, as well as all other topics connected with phrenological enquiry, I take the liberty of submitting to your consideration a few reflections.

The writer has done me the honour to advert to a brief allusion to the faculties of Inhabitiveness and Concentrativeness, in a course of phrenological lectures noticed in a former number of the Phrenological Journal. I regret that haste or negligence should have made him misquote and misconstrue the little I had to say on that subject. He quotes me as denying 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." It will be seen, by a reference to the lectures themselves, or to pages 330, 331 of the forty-fourth number of the Phrenological Journal, that the last "no" is specially indebted to the ingenious writer of the first mentioned article, for its introduction there; and that so far from denying the existence of Inhabitiveness, on the ground alleged by Mr. Cargill, I simply mentioned that ground as being one of Dr. Spurzheim's arguments in support of the faculty, which to myself appeared an insufficient argument. It is a little remarkable that in every attempted quotation from me, he has either misquoted, or misconstrued, or neglected to state that upon which the quoted remark was based. But this is of little con-

\* Our readers will probably regard the above article in the light of an elementary essay on political economy, rather than that of a phrenological exposition or analysis; and quite correctly so. But since the paper contains some useful suggestions, and is well penned, it has obtained insertion here, even though anonymous in its authorship. Mr. Combe's System of Phrenology (pp. 263-4. 4th edition) contains the whole argument touching the usefulness of the acquisitive impulse, in a short compass. — *Editor.*

sequence. The method of investigation proper to be adopted in phrenological research is, however, of much consequence, and deserving of serious consideration.

Mr. Cargill is for relying solely upon observation, and discarding altogether the results of our own consciousness; and I suppose, I may also add, all general reasonings on the nature, constitution, and action of mind, as connected with the objects in reference to which its powers and faculties were presumptively framed. To this doctrine I can never subscribe. The old metaphysician appealed to consciousness, and to that *alone*; and therein consisted in part his error. The phrenologist denied that consciousness was the sole source of information. He affirmed that the powers of mind, as originally bestowed, differed in different individuals, and that therefore no one mind, however gifted, could invoke its own consciousness, and through its instrumentality, inform all other minds of their precise constitution, capacities, and modes of manifestations. He therefore appealed to observation, and from the nature of the act, or manifestation, connected with the direction and extent of cerebral development, sought to extract the principle that should enable him to unfold and explain mental phenomena generally. He was right in the appeal, but not in relying upon it alone. In so doing, he would fall into an error akin to that of the old metaphysician. The facts revealed by consciousness, are as real and as true as those acquired by observation. The mind should no more omit the observation of itself, than it should omit the action of other minds. Men, for the most part, act by applying their own consciousness to the knowledge of facts they acquire by observation and experience, and that which is itself *a law of action* we ought not to disregard in our methods of investigation. I take the one to be an aid and corrector of the other, and suppose that the services of neither can be safely dispensed with.

Nor can I regard general reasoning as irrelevant, or out of character in phrenological research. Phrenology has been called the science of mind; and, as such, should admit of general psychological investigations. While it stands indebted to Dr. Gall's *observation*, for its organs of theft and murder, it certainly is not less so to Dr. Spurzheim's *philosophy*, for those of Acquisitiveness and Destructiveness. The clear and beautiful analysis of mind which the science presents, appeals so forcibly to human reason for the guarantee of its correctness, that we cannot and should not dispense with its aid in all our phrenological researches. I would not, however, as the writer of that article seems to more than intimate, attempt to ascertain the "functions of any organ" by resorting to a primitive

reason. But I would resort to that reason humbly to enquire whether any alleged faculty, possessed of such an ascribed function, was, or was not required, by the necessities of mind in its action relatively to external things; and whether, on the principles on which the science itself is based, its admission would be proper or justifiable. Observation and conclusions from reasoning *a priori* should harmonise in their results. When that occurs, it certainly adds strength to the conclusion. When they conflict, it should induce—not a rejection of the one and a regard solely to the other, but a suspicion of both, and a more careful and rigid examination. Where all admit the existence of a fact or principle to be fully established by observation, the deductions of reason to the contrary ought never to be received. But those deductions are certainly a proper guide to observation, and in proportion as the last is in conformity with the first, is our reliance upon it as safe and correct.

I have been the more particular in adverting to the methods of inquiry, because I deem that, of itself, an important consideration. It appears to me no reasonable mind could object to accompanying the inductive process involved in observation, with the facts revealed through consciousness, and the deductions sanctioned by reason. All the operations of mind ought certainly to enlisted in the investigation of itself. It is one of those occasions in which the mind has a full right to the unqualified exercise of all its powers.

I shall now proceed to examine the two alleged faculties of Inhabitiveness and-Concentrativeness, and leave the reflecting to judge whether the method is so exceptionable, or the results arrived at so ludicrous, as Mr. Cargill would insinuate.

The view taken of Inhabitiveness in the Lectures to which Mr. Cargill refers, is substantially and in terms that “the original intention of nature, that different climates should be inhabited by different animals, and that in this manner every region should be peopled, is clearly indicated by the fact that, she has adapted the physical constitution and capacities of the animal to the climate she intends it to inhabit. That the same great system of adaptation that fits man to be a tenant of this earth, fits the various races of animals to inhabit the varied climates, where we actually find them. That the disposition to inhabit, therefore, is a general and not a particular result. That a faculty possessing this specific function, for the purpose of being such, must be independent. That if in the exercise of that independence, it should select a climate to which the constitution and capacities of the animal are adapted, its exercise would be useless; because the animal possesses an original

tendency to such selection. That, if it should select one to which the animal is not adapted, its exercise would be worse than useless. That to bestow a faculty that at best can do no good, and at worst can do harm, never could have been originally intended." This reasoning, it is admitted, is very general, and applies to very marked differences in organised bodies. It may not adapt the constitution of individuals to "live in one particular village more than another;" and pray, would Mr. Cargill insist upon a particular organ and faculty whose special function it should be to adapt or induce the "living in one particular village more than another?" If so, I would inquire what originally determines its preference to one rather than another? Whether the faculty be conceded to be independent or not, it is certainly a very desirable thing to ascertain on what principles its predilections are determined. It is, however, conceded that men have an attachment to particular places, and a desire to live in them: but this certainly is explainable on the most obvious principles. In such places a thousand interesting associations centre. They have been, perhaps, the homes of childhood; the theatres where the faculties have sported in all the new-born vigour and freshness of early being. They are identified with the high hopes and kindling expectations of manhood's prime. They appeal to Love-of-Approbation, by the recollection of "golden opinions" won there; to Self-Esteem, in the consciousness of their being the scene of "my" exploits, "my" triumphs and "my" successes; and to Adhesiveness, in the force of those ten thousand ties that bind the individual to natures kindred to his own, and hallow and render sanctified almost every object by the remembrance of enduring loves and never to be forgotten friendships. How is it that attachments to place spring not up spontaneously? They are only found to exist in their strength after a sufficient time has elapsed to allow these associations, opportunities to be formed, and to exert their full power. Are not these causes amply sufficient to account for all the phenomena actually exhibited in reference to place? And are they not thus accounted for on principles as clear and obvious as we can form any conception of?

If it is still urged that the space marked No. 3. has been observed to be largely developed in connection with the manifestation of a strong attachment to place, and that, therefore, an organ and faculty possessing that function exist, I reply —

1st, That the fact of that space being disputed ground, differently appropriated by different observers, tends to impair the confidence that might otherwise be placed on observation, but to concede to the observer his general correctness.

2d, The organs situated near, and immediately around that space, viz., Philoprogenitiveness, Adhesiveness, Self-Esteem, and Love of Approbation give rise to the very feelings, from the energy of which all the associations I have mentioned derive their force and effect. It may well be, therefore, that to an observer, that space would appear largely developed in connection with the manifestation of that feature of character. Nor would such appearance be deceptive. The effect of an ample development of the organs above mentioned would be fully to develop that space, if, as I am supposing, there is no special organ there, but that the organs above enumerated extend to, and embrace, it. And let us not overlook one resulting consequence of this, namely, that the truth of the science would receive an additional confirmation from the circumstance, that a peculiar feature of character incidental to its occurrence was found coupled with a large development of several organs from the functions of whose faculties was derived that general result.

It is an excellent and sound observation of Dr. Spurzheim, made too in reference to the alleged function of Concentrativeness, that "*nature never multiplies the means of producing effects without necessity.*" Let that great principle thus ably asserted be here applied, and I am unable to perceive how Inhabitativeness as a special faculty can be longer retained. There is not a single power or energy ascribed to it that does not legitimately result from the action of other faculties.

To consider now the claims of Concentrativeness to be ranked as a primitive faculty:—

It is one among the rights and privileges of the philosophic spirit, to examine fearlessly the truth of things without being unduly influenced by the weight of authority. It is true, the name of GEORGE COMBE gives its high sanction to the alleged existence of this faculty, as possessing the function he has ascribed to it. It is equally true that the sole object of that man, so deservedly high in the estimation of the world, is the arrival at truth, and that in the ascertainment of that, he would be as far above being influenced by any considerations purely personal or selfish, as his own truly elevated character is now beyond the reach of envy or detraction. His reputation rests on a much broader base than the faculty of Concentrativeness, and whether that succeeds or fails at the bar of human reason, his labours for the benefit of the race can never fail of receiving the rewards they so richly merit, at the same tribunal.

The functions ascribed to this faculty by its advocates may, I think, be summed up in the following, viz. 1st. To "concentrate the mind within itself, and to direct its powers

in a combined effort to one object." (Combe's System of Phrenology 127.) 2d. "To give continuance to thoughts and feelings when they have sprung up in the mind." (*ib.* 130.) "To act along with the feelings as well as with the intellect, and to prolong emotions." (*ib.* 140.)

In ascertaining and settling the function of a primitive faculty it will, I presume, be admitted by all, with, perhaps, the single exception of Mr. Cargill, that some reference must be had to general principles, possessing a universality of operation, and equally applicable to all the faculties.

The first principle recognised, to which I shall allude, will be found in the definition of a faculty. It is "used to denote a particular power of feeling or thinking." Its function must be simple and elementary.

The function above ascribed appears to conflict with the principle involved in this definition. To *concentrate* and to *give continuance* do not seem to flow from the same elementary principle. The thoughts and feelings to which continuance is given, may be at a very wide remove from that state of concentration in which all their powers are directed "in a combined effort to one object." One part of the function ascribed would seem simply to continue in action what would otherwise sink into repose. Another part of the same function introduces an active agent which combines together the efforts of different faculties and directs them, so combined, to the accomplishment of an object. The first seems to exclude, and the last to imply, something of the element of will, or of the voluntary, in its action. If I am right in the last remark, these two branches or prongs of the function require different answers to be given them, which, of itself, would go to show that they are not both derived from the same simple elementary principle.

To the last, or that of the simple continuance of the thoughts and feelings, without the intervention of any voluntary effort, it would, I should suppose, be sufficient to answer, that the mere continuance of activity of the faculties, whether affective or intellectual, cannot certainly require the intervention of a particular faculty. They would as soon require the aid of a special faculty to commence as to continue their action.\* Does it exercise the same precise influence in prolonging or continuing the affective as the intellectual faculties? Such is implied in the language used, and such too

\* We are conscious of exerting a power of "commencing" a train of thought; and the bumpkin rubs the back of his head when he is endeavouring to do this. We also are in the daily habit of fixing a future time for attention to particular matters of business, &c., and this seems to imply a power of "commencing" a direction of the faculties to a given subject. — *Editor.*

would seem to be required upon general principles, unless we are at liberty to suppose that one great department of mind enjoys the aid and assistance of a faculty which another does not. But the prolonged activity of the affective faculties can present no variety. It is the mere unbroken continuance of the same impulse or emotion. Not so the intellectual. Their prolonged activity may consist either in dwelling upon the same idea, or in a continued succession of ideas possessing the same general character. In both cases it is continuance of activity. To which does Concentrativeness incline? Or why, if like other faculties its action is general, should it conduce to one species of activity rather than another?

But is there any more truth in that portion or part of the function that is said to concentrate, than in that which is supposed to continue affective and intellectual action? What is the principle of this concentration, or, in other words, by what laws is its action governed? From the assumed location of its organ, as well as from its alleged function, it should belong to the affective department. Other affective faculties act upon the presentment of objects, or things in reference to which their respective functions were framed, or upon that of the ideas of those objects or things. Praise elicits the action of Love-of-Approbation; a scene of distress, that of Benevolence. What peculiar kind, or class, or quality, of objects or things, is in itself adapted to call this into action? And if there is none, how comes it to act at all? I think we shall ultimately receive it as a law of mind admitting of no exceptions, that every primitive faculty possesses a simple elementary function, in virtue of which it acts and can only act, in reference to some one class of objects, things, relations, or qualities; and that where no such class can be found, no faculty can exist. This may, I think, be now truly predicated of all the faculties, with the exception of the one under consideration, and Firmness; in relation to the last of which I have some remarks hereafter to submit. This will tend very much to simplify mind, and render its phenomena clearly comprehensible. It will facilitate classification, and greatly aid in the analysis we are always endeavouring to make, of complicated courses of conduct. The admission of such a law would of course exclude the faculty of Concentrativeness, whether it were supposed to possess either or both of the functions ascribed to it.

I shall therefore lay down as an undeviating law of mind, what I think few phrenologists will be willing to deny, that relations exist between every faculty, and that particular class of objects, things, relations or qualities, in reference to which

its function was framed to act; that that class, whatever it be, is something external, or without the mind, and that in those relations is to be sought and found the principle of its action. Concentrativeness, if it act at all, must act in aid or in violation of these relations. In the one case, it would be useless and unnecessary; in the other injurious, unless it is to be invested with a judgment and discretion as to the objects towards which the faculties are to be directed, which, I presume, will not be contended. It was therefore that I styled Concentrativeness an "innovator upon existing relations," a phrase with which Mr. Cargill seems more capable of familiarizing himself than with the reasons upon which it is granted.

There is another law of mind to which in the present connexion I beg a reference: and that is, that size of organ is, *cæteris paribus*, a measure of power in the action of its faculty. Is this law to admit of exceptions, and thus have its validity as a law impaired? or is the "*cæteris paribus*" relied upon to cover the occasional anomalies and deviations to which Concentrativeness, if admitted as a faculty, must certainly give rise?

It is a law of mind, that the faculties are excited to act by the presentment to them of the objects, things, relations, or qualities, in reference to which their peculiar functions were framed; or on the presentment of the ideas of them; or from the internal excitement of their organs. Does this faculty present an exception to this law, and if it does, why should it form such? If it does not, I am unable to perceive what object, thing, relation or quality is fitted either to call out or to continue it in activity. I cannot well comprehend what can be the *primum mobile* of its action. Is it a kind of *corps de reserve*, holding itself in readiness when required to attach to the action of other faculties, and to urge them forward with an increase of their speed? And on what principle is governed its selection of the faculties it will aid? I do not readily perceive any, unless we are to regard it as a general quantity of absolute power, subject to be drawn upon by the faculties in proportion to their strength. If that be so, it can claim no more pretensions to be a primitive faculty, than can the living principle in organised bodies. I do not perceive any other explanation of its alleged action, unless it be to refer it to volition, and thus render it obedient to the will. If one difficulty can be solved by such a reference, it will only be by creating a greater; as no one, I suppose, would think of making the action of a primitive faculty dependent solely upon the exercise of will. I cannot, therefore, conceive on what possible principle the commencement or continuance of its action can be

explained. If it be a mere naked energy, distributable according to the strength of the other faculties, there may certainly occur cases where it cannot act at all. Take in illustration the case I formerly supposed, which Mr. Cargill has quoted with a singular perversion of its sense and meaning. "Suppose this faculty alone possessed of inordinate strength in a head in which every other organ was equally well (not "*inordinately*," as Mr. Cargill by an inordinate stretch of misconstruction will have it) developed, and consequently every other faculty possessed of equal strength, could it, under those circumstances, act at all? This case Mr. Cargill thinks one in which Concentrativeness would be the more required. That may possibly be, but would it the more exist? How would its action in such case be determined? I imagine the principle that should guide it would be of difficult ascertainment.

Let us now recur to the well-established laws and principles, that are allowed by all phrenologists to preside over the admission of faculties as primitive. A faculty is admitted as primitive, 1st, which exists in one kind of animals, and not in another; — 2d, which varies in the two sexes of the same species; — 3d, which is not proportionate to the other faculties of the same individual; — 4th, which does not manifest itself simultaneously with the other faculties; — 5th, which may act or rest singly; — 6th, which is propagated in a direct manner from parents to children; — 7th, which may singly preserve its proper state of health or disease.\*

These seven rules are proposed as the tests to which the pretensions of every faculty claiming to be primitive, must be submitted. Now, it is obvious upon a very slight examination, that the most important of these tests must be abandoned if Concentrativeness is admitted. How, for example, can it exist, without being more or less proportionate to the other faculties of the same individual? Can a weak faculty ever be capable of as concentrated an effort as a strong one in the same mind? How is it to exist, and not manifest itself simultaneously with the other faculties? Its very essence consists in acting with the other faculties. Above all, how is it to act singly? Is that a possible or conceivable case? The essential principle involved in these three, is the independent action of the faculties, and that principle I regard as fundamental in the science. It is one, and indeed the principal feature that

\* Although these may be held so many reasons for supposing the distinctness of any given faculty of mind, it would be an unwarrantable presumption, to say, "that is not a faculty to which they cannot all be applied as tests." In particular, we would say, that the fourth and fifth rules are very like fanciful hypotheses. — *Editor*.

distinguishes it from the old metaphysical systems. And yet, this independence is in danger of being misapprehended by those who do not reason. There is a mutual dependence of the faculties upon each other, from which their harmonious action, in a great measure, arises. The affective faculties are dependent upon the intellectual for their enlightening agency, and in many or most cases for originally introducing the materials upon which they act; and the intellectual, in their turn, are dependent on the affective for the impulses and emotions and motive energies that render them strong and untiring in effort. All this is perfectly consistent with independence of functional action. But a necessity of contemporaneously acting with other faculties, and a complete inability to act or even to exist without them, is not so consistent.

But how stands the seventh principle? How is this faculty singly to preserve its proper state of health or disease? If it concentrate or continue the action upon one object of any faculty, to the extent that derangement is found to exist, to which shall we apply the derangement, to the original faculty, or to Concentrativeness? Suppose, for example, Acquisitiveness to be under the influence of Concentrativeness, so entirely intent upon acquiring, that every thing possessing exchangeable value is seized upon indiscriminately, and there is obvious derangement somewhere; where are we to look for it, in Acquisitiveness or Concentrativeness?

I am aware that in support of this as a faculty at least three considerations may be urged; namely,

1st. That the same objections apply with equal force to the faculty of Firmness.

2d. That some minds are, *in fact*, capable of more concentrated effort than others.

3rd. That observation has connected that *fact* with a particular part of the cerebrum.

As to the first, I would reply that the only legitimate effect of that is to show, either that we have misapprehended the fundamental principle upon which the science rests, namely, the independent action of the faculties, or that we labour under some mistake in reference to the faculty of Firmness. I shall assume the latter as certainly the least objectionable of the two; and proceed to show how I suppose the mistake occurred, and may be easily corrected. The function ascribed to Firmness, is to give "fortitude, constancy, perseverance, determination, and when too energetic, to produce obstinacy, stubbornness, and infatuation." What is all this but a very proper result of the action of Self-Esteem? It is the emphatic *I* of that important sentiment, carried out and exhibited through the

various functions of the primitive faculties, and more fully disclosed in the main courses of conduct, and great bearings of character. It is the same *I* that is constant, persevering, and determined; the same identical self that stamps upon purpose its inflexibility, and gives to effort its unceasing continuance. Our difficulty is, that we have never accustomed ourselves to examine the selfish element, in reference either to its continuousness, or its influence upon other faculties, or its effect through them upon the leading outlines of character. We have only regarded the sentiment standing alone, and not contemplated it as progressively carried forward, and entering as an element into all the important operations of mind, and all the multiplied courses of conduct. To what can we better look for that constant, persevering, determined persistency, so often developed in character, than to that same, continued, unalterable self, that, in proportion to its strength, remains unchanged, amid the varying circumstances that continually surround it? I do not propose any alteration or modification of the sentiment of Self-Esteem, I only propose to look for it where it has not hitherto been sought, viz. in its progressive exhibition, and its legitimate influence upon manifestations of mind, and developments of character. Why has that which has been supposed to be the organ of Firmness, and that of Self-Esteem, been located so nearly in conjunction? Why does Dr. Vimont of Paris think the organ of Self-Esteem too far back; and why does Mr. Cargill, in a note in the article I am alluding to, speak of having observed in several persons, distinguished by an excess of Self-Esteem, a remarkable development higher up than the place marked No. 10. in the busts, and, as he then thought, forming a part of the organ of Firmness? Undoubtedly, because the supposed two organs are one and the same, and hence have arisen the difficulties on that subject.\*

In regard to the second consideration above stated, it is admitted that there are some minds concentrative in their action, that is, possessing the power of dwelling intently upon one thing, while others having no relation to it are excluded. This phenomenon I think clearly explainable from the admitted functions of the different faculties, in connection with the laws in subjection to which they act. One principle in explanation is, that each faculty will act upon its subject-matter with an energy proportionate to its power: another is, that one faculty possessed of great inherent strength, will, if its function admit of it, influence the action of other faculties, so far as regards the direction they take; and in this manner produce a result resembling that which is attributed to Concentrativeness.

Suppose, in illustration, a strong Causality is at work, educing from scattered facts a system beautiful in its parts and proportions. The perceptive faculties will all take the direction that indicates; all lend their aid, each furnishing its own appropriate material; and thus the mind will move on in a combined concentration of action and energy. But there is yet one other principle to refer to in explanation, and that is the agency of Self-Esteem in the general action of the mind. The quality of Firmness rather exhibits that sentiment in the great outlines of character; that of Concentrativeness, in the functional action of the faculties. The first presents it to you in the general result; the last more in the details from which that result is derived. The sentiment of Self-Esteem contributes to concentration in two ways. By the one, its operation is much as before described; it is carried forward, and infuses its peculiar quality into the action of other faculties, giving them a continuance and steadfastness in their action peculiar only to itself. By the other, it produces the concentrative result, through the medium of self-control. The effect produced in this manner, is not from any guiding or directing agency exercised by the sentiment; it is by enabling each faculty to act with a power proportioned to its strength; the consequence of which will be, that the strongest will act with the most energy and effect, and the weakest interpose fewer obstacles to their action: objects and considerations, serving no other purpose but to divide and distract the attention, will be, to a great extent, excluded; while the stronger faculties, thus relieved, can exert their united energies upon the object to which their attention is directed.

If the agency of Self-Esteem is so important in explaining the phenomena of Concentrativeness, the third consideration, involving the results of observation, would seem to admit of a ready answer. What has been taken to be the organ of Concentrativeness, is in reality that of Self-Esteem, or rather, the large development of cerebral matter in that general direction, gives to the I of Self-Esteem a more powerful action, whether in the display of itself alone, or in the results it legitimately produces when carried into the action of faculties, and the general developments of mind and exhibitions of character. It may be well doubted whether a strong concentrated effort is possible without the agency of Self-Esteem; and therefore, along with that feature of character, we should always expect to find that part of the cerebrum largely developed. The great importance of the sentiment, and the rank it holds in the mental economy, may well justify its connection with a large organ. It is beautiful to observe the reference which the

faculties, in their functional action, have to this great sentiment, as their organs have a lateral situation in regard to it. Those immediately adjoining, are the organs of Love-of-Approbation; and it is the good opinions entertained by others of the same ME, that in Self-Esteem, rises, itself, to the dignity of a sentiment, that constitutes their peculiar function. [Query, is something omitted in this passage?] Extending laterally and adjoining these last, are those of Cautiousness; and here we again find the same ME the sole object of fear, terror, and apprehension. These are fairly entitled to the rank of primitive faculties, because there is a peculiarity in the functions ascribed to them; but in Firmness and Concentrativeness we recognise no peculiarity, no other effect ever having been ascribed to them than an addition to, or continuance of, the action of the mental faculties. They are not even described as bringing with them a new quality, unless additional strength and persistency be such, which, it seems to me, cannot be satisfactorily contended.

I have thus endeavoured to furnish some hints and suggestions upon this debateable subject. In so doing, I have taken it for granted that the science of Phrenology, beyond all others, invites and solicits the mutual co-operation of observation and reason; that its doctrines, attempting and proposing, as they do, to embody in an intelligible form the great facts of man's mental and moral being, are always open to research, investigation, and temperate discussion; that while the mere observer, in the facts he accumulates and the premises he presents, is indispensable to its advancement; the general reasoner also, who sends the inquiring spirit of his philosophy into the function, nature, scope, and action of the different faculties, examines the objects to which they are directed, the relations that exist between them, the laws to which they are subject, with the view of harmonising psychological phenomena with themselves, and with the creation and Creator to which they stand related, is equally indispensable, and his services equally necessary to forward that great result so much desired by all—a complete and perfect system of mental philosophy. We must avail ourselves of the labours and services of both, before we can fairly begin properly to comprehend

“What mystery and marvel bind  
That wondrous thing, the human mind.”\*

ALBANY, N. Y. 10th Dec. 1838.

\* We fear that the essay of Mr. Dean is only another example, added to so many predecessors, how little can be effected by mere reasoning about the faculties of mind. Observation establishes the facts, that one part of the head is largely developed when self-consideration is a prominent trait of character, and that another part is largely developed when firmness is predominant. Mr. Dean, by

V. *On the necessity of a Fixed Standard in Phrenological Estimates of Development ; with the Description of an Organometer, and a System of Notation adapted to it.* By MR. DAVID NICOL, Surgeon, Swansea.

SCARCELY any difficulty has so much retarded the progress of Phrenology, has opened so wide a field for the cavilling of its opponents, or has stood so much in the way of approximating it to the exact sciences, as the absence of a correct or definite method of estimating and describing the absolute or relative developments of the several cerebral organs. Nothing can be more obvious to the scientific and practical phrenologist, than that the various methods resorted to for measuring the general capacity of the brain, or the special development of its parts, by means of callipers, or by its circumference or diameters, are altogether inadequate to afford any thing like accuracy in the estimate of their functional energy ; and hence, satisfied of the incompetency of such expedients, phrenologists of ordinary perceptions have preferred to rely on the scarcely less uncertain computation of the eye alone.

But this is not the whole of the desideratum ; it follows, of necessity, that the various systems of notation by which phrenologists are accustomed to express the results of their cranioscopic observations, are likewise manifestly vague and indefinite. The terms "large," "small," "moderate," "full," and such like, or the several numerical scales (still more arbitrary), it is quite evident, must convey very different impressions to different minds ; and besides, although they may faintly denote the size of one organ relatively to some others in the same head, they can never, in the remotest degree, express its development compared with the average bulk of that organ in *many* heads.

In order to remedy these important defects, and to enable us to ascertain with precision either the absolute or relative development of the organs, the first object to be attained, is to determine the existence of a fixed and invariable point from whence our measurements may be taken. There is a part of the nervous system where its two great divisions, the cerebral and spinal, meet ; or (to attempt greater accuracy of language, where, however, from the complex nature of the

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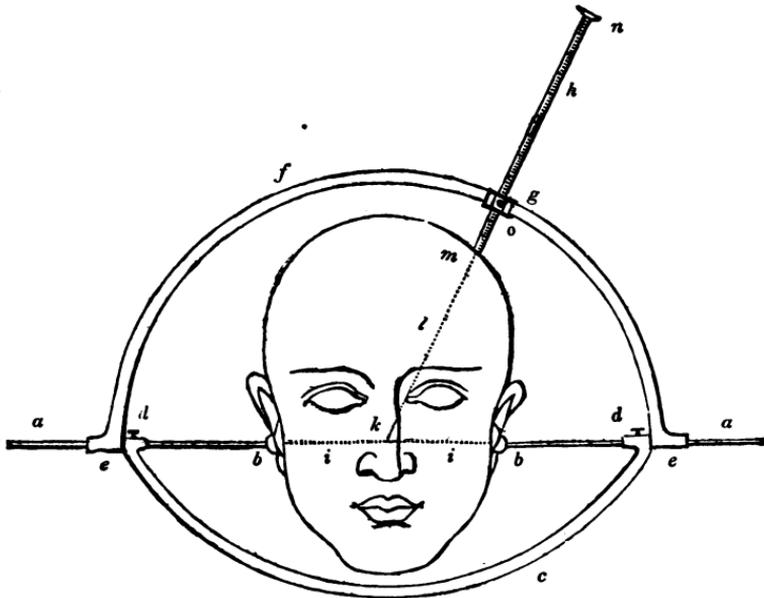
reasoning, attempts to make these two facts into one and the same. He adduces no evidence except reasoning, and on grounds that are themselves often at least questionable. — *Editor.*

organization and function, conciseness of description must fail) where the cerebral and spinal portions seem to blend, or to communicate and reciprocate in structure and function. This point, which, anatomically and physiologically speaking, is neither the termination of the spinal, nor the commencement of the cerebral portions, and yet, in some measure, both, is the Medulla Oblongata. At this point the fibres of the medullary portion of the brain converge from, and diverge to, all the convolutions; and it is a fixed point, inasmuch as the Medulla Oblongata invariably rests upon the cuneiform process of the occipital bone; and this process, again, will be found, in every instance, to preserve a determinate position in relation to the Meatus Auditorius, being intersected a little anterior to the Foramen Magnum, by a line passing through the ears. Taking, therefore, this point as the centre, and the convoluted surface of the brain as the circumference of a circle, or adopting the old similitude of inverted cones applied to the organs, it results that, the farther the base of the cone is removed from its apex, or the circumference from the centre of the circle, the greater will be the extent of the convolutions of which each organ consists, and the higher, of necessity, the energy manifested in its functions.\* If, then, we measure the distance in a direct line from this fixed point to any portion of the surface of the head, or in other words to the surface of a cerebral organ, in a great many subjects, and take the average, we shall obtain the mean ratio of its development; and in any particular instance in which it corresponds with, or exceeds, or falls short of this average measurement, we shall have the exact amount of its functional excess or deficiency, as far as these are connected with structural development.

I have applied these principles in the construction of an instrument which I have named an ORGANOMETER, and which I beg leave, through the medium of the Phrenological Journal, to submit to the review of the scientific cultivators of Phrenology, that its applicability may be tested, and the instrument itself improved, adopted, or rejected, according to its merits and sufficiency.

The annexed drawing will enable me to explain its construc-

\* In stating this principle, no reference whatever is made to the intimate structure of the brain. All that the principle involves may be elucidated thus:—taking it for granted that degree of development, *cæteris paribus*, is the measure of capacity; if we find, by measurement, that any portion of the surface of the brain exceeds its average distance from a fixed point, we are warranted in concluding that the process of development has been more actively directed to that portion of the brain and its associated organisation, than to others which, by the same scale of measurement, fall short of the average; and that functional capacity is in proportion.



tion and application, and as I have taken the liberty to forward the instrument for the inspection of the Editor, those interested in the advancement of the science may possibly expect his corrections of any over-estimate, I may have made, of its utility. *a b, a b*, are two brass rods terminating in little ivory balls *b b*, which are made to rest firmly in the ears, and are secured in their positions by passing through the collars in the extremities of a strong arc of brass where they are held by the screws *d d*. These two rods form the outer portions of a line passing through the ears and intersecting the Medulla Oblongata, the middle portion being represented by the dotted line *i i*, and its centre *k* is the fixed point from whence the measurements are taken. The outer portions of the brass rods, from *d* to *a*, now form an axis, on which a semicircular brass rim *f* is made to revolve backwards and forwards by the collars *e e*. On this rim a slide *g* moves from side to side, carrying a scale *h*, which slips in and out through a sheath in the slide, and thus, by the combined movements of the rim *f*; the slide *g*, and the scale in its sheath, the latter may be readily applied to any part of the surface of the head. The semidiameter of the circle of which *f* forms a part, is seven inches; the scale is likewise seven inches, and is divided into one hundred and forty degrees, beginning at the top of the scale at *n*. When its point therefore is made to rest upon the surface of the head,

as at *m*, just as much of the scale is withdrawn from the semi-circular space as the head occupies from the central point *k* to *m*, and consequently measures that distance. For example: if, as the scale rests in the drawing, we read off 100, this indicates that the space from zero at *n*, to the inner edge of the rim *f*, at *o*, is equal to the space from the central point *k* to the surface of the head at *m*, shown by the dotted line *l*. In applying the instrument, it is obvious that the head ought to be exactly in the centre of the line from *d* to *d*, and this is easily effected by having a portion of the outer extremities of the rods *a a* graduated, by which an equal length is allowed to project beyond the collars *e e* on both sides. In applying it to casts, it is necessary to drill out, with a pointed knife, a small conical cavity behind the *tragus*, to receive the ivory balls *b b*; but in applying it to skulls, I use two little wooden cups for a similar purpose, to each of which is attached a stalk that is introduced into the Meatus Auditorius.

Having thus shown the manner of its application, I now proceed to point out the method I propose, of recording and describing the measurements obtained. In order to come at the mean ratio of development of each organ, it is necessary that the average of a great many measurements be taken, probably some thousands. This might be very speedily accomplished, if the instrument were once in the hands of a few zealous phrenologists who possess the opportunities, and would devote the attention and time it required; and, when arrived at, would be a most important acquisition to the science. It would afford a standard with which all individual cases could be compared with accuracy, and would obviate much of the cavilling that has so frequently arisen respecting the concomitance of functional manifestation and structural development.

In collecting the measurements for the general average, I would take males and females in equal numbers, if possible, in order to arrive at the mean development of the race; but, nevertheless, the average of each sex ought likewise to be taken separately, and thus we should at once be furnished with the comparative development of the organs in the male and female. Another most important result, since the differences recognized at present, like too many other facts in Phrenology, rest solely on the testimony of those who have relied on the unassisted computation of the eye, and are subject to dispute by others whose perceptions of form, size, and locality are less accurate.

As I propose that the several circumstances relative to the individual as shown in the table below, be recorded, it is manifest that this standard would likewise afford us a correct

estimate of the comparative development of the distant races of mankind, of the educated and illiterate; and might also, besides other advantages which may suggest themselves, be made to furnish most interesting data for the study of hereditary conformation.

When, therefore, this mean of development shall have been satisfactorily established, I would, with due deference, submit that it might be advantageously substituted for the simple arithmetical numbers of the organs at present in use, and which I conceive to be of very little value indeed. In accordance with this idea, I have, in the following sample table of development, inserted in the column to the left, opposite to each organ, mentioned its appropriate number, or number of its mean development. But let it be distinctly understood that, in affixing this number, which I have already said can only be determined by the average of some thousand observations, I have taken the average of twenty only of casts and living heads, and the numbers here inserted must be regarded only as chosen to illustrate the application and utility of the organometer.

In the construction of the following table, adapted to the use of the instrument, I have studied to recommend it as a uniform and intelligible method of recording and describing phrenological development. The necessity of recording the age, country, temperament, occupation or rank, and education, I think is unquestioned; and with respect to the latter, of so much importance, I would have it invariably stated in one or other of the following terms, denoting certain well-understood degrees, which, however, if thought necessary for the sake of precision, might have certain definitions respectively; namely, 1st, none; 2d, elementary; 3d, ordinary; 4th, liberal; 5th, complete. Of the organs, I would have the list divided, as in the table, into those of the Animal, Moral, and Intellectual classes, and arrange the individual organs of each class according to their relative degrees of development in the brain described. The specific degrees of development are then shown in the columns to the right, where its excess is marked under the word "plus," its deficiency expressed by "minus," and its correspondence with the general average noted in the column "zero." Example, in the development of Greenacre, Constructiveness (the mean development of which may be understood as 75, and which is so marked in the column to the left) measures 82, or 7 above the average, and is so recorded in the column "plus." Adhesiveness, the mean number of which is 90, measures in his head 88, which being 2 below the average, is accordingly written 2 in the column "minus."

## PHRENOLOGICAL DEVELOPMENT OF GREENACRE.

Name	- - -	-	James Greenacre.	
Age	- - -	-	52.	
Country	- - -	-	England.	
Temperament	- - -	-	Bilio-lymphatic?	
Occupation or Rank	- - -	-	Tradesman.	
Education	- - -	-	Ordinary.	
Mean No.	Organs.	Plus.	Zero.	Minus.
	<i>Animal.</i>			
75	Constructiveness - -	7		
66	Alimentiveness - -	7		
90	Adhesiveness - -	- -	- -	2
67	Amativeness - -	- -	- -	3
74	Combativeness - -	- -	- -	3
75	Destructiveness - -	- -	- -	3
85	Secretiveness - -	- -	- -	3
92	Acquisitiveness - -	- -	- -	4
85	Philoprogenitiveness - -	- -	- -	5
96	Concentrativeness - -	- -	- -	10
	<i>Moral.</i>			
100	Gaiety - -	- -	- -	
107	Imitation - -	- -	- -	2
106	Marvellousness - -	- -	- -	3
110	Veneration - -	- -	- -	3
100	Ideality - -	- -	- -	4
110	Benevolence - -	- -	- -	4
99	Cautiousness - -	- -	- -	6
106	Self-Esteem - -	- -	- -	7
107	Hope - -	- -	- -	8
105	Love of Approbation - -	- -	- -	9
112	Firmness - -	- -	- -	9
108	Conscientiousness - -	- -	- -	10
	<i>Intellectual.</i>			
84	Size - -	11		
91	Colour - -	8		
91	Weight - -	7		
93	Individuality - -	5		
95	Locality - -	5		
85	Number - -	4		
91	Order - -	3		
99	Eventuality - -	3		
96	Time - -	2		
88	Tune - -	1		
105	Comparison - -	- -	- -	1
104	Causality - -	- -	- -	2
3197	Volume of the Brain			986

Among the moral sentiments, Gaiety measures 100, and that being its mean number, is so marked in the column zero. The same arrangement and method of notation is followed in the list of the intellectual faculties; and the three columns taken together exhibit at once and in their relative proportions the organs that excel, those that are of medium energy, and those that are deficient in the head examined; thus, Constructiveness and Alimentiveness alone, among the animal propensities, exceed the average measurement; only one, Gaiety, is of medium force among the moral sentiments, all the rest being below, in the relative proportions shown. The perceptive organs, again, exceed, while the reflective fall short, of the mean development. Lastly, by adding up the columns "plus" (amounting in this instance to 63), and "minus" (to 101), and subtracting the less from the greater number, there remains 38; this again being subtracted from the sum of the mean numbers (viz. 3197), leaves 3159, giving the decimal proportion .986 (the average size of the European head being as 1) for the head of Greenacre, which is accordingly written at the bottom of the column "minus;"—thus affording an accurate and ready method of estimating and noting the size of the individual head, which I propose to substitute for the terms "large" and "small," expressing at most only the estimates of the observer.

In conclusion, it ought to be remembered, that the scale of notation exhibited above applies only to casts or living heads; and that to adapt it to skulls, of which, from the absence of the soft parts, a very material difference in the measurements must obviously exist, a separate series of mean numbers must be obtained for them by an equally extensive collection of observations.

Briefly to recapitulate:—By an extended use of the organometer and the scale of notation adapted to it, we may obtain,

The average development of each organ in the European head.—The particular development of each organ in any individual head with reference to this general scale.—The development of each organ, relatively to others, in the same head.—An accurate and intelligible method of noting the comparative size of an individual head.—The comparative developments of the male and female,—of the different tribes of mankind,—of the educated and illiterate, &c.—And finally, as lapse of time affords the means of observation, the comparative size of the head or any organ at different ages.

The age is probably still distant when the truths of Phrenology, and its beneficial applications in the economy of life, will be universally recognised; when it shall have been rescued from

the fopperies of the drawing-room, from the prejudices of the bigotted, the empiricism of the mercenary, and from the discredit it suffers from those of all classes whose policy it is to contemn and decry whatever they want talent or industry to examine. Nothing, however, in my humble estimate, is more calculated to hasten this period, than the employment of mathematical accuracy, in comparing structure and function in the investigations of phrenologists; and the adoption of a rational, precise, and universally understood system of notation and nomenclature in their language. Facility and encouragement would thereby be afforded to extended researches in nature, in preference to hasty speculations on few and inaccurately observed facts; and the phrenologist would be enabled to appeal with greater confidence to the results of his observations, and the inferences deduced from them, when divested of the fallacies and discrepancies so likely to arise from differences in the capacity of the observers. These several ends, I am led to think, may be attained by the use of some such instrument as the one I have described, and those whose time will permit them to scrutinise the principles on which it is constructed, to test its fitness for the purpose, and to examine the utility of the scale of notation, will, I am satisfied, whether approving and adopting it, amending its defects, or rejecting it altogether for the substitution of something better, equally serve the interests of Phrenology and realise my intention.

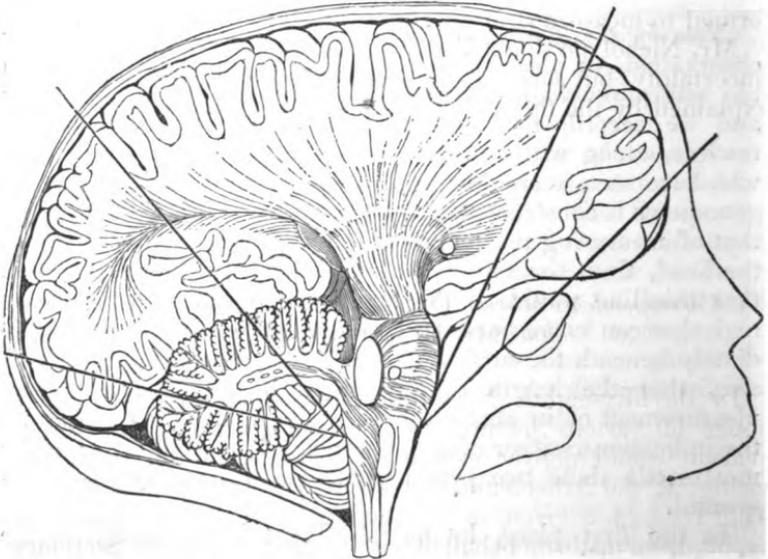
*Note by the Editor.* — An attempt to substitute scientific observation, in place of the empirical estimates at present in use with phrenologists, should be deserving of their attention; and we accordingly present the views of Mr. Nicol to our readers, along with a figure of his organometer. To those who have seen a craniometer, it will be evident that the organometer is constructed on exactly the same principle, namely, that of measuring the length of a line drawn to the surface of the head, from the top of the spinal cord, in the presumption that this line would be the length of the particular phrenological organ corresponding with the portion of brain immediately beneath the surface to which the index is applied; and also, that the length of any organ would give a correct measurement of its absolute bulk. But before we can rely on the indications, either of an organometer or a craniometer, we must settle these two presumptions on something like solid ground.

In the first place, let us ask, What is an organ, in the phrenological sense of the term, as a part of the brain having

a distinct function or use? (1st) Does it consist of a bundle of those fibres or fine tubes, composing the medullary portion of the brain, or (2dly) does it consist of a certain extent of the cortical matter, or (3dly) does it consist both of the medullary and the cortical matter? The choice amongst these is not easy, but let us select the third; which Mr. Nicol must also do, seeing that he measures both medullary and cortical matter.

Next, we must grant the supposition, of each organ being *conical*, or commencing in a point at the top of the spinal cord, and widening out to the surface of the brain; also, the supposition of these conical organs each increasing in thickness after an *uniform* rate, from point to base; and also, the supposition, of these cones proceeding in a *direct* line from the spinal cord to the part of the surface, where they are marked in the modelled brains or busts, since both instruments measure the length of a straight line.

When, however, we examine a brain, and see that the surface is convoluted, something like a bag crumpled up in the hand, and that the fibres of the medullary matter do not run in a direct line from the supposed central point to the surface, there appears no sufficient reason for assuming the existence of these cones, proceeding in a direct line, and widening uniformly. No experiment has demonstrated them, and they appear rather discountenanced than supported by actual structure. And when we trace such direct lines in a figure repre-



senting a vertical section of the brain (from Spurzheim's Anatomy), we see that those drawn to the organs at the back of the head, cross the cerebellum as well as the brain itself, and that all must, to a greater or less extent, cross the course of the fibres in the medullary portion, as is shewn by the four thick lines in the annexed figure, which cross the fibres represented by the finer lines. They would thus measure, *not* single organs, but often portions of several organs.

Under these circumstances, we fear that the organometer will not be of much use in measuring individual organs; although it may assist young observers, by showing the direction in which the brain is developed either more or less largely than the average; and it would evidently be a very serviceable instrument to any one desirous of making an average or standard head, both for size and shape.

It is to be feared that phrenological writers, by their manner of alluding to the cerebral organs as if they were known to be cones of matter, extending, in a direct line, from a central point to the surface, have given notions to their non-professional readers, which are not borne out by the realities of nature. One lecturer on Phrenology has even exhibited a model of the brain, composed of some score of such cones, for groups of organs. (See our Eleventh Volume, page 445.) There may really be some approach to this, in the brain itself; but if so, the structure of the brain, and the course of its fibres (see the cut), almost imply that the cones are curved, and of irregular bulk, and therefore not capable of measurement by any instrument formed to measure straight lines only.

Mr. Nichol no doubt perfectly understands these grounds of uncertainty, but some of our readers may require to have them explained by the figure.

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#### VI. *Correspondence between DR. BARDSLEY, Senior, of Manchester, and MR. HEWETT WATSON.*

IN the fifty-eighth No. of this Journal, it was stated, in a notice of various lectures on Phrenology, that Mr. Hewett Watson would deliver courses of lectures, in the (now last) spring, at the Athenæum and Royal Institution, Manchester. That notice was given, in consequence of a positive engagement having been made on behalf of both Institutions by the Secretary

of the Athenæum. Subsequently, Mr. Hewett Watson received an intimation from the Secretary of the Royal Institution, that the agreement of their Lecture Committee had not been "confirmed" by the Council. As this was the first intimation that the agreement was thus conditional on the decision of another body, Mr. Hewett Watson made some enquiry touching the matter, from different persons in Manchester, who concurred in stating that it was an unprecedented proceeding on the part of the Council, and had been brought about by Dr. Bardsley. This gentleman is an elderly and retired physician\*, a respectable man, and locally influential; but hostile to Phrenology on personal grounds, which we do not feel disposed to explain publicly, albeit ludicrous enough, inasmuch as the conduct of Dr. Bardsley was not exactly a public attack on Phrenology, and he declines to appear in any other light than that of a private and local enemy to the science. Whatever was the value of his reasons, or the cogency of his objections, it seems that they were not such as he would venture to make public; and we shall consequently abstain from stating them, although in fact communicated to us by other parties, who had seen the written protest, by Dr. Bardsley, which had led to the unwonted proceeding of the Council. Our object in printing the letters, is chiefly that of adding another example of the under-current of hostility to the science of mind, still kept in motion by elderly and (we must add) prejudiced persons; an under-current of sufficient force, in this instance, to induce the Council of the principal institution, in the largest town in England (the capital only excepted), to affirm that subject unworthy of attention, which their Lecture Committee (consisting partly of the same persons) had decided to be the contrary. The correspondence will explain itself, as far as needful in other respects.

*From Mr. Watson to Dr. Bardsley.*

Manchester, 29. Dickinson Street,  
March 18. 1839.

SIR, — I take the liberty of addressing you, on account of the hostile position openly assumed by yourself, against a science whose public advocate I may more particularly hold myself to be, whilst the Proprietor and Editor of the only public Journal devoted to it in this country; and as I am also the party towards whom your objections against Phrenology have been immediately directed, these circumstances entitle me, both

\* It is Dr. Bardsley, the younger, nephew of the gentleman above spoken of, who is the author of a work of some merit — Hospital Facts.

on public and private grounds, to address this letter to you, although individually a stranger.

It has been stated to me by various persons, that you were the chief adviser of the Council of the Royal Institution of Manchester, in their departure from an agreement entered into, without reservation, by the Lecture Committee of that Institution, for a course of Lectures on Phrenology; and that you presented to the Council a formal protest against any countenance of that science, on the part of the Manchester Royal Institution. If that Protest contained sufficient reasons for the proceedings of the Council of the Royal Institution, the same reasons should be applicable to other similar institutions, and must be deserving the attention of all persons interested in the progress and diffusion of scientific truth. Under these circumstances, I beg to ask, whether you are willing to allow a copy of your Protest to be made public through the pages of the Phrenological Journal, or otherwise to state the same reasons in any other form adapted for publication in the same periodical?

The Phrenological Journal has now probably some thousands of readers in this country, and circulates also in France, Germany, Denmark, Italy, and the United States; and is a public authority to which both the supporters and opponents of Phrenology almost universally refer. By allowing your Protest to be printed in that Journal, you at once present it to the consideration of the parties best prepared to estimate the validity of its objections to Phrenology, and if those objections be sound, you perform a public service in doing so. The science being now annually taught from the chairs of Universities, both in this and other countries, and having received the most decided countenance and support from numerous persons of high reputation for talent and scientific attainments, it must be a matter of little moment to the scientific world, whether the subject has been deemed worthy or unworthy of attention by any private individual, or by the Council of any provincial Institution, whatever may be its local respectability. But should your Protest contain valid reasons for rejection of the subject, that Protest must in itself be a document deserving attention from the scientific public.

In thus addressing you, allow me to add, that I do not attach any censure to yourself or to the Council of the Royal Institution. On the contrary, if you thought the subject undeserving of attention, and imagined that the Council of the Royal Institution would be giving their sanction to an unworthy subject, by confirming the engagement of their Lecture Committee, I am bound to add, that you acted in a manner

(so far as known to myself) perfectly proper and consistent according to your own convictions; although to myself, who am better acquainted with Phrenology, and its increasing estimation by men of science, your convictions must appear erroneous.

I use the freedom to enclose a copy of the last No. of the Phrenological Journal, by reference to which (pp. 35—40.) you may satisfy yourself, that Phrenology has the countenance of many persons held in much respect for their attainments, scientific, literary, or philosophical.

This letter will be printed in the same Journal, as a record of an event in the progress of Phrenology, in Manchester, for the use of future historians of that science.

I have the honour to be, Sir,  
Your very obedient Servant,  
(Signed) HEWETT COTTRELL WATSON.

DR. BARDSLEY.

*From Dr. Bardsley to Mr. Watson.*

Ardwick, Saturday, March 23d.

SIR,—I am just now favoured with your letter enquiring, whether I am willing to allow, that a copy of my Protest against the delivery of Lectures on Phrenology, at the Manchester Royal Institution, should be published in the Phrenological Journal?

Having, on this occasion, acted in conformity to what I judged to be consistent and proper, and considering that my motives and conduct ought to be questioned only by those who placed me in office, I must beg to decline either giving my consent to your proposal, or enter upon any discussion of the transactions which occurred at the meeting of the Council.\*

Permit me to thank you for a copy of the Phrenological Journal, and to assure you, that my opposition was not to the *Lecturer*, but to the *subject*, upon which it is not my intention to engage in any controversy.

I have the honour to be, Sir,  
Your obedient Servant,  
(Signed) SAMUEL ARGENT BARDSLEY.

H. C. WATSON, Esq.

\* It will be seen by our readers, that this is a "riding off" from the real purpose of Mr. Watson's letter, namely, the *reasons* for asserting Phrenology to be an unfit subject for lectures at the Institution. Mr. Watson did not question the propriety of Dr. Bardsley's "motives or conduct," but enquired whether he would allow his "Protest" or his "same reasons" to be printed in this Journal.

VII. *Remarks on the Function of the Organ named Tune, or Melody.* By MR. RICHARD CULL. — (Continued from page 145.)

*Musical Sound.*

THE evidence that the capacity named musical ear essentially consists in the perception of the degrees of pitch and the gamut relationships of sounds, was detailed in the preceding paper. I shall now attempt to explain in what musical sound consists; and especially in what it differs from common noise, and also from ordinary sound. As I shall limit my remarks to the structure and audibility of the three conditions of sound, I may here respectfully refer those who desire acoustical information, to Dr. Arnott's *Physics* — Mrs. Somerville's *Connexion of the Physical Sciences* — Sir John Herschell's treatise on *Acoustics* in the Encyclopædia Metropolitana — to the researches of Dr. Thomas Young and Professor Wheatstone, in the Philosophical Transactions — to Dr. Williams's Lectures on the Physiology and Diseases of the Chest — to Savart's researches, in Magendie's Journal — to Chladni's *Akustik* and Weber's *Wellenlehre*, in each of which will be found something not contained in the others.

In ordinary language we speak of noise — sound — and musical sound, to mark distinctions in audibility; and philosophers also employ the same words to name varieties of that which they hear. Although there may be cases in which it is difficult to classify the audibility as a noise, a sound, or a musical sound, yet this does not interfere with the broad and popular distinction which is alike recognised by all. Dr. Thomas Young briefly and well describes these distinctions of audibility, in illustrating their mechanical causes; — “a quill striking against a piece of wood causes a noise; but striking [successively] against the teeth of a wheel, or of a comb, a continued sound; and if the teeth of the wheel are at equal distances, and the velocity of the motion is constant, a musical note.” \*

M. Savart had a wheel made about nine inches in diameter, with three hundred and sixty teeth set at equal distances round its rim; so that while revolving, each tooth successively struck against a card. When the wheel's motion was so slow as for a less number than sixteen teeth to strike the card in a second, each stroke was distinctly heard as a *separate noise*. But when the velocity of the wheel's motion was increased to

\* Young's Natural Philosophy, lect. 31. p. 368.

allow of sixteen strokes in a second, then, in place of hearing sixteen separate noises, a *continued sound* was heard which entirely differed from the *noises composing it*.

Noise may be produced in a variety of ways. The collision of solid matter with solid — of solid with liquid — of solid with aeriform — and, in short, the collision of solid, liquid and aeriform matter in every possible permutation, is capable of causing noise. And a rapid succession of noises produces a continuous sound. What then is sound? "Sound is not matter; it is a condition of matter. It is a particular kind of motion in matter: and this being communicated to the matter in contact with our organs of hearing, produces that physiological impression which we call *sound*. But what kind of motion is this which constitutes sound? It is not slowness of motion; for when I move a stick slowly through the air, it gives no sound. Neither will mere velocity of motion suffice, for the earth is moving with great velocity 'without a whisper in its silent course.' When I move a stick against something which offers resistance to it, as when it strikes the table, it gives sound; or when I move it so quickly through the air, that the air resists it, we then have sound. Besides *motion* then, we must have *resistance*; and this is so essential an element of sound, that I have ventured to define sound to be *resisted motion*, or, more exactly, *motion of a certain force resisted by a certain force.*"\*

The term *impulse* is technically employed to denote the blow of the moving body against the resisting body, whether that blow is audible or not. When one solid body resists the motion of another solid body, the collision produces an *audible* noise, as when a stick strikes against a table. This noise is but of momentary existence; it is incapable of prolongation, and is limited to the instant of collision. The case is not different, as some have supposed it to be, when two elastic solid bodies are employed, as in the familiar example of the clapper striking against the side of a bell; for here the noise of the collision is as momentary, and as incapable of change as before: but the mere noise of collision is not all that is heard: it is *followed* by the ringing sound of the bell.

In the well known school-boy's toy, called the *Bull-roar*, we have a familiar example of the *inaudibility* of the separate noises produced by the collision of the solid body against the aerial particles. This toy consists of a small piece of wood attached to a piece of string, by means of which it is whirled;

\* Dr. Charles J. B. Williams's Lecture on the Physiology and Diseases of the Chest, delivered at St. George's Medical School, and reported in the Medical Gazette, session 1837-8. These lectures contain beautiful applications of the principles of acoustics to the explanation of the sounds of the healthy and diseased chest. But in order to be fully appreciated, the Doctor's experimental acoustic illustrations should be witnessed.

for a time it silently describes its orbit; then a humming sound of a low pitch is produced; and as the rate of motion is increased, the sound continuously rises in pitch, and strikes the ear as similar to the mewling sound produced on the violin by sliding a finger up the finger-board while bowing.

When Mr. Savart's wheel revolved at the rate that fifteen impulses (of the teeth against the card) occurred in a second, he heard fifteen separate noises; but when he increased the rate of revolution, so as to allow of sixteen impulses in a second, a continuous sound was produced. Now, so long as the wheel continued to revolve at the same rate, the resulting sound continued of an uniform pitch. He found on increasing the rate of revolution (which consequently produced a greater number of impulses in a second), that the resulting sound was of a higher pitch. When the rapidity arrived at the rate of thirty-two impulses in a second, the resulting sound was an octave higher than that at sixteen. It required a rate of sixty-four in a second to reach another octave. And it was invariably found, that, when the rate of revolution was changed, the resulting sound was of a different pitch; thus a decrease of the velocity lowered the pitch of the sound, and an increase of the velocity raised the pitch of the sound.

By reference to works on acoustics, it will be seen that similar principles appear to govern the production of sound in whatever way it may be obtained. In order to trace them, it is best to become acquainted with the subject by means of experiments. I shall close these remarks on the mechanical production of sound by the statement of three general laws.

1. A single impulse produces a momentary noise.
2. When sixteen or more single impulses succeed each other in a second, the result is a continuous sound.
3. When equal numbers of impulses (above fifteen) succeed each other at an uniform rate in equal times, the result is a continuous sound of an uniform degree of pitch; which is a musical sound.

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The preceding description of the physical production of sound, in its three varieties of noise, sound, and musical sound, is sufficient for my purpose; and I now proceed to describe the audibility of each variety.

1. **MUSICAL SOUND.**—In the *Phrenological Journal*, Vol. I. New Series, p. 35., it was stated, that the generic terms, Pitch — Duration — Force, or Loudness — and Quality, embrace all the varieties of audibility which the musician detects in sound, and employs in his art. Musical writers describe a

musical sound, as possessing throughout its duration a certain uniform degree of pitch, and thereby holding a fixed relationship to a series of sounds named the Gamut. The sound may be varied in loudness, or in quality, or in duration, and, still retaining the same uniform degree of pitch, loses not its *musical* character: but as soon as it loses its uniform degree of pitch, it then loses its relationship to the gamut, and therefore loses all claim to be considered musical.

The test of a sound being musical, is apart then from all considerations of its loudness, quality, and duration, and rests simply on its remaining throughout its existence on the same degree of pitch. There can be no difficulty then in distinguishing a musical from any other sound; for, acoustically, musical sound is composed of an equal number of impulses in equal times. And the audible properties of musical sound are designated by the general terms, Pitch—Loudness—Quality, and besides, it is capable of a prolonged Duration, in the same uniform degree of pitch, but with, or without, variations of its loudness and quality.

2. SOUND.—The audible character of sound differs only from musical sound in its not possessing pitch, in the strictly musical sense of the term, that is, it does not remain throughout its existence on the same degree of pitch. This close approximation has been overlooked by those who state that all sounds *per se* are musical. Musicians know that a sound whose pitch is ever changing can hold no fixed relationship to the gamut. It is true, that at the degree of pitch, at which the sound comes into existence, there is a relationship to a series, of which that degree is one step; but the sound only remains there during a short interval of time, when it *slides* to another degree of pitch, holding various relationships to the series *during* its slide. As a whole sound what relationship does it hold to a series? It is evident that it holds none; for having a variable pitch, it cannot be said to be a 3rd, 5th, or any other interval from a fundamental sound; and as it can hold no place in a series, therefore it is not a musical sound.\* A sound may possess the same degree of loudness, quality, and duration as a musical sound, but because its pitch is not of an uniform degree through that duration, it is not a musical, but is only an ordinary sound.

\* Mr. Steele and Mr. Odell have shewn that each sound of the human voice, in speech, has a variable pitch, which they have accurately described and termed a *slide*. It is not within my purpose to speak here of the construction of a Speech-Melody, or Melody (as Mr. Odell proposed to name it), by the employment of such sounds. I may add, that a gamut somewhat differing from the musical, although based upon it, has been shewn to exist, containing the elements of the melody of speech. See Steele's *Prosodia Rationalis*,—Odell's *Elements and Prosody of the English Language*,—and Thelwall's *Lectures*.

The piano-forte can only emit musical sounds; while the violin class of instruments can also produce these slide sounds, which have a varying pitch. Acoustically, then, sound is composed of an unequal number of impulses in equal times. And its audible properties are designated by the general terms, Loudness and Quality, and it is capable of a prolonged Duration with, or without, any variation of its loudness and quality.

3. COMMON NOISE.—There appears to be little danger of confounding a common noise with a musical sound, for destitute of pitch, and without capacity for prolongation, it seems to have but little in common with a musical sound. When sufficiently near a church steeple, to hear the collision of the clapper against the bell, most persons have been annoyed by its *noise* marring the fine ringing sound (which is musical) of the bell. It would be difficult to confound these two conditions of sound. Acoustically, then, noise consists of a single impulse. And its audible properties are designated by the general terms Loudness and Quality. Its Duration is but momentary, and (in consequence of its mechanical production) it is incapable of extension, and the ear can detect no distinction of pitch. I know collision against a card, of a revolving lever whose arms are two feet long, gives a noise, which apparently differs in other respects than loudness and quality, from that noise which is produced by the collision of a less sized lever. Now, should this apparent difference, upon more extended experiments, prove to be real, and even be found to be the *rudiment* of a pitch distinction; still, may not its obscurity and difficulty of detection justify the assertion that Pitch is not attributable to common noise? The following statement then is a summary of the audibility of each condition of sound.

1. Common Noise in its momentary existence possesses Loudness and Quality.

2. Sound possesses Loudness, Quality, and Duration.

3. Musical Sound possesses Loudness, Quality, Duration, and Pitch.

There is another distinguishing peculiarity in musical sounds, which is more or less perceptible according to certain circumstances; I mean the harmonic sounds which accompany the fundamental sound; as when a bell is tolled, the fundamental sound is accompanied by its 3rd and 5th, both of which are very perceptible to those who have a musical ear. These accompanying sounds, or harmonics, as the intervals of the 3rd and 5th are technically termed, are very distinctly audible by striking any of the left hand keys of a piano-forte. They are also audible on the right hand keys. They may be said to thrust themselves on the attention when the lowest string of a

violincello is sounded: in this case however the other strings should be untuned so that they may not spontaneously vibrate, and prevent the real harmonics from being heard.

These harmonics are heard in, and in fact they constitute the *natural harmony* of the Æolian Harp. In this instrument, as is well known, the strings are all tuned in unison; and as the wind gently sweeps over them, it sets them vibrating with varied force, and producing their fundamental with their accompanying harmonic sounds, combined with various degrees of loudness, in the varied concords which the strings can together yield — all concur to produce so fine an effect that the philosopher who had placed the instrument under his window sash to be played by the evening breeze, for the purpose of investigating its sounds, might have his intellect seduced from its object by its syren harmonies, and his imagination kindled, until in fancy he realises the fabled music of the spheres.

The harmonics are heard accompanying musical sounds, but are sought in vain amongst common noises and ordinary sounds. They may be heard *after* a slide sound on the violincello; but they are not the harmonics of the slide, for they belong to that degree of pitch at which the slide terminates. Thus, suppose the slide is from C to G; we hear the harmonics of G *after* the slide, while the string continues to emit the G. And so of any other intervalled slide. Now, from acoustic considerations, it is impossible for any other than musical sounds to be *accompanied* with harmonics; because the harmonic sounds are the 3rd and 5th from any one degree of pitch; and it has been amply shown that pitch is a property which is peculiar to musical sounds.

None but musical sounds then possess the distinctions of pitch. It is by this distinction that musical sounds are ranged in a series called the Octave, or Gamut. The sounds of such a series are in certain relationships to each other, which are relationships of pitch. On certain peculiarities of these pitch relationships rests the doctrine of Key. And in short, the whole theory of music is *entirely* and *exclusively* built on the *pitch distinctions* of sounds.

In a former paper, evidence was adduced proving that the musical ear is a capacity (apart from, and in addition to common hearing) to perceive the pitch distinctions and relationships of sounds. And in my next I shall remark on the capacity of hearing the audible properties of each condition of sound; and refer to the organic conditions supposed to be necessary to manifest the musical ear.

14. Caroline Street, Bedford Square.  
23d May, 1839.

## II. CASES AND FACTS.

I. *Remarkable Case of a sudden Morbid Excitement of Destructiveness, depending upon a bodily disease.* — Communicated by Dr. OTTO, Professor of Medicine, in the University of Copenhagen.

CASES of insanity, in which the leading symptoms — violence, impetuosity, uncommon ferocity, the attacking, and even killing, of others — manifest a morbidly excited Destructiveness, frequently occur; but in most of them the intellectual faculties have either evidently been disturbed beforehand, or suffer simultaneously, so that there can be no doubt of the mental state of the patient. Less frequent are those cases, where Destructiveness is suddenly affected and roused to a morbid activity without an apparent suffering of the other faculties of the mind, and when after the gratification of the above mentioned propensity no sign of insanity is present. As it is of the greatest importance in a legal point of view to know and acknowledge the existence of such a species of insanity, so the *fact* is and must be a riddle to all but phrenologists. There are many such cases on record in the annals of medicine, and to the number already registered I shall here add the report of another, which was lately laid before the Danish Royal Board of Health, which should decide, whether the acts committed in it were imputable or not.

A villager, P. A., forty-two years old, a man universally esteemed, and father of three children, at T—, in the neighbourhood of Copenhagen, having been the day before only a little more silent than usual, rose early on the morning of the 1st of August, and complaining for a while of nausea, asked his wife to call his nearest neighbour, young P., with whom he wished to speak of some horses, that were sold on the day before in the village. She did as she was requested, and returned shortly after with the man. P. A. passed his wife, as she entered the room, and went into the court in order to meet his neighbour, who was coming through the gate. In the court he seized an axe, which lay there, and before the neighbour, who was passing a load of hay with his body bent, could perceive him, he inflicted two violent blows on his head. The man, who bled profusely, got hold of his hand, and succeeded with the assistance of his wife, who came running out, in wresting the axe out of it. While the two others were occupied in ask-

ing information of what had passed, P. A., without muttering a word, but with a starting and savage look, ran back into the house, seized in the first room a breadknife and hurried into the chamber, where his three children were still sleeping in their beds. Here he seized the eldest one, a girl, thirteen years old, by the neck and plunged the knife into it. Fortunately the cut was on the hind part and not deep. The girl started up and screamed, when the mother again came running and got the knife from him. He made no resistance, but trembled violently, and was now by two peasants locked up in a room and guarded. Nobody in the whole village could explain the matter; P. A. had always been a quiet and peaceable man, esteemed and liked by all; P., whom he had wounded, was his friend, and nothing had occurred which might have occasioned a breach of this friendship. Finally, his children had always been treated kindly and tenderly by him. In the room, where he was shut, he behaved quietly, but manifested a disturbed mind and answered only, when he was asked, how he was, with these words: "Oh! I am not a man." A medical man, Mr. R., was sent for, and to whom he complained of pain at the pit of the stomach, headache, and tingling in the ears. His whole body trembled, the tongue was loaded, the pulse full, and the look anxious. The bowels had not been opened for several days. The medical man ordered leeches on the temples, a mixture of nitre and an opening medicine, after which in the course of the day he got more quiet and said he was better. He suffered yet eight days more from the same symptoms as above mentioned, but in a less degree; but by the continual use of the mixture and blisters in the neck, he soon recovered perfectly, and did not manifest the least aberration of mind. He declared now before the court, "that he was quite unable to explain, how it was he got into that unhappy state, in which he, *according to what he has been told*, not only has wounded his friend and neighbour, the young P., with whom he never has quarrelled, but even intended to kill his own beloved child." He could "not recollect, that he had requested his wife to call his neighbour that morning, nor *was he now conscious of what had passed with his neighbour, or what he had done with the child.*" He remembered only, that he had not felt well the day before those accidents.

Both the wounded persons got well, and of course the Board of Health declared the deeds committed in a state of temporary insanity, and consequently unimputable.

II. *Case of Large Development of Eventuality and Time.* —  
Communicated by Mr. W. R. LOWE, of Wolverhampton.

IN Mrs. T —, a well-educated, married lady, aged between forty-five and fifty, Eventuality and Time are developed to an unusual extent; the surface of these two organs occupying nearly half the entire intellectual region, and their prominence being such as to give to the forehead quite an arched or semi-circular appearance: and from a long intimacy having existed between us, I can with truth bear testimony to the correspondence of the power of these faculties with the cerebral organization. She is indeed, as the phrenologist would expect, a complete walking almanac, a kind of animated calendar of births, deaths, historical occurrences, and events generally, and has been from quite childhood (as I am informed) a never failing book of reference for her family and friends. The following anecdote will however give some idea of her memory of events. Two ladies who had each given birth to a child in the space of a fortnight, were recently disputing as to which of the two children was the elder; the birth-day of the one was distinctly remembered, but they were undecided as to whether the other was a fortnight older, or a fortnight younger. Mrs. T. happening however to call just at this juncture, she was asked if she could settle the dispute; and although she had never heard the date of the birth-day of either of the children mentioned, so vivid and accurate was her recollection of the event, that without the slightest consideration (turning to one of the ladies) she answered, "Your child is the elder, for he was born on Sunday, May 5th, 1828, and yours" (addressing the other lady) "was born a fortnight afterwards, on Saturday, the 19th."

In the course of an evening spent a few weeks ago with Mrs. T., she showed in a variety of instances (by answering questions put with a view of ascertaining the extent of her memory of events, and telling, for instance, the days of the birth and death of Burns, Scott, and other men of eminence, the dates of the opening of several railways, &c.) that the energy of the faculties of Eventuality and Time exactly corresponds with the size of their organs. To relate all these instances would be making my communication too prolix; one other may however be given. I asked her if she could recollect the date of the opening of the church at Ironbridge, in Shropshire, (not very far from her residence); when, without a moment's hesitation, she replied, "Yes, it was intended to

have been consecrated and opened on Thursday, July 27th, 1837; but as the Bishop (of Hereford) died on Monday the 24th, it did not take place until Thursday, October 26th." It is almost needless to add, that on subsequent enquiry I found these dates correct.

In addition to Mrs. T.'s wonderful recollection of events, she also possesses in a considerable degree the power of remembering the genealogies of families; being able to trace back, with little or no consideration, through several generations, the pedigrees of most of the nobility, with whose names she is familiar. It is however, I suppose, questionable whether this can be referred to Eventuality alone or not.

I may here remark, that it is not the least singular circumstance connected with Mrs. T.'s Eventuality, that in her son, (a young gentleman of about twenty-two years of age,) the surface of the organ occupies a considerable portion of the forehead; but instead of presenting the rounded fulness found in the mother, it is rather depressed, and the faculty by no means manifested in more than an ordinary degree. From this fact I am led to imagine that a large development has originally been transmitted to him by his maternal progenitor; but that from want of exercise, or some other cause, it has subsequently become depressed, and the manifestations of the faculty in the same ratio has been enfeebled and impaired.

WOLVERHAMPTON, Feb. 22. 1839.

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### III. *Case of Torpor of Conscientiousness.* — Communicated by Mr. J. L. LEVISON.

SOME years since I visited the town of ———, and in a conversation with a very intelligent gentleman on the prevailing passion of our age, the love of money, he related an anecdote of a merchant who was very rich, and who had made his fortune by the ruin of many tradesmen. It so occurred that this very mercenary person consulted me for his teeth, and during the time he had to remain with me, he conversed on some commonplace subjects; but suddenly recollecting himself, he said, "By the way, Mr. Levison, I understand that you know a great deal about the head. Do you know, Sir, that there are *two* places on mine, that are always cold!" I was standing behind him; he took off his wig, and circumscribed two spots, on each side of *Firmness*, as accurately, as if he had

been a most skilful practical phrenologist. I instantly recollected what had been related of his character, and said mentally, "O Nature, how true to thyself; here is an individual who, in his actions, has not only neglected the emotions of the noble faculty of Conscientiousness, but has most flagrantly violated the principles of justice, and at last he is made to suffer not only the moral torpor of a most important power, but he is also physically inconvenienced and annoyed." He had applied blisters, and placed folds of flannel to impart warmth to his *cold* Conscientiousness, but had failed! The moral physician might have said to him, "Be just, restore your ill-gotten wealth, and compensate for the wholesale misery you have inflicted, and you may not only warm your Conscientiousness, but have the positive pleasure which is imparted 'by doing as you would be done by.'"

[We should desire some stable ground for believing that Mr. Levison's unscrupulous patient was not playing off a hoax upon the supposed credulity of a phrenologist. — *Editor.*]

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#### IV. *Cases where the Mental Emotions of the Mother, during Pregnancy, have apparently influenced the Cerebral Organization of Children.* — Communicated by Mr. J. L. LEVISON.

CASE 1. When I was lecturing at ———, in Yorkshire, a very talented medical practitioner asked me to accompany him to see a young man, an idiot, then on the point of death, whose head, he said, was well formed. We went, and found him in a weak state, without any apparent consciousness. He was a small man, with a long narrow head, and had the physiognomical expression of an epileptic person. After asking a few questions, I ascertained that he had been troubled with fits from childhood; hence his brain, though its external form was the very reverse of that of an idiot, probably had been diseased from birth. There were two other members of the family idiotic, a boy and a girl, all the rest were respectable in talent, some being above mediocrity. I saw a portrait of their father; his head seemed a very good one, and their mother (who was still living) had a more than common average of anterior lobe, and was an intelligent woman. I then asked her whether she had been frightened during pregnancy? She said yes, she had been; and then described the manner in which she had

been affected. She said, that she had been in the family way three or four months, and was walking in the town, when a beggar threw himself down on the path, just before her, and he appeared to be in strong convulsive fits. She felt shocked and quite chilled; she continued indisposed all the rest of her time, and could not obliterate from her mind the picture of the convulsed beggar! After her child was born, and it was ascertained that he was idiotic, she fretted very much, and that in two subsequent pregnancies, her mind recurred to the beggar, and the consequence of the fright; and she dreaded that a similar result might befall her then unborn children, and she became quite melancholy, dwelling on the probability that all her offspring would be deficient in intellect. In two instances these painful anticipations were realized. She accounts for her younger children being sensible, because her medical man had pointed out the cause of her calamity, and that he recommended her to be cheerful, and take change of air, and seek a new locality, if ever she should be *enceinte* again.

*Case 2.* Whilst at N—— in Nottinghamshire, advocating the importance of Phrenology, as furnishing the only *data* for a rational system of education, I had, among other calls, one from a lady (since dead) who came with four children and a nurse-maid to ask my advice in training them. She apologized for intruding upon me, but being satisfied with the evidence I had submitted to my class the preceding evening, she hoped I would consent to give her a few practical hints for her own guidance, &c. Although it was contrary to my practice, I could not resist so ardent a believer in the new science. I just took a general survey of the little group, and found that all of them were deficient in Hope, and had large Cautiousness; the eldest, in particular, had such a deficiency as almost to constitute malformation; whilst his head was very unsymmetrical, the middle of the parietal bone on the right side being elevated, and the left one depressed; on both sides, the malformation being in the region of Cautiousness. I made a few notes on each of the children. But pointing to the eldest, I said (lowering my voice) “may I ask whether you had a sudden fright during your pregnancy with that boy?” She burst into tears and was about replying to me, when I requested her to send the children and servant away, as they were greater observers than she seemed to think. When we were left alone, she told me that she was the second wife of her husband, and that he had had some children by his first marriage; that one of his sons had treated her ill, from the time it was ascertained she was *enceinte*; that he had attempted to poison her, but it was detected; that on one night after this,

as she was going to her bed-room, she felt herself stabbed, and immediately saw her step-son rush past her; and that although the wound was neither deep nor dangerous, yet she felt a chill which ran through her; she trembled and was much agitated, and that during the remainder of her time, she endured the worst of tortures, from the constant dread and apprehension that her life was in danger. That she was deeply agitated to pass from one room to another, and then even when she had locked her bed-room, she would, with cautious step and palpitating heart, look under the bed and in every cupboard, &c. &c. She stated that the boy was *dreadfully* cautious; that he shrunk from observation, creeping under the table to avoid being spoken to. I recommended the most soothing treatment, and it answered for a time; but a sickness, two years after, carried him off, and thus prevented him, in all probability, from being the melancholy inmate of some establishment for the insane.

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#### V. *Phrenological Development of Criminal Heads*

THE following notes, on the heads of persons confined in the Glasgow Bridewell, are copied from the Glasgow Argus, of 29th of October last; to which newspaper they were communicated in a letter (also copied below) under the signature of "W. W.," the initials, it is presumed, of Dr. W. Weir. The object in reprinting them here, is two-fold; first, they are so many confirmations of the phrenological location of the mental faculties; and secondly, the perusal of such reports affords an useful lesson to young phrenologists, in the art of mental analysis, or that of suggesting probable traits of character. Let us, however, warn the readers of this Journal against the besetting sin of American phrenologists — that of predicating actions, which Mr. Barber obviously leans to.

It may also be remarked, that the third, fourth, and fifth cases were those of persons rendered notorious through the newspapers, and that Mr. Barber had enjoyed full opportunity to know the particulars of them, having been some months in this country. We allude to this, solely because a captious objector might deny Dr. Weir's remark, that "Mr. Barber could not possibly have had" any idea of the persons. His own word is probably the best evidence that he was ignorant who or what they were.

“ To the Editor of the Glasgow Argus.

“ Sir, — Having lately accompanied Mr. Barber on a visit to the Bridewell of this city, I made a few notes of what occurred during his phrenological examination of some of the prisoners, which I now hand you for insertion in the Argus. Mr. Barber is a stranger here, having lately arrived from the United States, where he has long resided. He is a medical man, a member of the Royal College of Surgeons, London, and has devoted much attention to Phrenology. He has lectured on that science in various parts of the United States and in Canada, and intends giving a course here in a few weeks. He was a pupil and intimate friend of Spurzheim.

“ The following account will be interesting to all phrenologists, and, as it contains *facts* only, it cannot offend any of your readers. — I am, &c.

“ W. W.”

26th October, 1838.

“ In examining the younger prisoners, boys from ten to sixteen years of age, it was observed, as a general feature in the shape of their heads, that the *coronal region*, the seat of the moral feelings, was depressed and flat; in many cases it was also narrow; hence the portion of the brain in that division of the head was small. The anterior lobes of the brain, the seat of the intellectual powers, were in most cases poorly developed, in some instances approaching to idiocy. At the same time the organs of Secretiveness and Acquisitiveness were mostly large, or *very* large, the former in several cases being the most largely developed of the two. Conscientiousness and the higher sentiments were generally small. All these boys were uneducated. Some of them could not read, and none of them could write. For the most part they were thieves. In a few cases the theft had been accompanied by housebreaking, but, in the youngest boys, the crime was very generally that of pocket-picking. A few were of the class of coiners or utterers of base money.

“ The following are a few of the most remarkable instances where the character was predicated from a very short and cursory manipulation of the head by Mr. Barber: —

“ 1. A boy apparently about sixteen years of age. Fine open countenance, but with a somewhat wild and eccentric stare; — forehead full — large blue eyes — temperament sanguine-nervous, very little educated, and that little obtained in Bridewell. Mr. Barber said, ‘ Here are pretty good intellectual powers — moral region, however, is shallow — Conscientious-

ness and Firmness very deficient—perceptive organs good, particularly Language, which is rather larger—Combativeness and Destructiveness little above moderate, but Acquisitiveness and Secretiveness large. This boy is probably a great thief. He will be of rather an obliging disposition—his temper mild—certainly not violent. He will learn easily, and might still improve, through education and good moral example. Has probably been often confined for theft. This is not a lad who would be likely to commit murder, or do any violent action.' Mr. Brebner, the governor of Bridewell, said:—'This boy is clever and obliging, gives us no trouble, learns any thing very easily, is a good steady worker, and has been six times confined here for theft—I am very doubtful if he will ever give up his thieving propensities.' The boy himself said he was determined to behave better in future, that he would work and not steal. He added, that he would much rather work at any time than be idle.

"2. A girl, apparently about fourteen years of age, intelligent and good looking; active temperament, principally nervous, with a little of the sanguine. Mr. B. said, 'Here is a long head, but with a very narrow moral region, sloping away at the sides, so as to give the head a *shelving* appearance—Conscientiousness very deficient—Secretiveness and Acquisitiveness very large, particularly the former—Intellectual powers good. This girl will be a most expert thief. She will contrive her schemes well, and execute them well. Whatever she does, good or bad, she will do it cleverly. She will very likely never get better. Her good intellect will only render her more expert at evil practices, and her superior sentiments are so decidedly deficient, that little hope can reasonably be entertained of her reformation.' The governor said, 'This girl has been frequently confined for theft. She is very dexterous at cutting away ladies' reticules, picking pockets, &c. She slips silently into shops, and very cunningly picks up whatever she can see around her. She is cunning, and can tell a very plausible story; could impose on most people. Her brother is also a thief. The two lay their schemes together. He picks a quarrel with people on the street, and, while they are thus engaged, she dexterously picks their pockets. She is very cunning, clever, and expert.'

"3. An old man who had murdered his wife, having given her a blow when intoxicated. Mr. Barber, who was accidentally told of his crime, said, 'This brain appears disturbed perhaps in a diseased state. The higher sentiments are by no means deficient here. Conscientiousness and Veneration are very fairly developed, and Cautiousness is large. This man

will feel very great remorse for his crime. He has enough of the *good* in his mental constitution to give himself much uneasiness now. He will be always brooding over his crime, and will very probably, at some future period, show symptoms of insanity.' The governor said, 'His remorse of conscience is very great. When he came here first after his trial, he would not believe that he had been sentenced only to be transported. He thinks he will be tried again and will lose his life. He is always saying in a desponding tone, "They will not let me off." He sometimes appears nearly insane.' The man himself said he was furious mad when he got drink.

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

"5. As connected with the subject of this visit, I may mention that, on the same morning, I showed Mr. Barber the cast from the head of the woman Jeffray, lately executed here, merely saying, 'What do you think of this head?' He had never seen it before. After examining it for a minute or two, he said 'This is a regular criminal head — a decidedly bad head. There is no doubt a good forehead; but it is so deficient in the moral region, and so large in the animal compared with the moral, with large Secretiveness and Destructiveness, that I certainly think it is the head of a criminal.' I said it was. He added — 'From her Cautiousness and large Secretiveness, and the other combinations I have mentioned, and since you tell me she is a criminal, then I would say she is probably a *poisoner*.' Jeffray was executed in Glasgow for poisoning a man and a woman. At the time of the execution of this woman, the rumour, as usual, was, that the head had *puzzled the phrenologists* — that Benevolence was large, Destructiveness small,

and so on. This has been said of every noted criminal for many years back. The fact with regard to Jeffray is, that the cast shows such a deficiency of the moral sentiments, compared with the lower propensities, as we very seldom meet with even in criminals; and the inference drawn by Mr. Barber is just what would have at once been made by an experienced phrenologist, accustomed to manipulation."

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*Notes on the Development indicated by the Antique Busts in the Collections of Naples, Rome, and Florence.* — By ROBERT VERITY, M. D.

(Museo Borbonico. — Continued from page 63.)

No. 13. HERODOTUS.

Very large — Benevolence.

Large — Veneration, Wonder, Individuality, Locality, Eventuality, Comparison.

Rather large — Ideality, Wit, Number, Language, Causality.

No. 14. THUCYDIDES.

Very large — Veneration, Individuality.

Large — Benevolence, Firmness, Imitation, Locality, Comparison.

Rather large — Wonder, Ideality, Wit, Number, Eventuality, Language, Causality.

N. B. This and the preceding bust joined back to back.

No. 15. NERO.

Large — Amativeness, Constructiveness, Wit, Locality, Tune.

Rather large — Number, Time.

N. B. The bust with the oak wreath. The back of the head large.

No. 16. ADRIAN.

Very large — Self-Esteem, Love-of-Approbation.

Large — Amativeness, Concentrativeness, Adhesiveness, Combativeness, Destructiveness, Constructiveness.

Full — Benevolence, Veneration, Ideality.

N. B. Average intellectual organs. Secretiveness and Cautiousness covered by hair.

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No. 17. **MARCUS AURELIUS.**

Large (apparently) — Concentrativeness, Constructiveness, Benevolence, Veneration, Language, reflective organs.

Rather large — Number.

Moderate — Tune.

N.B. The Philosopher. Head covered with thick hair.

No. 18. **PROBUS.**

Very large — Love-of-Approbation.

Large — Amativeness, Concentrativeness, Adhesiveness, Firmness, Causality, the moral organs.

No. 19. **CARACALLA.**

Very large — Amativeness, Love-of-Approbation.

Large — Concentrativeness, Adhesiveness, Destructiveness, Secretiveness, Constructiveness, Self-Esteem, Individuality.

Rather large — Combativeness, Cautiousness, Veneration.

Full only — Philoprogenitiveness, Benevolence, Firmness, Conscientiousness.

N.B. The same development in two busts, nearly alike.

No. 20. **ANTONINUS PIUS.**

Large — Concentrativeness, Firmness.

Rather large — Moral and intellectual organs.

Small — Self-Esteem.

No. 21. **PTOLEMY.**

Large — Constructiveness, Locality, Order, Causality.

No. 22. **HELIOGABALUS.**

Head small — Temperament lymphatic.

(Busts in the garden-colonnade of the Villa Albano, near Rome; a remarkably choice collection, and considered authentic.)

No. 23. **SOCRATES.**

Large — Self-Esteem, Love-of-Approbation, Veneration, Ideality, Wit, Comparison, Causality.

Rather large — Language, and the perceptive organs.

Full — Firmness, Conscientiousness, organs of the propensities.

No. 24. ARISTIDES.

Very large — Individuality.

Large — Amativeness, Concentrativeness, Combativeness, Self-Esteem, Love-of-Approbation, Veneration, intellectual organs.

Full — Conscientiousness.

N. B. The Sophist, about the time of the Antonines. Brows contracted.

No. 25. AURELIAN.

Large — Amativeness, Concentrativeness, Love-of-Approbation, Firmness, Locality.

Rather large — Intellectual organs.

Full — Benevolence.

N. B. Brows contracted.

No. 26. THEOPHRASTUS.

Very large — Concentrativeness, Secretiveness, Benevolence, Comparison.

Large — Acquisitiveness, Veneration, Hope, perceptive organs.

Rather large — Self-Esteem, Love-of-Approbation, Language, Causality.

Full — Wonder, Ideality.

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*A Glance at the Busts in the Exhibition of the Royal Academy, 1839.*

Writers on Phrenology, for the most part, avoid remarks on the heads of living characters, unless they have published casts or portraits which may justify public comment. Busts and portraits inviting attention in public exhibitions may be held equally to challenge public comment; and we accordingly here set down a few of the observations made in walking through the Sculpture Room of the Exhibition at Charing Cross. In doing this, it may be as well to remind our readers, that English artists often take very great liberties with the

shape of heads, and commonly so dispose their masses of hair as to give false ideas respecting the forms; and though our notes are now given under the head of "Cases and Facts," they are not to be implicitly trusted as applicable to the *real* persons.

The bust of Lord John Russell has a well-formed forehead, large in proportion to the rest of the head, more particularly in Individuality. Ideality is above average, Causality and Eventuality about average, Wit and Tune rather below average. As a whole, the head is of small size. The features indicate great activity of temperament. The phrenological inference is, that his Lordship has intellectual and perhaps ideal tastes; but is rather distinguished for vivacity of feeling and quickness of ideas, than for any force or impressiveness of character.

Lord Morpeth has an average intellect, a large endowment of Benevolence, with Firmness apparently below average. The artist has thus made a well-meaning head, not to be relied on for consistency and steadiness.

Lord Stanley has Individuality, Eventuality, and Locality very large, with much less of Order, Number, Causality, Wit, and Ideality. It is a practical head, characterised by aptness in acquiring knowledge and details, but with little tendency to the imaginative, or to the onward career in improvements.

Colonel Thompson has very large Individuality, and Locality (in part probably to be attributed to a frontal sinus). The reflective organs are scarcely average. The head is developed more in the animal than in the moral region. Though a practical head, it is inferior to the preceding for statesmanship. A nation would not advance whilst governed by heads like this: there is in it too much of present expediency, too little of foresight.

Captain Alsager, M. P., is chiefly remarkable for an ample endowment of Veneration.

Sir R. C. Ferguson, M. P., has the same feature of head, with average intellect; but the organ of Causality is below average.

Mr. Telford, late President of the Institution of Civil Engineers, is represented with very large perceptive organs.

The late Dr. Britton, Head Master of the King's Grammar-School, Durham, exhibits great Concentrativeness, Self-Esteem, and Love-of-Approbation, with too little Benevolence and Philoprogenitiveness for a schoolmaster.

Mr. Dickens, or "Boz," has a well-balanced forehead, but wanting in depth of brain; the organ of Wit seems above average, comparatively with the rest. The animal predominates

over the moral region, but by no means so far as to make a vicious character. Mr. Dickens could never have attained eminence amongst philosophers, or those who are "born great" by nature's own moulding. His popularity (overlooking publishers' puffs) has probably been mainly dependent on a turn of thought and feeling not too far raised above the sympathies of the mediocre and the low, and the tact of suiting the language to the ideas. It is the head of a man not remarkable for depth of intellect, or for a very elevated tone of feeling; and in conformity with this, we have observed amongst our own acquaintances, that it is by no means the highest order of minds, either for intellectual or moral elevation, that are the admirers of Boz. In short he deals (well deals) in commonplace ideas for commonplace minds.

That some of our artists might improve their works by acquiring a little knowledge of Phrenology, before forming the heads of their fancy personages, was too apparent in several (otherwise beautiful) designs. Thus, in Foley's "Death of Abel," we have Cain represented with a fine sincipital region, such as never would have degenerated into confirmed villany. In Carew's "Good Samaritan," though Benevolence is not deficient on the average of the head, yet it is far too small for such a character, the head rising much higher in a direction backwards to Firmness. It is the head of an honest and independent character, not remarkable for its charities.

Mr. Gibson has represented "Love cherishing the soul while preparing to torment it," by a boy holding a butterfly. There are two faults in this conception, though borrowed faults. In the first place, a butterfly is *not* cherished by being handled, it being almost certainly injured by the touch of hands; and secondly, why should Love always be represented as an immature boy? Surely, the passion of love is badly personified by a boy of that age when the passion is least shown?

### III. NOTICES OF BOOKS.

- I. *The American Phrenological Journal and Miscellany.* Nos. 1—7. Philadelphia: A. Waldie. London: Wiley and Putnam, Paternoster-Row. 1838—9.

THIS is a new Periodical devoted to the science advocated in our own pages; and from the Nos. now before us we augur

well for its prospects, trusting that a good beginning will ensure future success; and this appears to be the more likely, as we are informed that a list of subscribers has been at once obtained, rather exceeding in number the full circulation yet enjoyed by our own Journal, and twice as many as we could boast of half a dozen years ago.

“The object of this Journal,” we are told on the cover, “will be to preserve from oblivion the most interesting of the very numerous facts, confirmatory and illustrative of the truth of Phrenology;—to show the true bearings of this science on education (physical, intellectual, and moral); on the medical treatment of the insane; on jurisprudence; on theology, and on mental and moral philosophy.” We regret to see the introduction of this word “theology,” and still more do we regret to see—though the intention is disavowed by the editor—that theology is likely to mean the doctrines of one peculiar sect—the “decidedly evangelical.” In the introductory statement of the First No., the wording of the passage is varied to “show its bearings on human welfare, corporeal and mental, for time and for eternity.” Taking the latter expression in its unfettered and extended sense, not as one likely to have a sectarian interpretation, we are at a loss to understand how Phrenology bears “on human welfare, for eternity” any more than the sciences of chemistry, or natural history, or general physiology can bear on it. We are aware that some minds are drawn to Phrenology by this commixture with theology; but the minds best worth drawing towards it, are those best able to see the incongruity, and (we may perhaps add with truth) to *feel* the impiety of it. To write on theology honestly, without writing on it as the individual writer feels, is impossible; and in thus writing he will almost inevitably displease those who entertain other views in religious subjects. Hence it appears to us to be impolitic as well as unphilosophical to amalgamate Phrenology and Theology in any journal devoted to the former. On the contrary, a theological writer may do well and wisely in using the ascertained truths of Phrenology either as tests, or as confirmations, of the correctness of his interpretations in Theology; and it would give us pleasure to see Phrenology thus applied—but not in a Phrenological Journal.

The second article of the same No. is a review of the recent publications of Drs. Caldwell and Sewall, in which the reviewer objects to the severity of Dr. Caldwell’s remarks. Yet we see not how plagiarisms and misrepresentations, so gross as are those of Dr. Sewall, could be exposed leniently: when the “damning” facts are there, is it not the natural impulse of an honest mind to use the terms most truly expressing them?

Why should the language of Secretiveness and Love-of-Approbation be resorted to, in place of the less courtly phrases which best paint the realities?—The third article is entitled ‘a phrenological analysis of conversion;’ and is copied, we regret to say, from an early No. of our own Journal, where it should never have had place. — Next we have a ‘pathological fact confirmatory of Phrenology,’ being the case of a boy who received the kick of a horse “under the left superciliary ridge, outer angle, fracturing the orbital plate, and forcing the spicula of bone upwards and outwards on the dura-mater, which was wounded by them.” The patient had a propensity for singing, (with other symptoms of cerebral irritation,) though before the accident he had never been known to sing. The space actually struck, was that externally allotted to Order and Colour, but, from the direction in which the fragments of bone were forced, some injury to the organ of Tune was inferred to have happened. — The fifth article relates to the progress of ‘Phrenology in Germany,’ by a correspondent who appears not to have seen the letters of Mr. Combe and of Count Francis Thun, in our tenth and eleventh volumes. — And following this, is one containing a short notice of Mr. Combe’s arrival in America, and of his phrenological writings.

The second No. opens with a paper on the ‘early history of Phrenology, with a consideration of some of the more common objections to it.’ — To this succeeds an article on ‘Phrenology in Great Britain,’ chiefly taken from the essay by Chenevix, in the Foreign Quarterly Review, and Watson’s Statistics of Phrenology. With respect to the latter, the editor (or writer) says, “in regard to many of its items, there is a degree of indefiniteness from the very nature of the case, and evidently only an approximation to truth; yet it is generally thought that his estimates are too low. That this is true of some of the more important, we have been told by an individual who has had the opportunity of definite and accurate information.” Nevertheless the tables of Mr. Watson are reprinted without one single item being specially challenged; and we strongly suspect that no man has the “definite and accurate information” which would enable him to alter them. The work in question no doubt understates the subject, for 1839, having been compiled in 1836; and in regard to the number of phrenologists, and number of phrenological volumes sold, the items were not much better than guesses; but probably in these, and certainly in all other items, Mr. Watson must have had more “definite and accurate information” than could be in the possession of any other individual. This is evident from the plan pursued, namely, that of procuring returns

to printed questions, from about fifty phrenologists, each answering for his own society, town, or otherwise. It must be sheer egotism, for any one to say that his individual knowledge excelled that of fifty active phrenologists combined. The writer of the article subsequently alludes to a letter of Mr. J. T. Smith, published in our tenth volume, which was a desirable addition, as the information of another individual on the same subject; but nothing in that letter sufficed to change the figures of any one item in Mr. Watson's tables. On the whole, we believe that some of the items might have been increased about ten per cent.; but we have since become satisfied that some others were more than ten per cent. too high, instead of being too low; — for example, the circulation of this Journal was estimated at 500 copies from the commencement, a circulation to which it never attained before 1838. The latter part of the article is chiefly occupied with Mr. Combe's Testimonials, and here the writer is on safe ground, and manages his matter well. In Britain, we believe that ignorance of the subject, much more than any strong prejudice against Phrenology, is the barrier opposed to the efforts of its supporters. — The third article is a sketch of the development and character of Black Hawk, with wood-cuts. Here the editor announces his intention of adopting a scale of seven degrees, in his notes of development, — very small, small, moderate, average, full, large, very large; and this being the scale adopted by Messrs. Fowler and Kirkham, in America, and in this country by Mr. Deville, Mr. Bally, and others most in the habit of stating developments, we should be glad to see it followed by all phrenologists. In practice, however, the two extremes would seldom be needed; as there are few ordinary characters, in whose heads any organs can be called extreme either in deficiency or excess. An obscurity will still remain in the value of these terms, because the term "average," to which the rest must bear a proportion, will be applied differently by different observers. — The fourth article is entitled 'The reception of the American Phrenological Journal,' and the hopeful prospects of the publication are spoken of, as well as allusion made to some objections taken against its theological bearings.

The first article of the third No. is the 'application of Phrenology to criticism, and the analysis of character,' narrating an experiment made by sending a note of Black Hawk's development to three phrenologists, and severally obtaining their reports of his character, sketched without any knowledge to whose head the development related. — The second article is entitled 'questions which are considered as settled by Phrenology.' Most of these are well considered, and well put;

though, in our own estimation, some three or four of them are scarcely entitled to be entered in the category. For example, Phrenology can have no more claim in settling the following question, than chemistry or physiology, namely, "That the supposed anomalies and apparent contradictions in the divine government, arise principally from the independent action of the organic, physical, mental, and moral laws; and that obedience to one law cannot atone for the ignorance and neglect of another, or remove the penalty attached to the violation of the same." The whole of the discussion in phrenological writings, touching this topic, appears to us like playing with a feather. It is tantamount to the following seditious proposition, to wit, if A. and B. stand in the relation of cause and effect, and if C. and D. also stand in the relation of cause and effect, then A. is not the cause of D., nor is C. the cause of B. True enough, ethical writers have sometimes assumed the contrary, and laboured to account for the effect D. by reference to the cause A.; but Phrenology surely cannot claim any credit for correcting the fallacy which any philosopher must at once see, whether phrenologist or not, and which is clearly objected to in the fable of the waggoner praying to Jupiter to release his waggon from the mud in which it sunk. Again, "that man, physically, mentally, and morally, is wonderfully adapted to his external duties and relations," is and has been the belief of thousands wholly ignorant of Phrenology; and how this science shows man's physical adaptation to his external relations, we really do not at all understand. In adducing these amongst questions "settled by Phrenology," we are taking the short step from the sublime to something of an opposite character. — The third article is on the history of 'Phrenology in France.' — The fourth is a letter 'on the importance of a general diffusion of a knowledge of anatomy and physiology.' The writer judiciously remarks, "The fact that many of the ills and woes of mankind are *inherited*, deserves notice; and no apology will be deemed necessary for the utmost candour and plainness on this point. The disregard and ignorance of the laws of human organisation, manifested in the transmission of disease to posterity, deserve the severest censure. While parents will spare neither labour and toil of body, nor care and anxiety of mind, to accumulate and bequeath princely fortunes to their children, they little think, perchance, of the germs of disease entailed upon them." . . . "May the day not be far distant when a sound and vigorous constitution shall be esteemed the richest legacy that ancestors can bequeath to their posterity." So long as the world's contempt is awarded to poverty, and not to disease, so long will the pride and vanity of parents strive

to transmit riches rather than health to their offspring. — Then follows a letter on the theological professions (“religious character”) of the Journal. — The sixth article gives us the “character of Le Blanc, the murderer of Judge Sayre and family.”

The fourth No. commences with a ‘philosophical analysis of Cautiousness,’ but which should rather have been designated ‘theoretical analysis.’ In Phrenology, we hold a philosophical analysis to be one supported by the evidence of cases or facts. The next article communicates an anecdote of a deficiency in the power of discriminating colours, with corresponding deficiency of development. — Then follows a paper on Tardy, the pirate, with good wood-cuts. — The fourth article is an analysis of ‘association of ideas,’ ingenious, but speculative. — The concluding article introduces a notice of Mr. Combe’s lectures in Boston and New York, with a history of the science in the former place. We are tempted to transcribe some part of the descriptions of Mr. Combe’s appearance and manner, as they strike the Americans, and may do so at another day both from the present and from other American periodicals.

The fifth No. introduces a letter on the size and development of the late Sir Walter Scott’s head, originally published in the 58th No. of our own Journal. — Next comes a case of spectral illusions, in a sickly young woman, who had been blind for several years. “She has pain in her head frequently. It begins near the place of the anterior fontanel in children, and extends forward and down to the superciliary ridge. About two years and a half since, she commenced having epileptic fits.”... “She is never troubled with them [the illusions] except when unwell, and when she has the pains in her head, and over her eyes, above mentioned.” — After this, is a ‘letter addressed to the Rev. Thomas Chalmers, D.D., of Scotland,’ from a resident in Upper Canada, taking him to task, calmly and courteously, for a passage in his *Bridgewater Treatise*, where he remarks, “But we have not had the advantage of any previous expounder for the anatomy of the mind, or the physiology of the mind.” The letter-writer asks whether Dr. Chalmers could be ignorant of “all that was done and published by phrenologists in Great Britain?” It is probable that Dr. Chalmers has not read much of the writings of phrenologists; but he is doubtless acquainted with their general bearings and purport, and knows them to be contradictory to some of his own published opinions: hence the neglect. — The fourth is an ably penned article on the ‘utility of Phrenology.’ — Then we have Dr. Bartlett’s ‘Address, delivered at the anniversary celebration of the birth of Spurzheim, and of the organisation of the Boston Phrenological Society.’ — After this, we have a

case of monomania; the symptoms being violence and propensity to mischief, with heat and pain of head in the situation of Destructiveness.

The sixth No. begins with a continuation of the article on the 'utility of Phrenology,' from the preceding No. — In the next is discussed the 'fallacy of some common objections' to it, from the pen of a lady contributor, who remarks, in reference to the absurd notion of *danger* from the knowledge of it, "Phrenology makes nothing — alters nothing. It can only reveal what, when we were in total darkness, *was* as it *is* now that it has shed its light upon us. A propensity indulged beyond its legitimate limit, produces precisely the same crimes, and involves the same punishment and evil, whether we can give it a name, and can predicate its action, or whether we cannot." — Letters on the functions of Locality, and of Wit, follow next, communicated by their writers through Mr. Combe, who requests that they may be copied into our own pages. Of course, we shall be willing to reprint, as early as possible, any article deemed by Mr. Combe to be deserving of it; and with this design we may for the present pass over the opinions of the writers. — The fourth article is a reprint of Dr. Andrew Combe's paper on increase of the cerebral organs by exercise, originally published in our tenth volume. We trust that many of Dr. A. Combe's contributions to our pages, will be reprinted in the American Journal. In questions, like this one, so closely connected with the physiological and more strictly scientific bearings of Phrenology, Dr. Andrew Combe is, in our opinion, unrivalled amongst phrenological writers. The 'application of Phrenology to self-culture' and 'Phrenology in New York' constitute the two concluding articles.

In No. 7. the first article is a 'letter on the primary function of the organ of Wonder.' The general object of the writer, is that of shewing "faith" to be the result of Wonder, and that the love of novelty is erroneously attributed to it. — The second article introduces the phrenological development of Talleyrand, which has already appeared in our pages. — The third article is an experimental analysis of Shakespeare's character of Jago, similar to one printed in our first volume; but we regard such articles as too trifling and aimless for the pages of a scientific journal. — A controversial letter follows, penned by a correspondent taking offence at some of Dr. Caldwell's sarcastic allusions. — 'Thoughts on education' succeed. — And afterwards comes a glance at the 'elementary principles of Phrenology.' — Amongst the short notices at the end of this No. is a case, quoted from a newspaper, to the effect that a labouring man, after receiving a severe blow from the handle of a winch,

striking the head in the situation of Tune, "forgot his usual mode of utterance, and every thing that he had to say he *sung*." On the cover, the Editor says, "Our FACTS, we pledge ourselves, shall be *bonâ fide* such." We know not whether this pledge is to extend to facts quoted from other publications, but it may be presumed not so intended. At all events, we would suggest to the editor, that the necessity of such a pledge looks very like a satire upon either phrenological or American facts in general. We never met with such a pledge on an English journal of science; but we were once acquainted with an English medical practitioner notorious for his use of the long-bow, who, when about to give an extra length to his shots, usually began with the asseveration, "Now this is true, this is really true, that I am going to tell you;" and his listeners then forthwith prepared for something particularly untrue. Now there is a feeling pretty general in England — partly prejudice, we dare say, — that our cousins of the new world have a particular penchant for breaches of conscientiousness in two modes: first, reluctance to pay debts; and secondly, reluctance to speak truth; and the pledge on the cover of the Journal, like our medical friend's asseverations, will not tend in this country to lessen any scepticism as to the truth of what is there told.

We have thus made a long notice, and have freely animadverted on the contents of this new periodical; a procedure which may fairly be taken as proof of a very favourable impression given to us by the Nos. as yet seen.\*

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II. *An Inquiry into the Influence of Physical Causes upon the Moral Faculty.* By BENJAMIN RUSH, M.D. Philadelphia: Haswell & Co. 1839. 8vo. pp. 64.

THIS is an essay read before a meeting of the American Philosophical Society, at Philadelphia, so long ago as the year 1786; and the following passage, from the Introduction, will explain the motives of Mr. Combe, in reprinting the essay at the present day, when the speculations of its author may be held superseded by the more precise ideas of phrenologists:—

\* We are obliged to the Editor, for the first five Numbers, to Mr. Combe for the seventh; the sixth was obtained only through a London publisher, who had ordered the work for us. The first six Numbers of our New Series have been forwarded through Messrs. Wiley and Putnam, to Mr. Waldie, the publisher of the American Journal, and we shall continue to transmit others as published.

“In the numerous discussions which have arisen out of Dr. Gall’s discovery of the functions of the brain, many attempts have been made to show that his views were not original. The divisions of that organ into different compartments, and the location in these of different mental faculties, exhibited by various authors, from Aristotle down to John Baptista Porta who published in the seventeenth century, have been confidently referred to, as evidences that Dr. Gall’s doctrines are the mere revival of exploded theories. Dr. Gall has himself recorded the opinions and speculations of these authors, and pointed out that while they located the faculties in different parts of the brain from fancy, he did so from observation. But the nearest approach to Dr. Gall’s discovery, which has come under my notice, is one that the opponents of Phrenology have not referred to. It is contained in ‘An Inquiry into the influence of Physical Causes upon the Moral Faculty,’ delivered by Dr. Benjamin Rush, before a meeting of the American Philosophical Society, held at Philadelphia, on the 27th of February, 1786, published by their request, and dedicated to Dr. Benjamin Franklin. In this Inquiry coming discoveries may be said to have “cast their shadows before;” and Dr. Rush, by observing and faithfully recording the phenomena of nature, has brought to light several important truths which have since been confirmed and elucidated by Phrenology, in a manner that evinces, on his part, extraordinary depth and perspicuity of intellect, combined with the highest moral qualities. . . . In many details he differs from, and falls short of the views of phrenologists, but in the general conclusion maintained by him, that physical causes influence the moral faculty, the coincidence is complete.”

Dr. Rush stood not alone. In all ages there have been men who recognised the influence of physical causes on moral manifestations, but Phrenology has the merit of now showing the connection in a more exact manner, and of drawing attention forcibly to those natural differences of character depending on natural differences of organisation; the want of this latter knowledge having arrested the progress of preceding investigators into the relation between physical causes and moral effects. In Voltaire’s directions touching the most suitable time for asking favours from great men, we see a well-marked recognition of one of these relations; and in the familiar expressions of ‘sanguine disposition,’ ‘choleric temper,’ ‘wise head,’ and a hundred others, the relationship has long been popularly admitted and referred to.

The concluding paragraph of the Inquiry is an admirable exhortation to the ruling powers in Pennsylvania, containing

sentiments, the practical adoption of which, by our own legislators, might incalculably benefit the people of this nation; and being particularly applicable to England at the present time, we cannot refrain from copying it here, requesting our readers to take notice, that it was originally printed upwards of fifty years ago, and that its advice is yet scarcely beginning to be acted upon by our own rulers; so far do the views of the truly wise and good outstrip the deeds of those still selected by the people of England to become their guides and governors: —

“*Illustrious Counsellors and Senators of Pennsylvania!* \* I anticipate your candid reception of this feeble effort to increase the quantity of virtue in our republic. It is not my business to remind you of the immense resources for greatness, which nature and Providence have bestowed upon our state. Every advantage which France has derived from being placed in the centre of Europe, and which Britain has derived from her mixture of nations, Pennsylvania has opened to her. But my business, at present, is to suggest the means of promoting the happiness, not the greatness, of the state. For this purpose, it is absolutely necessary that our government, which unites into one all the hands of the state, should possess, in an eminent degree, not only the understanding, the passions, and the will, but, above all, the moral faculty and the conscience of an individual. Nothing can be politically right, that is morally wrong; and no necessity can ever sanctify a law that is contrary to equity. VIRTUE is the soul of a republic. To promote this, laws for the suppression of vice and immorality will be as ineffectual, as the increase and enlargement of jails. There is but one method of preventing crimes, and of rendering a republican form of government durable, and that is, by disseminating the deeds of virtue and knowledge through every part of the state, by means of proper modes and places of education, and this can be done effectually only by the interference and aid of the legislature. I am so deeply impressed with the truth of this opinion, that were this evening to be the last of my life, I would not only say to the asylum of my ancestors, and my beloved native country, with the patriot of Venice, ‘*Esto perpetua,*’ but I would add, as the last proof of my affection for her, my parting advice to the guardians of her liberties, ‘*to establish and support PUBLIC SCHOOLS in every part of the state.*’”

\* The president and supreme executive council, and the members of the general assembly of Pennsylvania, attended the delivery of the oration, in the hall of the University, by invitation from the Philosophical Society.

III. *Our Library Table.\**

A NUMBER of pamphlets or small books are before us, relating principally to three subjects — theology, education, and the proceedings of scientific institutions.

*The Sabbath* purports to be an inquiry into the correctness of the opinions generally entertained regarding its institution and observance. It is the work of an able writer, who has kept back his name; but it savours too much of church doctrines and discipline, to come properly within the limits imposed on ourselves in this Journal. Yet we may express satisfaction with the author's remarks, tending to show the impolicy of rendering Sunday a day of weariness and mortification, and of thus associating religion and discomfort together, in the minds of the young.

*Phrenology and Materialism*, another anonymous pamphlet, brings us on adjacent ground, in its religious objections taken to certain opinions broached by Mr. Sidney Smith, in his recent work. The author is somewhat too angry with Mr. Smith, and, in a few instances, falls into expressions not altogether justifiable; as, for instance, where he speaks of other phrenologists having "less of mere animalism than Mr. Smith." His leading purpose is to show that "Materialism is not a consequence of Phrenology, nor is it necessary that a phrenologist should disbelieve the existence of spirit." The pamphlet is deserving the attention of those interested in the discussion of this matter; and it may be weighed against the following one by Mr. Wood.

*A Lecture on the position and grouping of the Phrenological Organs*, by Mr. C. T. Wood, takes exactly the opposite view from that of the preceding writer, and in a 'Letter to the Editor of the Doncaster Chronicle,' he defends his opinion by assertions which no individual can be justified in making. He there writes, "If my lecture was liable to the charge of interfering with religious tenets, because it demonstrated, on phrenological principles, the truth of materialism and fatalism, let Phrenology be banished; for this science not only leads to those heresies — it proves them, and consequently renders them orthodox." He accuses those phrenologists, who deny this connection, of being too "cowardly" to face bigotry, and of being guilty of "moral swindling." The Lecture and letters, otherwise containing much that we admire, are rendered to ourselves highly objectionable by reason of these assertions. In the first

\* The titles of these publications may be seen more fully given in our "Lists of Books received," at the end of this present or preceding Numbers.

place, the "truth of materialism and fatalism" has not been demonstrated, and from the very nature of the question it never can be *demonstrated*; and, secondly, however confidently any individual may believe this alleged truth, still, as it must be only an opinion, he is not acting the part of a philosopher in thus denouncing those who hold the contrary belief. We would blame no man for boldly stating his own belief in materialism and fatalism; but we beg phrenologists, holding this belief, to make the requisite distinction between *it is* and *it may be*, between *I know* and *I think*. In allusion to this charge against others, in the Doncaster Chronicle, Mr. Cooke writes\*, "I will only further add, that after this declaration, implicating as it does the moral character of every phrenologist, we have a right to demand either that the charge be proved or retracted." Having once freely expressed our objections to the faults of Mr. Sidney Smith's recent work on Phrenology, we would prefer now to dwell only on the merit side of the scale; but when we see his anatomical mistakes quoted by another, as if they were sound representations, we must again protest against Mr. Smith's anatomy. Mr. Wood will find an example on page 33 of his Lecture, touching the optic nerve of the Eagle.

*The Mothers' Practical Guide*, by Mrs. Bakewell, is a judiciously written treatise, containing a number of useful hints for the management of young children, with respect both to their bodily health, and to their mental discipline. We copy a few of these, as examples of the author's ideas, selecting those which tend to correct injudicious customs and popular errors: — "To facilitate the power of speech, it is as well to repeat simple syllables ending with a vowel, as ma-ma, pa-pa, ta-ta, to which definite meanings may be attached, and utterly banish from the nursery that unintelligible and nonsensical jargon with which infants are so often stunned. — "Never give him anything for his own that he can pull to pieces — unless, indeed, you make up your mind to allow him do with it what he pleases; it either sours the child's temper to be continually thwarted, or it tries your own to see valuable things destroyed." — "Some mothers have the impression that butter and sugar are unwholesome, and forbid the use of them in the nursery; but it is generally admitted by medical practitioners, that, taken in moderation, they are highly nutritive. Dr. Darwin, in his *Zoonomia*, says, that 'the custom of some people, in restraining children entirely from butter and sugar, is depriving them of a very wholesome, agreeable, and substantial part of their diet.' — "To

\* In a MS. critique on Mr. Wood's lecture, which will likely be printed in the next sheet of this Journal, but local occurrences take the chance of room. To do justice to the subject to which our pages are devoted, we ought to publish a quarterly journal equal in size to the quarterly reviews.

conclude, though children should not be allowed food, except it be bread, whenever they wish for it, they must not be too much restricted as to the quantity of plain food they take, as nature will easily remove a superabundance, but cannot supply a deficiency."—" Endeavour to choose the best time for giving a lesson. When your child is fatigued, or hungry, or fretful, it would be very injudicious to call him to read; it would be equally so if he were deeply interested in play, or in any other pursuits. If you call him when he seems to want employment, he will most likely come very gladly, and you will find him a very attentive pupil: only let him stop before he is weary."—" Punishment should be made to correspond, as nearly as possible, with the nature of the fault committed. For instance, if a child, after being duly admonished, persists in behaving improperly at dinner, and you remove him to another table, while your countenance expresses grief that his misconduct should render such a measure necessary, he will feel the punishment to be the consequence of the fault, and to be appropriate to it; but he will see no coincidence between behaving improperly at dinner and having his feet tied together."—" To tie the feet together for climbing on furniture that has been prohibited, will effectually cure the habit." Trifling as some of these suggestions may appear to thoughtless or inexperienced persons, the health of children, mentally and bodily, is at times seriously affected by the degree of attention bestowed upon such trifles.

*Self-culture*, by W. E. Channing, is a beautiful address, delivered at Boston, last September, as an introduction to the Franklin Lectures. Should space allow, a few extracts will be introduced at the end of our next section. The Address has been reprinted in Glasgow, and is well worth its price.

*Reports* of scientific institutions commonly relate too exclusively to local affairs, to have any particular interest for readers. It has frequently occurred to us, that institutions of this kind lean too much to those physical sciences deeply pleasing only to very few minds; and that the knowledge acquired by one attending a course of half a dozen lectures on Chemistry, or Botany, or Geology, is too small and superficial to be of any positive benefit to the parties afterwards; and though they be interesting at the moment, by exciting an idle surprise at the explanations given or novelties exhibited, the little instruction conveyed by such lectures is never applied, and is speedily forgotten. Indeed, we much suspect, that at most scientific institutions, amusement after the day's labour is the thing really sought for. The little available knowledge gained is alluded to in the Report of the Montrose Mechanics' Scientific and

Literary Association; and the institution of *classes* recommended, to carry onward the first favourable feeling thus excited by lectures, so as to render it a stimulus to the acquisition of permanent and useful knowledge. The directors remark, that "to render science useful to an individual, it must be rendered his own — forming, as it were, a portion of his stock in trade of knowledge, which he can call up at any period when his necessities demand it." But even should a more applicable knowledge be acquired, of these sciences relating to things external, the knowledge will avail little towards improving the *man*, the moral and rational man. In Mr. C. T. Wood's address, setting forth the origin and progress of the Campsall Society for the acquisition of knowledge, attention is particularly drawn to this, and after speaking of the importance of cultivating *all* the mental faculties, he says, "Yet the teachers of physical science are abundant, while the expounders of morality, or the science of happiness, are few and far between."

From the Report of the Swansea Philosophical and Literary Institution, we see that Mr. Nicol was exerting himself in behalf of Phrenology, by a course of lectures in the winter of 1836-7, the delivery of which was not recorded in the pages of this Journal. Now, that a low rate of postage is likely to be soon established, we earnestly solicit the friends of Phrenology to send notices of any efforts made for its diffusion, by lectures, discussions, or otherwise: short notices, unfortunately, they must be; but all these small items have their value towards the history of a most important department of knowledge.

At present we can only allude to Dr. Inglis's *Phrenological Observations on the Skull of Eugene Aram*, which unluckily reached us just after Mr. Simpson's paper on the same subject was in type for our January No. The fact is, there are here involved two weighty questions touching phrenological evidences, which seem likely to place Mr. Simpson and some other phrenologists at opposite poles — the positive and negative — and we know not as yet how to reconcile the conflicting ideas. We should be exceedingly glad if Dr. Inglis would bring that same skull to the expected meeting of phrenologists in Birmingham, as the phrenological bearings of the case were not at all discussed in Newcastle, when the skull was produced before the Medical Section of the British Association, and might well admit of some consideration on the part of phrenologists.

*Letters on Aristocracy, &c.* by W. T. W., probably deserve serious attention; but to read attentively a hundred pages of print so small and close, would put our eyes out of use for almost as many hours thereafter: prudence therefore interposes its restraint, and bids the book be closed at the end of the first letter, although inclination would otherwise keep it open to the last.

IV. *Phrenology and the Periodicals.*

IN our search for articles bearing on Phrenology, in the pages of cotemporary journals, the references to some of them have been brought to the end of last year ; to others, through the first quarter of the present. With the single exception of the *Aldine Magazine*, there is little having any direct connexion with our proper subject, in the periodicals now before us ; but some gleanings may be made either tending to its elucidation, or marking the progress of opinion and knowledge.

*The Aldine Magazine* started with the present year in the form of a monthly periodical, the few first Nos. being issued weekly in London, and being united to form a monthly magazine for the country. It is a mixed publication, partly for amusement, partly for instruction, treating much about subjects connected with authors and copyrights, books and booksellers. In the February Part (No. 8, for January 19th.), is a review of Dr. Roget's *Treatise on Cranioscopy*, recently reprinted in the *Encyclopædia Britannica*, and also reprinted therefrom in the form of a book. The reviewer is favourable to Phrenology, and he is also disposed to be favourable to Dr. Roget, which almost unavoidably leads him into the expression of opinions not reconcilable together, since, if Phrenology be sound, Dr. Roget's judgment must be unsound, otherwise he would not have rejected the system — doctrines, facts, analogies, all in the lump — as he did. The reviewer nevertheless deserves the gratitude of phrenologists for the good spirit of his article, and, as we believe, a conscientious wish to do justice to all parties. Like so many other writers of late, he declares that Phrenology has suffered more from the superficial smatterers who "have presumed to scribble, and lecture, and exemplify in private as well as in public, upon every unfortunate skull that might chance to fall under their senseless manipulation." This notice of Dr. Roget's treatise called forth a letter from another party who is evidently well acquainted with his subject, and who thus enters his own protest against the reviewer's compliments to Dr. Roget's alleged fairness towards Phrenology ; — "I perfectly agree with you, Sir, that 'Dr. Roget is a determined opponent of Phrenology ;' but, from the position that 'he is a fair and honourable' opponent, I take leave most peremptorily to dissent. With reference to the mock metaphysicians of the past age, you have justly remarked, that, 'were

they only worth powder and shot, five sentences would suffice to lay those drivellers upon their backs for ever.' True! And I apprehend that one or two articles which appear in the last No. of the Phrenological Journal, have so completely laid Dr. Roget upon *his* back, that he would gladly disburse ten times the amount of the pecuniary consideration which he may have received from the proprietors of the 'Encyclopædia Britannica,' could he cancel the unlucky treatise to which, unluckily for him as a philosopher and a man of science, he has had the temerity to affix his name." To this correspondent of the Magazine (we remain in ignorance whose pen was here employed), our best thanks are due, and heartily tendered, for thus giving increased circulation to some of the strictures we were in self-defence compelled to make upon Dr. Roget's treatise; we say "self-defence," because such distorted representations injure and impede phrenologists to a great extent, in the eyes of those who are thus prevented from looking at both sides of the matter; and nothing can do so much towards checking these calumnies as a free exposure of their baseness.

*The British and Foreign Medical Review*, No. XIII., for January, commences with an able review of several recent works on Insanity, by Prichard, Esquirol, Allen, Ellis, Ferrarese, &c. It has been several times asserted, that insanity is more frequent amongst the Friends than amongst the general population of Britain; and this alleged frequency has been attributed to the intermarriages between members of the Society. Yet it might be supposed, that the regular habits of the Friends, with other advantages enjoyed by that respectable body, would have materially tended to preserve them from mental disorders; and accordingly the reviewer leans to this idea, as expressed in the following passage:—"It would appear that the number of insane in the Society amounts to nearly three in a thousand; a very high proportion: but Mr. Tuke, who furnishes the details from which this proportion is computed, is disposed to doubt the data upon which the proportion of lunatics in England rests. Religious madness is very rare in the Retreat, or madness from intemperance, from disappointed affections, or domestic afflictions. Mr. Tuke also justly observes, that moral improprieties connected with mental peculiarities, are more frequently stamped as insanity amongst quakers than in the world at large. Upon the whole, therefore, the presumption is, that there are fewer cases of insanity among them than occur in other sects." (page 25.) The following passage also may be acceptable to phrenologists, as an additional testimony to the occurrence of a fact, the

apparent strangeness of which has rendered any allusion to it a subject of ridicule with the ill-informed opponents of Gall's doctrines: — "After mentioning, amongst the physical causes of insanity, injuries of the head, Dr. Prichard alludes to some of those extraordinary examples in which the faculties were improved by such accidents. One of the innumerable points on which the wit of the opponents of Phrenology has occasionally been exercised is the possibility of this occurrence; Dr. Gall, we believe, having related the case of an idiot who became very reasonable after falling out of a two-pair-of-stairs' window. It was even recommended that a hint should be taken from such an example for the enlargement of our curative resources, and that projection from the windows of upper stories should be added to other therapeutic agents for supplying the deficiencies in like portions of the human frame. These witticisms are shown by Dr. Prichard, who abjures Phrenology, to be quite superfluous: he says he has been informed on good authority that there was some time since a family, not far from Bristol, in which there were three boys, all considered as idiots; but that one of them having received a severe injury of the head, his faculties began to brighten, and he became a man of good talents, and practised as a barrister; his brothers, less fortunate, being still idiotic or imbecile. Like cases are also quoted from Van Swieten and Haller." (page 28.) In the allusion to Gall's cases probably two stories are confused together, but the reviewer is correct in the principle involved, and whether the fall was down the stairs or through the window, is a point scarcely worth stopping to refresh our memory upon. A good number of similar cases are collected together on the 69th page of Sidney Smith's *Principles of Phrenology*, but this author gives no references to the books from which they have been drawn. — No. XIV., for April, has a long review of many works on Animal Magnetism, which may be recommended to the perusal of those amongst our readers who have desired the introduction of articles upon the same subject, into the pages of this Journal. The subject, indeed, might now be taken up with advantage by the dissectors of mind, to show how a small supply of facts — not easily explicable, but still undoubted facts — may afford the foundation of a vast superstructure of idle fiction; the latter being believed for a time, by well-informed men, as firmly as the former: to such extent will false views be swallowed, when the bolus is gilded with a little truth over the surface. Still, apart from the quackery and fiction, an influence can be exerted on the nervous system of hysterical females, and the manner in which the outward and visible actions

operate on the brain (doubtless including the cerebellum), is a subject worthy the investigation of those who are interested in ascertaining the laws of mental action. We should be glad to hear that Mr. Deville had procured a cast from the head of Elizabeth O'Key. We were at first surprised to find a review of Mr. Walker's "Intermarriage," in the same No.; the titles and advertisements of that gentleman's books having led us long ago to regard him only as an empiric or wild enthusiast. The review has induced us to procure the work, and though there is much in it which is utterly at variance with doctrines held by phrenologists to have been completely established on evidence, its perusal has raised the author in our estimation, on the score of industry and good intentions; and we may be induced to analyse his work for the next No. of this Journal.

In *The Lancet*, No. 811, for March 16, is a "query for phrenologists" (which query, by the by, had before been printed in a score or two of books), in the following words:— "It is a well-known fact, that several of the Indian tribes use various means to flatten the cranium of their children; this arises from their possessing as strange a notion of the constituents of beauty, as do those fine ladies who consider that ill health is preferable to large waists. As I think the above fact is opposed to the phrenological doctrine, I should feel obliged by any of your correspondents informing me whether the growth of the organs on the top of the head is prevented by the compression, and whether the organs round the base of the brain are accelerated thereby; for if the brain were a collection of organs (as phrenologists assume) the compression on the brain would prevent the development of the organs on the coronal surface, whereas the Indian tribes invariably manifest veneration." We should feel obliged to Mr. R. T. Smith, the writer of the letter, if he could answer his own query (as, indeed, he does indirectly in the latter part of the passage), for phrenologists will scarcely be able to do so. The prevalent opinion seems to be, that the portions of brain, phrenologically designated *organs*, are displaced by the pressure, without their development being absolutely prevented, although it is likely enough that the development should be impeded and partially repressed. The compression is usually anterior to the locality of Veneration; and even if it were directly over that organ, the fact of *some* manifestation of the faculty occurring, would only go to show that the organ had not been wholly destroyed. Most of our young countrywomen seriously compress the muscles of the back and chest, with their corsets; but they are still able to move the spine and chest by those muscles, because the pressure

does not wholly obliterate, although it may much diminish and weaken them. The viscera of the thorax and abdomen are also compressed, yet their functions are still manifested, the pressure not being so great as to destroy their parts. The cases of cerebral compression are probably analogous: the localities of the reflective intellect and superior sentiments are compressed, the organs must be injured, their functions are feebly manifested by the savages in question, and thus the whole case is, so far as known, in accordance with phrenological views. — A Letter in No. 819, for May 11, relates the case of a lady giving birth to an infant with two thumbs on the left hand, her thoughts (owing to an absurd mistake which needs not be stated here) having dwelt much upon the probability of this deformity, during her pregnancy. Here seems a case in confirmation of the belief in these wonders, so general amongst old women, — not to say, amongst young ones also. The relater, however, appends an account of a second case of a supernumerary thumb on the left hand, the mother of this infant never having once thought about the probability of such a malformation in her progeny. Strictly, indeed, the latter case cannot be quoted in disproof of the popular notion, because the parties contending for the real influence of mental impressions, do not pretend that these are the only causes of congenital deformity.

*The Medico-Chirurgical Review*, No. LIX., New Series, for January, gives its readers an analysis of an American pamphlet, by Dr. Joslyn, having for its object a physiological explanation of our sensations of beauty in the forms of objects. His explanation turns on the well-known fact, that the action of any muscle is attended by sensations, which at first are pleasurable, but which become painful if the same position of the muscle be continued for a length of time. The eyeball is moved by muscles, and if the form of objects be such as to continue one or more of the small muscles of the eye, in a fixed position, when directed to the objects, there is a feeling of pain or discomfort; this feeling, referred to the external objects as the exciting causes, constitutes their want of beauty. On the contrary, if the form of any object looked at, be such as to give a rapid and easy change from each successive position of the eyeball, in following its outline, then the sensation is pleasurable, and the object accordingly is called agreeable or beautiful. In a long curve or sweeping line, the four muscles, respectively above, below, at the outer, and at the inner side of the eyeball, are brought successively into action, but not retaining the same position for an instant, and the accompanying sensation is

pleasurable. In viewing a straight or horizontal line one muscle only is in action, and with a continuous sameness, whereby the pleasure is less. In a single point there is no beauty, no change in the muscles being necessary whilst looking on it. We must refer to the review or the pamphlet for a more complete explanation. It is true enough that pleasurable or painful sensations arise from these movements of the muscles of the eye; but, as the reviewer intimates, Dr. Joslyn excludes the influence of mind (or brain) too much, in thus referring beauty of form exclusively to the muscular sensations. — A well executed portrait, accompanied by a highly interesting memoir, of Dr. Johnson, the senior Editor, is given with No. LX., for April last. Our readers are doubtless most of them aware that Dr. Johnson gave a certificate in recommendation of Phrenology, to Mr. Combe, when candidate for the Logic Chair in Edinburgh; and this he might safely do, in defiance of any prejudices against the subject entertained by other parties. In Dr. Johnson we have one of those naturally powerful minds, stored with knowledge through a life of study and activity combined, whose countenance is an honour to any cause, and which is sufficiently strong in its own powers to lend support to a new and resisted truth, without any risk of thereby losing ground before others: it is the dependent and mediocre mind that cannot afford to patronise a novel truth, in fear lest it should lose reputation by doing so. Probably this page may never meet the eyes of the Editors; but in the chance that it may do so, let us add, that if the effusions of authors offended by a rival periodical are to be admitted into the *Medico-Chirurgical Review*, its Editors should insist upon those effusions being penned in language worthy of their Review.

*The Naturalist's* portraits of "naturalists" improve in execution. Of the three first we were not able to speak in terms of commendation; but those of "William Howitt" (for what reasons to be called the portrait of a *naturalist*, we are unable to divine), in No. XXXI., and of Dr. Lindley, in No. XXXII., are decidedly improvements on the former, in regard to execution; on their merit as likenesses we cannot pronounce. In our last No. we had occasion to allude to the former of these gentlemen, in relation to a subject — the manners of village shopkeepers in the North of Surry — where our own experience was in complete contradiction to the statements of Mr. Howitt; and at the same time we called his attention to a fact, in explanation of traits of character observed by him, namely, the fact that the heads of the natives of Surry were inferior to the heads ordinarily seen in the northern counties of England.

Mr. Howitt's portrait, if we may trust the outline of the head, accounts for the discrepancy alluded to; and had it been sooner seen, it would have saved us the trouble of calling his attention to the fact; for in all likelihood the question of fact or fiction is a matter of small moment to the head represented by this figure in the *Naturalist*. We were already acquainted with the internal evidence of this peculiarity, indicated by the *History of Priestcraft*, and the *Naturalist* affords the opportunity of verification. The memoir is odd, — something very like the puff professional; and is marked by the curious fault of slurring over the most important period of life for the formation of character, namely, from the age of thirteen to that of twenty-eight. A chance fellow-traveller in a stage coach once informed us that Mr. Howitt had kept an apothecary's shop in Nottingham; and it would be a curious inquiry, whether his animadversions on the shopkeepers of Surry originated in the same spirit that commonly makes a renegade so bitterly hostile to the religion he has left. But since the memoir has no mention of this occupation, our informant may have been in error. In his literary and political career, Mr. Howitt's excellencies appear to spring from a great endowment of Benevolence, Combativeness, and Language, leading to kindness of feeling, love of opposition, and fluency in words. His defects may originate in deficiency of Firmness, Conscientiousness, and Causality, allowing of inconsistency, one-sided views and statements, and want of philosophic depth. The portrait of Dr. Lindley represents a fine forehead, and also a good coronal region so far as the hair leaves the means of judging. The memoir, though scanty in details, is better written than that of Mr. Howitt: notwithstanding a wide mistake in the first paragraph, where Dr. Lindley is represented as being one of those individuals whose appearance "marks the progress of a science, and the history of their labours mostly forms the record of its advancement." We allow Dr. Lindley's merits to be very high, but he is not the character here represented by the memorialist. Such a remark would have applied with perfect truth to Tournefort, Linnæus, or Jussieu; but is quite *mis*-applied to Dr. Lindley. Botanical science would have been in its present state had Dr. Lindley never existed. His merit lies, not in advancing science in any remarkable degree, though he has contributed to this, also, but in introducing to his young countrymen those advances already made by others; and placing his claims to the respect and gratitude of Englishmen on their true grounds, he will come second to none of our native botanists.

## IV. SHORT ARTICLES.\*

*Application of Phrenology in soliciting Subscriptions.*—I have just read in the last No. of your Journal, p. 195, an anecdote illustrating the “Use of Phrenology in soliciting charitable Subscriptions,” which put me in mind of what happened about a year ago to myself. I had been examining the head of an Exeter man, in which I declared the organ of Benevolence to be small. This (as might be expected) was denied. A short time afterwards I had occasion to solicit subscriptions for some charitable institution, and (as I thought I should succeed better by suggesting different motives and inducements to men of different characters), I wrote a note to my Exeter friend between jest and earnest, saying, “that now was a good time to prove that I was *wrong* in allowing him so small a share of Benevolence; or, at any rate, in case I was *right*, that he had now a good opportunity of trying to enlarge the organ by doing an act of charity.” This note immediately procured me a liberal subscription. I was pleased at my success, and determined to try the effects of phrenological arguments again on some future opportunity. Accordingly, when I was again employed to collect subscriptions, I applied to my Exeter friend a second time, but thought it better to vary a little the form of my petition. I this time told him, “that though I had declared him deficient in *Benevolence*, I had never found in him any want of *liberality*, and that, therefore, I ventured,” &c. &c. This note, like the former, brought me a handsome contribution, much to my satisfaction; and I now mention the anecdote as a sort of *appendix* to that in your Journal, to show how, with a little dexterity, and without the least mixture of falsehood, we may contrive by the help of Phrenology to obtain charitable subscriptions even from some of those persons, an application to whom would appear at first sight the most unlikely to meet with success.—I am, &c. G. Oxford, Trinity College, April 7. 1839.

*Change in the form of Head.*—During a course of Lectures “on the applicability of Phrenology to Education,” lately

\* Some of our readers having requested the continuance of the Section formerly headed “Short Communications,” it is re-introduced, and will be continued in future Nos. to the extent that convenience may allow in making up the last sheet of each No. Our reasons for omitting this Section, in last No., and joining the paragraphs with those of “Intelligence,” were solely because the quantity would be increased by using the smaller type, and uniting the two sections. Our readers who objected to this are probably in the right. It is disagreeable to read very small print, and we believe that the eyesight of those who do so is not unfrequently injured by the practice.

delivered at the Town Hall, Buckingham, by Mr. Richard Beamish, F.R.S. &c., as we learn from the Bucks Herald, "striking examples were then given of the power of education to alter the size of the brain. Amongst them was the learned gentleman's own head, which was stated to have so much changed — so much increased in the intellectual and moral portions — in the course of two years' severe study, as to render the casts taken at the several periods, scarcely recognizable as belonging to the same individual."

*Peculiar example of Memory.* — "I was once informed by a lawyer, that without any intention of his own, and indeed without his being able to help it, every law case upon which he was occupied, presented itself before him as in a landscape; the several points and topics of the subject occupying the several places; and that it was of essential use to him in the conduct of his case." — *Bosanquet's New System of Logic*.

*Illustration of Self-Esteem.* — "It is easy for any one to come to the conclusion that, 'Beyond we four, all the rest of the world deserve to be burnt alive.' And if we are at the pains of investigating a little further, we shall find each of the four crying out, 'All deserve to be burnt alive together, with the exception of I myself.'" — *Silvio Pellico*.

*Pleasures of Editorship.* — "If we were bound to insert every communication sent to us in reply to our own lucubrations, we should soon have to provide a distinct publication for that special purpose." — *Dublin Medical Press*. [To read the MS. effusions of correction-dealing correspondents, is often a sufficiently serious tax on the time and patience of an Editor.]

*Circulation of the Phrenological Journal.* — In a late No. we expressed the intention of stating the circulation of the Phrenological Journal, so soon as it could be ascertained. From the proprietors of the series published in Edinburgh, we failed to obtain any exact statement in figures, apparently owing to the difficulty of distinguishing the sale of new Nos. from that of back Nos. in the publishers' accounts. It was evident, however, that a progressive increase of circulation was made from 1832 to 1836. In this latter year, the sale appears to have been about 350, exclusive of 50 copies sent to America, and of others (about three dozen) supplied gratis to the proprietors, their friends, foreign phrenologists, and editors of other periodicals. In 1837 the whole circulation was provided for by 500 copies, the number printed. In 1838, it was found necessary

to increase the number of copies, and we believe the present total circulation to be about 600, that being the number of copies taken from the types set for our fifty-sixth No. which is now out of print: of these, either 50 (or only 30) were sent to America. In round numbers, we may calculate the British circulation at 550 copies; and since several of these go to phrenological societies, and institutions where a single copy suffices for many persons, we are perhaps near truth in estimating our readers at 3000. Truly, the efforts of those who originally commenced this periodical, and carried it on through its first ten volumes, have not been unavailing! How few of their opponents, fifteen years ago, when the Journal was in its first volume, would have believed this increase possible! The circulation is still small, and likely to remain small, comparatively with that of periodicals not devoted to single departments of science. We give real numbers, not such exaggerated representations as are put forth concerning the circulation of advertising Magazines.

*Evils of the Cheap Newspapers.* — “A new class of daily papers has sprung up in our country [America, — but the passage will apply equally to the weekly publications of London], sometimes called cent papers, and designed for circulation amongst those who cannot afford costlier publications. My interest in the working class induced me some time ago to take one of these, and I was gratified to find it not wanting in useful matter. Two things however gave me pain. The advertising columns were devoted very much to patent medicines; and when I considered that a labouring man's whole fortune is his health, I could not but lament, that so much was done to seduce him to the use of articles, more fitted, I fear, to undermine than to restore his constitution. I was also shocked by accounts of trials in the police court. These were written in a style adapted to the most uncultivated minds, and intended to turn into matters of sport the most painful and humiliating events of life. Were the newspapers of the rich to attempt to extract amusement from the vices and miseries of the poor, a cry would be raised against them, and very justly. But is it not something worse, that the poorer classes themselves should seek occasions of laughter and merriment in the degradation, the crimes, the woes, the punishments of their brethren, of those who are doomed to bear like themselves the heaviest burdens of life, and who have sunk under the temptations of poverty? Better go to the hospital, and laugh over the wounds and writhings of the sick, or the ravings of the insane, than amuse ourselves with brutal excesses and infernal passions, which not only expose the criminal to the crushing penalties of

human laws, but incur the displeasure of Heaven, and, if not repented of, will be followed by the fearful retribution of the life to come." — *Channing on Self-Culture*.

*Trial of Penny Postage.* — "Mr. Rowland Hill's plan of the reduction of postage has been tried in Gloucestershire. The postage from Stroud to Nailsworth has recently been reduced from fourpence to one penny; the consequence has been, that more than forty times the usual number of letters have, on an average, passed through the offices in those places." — *Kilmar-nock Journal*.

*Phrenology and Christianity.* — "The Journal of Commerce is of opinion, that if there is any truth in the science of Phrenology, the Christian religion must be false. We do not, for our part, hang the truth of Christianity on so frail a contingency. Depend upon it, if it should turn out that Phrenology is a genuine science, there will be no occasion for renouncing our faith in the Gospel." — *New York Evening Post*.

*Influence of duly exercised Propensities.* — "The men who are most happy at home are the most active abroad. The animal spirits are necessary to healthful action; and dejection and the sense of solitude will turn the stoutest into dreamers. The hermit is the antipodes of the citizen; and no gods animate and inspire us like the Lares." — *Bulwer's Alice*. [This is only an indirect mode of saying, that all the mental faculties — the whole brain — must be duly exercised, to insure active happiness.]

*Specimen of Causation.* — In a history of Ireland, published about a century ago, the author accounts for the death of an Irish monarch by the following satisfactory explanation: — "He lived to a very advanced age, until death put an end to his life." It would be interesting to know by what mental process the effect was made to stand for the cause of itself, in the historian's notions. We have noticed this style of expression to be habitual with many persons in whom the organs of Individuality are large, and the upper part of the forehead deficient in proportion to the lower. It seems that, in persons whose heads are thus formed, every noun is taken as the name of some supposed being, having a real and individual existence; and in this way, words truly indicating only changes or states of being, come to be regarded as agents capable of performing actions. According to our observations, blunders of this kind are rarely made, but often detected in others, by persons in whose heads the organs called Wit are largely developed.

## V. INTELLIGENCE.

*Aberdeen Phrenological Society.* — The Phrenological Society has terminated its sittings for a session. Since our last notice, the Society has had some interesting discussions on the application of Phrenology to education. Mr. Connon, of Wilson's Educational Institution, Banff, a member of the Society, having been referred to at a former meeting, as a teacher who had applied Phrenology with great success, and this having been disputed by one or two non-phrenological teachers present, who ascribed his success to other causes, Mr. Connon came forward himself, at a meeting on the 25th of December, to vindicate the claims of Phrenology to aid in the work of education. He entered into a very interesting detail of the principles by which he was guided in conducting the school under his charge. Phrenology, he said, had been useful to him in two respects. By affording indications of the natural disposition and talents of each individual scholar, it had facilitated his labours in a very high degree. But it is, he said, in the clear insight which Phrenology gives into what ought to be the object of education, and the proper method of conducting it, that he had found its chief value to consist. It enabled teachers to carry out the fundamental principles of education, with a precision which he believed could not be attained by any who are ignorant of its truths. Whatever had been shown forth in theory in Mr. Simpson's valuable work on education, he (Mr. Connon) had experienced to be true in point of fact. He then alluded to the principle of *sympathy*, as one of supreme importance in the art of tuition — the principle, that whatever feeling, desire, propensity, &c., the teacher manifests, the same will be generated in corresponding strength among his pupils. If the teacher uniformly maintains the supremacy of his own moral sentiments and intellect above the lower feelings, his pupils, as a body, will manifest the same feelings; if, on the contrary, he indulges his animal propensities — say *Combativeness* and *Destructiveness*, — his pupils cannot help manifesting the same passions. Mr. Connon said, this was not mere theory; he had practical knowledge of its truth; and in order to contrast his system — a system which rendered him beloved by every pupil under him — with those which were conducted by the aid of the principle of *fear*, he would state the following results of it on the intellectual tastes of his pupils: —

“ I have under me (he said) at present, not one or two, but upwards of fifty individuals, who are passionately fond of reading in their leisure hours, and of reading books, too, of a substantial kind, such as boys of their age and rank have seldom had committed to their hands. I have not a few boys under me, not fourteen years of age, who in all that relates to history, ancient and modern, science, political economy, and geography, surpass what was common among those who obtained the degree of A.M. when I did. Is there nothing, I would ask, in all this, or is the science by whose aid it has been accomplished useless to a teacher ? ”

In answer to Mr. Connon's statement, it was urged, that it did not follow from what he had said, that his success in teaching was owing to his knowledge of Phrenology; that similar results had flowed from the exertions of teachers who were ignorant of, or disbelieved the science; and, in particular, that Wilderspin had instituted his system of infant schools, and brought it to maturity, before he knew any thing of Phrenology; and yet it was admitted by phrenologists that his system was conducted on perfectly sound principles. The question was further discussed at several subsequent meetings. April, 1839.

*Glasgow Phrenological Society.*—November 13. 1838. The Society held their first meeting for the season this evening, and proceeded to the election of office-bearers for the ensuing year, when the following gentlemen were chosen:—

Mr. James M'Clelland, President.

Mr. Robert Orr, and Mr. Robert Kaye, Vice Presidents.

Rev. David G. Goyder, Librarian and Curator.

Mr. John Liddell, Treasurer.

Mr. Richard S. Cunliff, Secretary.

Mr. Jonathan Barber, recently from the United States, addressed the Society on the "Faculty and Organ of Conservatism" (Vimont). Mr. Barber was unanimously elected an honorary member of the Society.—December 12. Dr. Weir read a paper on the developments and character of Mrs. Jeffrey, recently executed in Glasgow, for murder.—Dec. 24. Mr. Duncan Morrison was admitted an ordinary member. Dr. Maxwell read a paper entitled, "New Views on the Parallelism of the Skull:" Mr. M'Clelland read "Inferences of the Character of *A. B.* drawn from the Measurements and Development which appeared in last Number of the Phrenological Journal."—Jan. 7. 1839. The Secretary read, "Measurements and Manipulation of the Head of '*G.*' taken by Dr. Weir, with the Inferences therefrom drawn by Mr. Barber, with preliminary Observations on his own Character, by *G.* himself, and his Remarks on Mr. Barber's Inferences."—Jan. 21. Mr. Manderson was admitted an ordinary member. Mr. Goyder read a paper entitled "Illustrations of the Faculty of Comparison."—Feb. 18. Mr. Clark was re-admitted a member of the Society. Mr. Mil-lar read a paper "On the specific Differences between the Faculties of Language and Music."—March 4. The Curator was authorised to allow Dr. Gregory the use of any of the Society's casts which he may require to illustrate the course of lectures on Phrenology, which he is about to deliver in Glasgow. Mr. D'Orsey read a paper "On Phrenology, applied to literary Compositions."—March 18. Mr. D'Orsey having applied to the Society for a testimonial as to his capabilities for an important educational appointment for which he is a candidate, the Society named the President, Secretary, and Dr. Weir, a committee to visit Mr. D'Orsey's school during the hours of ordinary instruction, and empower them, in name of the Society, to report to Mr. D'Orsey the result of their examination, in the form of a testimonial. Mr. Goyder read a paper on the propriety of establishing a school, to be conducted on phrenological principles.—April 1. Mr. Francis Wright Gordon was admitted an ordinary member. The President and Dr. Weir, were appointed a committee to inquire and report anent the proposed meeting of phrenologists, to be held simultaneously with the British Association at Birmingham. The Curator was authorised to procure such casts as are necessary to render the Society's collection more complete. Mr. Forrester addressed the Society, "On the (imputed) decline of some of the arts in modern times."—April 15. Dr. Maxwell read a paper "On the primitive Function of the Organ of Constructiveness."—May 13. The President and Secretary were authorised to give credentials to any members of the Society who may wish to be present at the proposed meeting of phrenologists at Birmingham, in order that they may represent the Society, at said meeting. Mr. Forrester read a continuation of his essay "On the Causes of the Decline of some of the Fine Arts in modern Times."—May 27. Dr. Weir read an essay "On the Organ and Faculty called Wonder," sent to him by a phrenologist who did not wish his name to be known. The essay is considered, that this was the faculty chiefly connected with *faith*, or belief in supernatural influences, and he proposed calling it the faculty of faith, or religion. The Society then adjourned until the beginning of October.—W. W.

*Preston Phrenological Society.*—The annual general meeting of the members of this society was held at the Society's rooms, Chapel-walks, on Wednesday evening, the president, Mr. Corless, in the chair. There was a considerable attendance of members. The rules of the Society were first submitted to the consideration of the members for alteration and revision; after which, the following report of the past year's proceedings of the Society was read by the secretary:—"As many of you are aware, the Society was instituted on the 28th of April, 1838, but several weeks elapsed before suitable apartments could be obtained in which to prosecute phrenological investigations. Your council finally selected these rooms, when the formal opening of the Society took place on the 18th of July, last year. Since that period, weekly meetings of the members have been held, at which addresses have been delivered, papers have been read, and discussions have taken place upon various phrenological subjects. Mr. Corless has addressed the members upon some of the objects and advantages of Phrenology, and also upon the three phrenological principles,—That the brain is the organ of the mind;—That the brain is composed of a number of organs, each of which serves as the medium of manifestation of a specific mental faculty, and, That the size of an organ, other circumstances being the same, is the measure of its power. Mr. Pennington has read papers "On the Organ of Conscientiousness,"—"On the Character of A. B., in the Phrenological Journal," and "On Shakspeare's Character of Shylock." Mr. Halsall has read papers "On the Beauty and Harmony observable in the Arrangement of the different Organs," and "On the Uses and Abuses of Acquisitiveness." Mr. Livesey has read papers "On Original Sin, phrenologically considered," and "On the Character of A. B., in the Phrenological Journal." Mr. Jackson has read papers "On the Organ of Love-of-Approbation," and "On Free Will." Mr. Harris has translated and read to the members ten pages of the French essay of Dr. Gall; and has given an address on "Ossification,"—chiefly of the cranial bones. In the course of the winter, several busts of well-known characters have been submitted for examination to the members; and the phrenological deductions have, in the main, been in accordance with the mental manifestations of the individuals from whom these busts were taken,—of course the names of the persons were kept concealed until the members had given in their phrenological inferences. Discussions relative to the primitive functions, the uses, abuses, and relations of several organs have also taken place; and various useful and important facts and views have, during these discussions, been frequently elicited. Your council, in November last, determined upon the delivery of lectures upon subjects of a general nature, to which the public should be admitted free. Mr. Lomas has delivered five lectures; one "On the Characteristics of Poetry and Prose;" two "On National Prosperity, considered in relation to intellectual Advancement;" one "On the Study of History;" and one "On Happiness, its Constituents, Properties, and philosophic Relations." Mr. Harris has given four lectures, namely, two "On Digestion," and two "On the Influence of Periods upon the Human Constitution." Mr. Thomas has given four lectures; two "On Natural History," and two "On Astronomy." Mr. Kenyon has lectured on "Classical Literature; its Uses and Abuses." Mr. Anderton has delivered two lectures, one "On the Spread of Knowledge;" and one "On Self-Culture." Mr. Corless has delivered six lectures; two "On the physical and moral Effects of Machinery, chiefly as regards the Factory System;" three "On Physiology," and one "On the Principles of Phrenology." There have been delivered, then, twenty-two lectures; lectures which, if your council may judge from the large attendance upon them that has latterly taken place, have raised the Society in public estimation, and have added greatly to its weight, character, and influence." Several resolutions expressive of the thanks of the meeting to those gentlemen who had made donations to the

society, as well as to those who have given lectures, were agreed upon; after which, the officers of the Society for the ensuing year were elected. Mr. Lomas was chosen president of the Society, Mr. James Livesey, secretary, Mr. Dobson, treasurer, and Mr. Myles Pennington, curator. The following gentlemen were elected members of the council:—Messrs. Corless, Kenyon, Halsall, Harris, Thomas, M'Arthur, Jackson, Pollard, and Breakell.—*Preston Chronicle*, May 18.

*Cambridge.*—An interesting debate took place at the Union Society, last evening, on the question, "Is Phrenology a science worthy of our belief?" There were five speakers in the affirmative, and three in the negative; each side maintained its argument with considerable ability and much wit, but to a Phrenologist, it was very apparent that the want of knowledge of the subject on the part of the opponents of Phrenology, was but ill supplied by their greater share of humour. The discussion lasted for above two hours, when the question was put to a division, the numbers being twenty-two in the affirmative and seven in the negative. The Phrenological Journal is regularly taken in by the Reading Room of the Society; it has also, during the present month, been voted (not without opposition) into the Mechanics' Institute, which consists principally of townspeople. An *able* lecturer on Phrenology is wanted to give an impulse to the spirit of inquiry which is thus gradually working its own way amongst the members of this University.—*A Correspondent*, Feb. 27. 1839.

*Mr. Simpson's Lectures on Education, in London.*—In May last, Mr. James Simpson delivered a course of six lectures on Education, at Willis's Rooms, and repeated the course, as evening lectures, at the City of London Literary Institution. The average attendance did not exceed two hundred, but many of those present at Willis's Rooms were persons of much influence, either in particular coteries, or in society at large; and although it is commonly said that the English clergy are hostile to any liberal or rational plan of education, the presence of the Bishops of Durham and Norwich, and other churchmen, would seem to indicate that any such hostility does not include the whole clergy. Mr. Simpson kept up the interest and attention of his hearers with great skill; the last lecture in particular was highly effective. On conclusion of the course at Willis's Rooms, a vote of thanks to the lecturer, for his exertions in the cause of Education, during several years, was proposed by Mr. Wyse, M. P., in a suitable address, seconded by Sir John Boileau, Bart., and cordially responded to by the audience. A handsome piece of plate—a silver salver, in value between one and two hundred guineas, was afterwards presented to him by the subscription of members of his committees and general audience. We should have made a fuller report of these lectures, and the proceedings arising out of their delivery, were it not that Mr. Simpson desires them to be regarded in the light of lectures on *general* education (as they really were), and not on *phrenological* education: hence any report of them would be rather out of place here. We were glad to hear Mr. Simpson give a tribute of approbation to our science, though it would have been more acceptable if given boldly to Phrenology, instead of being given to the "Physiology of the Brain," a form of expression not intelligible to such of his audience as were ignorant of the department of science intended by the allusion. We trust that Mr. Simpson, now his attention has been called to the subject, will in future courses of lectures clearly explain that the list of mental faculties given in his Syllabus, and copiously illustrated from the writings of phrenologists, has been obtained from Phrenology, and exists in none other but the phrenological works, and that to the discoveries of Gall and Spurzheim he is indebted for the list. We do not deem it incumbent on Mr. Simpson or any other phrenologist,

while lecturing on another topic, to be continually telling his hearers that he is one of that fraternity; but that which he borrows from phrenological works, and which nowhere else exists, should undoubtedly be assigned explicitly to its owners. We do not ask him to eulogise Phrenology, but to render to Cæsar that which is truly Cæsar's, by a simple statement of the fact, that it is Cæsar's. Mr. Simpson has been too long and too zealous a supporter of Phrenology, for any one to question his good-will and sincerity in its cause; but we may be allowed thus to express an opinion on the *method*, without in any way doubting the *good motives* of Mr. Simpson. We sincerely believe that he will ultimately find it sound judgment and policy, as much as possible to let the claims of his views to attention, rest on a phrenological basis. It is the only way of demonstrating their soundness, and showing them to result from knowledge, not blind opinion; and in taking this ground, he stands forward as the public expounder of views backed by a class of persons, if individually not of much power, yet still influential by their numbers, activity, enthusiasm, and intelligence, and rapidly increasing in strength in all these points. They are the phrenologists who lend their shoulders to Mr. Simpson, who procure him his *large* audiences, and who create for him his power of doing good, to a much greater extent than is effected by another class of occasional supporters, whose motives are different. Perhaps the best proof we can give our readers, of the value we (individually) attach to Mr. Simpson's exertions, is the fact, that being in the country, fifteen miles from town, we nevertheless made a point of hearing Mr. Simpson, though returning immediately after each lecture, and thus travelling nearly two hundred miles for the purpose of attending the six lectures.

*Phrenological Lectures and Discussions.*—We have not heard of many phrenological lectures during the past quarter. Mr. Barber, of the United States, gave a course of twelve lectures in Greenock, in April, a report of which, at the request of a correspondent, we copy from a newspaper, in the next paragraph. In the early part of the same month, Mr. Hewett Watson gave six lectures, in the theatre at Warrington—metamorphosed into a “Lecture Hall” to humour the conscientious scruples of those, who object to sitting in a theatre. Audience at first about one hundred, gradually increasing to two hundred. It may be worth while to mention, as a hint to others, that the “Lecture Society” of Warrington deemed the subject of Phrenology not sufficiently popular to authorize the risk of engaging a lecturer. In consequence, the Phrenological Society hired the Lecture Hall, and took on itself the whole expences, which were more than repaid by the sale of tickets. On April 2d, Mr. Meymott delivered a lecture in defence of Phrenology, at the Dover Philosophical Institution, in reply to a lecture against the science by Mr. O'Callaghan. Mr. Logan has also lately been busy in Kent, as stated in a paragraph below. On the 9th of April, the Rev. S. Hunter read a paper, against the science, before the members of the Wolverhampton Literary and Philosophical Society. A discussion also took place at the Doncaster Lyceum, in February; Mr. Morey, surgeon, bringing forward the usual worn-out arguments of the frontal sinus, temporal muscle, &c., in which he was supported by the Rev. Mr. Brooksbank, of Tickhill. In February and March, Mr. R. Beamish, F.R.S., gave a series of lectures on the application of Phrenology to Education, in the Town Hall, Buckingham, which (judging by the reports in the Bucks Herald) made a most favourable impression on the audience.

*Mr. Barber's Lectures in Greenock.*—On Friday evening Mr. Barber concluded an interesting course of twelve lectures on Phrenology to a numerous class. The lecturer possesses, in an eminent degree, all the requisites of an efficient teacher. Combined with a thorough knowledge of

his subject, he obviously entertains a deep feeling of the truth and importance of the system, which gave an earnestness and force to his prelections, and added largely to their charms. He is gifted with reasoning powers of a high order, which enables him to discriminate between the specific actions of these different faculties with remarkable acuteness, as well as to indicate, with great precision, the extent and mode in which the different faculties aided or modified and controlled the operation of each other. His felicity of expression, and intimate and extensive acquaintance with our standard literature, afforded him a medium of communicating his views to his audience, which has never been surpassed by any lecturer to whom it has been our fortune to listen. His elocution also was faultless, and his management of a voice, naturally silver-toned, and of considerable compass, left nothing to be desired to complete the charm. His masterly refutation of the objections that have been brought against Phrenology, were only equalled by his distinct and satisfactory exposition of the principles of the science which he taught. He was listened to throughout with the most gratifying attention, and, at the close, a vote of thanks, moved by the Rev. Mr. Gilmour, and seconded by Baillie M'Callum, was carried with an enthusiasm that could not fail to convince Mr. Barber of the estimation in which his prelections were held by those who have had the advantage of them, as well as of the respect in which he was held personally. This course has done much to rouse the attention of our townsmen to an inquiry, yielding to none of the present day in interest and importance; and in order to assist in gratifying still further the feeling which he has excited, Mr. Barber has, we understand, with great kindness and generosity, transferred his excellent and well-selected collection of casts to the Managers of our Mechanics' Institution, by which a valuable auxiliary has been secured to such of our townsmen as may desire to prosecute the investigation of the system. — *Greenock Advertiser*, April 23d.

*Mr. Logan's Lectures in Kent.* — At the Sheerness Mechanics' Institution, on Wednesday evening, Mr. S. Logan concluded a course of lectures on the application of Phrenology to education, insanity, and social intercourse. The lectures throughout were attended by a numerous and attentive audience. — Since the lectures delivered at this institution by Mr. Logan, last summer, phrenology has made rapid progress here, and seems to be a general topic of conversation. — *Chatham Telegraph*.

At the Chatham and Rochester Mechanics' Institution, on Thursday evening last, Mr. S. Logan, of the London Phrenological Society, delivered a lecture on Phrenology. The lecture was illustrated by a large collection of casts, skulls, and beautifully executed diagrams of the brain. The lecturer commenced by explaining the various systems promulgated by the ancients for ascertaining the mental capabilities of man, exhibiting their fallacy, and their contradiction of the laws of nature. After demonstrating the error of Camper's facial angle, and various other theories, the lecturer proceeded to show the principles upon which Phrenology is based, illustrating his position by numerous examples, and more particularly the fourth principle of Phrenology, viz., that by the external form of the head we are enabled to ascertain the character of the individual: this he happily illustrated by exhibiting the skulls of persons who had rendered themselves notorious by their actions, more particularly the skull of a person which had been sent from the Chatham Philosophical Institution to the Phrenological Society of London, to ascertain if the character could be inferred from the form of the skull; and stating that the character returned by Dr. Elliotson, the President, was in strict accordance with the known habits and disposition of the individual. He concluded by deprecating the practice of ridiculing the science without testing its truth by inquiry. The lecturer

was listened to with the greatest attention by a most numerous and respectable audience, who retired apparently highly gratified at the lecturer's lucid and eloquent explanation of the science. — *Chatham Telegraph*, June 8.

*Phrenology in Cornwall.* — The purpose for which I write, is to acquaint you with the progress of Phrenology in this remote part of the kingdom; and from the lively interest you take in the science, doubtless you are ever anxious to receive such information. About two years since, a surgeon gave a lecture at Falmouth, and about the same time another gentleman, of the same profession, lectured twice at Truro. In January last, I spoke on the subject, for about two hours, before the Literary Institution, at St. Austell. The doors were open for the admission of the public also, upon payment of sixpence each person to the funds of the Institution, and about a hundred and fifty assembled. An account of this meeting appeared in the Cornish newspapers. A discussion followed my exposition of the outlines of the science, in which Mr. J. H. Drew (eldest son of the late Author of "An Essay on the Immortality of the Soul") took a prominent part; and at the conclusion of the discussion, he stated that several of the objections arising in his mind had been removed. While this spoke candour on his part, it also acknowledges the force of truth. — *Mr. T. W. P. Taylder* (Penzance, June 8.).

*Dr. Voisin's "Orthophrenic Lectures."* — Dr. Voisin, of Vanvres, near Paris, accompanied by M. Merle, has been lecturing in London and other English towns, apparently for the purpose of advertising an institution with which he is connected in France, and which he designates *Etablissement Orthophrenique*. The object of this institution is stated to be the education or management of persons requiring especial attention on account of mental weakness, vicious habits, peculiarity of mental endowments, or hereditary predisposition to insanity. Having seen his printed advertisements only, we cannot say any thing either in recommendation of his scheme or in objection to it; though we are at a loss to conceive what becomes of his Model Establishment at Vanvres, and of his Orthophrenic Establishment at Grenelle, whilst he and his "colleague" in the latter are making a tour of orthophrenic lecturing, in this country.

*Phrenological Advertisements.* — If the advertisements of phrenological manipulators may be taken as any test of the condition of the public mind, in reference to Phrenology, we must pronounce an egotistical curiosity to be enormously predominant over good sense in the mind of that august body — the said public. The following exquisite specimen of composition and philosophy lately appeared as an advertisement in *The Argus* and other London papers; and copies on small slips of paper are circulated about London, by various methods: —

"PHRENOLOGY. — Public attention is solicited to this Science as practised on Christian principles, by Mr. Bunney, 62, Regent's Quadrant. Phrenology is emphatically the Science of Mind; and it enables persons to ascertain what points of their character are defective without being deceived by self-love or flattery; because, the brain being the agent through which the mind operates, acts as an index to the general state of the mind at any particular period; and since *unhappiness — ill success in life — monomania — nervousness — erroneous or evil actions* — are all the results of mis-directed mental energy — so Phrenology is, under Divine Providence, the means of detecting those slight wanderings of the intellectual faculties into particular channels, which frequently terminate in permanent estrangement, or lasting mental misery and discontent. *Phrenological Advice*, as practised by Mr. Bunney, is an examination of the state of the mind, through its agent the

brain, and a recommendation of those pursuits which are calculated to restore a disarranged unity or an unequal balance among the organs or dispositions of the mind. Mr. Bunney having examined many thousand heads during the last ten years, and witnessed the very great success attending phrenological advice when rightly administered and properly followed, desires to announce that he is at home from Ten till Five daily, at his Lecture Room, 62, Regent's Quadrant, where he will be happy to examine and advise persons as his long experience in accordance with the Holy Scriptures may render necessary. Mr. B. is well aware that many persons are deterred from visiting him by pecuniary reasons, but he begs to add that his invitation is for public good only, and that he expects no remuneration unless it is perfectly agreeable to the wishes and circumstances of the inquirer. Having examined one half the members of our leading universities, Oxford and Cambridge, with valuable results to the parties themselves, Mr. B. must consider any further comment unnecessary."

We also "must consider any further comment unnecessary," unless it be added that Mr. Bunney, for any thing we know to the contrary, may be a very estimable and well-meaning person; but he is certainly not a phrenological luminary.

*The County Asylum at Hanwell.* — Dr. Conolly has been appointed Superintendent, in room of Dr. Millingen who resigned the office after a short trial. On the occasion of the latter gentleman being appointed, an opinion was expressed in this Journal, from which it was copied into some of the newspapers, that the successor of Sir W. Ellis ought to have been a phrenologist; and we afterwards intimated an intention of watching the consequences of this substitution of a physician avowedly hostile to Phrenology (which ordinarily implies total ignorance of the subject), in place of one who professed to have derived advantage from his knowledge of it, in the management of the patients under his care. Whilst we were assuredly not anticipating the like successful management of the Asylum, under the superintendency of Dr. Millingen, we were not expecting his trial of the duties to be so very brief as scarcely to afford the means of making comparisons, by figures, of the number of patients in confinement, employed, cured, &c. We were particularly desirous to ascertain how many were placed under restraint by the respective superintendents, but have not been able to ascertain these numbers; but that the phrenologist was really more successful in his management of the Asylum, must be inferred from the following passages in the *Forty-ninth Report of the Visiting Justices*; whilst they also help to show that "medical skill" will not alone suffice for the best superintendency of an Asylum, as it is expressly stated that "the medical skill of Dr. Millingen was in no way compromised by the inquiry." The passages are these:—

"It is with great regret that your Committee are now called upon to state, that since the appointment of the new Superintendent and Steward, great irregularities have taken place in the issuing of various orders for the supplies of the Asylum; and the rules and regulations which were established on the appointment of these officers for their guidance, and which required all orders to be in writing, and signed by the Superintendent, were neglected by them. The irregularities were unknown to the Committee for some months (no report of them having been made by the Superintendent), but immediately upon the appointment of the Committee at the Michaelmas Sessions, an inquiry was instituted into the circumstances attendant upon them, which terminated in a formal discharge of the Steward on the 29th of November." . . . "Your Committee have to report in addition to the dismissal of the Steward, the resignation of the Superintendent, Dr. Millingen. As the resignation of this gentleman was the result of an investigation into the state of the Asylum, conducted by a Sub-Committee, appointed ex-

pressly for the purpose, it is right to mention that the medical skill of Dr. Millingen was in no way compromised by the inquiry. A want of harmony and co-operation among the officers of the establishment, accompanied, as might naturally be expected, by a relaxed state of discipline and by disorder, particularly on the male side, were found to prevail to such an extent as must seriously have injured the character and efficiency of the establishment, had they been allowed to continue."

Such are the consequences of medical appointments, made by magistrates incompetent to judge of the fitness of those they appoint. It does not appear clearly who was most in fault—the subordinate officers or the Superintendent, perhaps the former; but in either case we must trace the injury done to the institution, to its fountain-head in the magistracy. In appointing the successor of Dr. Millingen, we trust their lottery will prove fortunate to the patients.

*Phrenology in the Sandwich Islands.*—Among other evidences of civilization at Honoruru, we note side-walks in the streets—phrenological lectures at the S. I. Institute—complaints of scarcity of hard money—propositions for gas, &c. The raw material of the last we would suppose would be had cheap from the whalers.—*American Paper.*

*Phrenology in the United States.*—The Feliciana Republican, of February 2, 9, and 15, reports an admirable "Address delivered by Professor H. H. Gird, at the request of the Phrenological Society of the College of Louisiana." The address occupies eight full columns of the newspaper; from which we copy the concluding paragraph, as an example of the spirit characterizing the address:—

"For this trait, for its tendency to diffuse the noblest kind of knowledge, I am a *warm* friend to Phrenology. It shuts not itself in the scholar's cell, its sphere is not the narrow bounds of the professor's lecture-room; it goes forth strong in the consciousness of its truth and simplicity, and addresses itself to all who are willing to hear. It calls men together, it teaches them to study themselves, and their fellow-men, and to apply their knowledge to useful and benevolent purposes under the guidance of the Holy Spirit of Christianity. It is not extravagant, then, to apply to its authors and propagators the eulogium bestowed on Socrates. Like him they have brought philosophy down from Heaven, and caused her to dwell once more in the abodes of men."

*A New Work against Phrenology* is advertised for speedy publication under the title of "A Challenge to the Array of the Phrenological Faculties; or, the Phrenologists driven into First Principles;"—by A. Michie, of the Middle Temple.

*Mr. Sidney Smith.*—This gentleman has been lately busy in a vocation to which we inferred, from perusal of his "Principles of Phrenology," that he would be well adapted, namely, political oratorship; and though the *subject* of the corn-laws is now too much a question of party-politics, to be spoken of in this Journal, consistently with our own views of non-meddling in party matters, we may venture to give the following extract from the letter of a third person, touching Mr. Smith's *fitness* for the task he has undertaken;—"Mr. Sidney Smith (the phrenologist) has lately delivered two lectures on the Corn Laws, at Doncaster. I heard one of them, and it certainly was a most splendid lecture in every respect." We are told that Mr. Smith is highly offended at our review of his work on Phrenology; but reviewers always expect to give offence, if they state the faults as well as the merits of books reviewed; and so making all allowances for the proverbial touchiness

of authors, we are glad to hear of Mr. Smith's success as an advocate of views which he holds to be sound. Possibly he may one day acknowledge us right, in the opinion that *science* was not exactly his proper pursuit.

*The Warrington Phrenological Society's* Proceedings during the last session were as follows:—1838. Oct. 19. Mr. Peter Rylands read a paper on "Comparative Phrenology."—Nov. 16. Mr. P. Rylands read a continuation of his former paper.—Nov. 30. Mr. Robson read an Essay, entitled "A few desultory Thoughts on Dreaming."—Dec. 14. *Conversation* on Dreaming.—Dec. 28. Meeting for general business.—1839. Jan. 25. Rules for the government of the society discussed.—Feb. 22. A paper by Mr. Broadhurst read. Mr. Robson having resigned his office of Corresponding Secretary, Mr. P. Rylands was elected.—March 8. Donation of a cast from Mr. Bally, of Manchester, announced. Mr. Grierson, surgeon, read a paper on "The Construction of Phrenological Busts."—March 22. Arrangements made for the delivery of a course of lectures in Warrington, by H. C. Watson, Esq.—April 4. A paper detailing a "Case of *Nymphomania*, proving the influence of the cerebellum over the amative propensity," was read by Mr. Hewett Watson, corresponding member, translated from a report of the case by Dr. Ferrarese of Naples. Mr. Lane laid before the society a cast of a blind man of remarkable character.—May 3. Donations of a cast of the supposed skull of Eugene Aram, from Mr. Hewett Watson, and of several numbers of *The Naturalist* from Mr. Neville Wood, corresponding member, having been announced, the society adjourned for the usual vacation until the first Friday in September.—*Mr. Peter Rylands.*

*To Correspondents, and Contributors.*—The papers of Dr. Maxwell and of I. K., on the organ marked "?" on the Edinburgh Busts, will appear in our next.—Also the paper on Hope, by S. C.—We should be happy to have an article from Mr. Cooke, on the subjects alluded to in his Letter of criticism on the opinions expressed by Mr. C. T. Wood, but taken up in their general bearings, not with exclusive reference to occurrences in a provincial institution, or to the opinions of an individual phrenologist. Mr. Sidney Smith, in his "Principles of Phrenology," and Dr. Elliotson, in his "Physiology," discuss the same subjects at some length.—Mr. Cooke's letter was actually in type for this No., though withdrawn like some other articles.—We did not understand that Dr. Verity desired to have his epistolary remarks on Wit printed verbatim, when they were alluded to in No. VI. They shall be given in full in next No.—The notes of Mr. Prideaux certainly cannot be printed in this Journal. If dissatisfied with this decision, we fear he must make the usual appeal to "Prince Posterity."—"Amicus" has had our reply by post.—Mr. Combe's cases of Alimentiveness are received.—Also the communications of Mr. W. Brown—of Mr. W. M. Whitney—of "R. W."—of "G." Two parcels of periodicals have been forwarded to Dr. Otto.—We have twice written to Mr. Combe.

## BOOKS AND PAPERS RECEIVED.

The Mother's Practical Guide in the Early Training of her Children; containing directions for the Physical, Intellectual, and Moral Education. By Mrs. J. Bakewell. Second Edition. Small 8vo. pp. 236. Price not marked.

Friendly Hints to Female Servants. By Mrs. J. Bakewell. Square pamphlet, pp. 16. Price 2d.

An Essay on Insanity:—an Inaugural Dissertation. By S. G. Bakewell, M.D. 8vo. pp. 40. Second Edition.

An Inquiry into the Influence of Physical Causes upon the Moral Faculty. By Benjamin Rush, M.D. 8vo. pp. 28.

Lecture on the Position and Grouping of the Phrenological Organs of the Human Head. By C. T. Wood, Jun. 12mo. pp. 53.

Letters on Aristocracy, Self-Dependence, and the Principles of Morality, — originally published in the Sheffield Iris. By W. T. W. 12mo. pp. 121.

Self-Culture:—an Address, introductory to the Franklin Lectures, delivered at Boston, September 1838. By William E. Channing.

The Educator! Who and what is or should be this Functionary in the Public Estimation? By Ben-Abraham. 8vo. pp. 80. Price 2s. 6d.

The Analyst. No. XXIV. For April.

The British and Foreign Medical Review. No. XIV. For April.

The Medico-Chirurgical Review. No. LX. N. S. For April.

The Naturalist. Nos. XXX. XXXI. XXXII. For March, April, May.

The American Phrenological Journal. Nos. 1. to 5. October to February.

*Newspapers.*—Bucks Herald, March 6.—Blackburn Gazette, March 20.—Fife Herald, March 14.—Newcastle Courant, April 5.—Dover Chronicle, April 6.—Edinburgh Monthly Advertiser, April.—Wolverhampton Chronicle, April 17.—Staffordshire Examiner, April 20.—The Britannia, April 20.—Greenock Advertiser, April 23.—Dublin Medical Press, April 24.—Sheffield Iris, May 14.—Kilmarnock Journal, May 16.—Chatham Telegraph, June 8.—Star in the East, June 14. (Many of the United States papers, for which we presume ourselves indebted to Mr. Combe).

## THE PHRENOLOGICAL JOURNAL.

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No. LXI.

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NEW SERIES.—No. VIII.

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I. MISCELLANEOUS PAPERS.

I. *Remarks on the Functions of the Organ named Tune or Melody.*  
By Mr. RICHARD CULL. — (Continued from page 254.)

*On Hearing the Audibility of each Condition of Sound.*

THE exact nature of the power called musical ear has been shown to consist in perceiving the distinctions of Pitch, which is that property by which a sound is known to be Musical, and which is the basis of all music. This was necessary before we can obtain accurate knowledge of what audibilities the ear hears; and before Gall's positive though inexact knowledge on the musical talent can be successfully analysed and made exact. To completely investigate the function of hearing, would require a minute anatomical description of the organ of hearing; an exact statement of the principles of acoustic science; and the application of those principles to ascertain the office of each part of this complex organ in the transmission of those shocks which it receives by the almost incessant beating of sonorous waves on the tympanum. All this however is not necessary to the present enquiry, and in limiting my remarks to that which is, I respectfully refer those who desire to know all that is clearly made out, to Mr. T. Wharton Jones's excellent article *Organ of Hearing*, for the Anatomy, in Professor Todd's Cyclopædia of Anatomy and Physiology, and to the professor's own excellent article *Hearing*, for the Physiology, in the same work. And Müller's Physiology by Dr. Baly may be advantageously consulted, as it comprises the application of much of Chladni's, the brothers Weber's, and

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Savart's researches; together with the results of some ingenious acoustic experiments of his own. Many persons are unable to hear sounds of a very high, or of a very low degree of pitch. The late Dr. Wollaston drew attention to this subject in a paper read to the Royal Society in 1820, entitled, "*On sounds inaudible by certain ears.*" "I have found," observes the Doctor, "that an ear which would be considered as perfect with regard to the generality of sounds, may, at the same time, be completely insensible to such as are at one or other extremity of the scale of musical notes, the hearing or not hearing of which seems to depend wholly on the pitch or frequency of vibration constituting the note, and not upon the intensity or loudness of the noise."\*

The Doctor cites examples of several friends who are unable to hear the squeak of the *gryllus campestris*, the bat, and some even the house cricket. Experiments were made to ascertain the degree of pitch of both high and low sounds, at which the ear became insensible to sounds. And in one case the Doctor says — "we found that his sense of hearing terminated at a note four octaves above the middle E of the pianoforte. This note he seemed to hear rather imperfectly; but he could not hear the F next above it, although his hearing is in other respects as perfect, and his perception of musical pitch as correct, as that of any ordinary ears."† I quote this because some persons have thought it to be connected with the want of musical ear. This, however, is a mistake; for Dr. Wollaston speaks of an inability to hear the sounds at all; while the absence of musical ear is only an inability to perceive the pitch distinctions in those sounds which are actually heard.

The experimental researches both of Savart and Wheatstone have satisfactorily shown that this inability to hear certain sounds does not, as Wollaston supposed, depend on their degree of pitch, but simply on their want of loudness. It depends on the greater or less susceptibility of the organ of hearing to be affected by feeble undulations of air; for if the required number of pulses to constitute much higher sounds than are now in the scale, could each be made sufficiently forcible, to give a certain degree of loudness to the resulting sound, it would be difficult to fix a limit to hearing. This phenomenon, then, instead of being connected with defective musical ear, that is to say, with defective perception of pitch, is connected with common hearing; and is comprehended in the well-known truth that some persons can hear sounds of a lesser loudness than others.

\* Phil. Trans. vol. 110. p. 306.

† Phil. Trans. *ibid.*

The direction whence a sound comes, and the distance it has travelled from its source, are not heard, but are merely inferences drawn from considering their degree of loudness in relation to formerly acquired knowledge.

Sound exists only in the ear; it is a principle of our nature to refer it to an external cause. Now the relative distance of an external cause is judged of from the degree of loudness which we hear, as compared with the known distance and loudness of former similar sounds. We are liable to err in judging of uncommon sounds; but on ordinary occasions we can judge the distance of its source. If by chance our judgment is erroneous, we exclaim as an apology, "it seemed *too loud* to come from so great a distance!" or, "it seemed *too faint* to be so near!" as the case may be. The fact of our judging and not hearing the distance of the source of sounds is practically known to ventriloquists, who skilfully avail themselves of it, and *diminish the loudness* of the voice in order to suggest to their wondering auditory the extreme distance of the source of sound. I have repeatedly observed this in public ventriloquists, and also in private friends, several of whom could produce a complete perspective (if the term may be used) of sounds.

The direction whence a sound comes seems to be judged of chiefly from the circumstance of the right or left ear receiving the stronger impression. We oftener err in estimating the direction than the distance of the source of sound. Müller states that Venturini's experiments detailed in Voigt's Mag. Bd. 2. demonstrate the impossibility, under certain circumstances, of estimating whence the sound comes.\* The fact of our judging and not hearing the direction of the source of sounds is also practically known to ventriloquists, who artfully employ it by making some gesture to which we unconsciously respond, in order to suggest any point whence they wish us to fancy the sounds emanate.†

It might be urged, then, that those who are destitute of musical ear can arrive at as accurate a judgment both as to the true direction and true distance of a sound's source as those who have musical ear. And observation shows that such is the fact.

Those who are destitute of musical ear are yet able to appreciate the quality of sound in any of its conditions; thus they can discriminate the filing of a saw's teeth — the pattering of rain and hail — the rattling of a passing carriage — the voices of

\* Müller's Physiology, p. 1306.

† See Mr. Simpson's excellent article on Ventriloquism, Phren. Journal, vol. i. p. 466.

the several kinds of musical instruments — and those of persons of their acquaintance. They can also remember these qualities in connection with their several causes, so that on hearing any sound they instantly distinguish it to be musical or otherwise, as produced by this or that cause, and whose distance and direction they infer. Such are the consequences that flow from a perception of the loudness and quality of sound.

Now to hear at all we must perceive both the loudness and quality of sound ; for loudness is the very essence of sound, as would be obvious if we could construct a scale to measure its degrees ; for the lowest point or zero would be silence, and the highest would be extreme loudness. And the sound at every degree of loudness must be of some sort or quality, as that of filing a saw's teeth, or the organ's swell. This, however, is all the audibility which *necessarily* belongs to sound. The possession of pitch has been shown to be a peculiar condition of sound : and it has been shown that the faculty named musical ear is required to perceive the pitch distinctions of those sounds which the ear hears. And hence common hearing makes us acquainted with the loudness and quality of sound, whether it exist in the condition of Noise, Common Sound, or Musical Sound.

Placed as man is on a globe in which darkness alternates with light, in order for his preservation he required something when darkness veils his eyes, to act as a sentinel and announce approaching danger — and he is endowed with the organ and function of hearing, which admonishes him of all noises and sounds as the roaring of animals in the loudness of which he has means of judging, both the distance and direction of his adversary's approach, and by the quality he can infer the kind of animal which produces the roar, and thus he receives ample warning, either to assume the defensive or to flee from his enemy. Thus the perception of loudness and quality is necessary to man, and all who possess common hearing are endowed with it.

The loudness and quality of sounds are the external objects in nature, which are in relation to the organ of hearing ; and to perceive those audibilities, seems to be its *immediate* function. And the pitch of sounds is the external object in nature, which is in relation to that part of the understanding, which is popularly called the musical ear ; to perceive those distinctions is its function : and to present the sounds in order to have their pitch distinctions perceived by the musical ear, seems to be the *mediate* function of the organ of hearing.

Probably, there are no persons so totally deficient of musical ear as to be quite insensible to all pitch distinctions of sounds.

Those whom I have observed can perceive some intervals of pitch, and can generally *recognise* a simple melody. In testing the extent of low degrees of musical perception, instead of employing a melody, which, apart from the pitch distinctions of its constituent sounds, can still be apprehended as a unity by perceiving the varied loudness—the varied duration of the several sounds, together with the accentual and the temporal rhythm of the whole, to enable its recognition, I recommend the employment of the diatonic scale; each sound of which may have the same Loudness, Quality, and Duration together with a total absence of rhythm. Thus preserving only their pitch distinctions, and thereby confining the test strictly to the musical ear.

It may be remarked that musical sounds are arranged solely by their pitch distinctions in various scales as the Diatonic, Chromatic, &c., each of which may be in the major and minor mode; and both these contain several keys. Now as all music consists of sounds taken from some of these scales, it is evident that “a person who is deficient in the sense of musical intervals, harmonies, and discords, will be a bad singer, though he have a good voice.”\* And we find that, besides perception, writers have ascribed to the musical ear, memory or reproduction of music by playing, or singing, composition, and even the addition of harmonies to already existing music at first sight, as in the remarkable case of the boy Mozart already cited.†

*On the Organic Conditions necessary to manifest the Musical Ear.*

The ear is the organ of hearing. It has been assumed that certain parts of this complex organ have each specific functions in order to perceive distinct peculiarities of sound: and that the sum total of these functions constitutes perfect hearing. Thus physiologists have believed the musical ear to be the special function of some part; but as in most matters of faith they have disagreed, for, while some believed in the cochlea, others ascribed it to the tympanum, others to the form of the external ear, and others to various other parts. Now in place of the mere popular knowledge with its loose language on which such conjectures are hazarded, exact science demands an accurate description of the several peculiarities of sound on the one hand, and of the organic means of their perception on the other. Those who have studied the physiology of hearing,

\* Müller's Physiology by Baly, p. 1310.

† P. 138. of this volume.

and are also acquainted with the preceding remarks, are probably satisfied that the organic condition necessary to manifest musical ear, forms no part of the organ of hearing. I pass by the arguments which suggest themselves in support of the proposition, in order to cite recorded facts which are fatal to the hypotheses above quoted.

It is an anatomical fact that birds have no cochlea. Sir Everard Home says, "that the cochlea is not necessary to render what is called the musical ear, is sufficiently proved by that being wanting in birds." He adds, — "Some birds, particularly bullfinches, can be taught to sing various airs.\*"

It is an anatomical fact that the musical ear may exist, after the destruction of the tympanum of each ear. Sir Astley Cooper says, of Mr. P. a medical student, the membrana tympani of whose ears were destroyed, that he "besides playing well on the flute, sung with much taste, and perfectly in tune." †

The few words in which Count Nissen, the biographer of Mozart, drew attention to the peculiar form of his external ears, have been eagerly seized as indicating the organic condition for manifesting the musical ear. "The features and ears of the son Wolfgang, resemble those of his father. What appears to be extraordinarily remarkable is the build of Mozart's ears, which entirely differ from the ordinary form, and which, it is remarked, was inherited only by his youngest son. The accompanying figures show in what the difference consists." ‡

The engraving shows much peculiarity in the structure of Mozart's ear, chiefly however in the helix and fossa innominata, which are extended quite round the lobule, and which greatly increase its size. Both the upper and lower crura of the antihelix are larger, and the concha is smaller and of a squarer form than usual. As a result of this peculiar form of ear, it is said that "Mozart, who could distinguish the performance of each individual in a large orchestra, observed *no more sounds than were created*; but those unable to discriminate so accurately *heard less*." § This is the common error. The musical ear has nothing to do *in* hearing, for those who are destitute

\* Phil. Trans. vol. xc.

† Ibid. vol. xc. The case is quoted in p. 141. of this volume.

‡ Count Nissen's own words are, "Die Gesichtszüge und Ohren des Sohnes Wolfgang sind denen des Vaters ähnlich. Was ausserordentlich merkwürdig zu seyn scheint, ist der Bau von Mozarts Ohren, ganz verschieden von den gewöhnlichen, und die im Vorbeygehen gesagt, nur sein jüngster Sohn von ihm geerbt hat. Aus dieser beyliegenden Abbildung ist es ersichtlich, worin der Unterschied besteht."—Vol. i. p. 586.

§ Webster's Treatise on the Structure of the Ear. 1836. p. 36.

of musical ear can *hear* all sounds as well as Mozart himself could; but they cannot discriminate the pitch distinctions (which are musical relations) in those sounds which they hear. It is no deficiency in hearing, but an inability to perceive a *something* in what they hear. They hear *all* the sounds in a concert, but they cannot perceive the *music* of those sounds, for that consists in the pitch distinctions.

Now it is a fact that the ears of Rossini and Weber and other gifted composers have no such peculiarity as that of Mozart's; and this is capable of daily verification. Professor Müller, who has evidently well studied the subject, says, in his *Physiology* now publishing, "The causes on which the defect of a musical ear depends are unknown."\* And he seems to incline to the opinion that no special organisation is necessary. "The organ of hearing of invertebrate animals is reduced to a mere saculus; and in some invertebrata even this is wanting, and the mere nerve, with the specific endowments, appears here to be all that is required. Every substance is capable of propagating undulations; and the body of an animal, and the parts immediately surrounding the auditory nerve, will receive them in the same order in which the conducting medium propagates them: it cannot, therefore, be maintained even that the distinction of the pitch and relative intensity of the sounds requires special apparatus. The distinctness and absolute intensity of the sounds will, however, increase with the acoustic developement of the organ."†

I have not seen the original, and therefore cannot affirm whether the looseness of the preceding passage is attributable to the author, or only to his translator. Is it meant that no special apparatus at all is necessary to enable the perception of the pitch distinctions of sounds? or merely that no part of the organ of hearing is a special apparatus for receiving and propagating the pitch distinctions of sounds?

The record of the facts which disprove the conjectured function of the cochlea, &c. in manifesting the musical ear, is useful as negative evidence. The first fact positively indicating the organic conditions necessary to manifest musical capacity, was observed by Gall. He narrates the circumstance of the little girl Bianchi, who precociously manifested a musical memory, and from her parent's statements he concluded, "that there exists a well marked difference between memory for music and the other species of memory which I knew at that period; and that such species of memory must have its

\* Baly's translation. London, 1839, p. 1310.

† Ibid. p. 1237.

distinct organ.”\* He immediately began connected researches on the subject which led to his admission of *une mémoire particulière des tones*. He observed further, that those who are endowed with a good memory of tones are generally good musicians, and sometimes composers. He thence concluded that the term *memory of tones* was too limited to express the whole of the musical talent; for besides memory it comprehends all which concerns the relations of tones; he therefore adopted the expression *Sens des rapports des tons*: and says, “I finally succeeded in discovering a region in which all musicians endowed with inventive genius have a prominent projection, produced by the subjacent cerebral mass.”†

Gall has much insisted that the special function of this cerebral organ is to perceive the musical character of sounds; and it appears to me he was conscious that he knew not exactly in what that character consists. I shall now endeavour to show that all the expressions which he employs to designate *that* which is perceived by the organ, can have no reference whatever to common audibility; but are exclusively applicable to the Pitch distinctions of sounds in their gamut relations. And pitch was shown in the preceding paper to be *the* musical property of sound.

It is clearly stated by Gall, that neither Spurzheim nor himself were musicians ‡; probably they were not at all acquainted with musical science. Gall had not a good ear for music, and he was indifferent to it. § He however knew acoustic science, for after some general remarks on the vibrations necessary to produce musical sound, he refers his readers to Chladni's Treatise on Acoustics for further information on the subject.

“It is on these laws of vibration, continues Gall, “that tones are founded, which are subordinate and co-ordinate among themselves according to fixed laws.”|| It is implied that these subordinate and co-ordinate tones are the materials of music; and he thus argues. “On the supposition that man is to be sensible to music, it is necessary for him to be endowed with an organisation that will place him in relation to all its laws; that he should possess an organ on which these laws are stamped, which should in some fashion inclose their type.” He then states, “Wherever this organ is wanting there is no relation [*point de contact*] between the animal and the tones. Whenever this organ exists, the animal or the man are agree-

\* Gall, Sur les Fonctions du Cerveau, t. v. p. 102, 8vo. ed.

† Gall, t. v. p. 105.

‡ Gall, t. v. p. 114.

§ Fossati in the Journal de la Société Phrén. de Paris.

|| Gall, t. v. p. 106.

ably affected by melody and by harmony, and disagreeably by the discordance of tones. When this organ has acquired a certain perfection, the animal or the man not only perceives and judges well the relations of tones, but he also creates within the relations and the successions of tones, which please the more generally as they are more conformable to the external laws of vibration; and to the organisation of other individuals."\*

Thus Gall is at great pains to prove that the special function of this organ is to perceive the essential characteristic of music, which he terms the relations of tones. It may be here remarked, Gall had previously shown that the musical talent is entirely distinct from common hearing. Now incidentally Gall gives a yet more exact statement of the organ's special function. "Whoever is endowed with a very active sense of tones, perceives concords, readily judges of the correctness or incorrectness of the relations of tones, and finally has a good judgment of the relations of tones."†

There is not one expression of Gall's that can possibly relate to the quality, the loudness, or the duration distinctions of sounds; while every one is applicable to their pitch distinctions. Thus he says by this organ we are made sensible to musical laws. Now these laws are laws of *pitch*; for that is the only distinction employed in thorough bass. He says it perceives the relations of tones. Now it has been amply shown that *pitch* is the only property of sounds which has relations; that the possession of *pitch* is the test of a sound being musical; and that by this distinction only are sounds ranged in a series called the gamut. He says it perceives concords. Now the term concord is applied to designate certain *pitch relationships*; thus the third and fifth are concords to the first, or fundamental sound of a series.

Now, if Gall's facts are true and his reasonings are valid, as all his expressions are applicable solely to the perception of pitch, we are bound to admit that the special function is to perceive the *pitch distinctions of sounds in their gamut relations*.

I pass on to speak of Dr. Spurzheim's analysis. I am informed by Mr. Haley Holm, that although Dr. Spurzheim was unacquainted with musical science, yet that he had a good ear, and was fond of music. And it is evident the doctor was acquainted with acoustic science.

"The immediate functions of the sense of hearing are confined to the perception of sounds; yet it assists a great number of internal faculties which are commonly attributed to it. We

\* Gall, t. v. p. 107.

† Gall, t. vi. p. 401.

may conceive that the sense of hearing is modified in different beings, and bears relation to the internal faculties which act by its means; precisely as even external objects are in harmony with internal faculties, or internal faculties with external objects; as the laws of vibrations, for instance, though they exist in external objects, are conformable to the laws of the internal faculty of tune; or as size, number, and succession, which exist in the external world, are in relation to certain internal faculties."\*

"The ear hears sounds, and is agreeably or disagreeably affected by them; but it has no recollection of tones, and does not judge of their relations. It does not perceive harmonious combinations of sound, but separate tones only; and sounds as well as colours may be separately pleasing though disagreeable in combination."—"There is a striking analogy between colours and tones and their respective organs; colours being perceived by the eyes, and sounds by the ears; there being primitive colours and primitive tones; there being an agreeable succession of colours as there is of tones, that is, there being colours and tones which agree with one another, and others which do not; colours must harmonise, and tones must be concordant; lastly, the concordance both of colours and tones may be considered by the faculties of order and number. In this manner, indeed, colours and tones are calculated, and the principles of painting and music established."†

It is better to pass over his analogy of tones and colours, and to confine my remarks to the immediate subject. Spurzheim maintains the same views as Gall, and employs similar language to express them. Thus he speaks of the external laws of vibration being conformable to the internal faculty of tune—also by this organ we perceive the relations of tones—and by it also the concordance of tones. These expressions have already been shown to be applicable solely to the *pitch distinctions of sounds in their gamut relationships*. And he employs another phrase—"harmonious combinations of sound." This term harmonious is also solely applicable to pitch distinctions; whether he means to signify combinations of successive single sounds as in a melody, or, combinations of successive simultaneous sounds as in a harmony.

Dr. Spurzheim says, "Every one knows there is a difference between hearing and having a musical ear; a person may hear a sound very well and yet have no musical ear. There are persons who do not hear the harmony of tones, and there are others, although almost deaf, yet if they hear two tones brought

\* Spurzheim's Phrenology, 4th ed. p. 265.

† Ibid. p. 286.

together which do not accord, they say there is no harmony in this, there is discord. This power of the mind depends upon a cerebral part, and you will find that all great masters of composition, all great composers are full hereabout, above [the organ of] Calculation. There are individuals who like music and have a good musical ear; they feel the harmony and melody, and can immediately detect any discord in the tones, even when a number of instruments are playing at the same time.”\*

Here then is a distinct statement, that the organ of Tune's function is to manifest the musical ear. And hence it is impossible to escape the conclusion, that the function when exactly stated, is to perceive the *pitch distinctions of sounds in their gamut relationships*.

Dr. Spurzheim considers the function of the organ of hearing to be two-fold, viz. the Immediate and Mediate. He states that the immediate function is to perceive sounds; while the mediate function is to present tones to the faculty of tune in order to have their musical relations perceived.†

It is unnecessary to extend this paper by quotations from Mr. George Combe on Tune; because he has adopted the entire views of both Gall and Spurzheim on its function, which he has expressed in their words, either by way of abstract, or of quotation.‡

Drs. Fossati and Broussais have treated of this organ's function, and as there are greater objections to my translating quotations from these writers than those quoted from Gall, I shall leave them in their original language. Dr. Gall appears to have carefully avoided using the French word *son* [sound] in speaking of music, while Dr. Fossati appears to use that word as convertible with *ton* [tone]: “Le talent de la musique reconnaît pour base essentielle fondamentale, une faculté innée, que nous appelons le Sens du rapport des Sons.” He states this faculty to be manifested by a cerebral organ whose situation he describes, and then continues. “On croit généralement que c'est à l'oreille que l'on doit le talent pour la musique. On dit une bonne ou une mauvaise oreille pour indiquer un bon ou un mauvais musicien. L'oreille n'est que l'instrument destiné à recevoir et à transmettre les sons au cerveau; c'est l'organe interne cérébral qui les perçoit, les juge, et qui crée les accords et les mélodies qui constituent la musique.” The Doctor calls the organ that of Sound in the following sentence. “Il est donc démontré que, pour être musicien, la condition principale

\* Spurzheim's Lectures, p. 125. et seq. reprinted from those reported in the *Lancet*.

† Spurzheim's *Phrenology*, p. 265. 4th ed.

‡ G. Combe's *System of Phrenology*, 4th ed. vol. ii. p. 531. et seq.

est d'avoir l'organe des sons convenablement développé." I cannot omit the following words. "Après l'organe du rapport des sous, dont nous avons parlé, l'organe du temps doit être le premier à prêter son appui au musicien : la mesure, le rythme sont indispensables pour la musique. Il est vrai que l'harmonie qui n'est qu'un accord des divers sons dont les combinaisons nous donnent des sensations agréables, ne suppose pas un rythme ; mais la mélodie, qui est une suite, une succession des sons, ne peut se faire sans mesure."\*

Dr. Fossati states that what is called musical ear, is the function of the organ named tune, and that this function is to perceive, judge, and create concords and melodies. Now it has been repeatedly shown that the constituents of concords, melodies, and indeed of all music, are musical sounds, which (by their musical property, namely, their pitch distinctions) are arranged according to the laws of musical science. And hence his language also is applicable alone to the pitch distinction of sounds in their gamut relations.

The function of this organ is thus described by Dr. Broussais:— "*Action primitive.* Saisir les tons, ce qu'on appelle les airs, les apprendre avec facilité ; saisir les mélodies, les créer, ce qui est plus fort ; car saisir et produire sont deux choses dans toutes les fonctions receptives." The quantitative power of the faculty he thus describes:— "Saisir un air, premier degré ; pouvoir le reproduire, second degré ; en créer d'autres, troisième degré, le plus élevé qui présente l'organe. Les observations des phrénologistes tendent à prouver que ces trois degrés sont en raison du développement de l'organe." On the musical ear he says, "Vous voyez que c'est à tort qu'on donné au sens de la musique le nom *d'oreille*, expression qui fut censurée avec beaucoup de justesse, par l'illustre Gall, lorsqu'il fit la découverte de cette faculté. En effet ce n'est pas l'oreille qui perçoit les tons. L'oreille transmet l'impression au cerveau, et ensuite le cerveau, qui la reçoit, la sent et la féconde plus ou moins."†

It will be observed, that this language is also applicable to no other than the pitch distinctions of sounds in their gamut relations ; and these distinctions have been amply shown to be the foundation of musical science ; indeed they are the sole distinctions recognised in the theory of music.

Gall's facts have indisputably shown that the organ named Tune confers musical capability : and he and his disciples have stated that capability to be the manifestation of the musical

\* Fossati, Sur le Talent de la Musique, in the Journal de la Société de Paris. Troisième Année, Janvier, 1835. p. 94—96.

† Broussais, Cours de Phrénologie. Paris, 1836. p. 596.

ear. This, however, they knew to be vague, and seemed to be conscious of not exactly knowing the special function. Their language refers to a something in music, as the object which is perceived by means of this organ, and in the absence of exact knowledge of *what* that something is, they have endeavoured to suggest it by various expressions. Now all these expressions I have shown to be applicable only to the pitch distinctions of sounds in their gamut relations. And when this is considered in connection with the papers on the musical ear and on musical sound, it appears to be impossible to escape the conclusion that the positive knowledge of this organ's function as taught by Gall and his above mentioned disciples, when rendered exact is, that it perceives the pitch distinctions of sounds in their gamut relations.

In my next paper I shall detail some phrenological observations on peculiarities of power in this pitch-of-sound distinguishing faculty.

14. Caroline Street, Bedford Square.  
29th July, 1839.

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## II. *Notice of Mr. Combe's Progress in America.*

MANY inquiries are made by the phrenologists of this country, about Mr. Combe's proceedings in America, and the length of time he is likely to remain absent from Britain; and as it may be presumed that most of the readers of this Journal will also feel an interest in some notices on the subject, we shall draw from the American Phrenological Journal, and United States Newspapers, such an account of Mr. Combe's lectures, and of the impression made by him on his American audiences, as the various notices scattered through those publications may enable us to bring together. Though favoured with many letters from Mr. Combe, we shall here confine ourselves to published reports, as we are unaware how far Mr. Combe may deem the letters to be confidential; and at all events they are private whilst their publication has not been expressly sanctioned.

Mr. Combe sailed from Bristol, by the Great Western Steamer, on the 8th of September last year, and arrived at New York on the 24th of the same month. On the 10th of October he commenced a course of sixteen lectures, at the Masonic Temple, in Boston, which were reported in the Boston

papers. Mr. Buckingham and others were in the midst of courses of lectures, commenced before the arrival of Mr. Combe, and which are said consequently to have interfered with those on Phrenology. Mr. Combe's audience at first consisted of two hundred and fifty persons, and gradually augmented to upwards of five hundred; a very large proportion of those attending being members of the learned professions.

"These lectures of Mr. Combe," says the Boston Mercantile Journal, of October eighteenth, "occupy about two hours each; and being loaded with little extraneous or redundant matter, convey a vast amount of instruction to the intelligent auditor. They seem to be the result of the labours of a mind habituated to reflection and study; the opinions of one who seems desirous to establish *true* philosophical principles—and no one can listen to Mr. Combe without feeling convinced that he is sincere in all that he says, that he speaks directly from his heart, [this expression is more figurative than phrenological], and *feels* that while he is labouring to extend the knowledge of phrenological principles, he is not merely advocating a new theory of metaphysics, but is exerting himself to add to the improvement and happiness of the human race."

The Boston Medical and Surgical Journal, in its successive Nos. published during Mr. Combe's course of lectures, curiously illustrates the manner in which Mr. Combe's calmly philosophical and argumentative expositions gain on the minds of the really intelligent and well-informed amongst his hearers; for Mr. Combe, let it be remembered, is anxious to enlighten his audience, not to attract to himself the idle and momentary applause of the ignorant, by the clap-trap arts of rhetorical declamation and mawkish sentimentality, unfortunately for phrenology, so frequently resorted to by its expounders in lecture rooms:—

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

Oct. 24. "*Mr. Combe's Lectures.*—After having closely followed this gentleman in his lucid demonstrations, we confess ourselves not only very much gratified, but profitably instructed.

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

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

A correspondent of the American Phrenological Journal, gives a somewhat detailed account of the impression produced in himself and others, by listening to Mr. Combe; and as the Editor of that Journal says, that his correspondent is one "upon the accuracy of whose statements, and correctness of whose judgment" his readers may with confidence rely, we shall copy a portion of his description:—

"Mr. Combe was regarded as one of the most interesting lecturers who have of late appeared before a Boston assembly. His practice was to commence at seven o'clock precisely, at

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

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

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

tures, but in thinking of this subject I know not where to begin."

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

"It may not be out of place to add a word in regard to the religious bearings of the lectures of Mr. Combe. He studiously avoided speaking directly *for* or *against* the principles of any particular sect or denomination. I was surprised to hear so few expressions or principles to which any denomination could object — particularly with regard to whatever related to my own particular views. I had received the impression, both from his writings and his personal friends, that he was far from adopting some of the most important principles of religious belief, usually termed in New England, Orthodox. And I was anticipating much that I could not approve. Nor would I say there *was* nothing unfavourable to what are called evangelical sentiments. I could mention *principles expressed*, which I regard both as untenable *phrenologically speaking*, and, if legitimately carried out, subversive of important truths, and fundamental religious doctrines. But I would speak with diffidence, when I attempt to criticise the master himself. I was surprised in hearing so little which even the most illiberal could condemn as conflicting with the principles of sound philosophy, or the strictest evangelical sentiments. And, generally, it was, only when he seemed to leave the ground of the phrenologist, and tread upon that which belongs more peculiarly to the theologian, that any exception could be taken, even by the most *hypercritical*. But he seldom went beyond the strictest limits of his science. His object was to teach Phrenology, and leave theologians to weave its principles in the best way they could, into systems of religious doctrines. And no one can help commending the liberality and candour with which he proceeds. His modest, liberal, and candid remarks, published in the last number of your Journal, in regard to the relation of Phrenology and religion, and the ground he intended himself to take, do honour both to his head and his heart. No sincere lover of truth who hears him, will fail to bid him God-speed. I am confident, judging from what I have heard of his lectures, evangelical truth will be promoted

by his labours. The general cause of morals and education, cannot but receive a powerful impulse. I am happy to be able to state that some of the leading men, now engaged in elevating the standard of education in Massachusetts, attended his lectures, and appeared fully to appreciate their importance. His remarks on the treatment of criminals, too, were received with great applause by his audience, and their influence will be felt in our halls of legislation. There were a few cases in which Mr. C. appeared a little careless or loose in the use of language. For example, he spoke of the intellectual *organs* as being the organs of the *will*. And when that region of the brain should be deficient, the individual would be deficient in the *power of will*. But on what principles of philosophy or phrenology, can the organs of intellect be termed organs of will, more than those of the affective faculties? Perhaps I did not understand him. I would merely add, in closing this letter, that the *approbation* and *admiration* of the audience increased as the lectures proceeded. This was indicated not only by a more numerous and punctual attendance, and expressions of interest in the countenance, but frequently by *hands* and *feet*. This objectionable manner of showing approbation became more and more frequent as the lectures drew to a close. And as he left the room for the last time, it was long, and loud, and reiterated. The audience remaining a few moments, adopted a series of resolutions, highly commendatory of Mr. C. and his lectures.

“On the following evening a social entertainment was given Mr. C. at the Tremont House, when a plate was presented as a testimonial of the deep interest with which his friends regarded him and his labours. Over one hundred ladies and gentlemen were present. The remarks of Mr. Pickering, the distinguished linguist, and Dr. Howe, the superintendent of the Blind Asylum, in presenting the resolutions and the plate, did honour to themselves and the occasion; and Mr. C. in reply, fully sustained the reputation he had acquired in his lectures. Happy sentiments were offered, and brief speeches made, which rendered it altogether an interesting occasion. Sobriety, and joy, and merriment, were appropriately blended. They withdrew at an early hour, bidding their distinguished guest *farewell*.”

On conclusion of the course of lectures in Boston, the following resolutions were adopted at a meeting of the subscribers to the course, held on the fourteenth of November:—

(1) That this audience feel highly grateful to George Combe, Esquire, for the generous philanthropy which has led him from the shores of his native country, to extend among us the principles of that philosophy, which he has cultivated with so much success.

(2) That we have derived from the lectures of Mr. Combe great instruction and delight — that we believe his investigations have shed a valuable light on the physical, moral, and intellectual constitution of man; and that, in our opinion, his labours are eminently calculated to promote the progress of the race in civilisation, virtue, and religion.

(3) That the foregoing resolutions be signed by the chairman, (The Hon. Abbott Lawrence) and secretary, and that the following gentlemen (namely, Hon. John Pickering, LL. D., Hon. Horace Mann, Charles G. Loring, Esquire, Rev. John Pierpoint, George Darracott, Esquire) be a committee to present the same to Mr. Combe.

On the 19th of November, Mr. Combe commenced his course of sixteen lectures in New York. They are reported in copious detail in the *New York Whig*, introduced by the following short paragraph:—

“ At seven precisely on Monday evening, Mr. Combe first presented himself to a New York audience, and was received with that cordiality which our countrymen never fail to manifest towards distinguished merit. Throughout the lecture the most marked attention was paid to the philosopher’s arguments. As many of our readers will not have the opportunity of hearing him, and as our friends at a distance will doubtless feel a desire to know what can be said for this much abused science, by its ablest living teacher, we shall present a condensed report of each lecture.”

A phrenological friend in New York, writing to the editor of the *American Journal* in Philadelphia, thus expresses his own ideas of Mr. Combe, as shown in extracts from his letter printed in that *Journal*.

“ For the last three weeks I have had the pleasure of attending Mr. G. Combe’s most interesting lectures. You have not seen him, I believe, and it may be gratifying a reasonable curiosity to give you a short description of him, and of his lectures thus far. In person he is rather tall, spare, and feeble in constitution. He is not very erect, but it is a stooping more indicative of a feeble physical organisation, than of small Self-Esteem. His coronal region is nearly bald, and his locks are silvery white. His intellectual region is finely developed, yet more remarkable for its excellent balance than its great size. His Cautiousness, Firmness, and Conscientiousness, are very conspicuous in his organisation, and in his natural language and character. His head runs upward and backward, quite large in the region of Self-Esteem, Approbativeness, Inhabitiveness, Concentrativeness, and Philoprogenitiveness. The lower class of propensities seems very small, and he manifests in all things

the cool, cautious, considerate, mild, steady, decided, and highly disciplined and chastely finished mind. Whatever he begins, he unfolds, step by step, with great order and simplicity of arrangement, and he never leaves it, while a new view remains to be taken, or an objection to be removed. He is thoroughly Scotch in his character and organisation, and as he remarked in his first lecture, the accent of his country has become too deeply rooted in his organisation to be eradicated — yet not so deeply as to produce any other effect than, to us, an agreeable distinctiveness, novelty, and peculiarity of manner. He makes no pretensions to fine elocution or oratory. His lectures are simply in the style of chastened, respectful, earnest conversation. A ludicrous anecdote occurred in reference to this. He employed a gentleman to prepare placards of his lectures, to be put up about the city, advertising his “course of lectures upon Phrenology, and its application to *education, legislation, &c.*” But his placard was printed *elocution, legislation, &c.* “This, said he, in his first lecture, “seemed not only very unfortunate for me, but considering my striking deficiency in *elocution*, it must appear to you highly ludicrous, I therefore beg you to read *education* instead of *elocution*.”

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

“Before his lectures commenced, I thought that, on account of his extended course of sixteen lectures, the time they would consume, and the price of tickets, (\$5 for the course,) which some would consider a heavy demand — all taken together — he would feel the mortification of meeting a small audience. But I was very happily disappointed. Clinton Hall was well filled; and his numbers have continued remarkably uniform ever since. He is resolved not to repeat his course in any one place, so that your good citizens must take the *first* and only opportunity, if they would hear Phrenology expounded from the lips of its most distinguished advocate.

“During his lectures at your place, he will undoubtedly visit the public institutions for which your city is so distinguished. This he has done in other places. Last Tuesday

he visited the New York Institution for the Blind, and the Lunatic Asylum. I accompanied him to both. At the former he readily discovered several striking proofs of the truth of the science. There were many in whom he pointed out the organ of Colour as very deficient. He contrasted two of the inmates, one remarkable for the size and power of the organ of Number, and the other as deficient in the organ and the powers. While the former could perform long and complicated arithmetical operations mentally, the other was unable to make the least progress in the science of numbers.

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

On the close of Mr. Combe's lectures in New York, a meeting of his audience, including many persons of high station or intellectual eminence, passed a series of resolutions, expressing their gratification and gratitude. These resolutions were copied on page 183. of our current volume, and it may here be sufficient to refer readers to them, if desirous of following Mr. Combe's progress in the order of time. The lectures in New York are said to have been attended by from three to four hundred persons.

Philadelphia appears to have been the next city in which Mr. Combe appeared before an American audience as an expounder of phrenological science. His lectures were delivered in the new hall connected with the Philadelphia Museum, occupying three nights in the week, and attended by a class of five hundred and fifty persons on the average; there being present four hundred and forty-one the first evening, January 4th, and six hundred and seven at the last lecture. “The character of his audiences,” says the American Journal, “is

very intellectual, being composed of the most respectable classes in the city. Large numbers of the medical profession, including several professors in the medical institutions, are among his regular hearers." The Editor of the same Journal then quotes the following paragraph from the February No. of the *Eclectic Journal of Medicine*, edited by Dr. Bell: —

"It would be difficult within the compass of sixteen lectures to convey, with such force and point, so large an amount of knowledge of the structure, organisation, and functions of the brain, and of the several faculties of the mind, manifested through these latter, together with an available and practical application of the knowledge thus inculcated to the purposes of ethics, intellectual philosophy, education, jurisprudence, and the treatment of mental alienation. He illustrates his leading propositions by numerous and apt details, anecdotal and otherwise; thus happily appealing both to the sentiments and to the knowing and reflecting faculties of his audience. Many persons of both sexes, after hearing Mr. Combe's lectures in this city, will be disposed to join in the opinion expressed by Mr. William Frazer, printer, Edinburgh, as follows: — 'With regard to the system of mental philosophy founded on Phrenology, I have no hesitation in saying, if we may judge from its leading principles, being almost intuitively comprehended by the high and the low, the learned and the unlearned, and from its being practically applicable to all the purposes of life, as well those of the most orthodox divine as of the humblest artisan, that there can be little doubt of its being the true philosophy of the mind, and is at all events vastly superior to any system hitherto adopted.'"

The lectures were reported in the *Public Ledger* (The *Daily* and The *Weekly Ledger*) and the *Pennsylvanian*. From the latter of these papers, of the date of February 16th, we copy an account of some proceedings and resolutions of Mr. Combe's class, on conclusion of the last lecture of the course:

"At the conclusion of this truly interesting lecture, Mr. Combe made a very neat and feeling acknowledgment for the favour with which he has been received in Philadelphia, and returned his thanks to Drs. Bell, Gibson, Pancoast, Morton, and others, for their kindness in facilitating his designs by the loan of valuable preparations.

"After he had retired, the members of the class, at the call of Dr. Bell, formed themselves into an organised meeting. Benj. W. Richards, Esq. was called to the chair, and Mr. Charles Picot was made secretary. Dr. Bell offered the following resolutions, which were unanimously adopted as the sentiments of those present: —

“*Resolved*, That they have listened with great pleasure and mental profit to the comprehensive views of human nature, and to the elucidations of individual character, set forth by Mr. Combe in his lectures just completed. And that in these they recognise many important suggestions for the improvement of education and jurisprudence, and the consequent increase of the happiness of mankind.

“*Resolved*, That a committee be appointed to carry to Mr. Combe the preceding resolution, and a wish, on the part of this meeting, that he will be induced to repeat his course of lectures on Phrenology in this city.

“The following gentlemen were appointed a committee to carry into effect the foregoing resolution, viz:—

“1. Nicholas Biddle, L.L.D., President of the Board of Trustees of the Girard College, one of the Trustees of the University of Pennsylvania, Member of the American Philosophical Society, &c. &c.

“2. Joseph Hartshorne, M.D., Member of the American Philosophical Society — (one of our oldest and most experienced and trusted physicians and surgeons — a practical man).

“3. Benjamin W. Richards, a Trustee of the University of Pennsylvania, formerly Mayor of this city, and long one of the Managers, if he is not now, of the Eastern Penitentiary, and of the Almshouse.

“4. William Gibson, M.D., Professor of Surgery in the University of Pennsylvania (medical class this winter is 401), Surgeon to the Blockley Hospital (Almshouse Infirmary), Member of the Philosophical Society.

“5. Thomas Harris, M.D., President of the Philadelphia Medical Society, Lecturer on the Institutes and Practice of Surgery, Member of the American Philosophical Society, (a gentleman in extensive practice as surgeon physician, author of a *Life of Commodore Bainbridge*).

“6. Alexander Dallas Bache, President of the Girard College, formerly Professor of Chemistry in the Faculty of Arts of the University of Pennsylvania; after graduating at West Point, (U. S. Military Academy,) he taught Mathematics as a Professor in this institution — Member of the American Philosophical Society.

“7. Rembrandt Peale, a painter of celebrity, author of ‘*Notes on Italy*,’ &c.

“8. Charles Picot, for several years the head of a seminary for young ladies, and who, by his success as a teacher, has acquired celebrity through the United States.

“9. John Bell, M.D., Member of the American Philosophical Society, Lecturer on the Institutes of Medicine and

Medical Jurisprudence, Professor of Anatomy applied to the Fine Arts, Editor of the Select Medical Library and Eclectic Journal of Medicine, one of the editors of the Journal of Health, (the initial article, with two or three exceptions, of each number of the Journal of Health is by Dr. B.); author of a work on Baths and Mineral Waters, and on Health and Beauty, &c.

“That the friends of the phrenological philosophy elsewhere may know how Mr. Combe has been greeted by the literary and scientific men of Philadelphia, we have added to the names of the Committee given above, such information as shows their standing.”

In consequence of the strong wish expressed by many persons, that Mr. Combe should repeat his course of lectures in Philadelphia, he consented to do so, and commenced a second course on the second of March, at the Musical Fund Hall. His second audience, appear to have been gratified equally as were the former, and to have also imitated them by passing resolutions expressive of their satisfaction. We copy the following report of these from the Pennsylvanian of April 9th:—

“At the close of Mr. George Combe’s second course of Lectures on Phrenology, in the Hall of the Musical Fund, March 6, 1839,

“On motion, Professor Samuel B. Wylie was called to the chair, and George McClellan, M.D. appointed Secretary.

“The Rev. Chairman addressed the meeting on the propriety of making some public expression of the satisfaction which the very numerous class in attendance had derived from the lectures.

“On motion, the following resolutions, offered by Mr. Thomas Fisher, were unanimously adopted:

“Resolved, That this class have listened with great interest to the able and highly instructive exposition of Phrenology which Mr. Combe has offered us.

“Resolved, That whatever may have been our previous acquaintance with the subject, the lectures of Mr. Combe have impressed us with much respect for its practical importance, and with the kindest feeling for the learned lecturer.

“Resolved, That Phrenology is recognised and commended as a science founded in Nature, by a large portion of the most distinguished anatomists on both sides of the Atlantic, and that we believe it to be the only adequate illustration of the existing, wonderfully various manifestations of the human mind.

“Resolved, That it will afford us pleasure, and that we believe it will be highly acceptable to this community, that Mr. Combe should make it consistent with his arrangements in other cities, to give, during next winter, another course in Philadelphia.

“ Resolved, That a committee of seven gentlemen be appointed to communicate to Mr. Combe a copy of these resolutions.

“ The following gentlemen were accordingly appointed :

“ Samuel B. Wylie, D.D.; Samuel George Morton, M.D., George McClellan, M.D.; Charles S. Coxe, Esq.; Joseph Hartshorne, M.D.; Thomas Gilpin, Esq.; Thomas Fisher.”

Having been also solicited to give a second course of lectures in New York, Mr. Combe returned thither from Philadelphia, and appears to have commenced this second course about the middle of April. From the *New York American*, we copy the following report of proceedings and resolutions arising out of these lectures.

“ At a meeting of the class in attendance upon Mr. George Combe's second course of lectures, on the 15th day of May, 1839, the following gentlemen were appointed a committee to prepare and report a paper and resolutions expressive of the sentiments of the class upon the subject of said lectures, and their feelings toward Mr. Combe as a lecturer, to wit: Rev. Mr. Sawyer, Mr. Boardman, Rev. Mr. Sunderland, and Mr. Hurlbut.

“ On the 18th day of May instant, Mr. Hurlbut, from that committee, reported the following paper and resolutions, which were adopted unanimously by the class :

“ The second course of lectures upon Phrenology, delivered in this city by Mr. G. Combe, of Edinburgh, having closed, the members of his class are desirous of expressing their views of the science which he has taught, and the sentiments entertained by them toward the distinguished lecturer, personally.

“ He has presented to us the wonderful discovery of Dr. Gall, and its practical influence upon the character and condition of man. That discovery was characterised by the most minute attention to the laws of our organisation — by the most patient observation of facts — and by the deduction of inevitable conclusions from them.

“ Dr. Gall abandoned the school of metaphysical speculation — and taking to the observation of nature, he at length presented to the world his great discovery of the true functions of the brain and of its various parts.

“ We now look to nature for the foundation of the science of mental philosophy — and the enlightened mind of the old world and the new is now engaged in illustrating and establishing it.

“ Our own country has been twice honoured by visits from the earliest and most gifted advocates of this science. The noble and accomplished Spurzheim (a name sacred to every friend of man) fell a victim to disease upon our shores, while

just opening the rich fountain of a well-stored intellect to an American audience.

“ The language of eulogy fails altogether when employed upon so noble a nature as his. But for this we thank him — that he directed the mind of a Combe to the sublime truths he had himself embraced, and allowed his mantle to descend upon the gifted individual to whom we have all listened with intense interest and delight. How nobly has he executed, in our country, the work which his ‘ great and lamented master ’ had begun !

“ He came not among us to earn applause, for of that he had already enough ; nor treasure, for we are happy to know of that he had no occasion to go in search. He came not seeking controversy — being no less distinguished for his love of peace, than for his devotion to science. But, he came as a minister from the enlightened mind of the old world, to treat with the intellect of the new, upon matters of the deepest concern to the human race.

“ His message was of the highest importance to us all. It interested us as students of Nature’s laws, as observers of their manifestations, as speculators in mental philosophy and friends of education. It opened new views of man’s moral and intellectual character, and well nigh explained the mystery of *thought* — that most subtle emanation from the divinity of nature. It taught the discipline of youth : how to inform their intellect, to elevate their sentiments, and to moderate their passions. It pointed the way of happiness to man, by exhibiting the sources of human virtue and its effects ; the causes of vice, and its effects upon his condition in life. It presented the most rational and humane view of moral responsibility, and explained and enforced the whole duty of man ; and, in this his last and crowning lecture, Mr. Combe has opened the treasures of his knowledge of the political institutions of the old world — faithfully portrayed their defects, their subversion of human liberty and happiness — and contrasted with them the free institutions of our own country, and their happy influences upon the moral and intellectual condition of our citizens.

“ And now, having attended upon the gifted lecturer through his various illustrations, his well authenticated facts, and heard his sound deductions drawn from them, we hasten to express our profound sense of obligation to him for the instruction he has afforded us, and our high appreciation of the doctrines he has so ably maintained :

“ Be it therefore —

“ 1. Resolved, That we regard Phrenology as having its

foundation in the truths of nature — and as entitled, in point of dignity and interest, to rank high among the natural sciences.

“ 2. Resolved, That we regard the practical application of phrenological principles, to physical training, to moral and mental education — to the treatment of the insane, and to criminal legislation — as of the highest importance and utility; and we indulge the hope of witnessing in our own day the beneficial results of such application in the increased happiness of our homes, in the improved condition of our seminaries of learning, in more enlightened legislation, and in the more benign influences of our civil and religious institutions.

“ 3. Resolved, That the extensive knowledge and sound philosophy which Mr. Combe has exhibited in the course of his lectures, have inspired us with a profound respect for his intellectual power and attainments; and while the simplicity of manner and purity of style with which he has conveyed the most interesting truths, evince a highly cultivated taste, the generous enthusiasm with which he has embarked in the cause of humanity commands our admiration of his sentiments equal to the respect we entertain for his understanding.

“ 4. Resolved, That entertaining such opinions of the science with which Mr. Combe has identified his life and fame, and such sentiments toward him as a lecturer and a man, we beg to tender to him an expression of our heartfelt gratitude for the instruction and delight he has afforded us, and our kindest wishes for his prosperity and happiness through life.

“ On motion, it was further resolved, That the gentlemen constituting the Committee who reported the foregoing, be instructed to present the same to Mr. Combe.”

Thus far we have adhered to the published reports falling under our notice. Mr. Combe's letters, dated May 1st and 20th, intimated that he and Mrs. Combe intended to pass the summer in Canada, setting out from New York on the 21st; and that he should not lecture again before the winter now approaching.

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III. *Speculations, occasioned by Mr. Noble's Paper on Quality of Brain, as influencing Functional Manifestations.* — By Sir G. S. MACKENZIE, Bart., F.R.S., in a Letter to the Editor.

DEAR SIR, — Mr. Noble's observations, printed in the April number of the Journal, which reached me but a short time ago,

have led me to speculate a little beyond the ground he has taken ; whether you should think it worth while to communicate my thoughts to our brethren or not, you will excuse my submitting them to you.

The case of the phrenologist is rather a hard one. He searches for, and when discovered, points out the difficulties attending the practical applications of his science ; and this honesty in the search for truth subjects him to reproach, and to be taunted with the inefficiency of that which he presses on the notice of the world, as of infinite value to the happiness of mankind. As the nature of Temperament is not exactly understood, so neither can other circumstances affecting mental action be developed, so as to be tangible to the understanding, until many speculations shall have been weighed together, and probabilities well considered. Geology arrived at the dignity of a science, after the speculations of morbidly active minds had roused sober thinkers to make observations which led speculators from the contemplation of isolated facts, to the connection of one fact with another, so as to expose to view the entire system of sequence in the formation of the crust of the earth, and the real facts connected with the disturbances of the strata. It is the same with Phrenology : we have seen that some minds perceived that there was a connection between the brain and mentalisation, as you have proposed to call it. They even went so far as to attempt localising the faculties. Their notions were not attended to ; and the obscurity of the subject, arising from ignorance of physiology, did not tempt further investigation. Then came the system of Lavater, which succeeded in arresting some attention ; but having no sound basis, it fell. Lastly, Gall, having the advantages of anatomical and physiological knowledge, hit upon the truth, and laid the foundation on which vast additions to the happiness of man, will, in one time, be raised. There is this somewhat remarkable difference, however, between the cases of geology and Phrenology ; with respect to the former, one theory was offered as a substitute for another ; and both became amalgamated after the absurdities of the one were removed from its valuable portion, and the crudities of the other had been remedied by observation ; but there is no substitute offered for the system of Gall ; attempts are made to pull it to pieces and scatter it to the winds, but nothing is sought for to supply its place. This must be considered as a strong indication of want of power in its enemies. It is also a misfortune, for if any other theory of the brain were propounded, and other uses suggested for it than its acting as the organ of the mind, the world would sooner arrive at some agreement on the subject ; even if the battle were to be fought on the ground of the brain being one organ, and not a congeries of organs, an

alliance would be sooner formed between parties, who, at present, are not in fact contending who shall be the first to discover where the truth is, but for the maintenance or demolition of what one party believes to be true and the other false. It is singular enough that phrenologists themselves have divided, and taken up different positions, in order to elicit truth. This exhibits a degree of philosophical spirit and honesty, raising them to an elevation far above their enemies; error they know is for a time a necessary appendage to every new discovery, the results of which must bear powerfully on human concerns; but they do not give up truth because the web of error may entangle her; the enemy does so, desiring to quash all further inquiry. The phrenologist, with a full conviction that truth is struggling to get free, anxiously explores the causes of entanglement, and strives to clear it away.

Mr. Noble, in his effort to clear up our notions of temperament and quality of brain, things that to many minds are obscure, for the simple reason, that they are not visible and tangible, has succeeded in exhibiting the *honesty* of phrenologists which (however numerous individual exceptions to the character of honesty may be, whether we look to professed quacks, or to those whose Self-Esteem, and other powers not desirable in excess, prompt them to become, if they could, apostolic reformers of a science they have embraced, and who from rash conceit give a handle to the enemy instead of driving him back) will fix Phrenology more and more firmly on the pedestal on which it has already placed her.

There may be considerable obscurity to some minds in the term *quality*, as applied to brain, because, though it be easy to judge of the quality of certain substances, in reference to the purposes to which they are to be applied, such as leather to the making of shoes, rope to raise weights, iron chains for cables, &c. it is not so easy to comprehend the application of quality to brain, in reference to the operations of thought. With respect to other parts of the body, we can understand at once the quality of a muscle, because its application is visible and mechanical. A muscle may be stout or weak, independently of its size, the substance of which its threads are composed being of a superior or inferior quality, as the case may be of a rope. Though we can judge of differences in the state of brain when it is exposed to view; though we can see one part of it having the structure disorganised, and another part in a natural state, the organ is of so delicate a texture, and the purposes it serves are so entirely removed from sight, that, while we can say that one brain is in a natural, and another in an unnatural state, whenever we come to speak of quality in reference to function, some minds stagger and refuse to admit a purpose and use, which

are invisible; but though it may be, that some minds cannot embrace the notion that the operations of thinking and willing are the uses of the brain, such operations being perfectly mysterious, still there are few so very weak, as not to be able to comprehend that it is quite possible that such are the purposes destined by the Creator for the brain to fulfil. He has united mind and body; that every one admits: he has endowed the body with the means to consider what its movements shall be, and with the power to execute such movements as are determined upon. He has given the body power to consider what will be the effect of a movement as a cause; he has enabled the body to see an effect, and to search for the cause, though neither may have any direct connection with it. *How* has he enabled the body to exhibit such powers? By connecting what we call mind with it. Now, it is plain that, if there be a connection, the body, or some part of it, must be adapted for the subsistence of that connection. The uses of every other part of the body have been discovered by the physiologist. The brain alone lay exposed, a large and remarkable viscus, without any function having been attributed to it. The connecting link betwixt mind and body remained unknown. What could be more natural than to suppose united, the only portion of our frame that had had no use assigned to it, and a use for which no instrument had been found?

Analogy is strong in favour of the brain performing its functions, whatever they may be, better when it is well conditioned than otherwise. When we find mental operations ill performed, where the size and shape of the head are favourable, and believing the brain to be the organ of the mind, it is a legitimate inference that the organ is ill conditioned or diseased. There are, however, other things which may affect the brain so as to impede its activity. Supposing a brain well constituted and large, it may belong to a body in which the digestion, the circulation of the blood, and other functions of various parts are out of order. It is known that morbid affections of any one part extend deteriorating influence to other parts. A man having the parts of his body large and rounded, the cellular membrane loaded with fat, and a small chest, has commonly a languid circulation; or in other words, he has the blood sent to the brain in a supply less than is necessary for activity, and it becomes apathetic to ordinary excitement. In this state, a large head, indicating power, may in reality be weak. Too great a supply of blood may have similar effects. In the one case the texture of the brain may become loose for want of support; in the other, its parts become too compressed for free action. There seems to be a happy medium in the force with which the supply is given that renders action perfect. The

quality of the blood may also have no inconsiderable effect on the action of the brain. We know the effect of mixing alcohol with food, and a variety of other substances altering the natural constitution of the blood.

Another source of error in estimating mental power from the appearance of the head, arises from mental affections. Circumstances may occur to a man such as produce a tendency to melancholy or low spirits, and this will necessarily affect the general condition of the organ.

One cause of affection, such as to modify the action of the brain, which, so far as I can recollect, has not been noticed, seems to arise from proportional development of particular organs. Although the development of one entire organ, in proportion to other entire organs, may, by the predominant action of one, leave others to the consequence of inaction; the notion I wish to propound is not related to different organs so much as to the condition of particular ones. I have long entertained the belief that the organs, as enumerated by Phrenology, are, at least some of them, composite; and I imagine that if this should be admitted on further observation, it may account for many anomalies, and remove many difficulties. I shall find some difficulty in making myself understood; nevertheless I will make the attempt. I am not at this moment prepared to show that all the organs are composite, and must content myself with the enumeration of a few which I can exemplify by my own case.

The *auditory* organ I conceive to be compounded of one portion that gives intimation of mere sound; of another that embraces musical sound, as a quality of sound taken as a generic term; of a third which recognises the arrangement of musical sounds into melody of which time is an element; of a fourth which recognises the combinations of musical sounds into Harmony; and of a fifth, which gives the power of remembering sounds in all their modifications and arrangements.

Now my own case is this: I have a sort of intuitive knowledge of music; and in my mind can set a whole imaginary orchestra to work. This power is often a source of most agreeable relaxation to me; and at the same time causes much vexation; for I cannot remember, even for a few seconds, what passes in my mind, and I lose, almost as soon as created, music that might afford pleasure to others. As a contrast to this, I may mention the case of a young lady cited by Dr. A. Combe to illustrate the effects of a morbid excitement of the organ of Tune. That young lady was my daughter; and the manifestation I am about to mention happened nearly at the same time with what is stated by Dr. Combe. She dreamed one night that she was at a concert, and heard a splendid piece of music,

entirely new to her. In the morning her recollection of every part was so vivid that, had she been permitted, she could have written the whole of it. Some nights afterwards, she dreamed of being at an evening party, and of seeing a pianoforte in a corner open, and with an open book on the desk; of having rushed from her companions towards the instrument, having found, to her surprise and delight, the very piece of music she had formerly dreamed of, in the book. Her surprise was so great that she awoke uttering an exclamation. Here then we have equal power of composing music, but a very unequal power of memory.

Scarcely any person exists, who is not absolutely deaf, who has not distinct perceptions of sound. There are many, however, having those distinct perceptions who care not for melody, and cannot produce it. They are indifferent to the quality of sound called musical.

There are many persons to be found, who are excessively fond of melody, who do not enjoy music composed on the principles of harmony. The lowland Scotch are especially attached to their national melodies; but they have composed songs in ridicule of the music of Italy. Although many attempts have been made to cultivate music, properly so called, among the Scotch, the encouragement yet given to it is but small.

These facts seem to justify the notion that the auditory organ is composite. If it be correct, it renders conclusions drawn from the observation of the head exceedingly uncertain. Being fond of music, and being a musician, are two things very different. I am very fond of music, but no musician. To be a musician, requires the aid of other faculties, those of Number and Time, and probably Constructiveness. To give music expression one must have the feelings in a state of activity; and predominant feeling gives character to music. To compose an opera, requires a large head, because it must be in the power of the musician to adapt the expression of his melodies to all the different characters. He must identify himself with each while he is composing, else his composition will be insipid, and all his knowledge of harmony of no avail.

In the same manner, the *viditory* organ is compounded of one for receiving impressions of mere light and shade, and of another for receiving those of colour. Form is discovered chiefly by light and shade, and partly by colour. Distance is discovered by means of difference in intensity of light and shade; and the apparent difference of size between two similar objects, the one near, and the other at a distance, is known not to be real by discovering that light and shade are more feeble when seen far off, and by experience that the angle formed at

the eye by the rays proceeding from the extreme parts of the object when distant, is smaller than that formed by the same parts when the object is near. The knowledge of comparative size is given also by the sense of touch; but in relation to distance, it is acquired solely on optical principles. Relative position is known in the same manner; also order or symmetry, and numbers. But I will not hazard the conjecture that any faculty is included in the viditory organ, but that which takes cognisance of light and shade, and that of colour. It seems evident, however, that it is so far composite, from the fact that persons are known who cannot distinguish colours, while they experience no difficulty with light and shade.

I will lastly notice the *loquitory* organ, which seems to be also composite to a considerable extent. First, there is a propensity to utter mere sound; next the articulation of sounds, forming them into words; and then the memory of words in subserviency to ideas. We find some persons so impelled by a propensity to speak, that they are continually talking. Such of them whose range of thought is small, and their knowledge of things limited, talk of mere trifles, announcing the simplest matters by a crowd of useless words, rendering their conversation unmeaning and unprofitable; or, as is said, they talk much and say nothing. Others again, whose knowledge is more extensive, cannot find words even to express what is trifling; such appear dull in society; while the others, however annoying their clack may be to many, are sought after and deemed ornaments to every ordinary circle. They have a tenacious memory for words as well as the strong propensity to utter them; and occasionally they shine in borrowed colours. There are other persons who, in addition to powerful talent and a store of facts, have this strong memory for words; and they accordingly shine as the suns of society, and the lights of deliberative assemblies. Their style of writing, also, is easy, flowing, and luminous.

Now, in examining the head with a view to estimate, by external appearance, the power of such faculties as these, this composite nature, if it really exist, as I believe, must occasion much uncertainty. When an organ is indicated externally as small, the deficiency may not be general, but partial. Or when it appears large, the size may not indicate the entire organ as large, but only certain parts of it having special functions. The auditory organ, for example, may appear large, while the size is owing to the development of the portions devoted to the perception of sounds of different kinds, conjoined with the part that perceives melody; while there is a small development of the part which gives the perception of harmony, and of that

which confers the power of memory. Again, the entire organ may be well developed, while some portion may be ill-constituted or of bad quality. The same may be said of other organs. I see no reason for supposing it impossible that a portion of brain, belonging to one organ, may be of inferior quality, while the other portions are perfect.

I am inclined to think that another source of uncertainty is to be found in the general deficiency of size in one or more organs, supposing the proportions of their parts complete, and the quality good, operating in suppressing the exertions of some others. At least, I believe, that if it does not suppress exertion in one direction, it certainly does so in others. I may illustrate this by my own case. Deficiency in the organs of Language and Number, has arrested the activity of my other powers, in many branches of science which I ardently desired to pursue. I cannot remember names, nor dates, nor go beyond the simplest calculations. I know objects by sight, so as to perceive general distinctions between them; and I could, at one time, perceive minute distinctions. But because I could not name individuals, I ceased to pursue mineralogy and botany; and my ability to distinguish by name the objects of these sciences became weaker, as well as my desire to discover and possess them. I have, as I have said, a sort of intuitive knowledge of music; and in my mind can set a whole orchestra to work; but I cannot remember nor note down anything. The technicalities are entirely out of my reach; and much as I love music, I have never been able to acquire the power of indulging myself with it. I used to be able to detect errors when I heard music, but now an error must be very palpable to enable me to perceive it; and I cannot now tune an instrument perfectly. In my younger days my desire to pursue mathematical and mechanical studies was great: but my deficiency in number damped my efforts. I used to invent and construct, but my powers fell into abeyance. The deficiency of number has diminished my ability to follow science, and my enjoyment of it is now, and has long been, confined to the contemplation of the discoveries of others. I believe that, were my organs of Number and Language to be at this moment increased in size and power, so as to give me full command over calculation and words, my other powers would scarcely be found able to avail themselves of the acquisition. I could not, by any effort, state to you in conversation what I now write. Without the pen in my hand I cannot think with any degree of steadiness, nor find words to express my thoughts; and in society I am nothing. Here, in France, I feel the deficiency of memory for words most acutely; and kindly as I

have been treated by the French, I feel truly miserable, and consequently impatient for the cause that brought me to this country being removed, that I may return to my own country. — I feel satisfied, also, that the activity of my knowing organs has diminished that of Causality, combined with my deficiency of Language and Number. My mind dwells on and compares facts and events; but its power of tracing and uniting cause and effect in abstract reflection is but moderate; in other words, I am far from being a good logician. I often see, at a glance, an inductive conclusion; while I cannot satisfy those who have a large Causality, by the manner in which I attempt to carry premises to a just conclusion. Over activity of my knowing organs led Spurzheim more than once to express a wish that he could repress it, that I might not run to conclusions stumbling by the way, instead of looking out where I might place my foot firmly.

I hope I may have made myself understood by you; that you see my ground for supposing that while there are peculiarities of constitution which affect the functions of the brain, called temperaments; and also the cause of affection found in quality of brain; it is not improbable that the deficiency of some organs may affect the functions of others well developed; and that excess of activity in some may hinder the due exercise of others. Inactivity, whether induced by deficiency of stimulus, or by the want of scope for exertion, must deteriorate quality, as well as reduce size or prevent growth. And further that, if we suppose each organ to be composite, some portions may be deficient, and others largely developed; some may be of good, some of bad quality; and thus while difficulties in estimating power from external appearances may be increased, many apparent anomalies in the manifestations of powers may be explained.

Taking every difficulty into account, the power which the form of the head gives us in estimating general tendency, is quite sufficient for all ordinary purposes of education, legislation, and moral restraint in social intercourse. We must not be deterred by difficulty from applying Phrenology to practice, in every department to which it is applicable.

Believe me very respectfully yours,

G. S. MACKENZIE.

Tours, June, 1839.

IV. *On the Organ of Hope.* By S. C. (Part of a Paper read at a meeting of the Southampton Phrenological Class.)

DR. GALL, to the end of his life, denied the existence of Hope, either as a cerebral organ or a distinct tendency of mind. He conceived that the feeling was identical with a certain degree of desire, — that it arose in individual minds from the operation of organs that determined the object to which it was directed. Thus a man with large *Acquisitiveness* would not only *desire*, but *hope*, to become rich; a man with large *Love-of-Approbation* would hope to acquire fame; and a man with large *Locality* would hope to be placed in circumstances in which he might indulge his love of travelling. This appears to me to have been a corruption of the more plausible notion of Descartes, who considered that Hope was compounded of *Joy* and *Desire*. As in all other questions of this nature, an appeal to our own minds will best determine what is the truth, and I believe will convincingly refute Dr. Gall's notion. There are perhaps no two feelings the distinctness of which is more vivid to our consciousness than those of *desire* and *hope*; and it is surprising how such a misty notion could exist long in any philosophical mind.

It is to Dr. Spurzheim that we are indebted for the original discovery and explanation of the organ. According to Combe, he first, by a purely mental analysis, decided that hope was an integral propensity in certain minds; and afterwards, by observation, fixed its situation and determined its functions.

The emotion of hope was defined by Descartes as that disposition of soul which persuades itself that what it desires will come to pass (*De Pass.* page 65.); and it is explained by Locke as "that pleasure in the mind which every one finds in himself upon the thought of a profitable future enjoyment of a thing which is apt to delight him" (*Vol. i. p. 233.*); either of which conveys the signification of the word *hope* according to common usage. As I observed before, phrenologists appear to have conceived that the notion exactly coincides with the functions of the organ we are discussing. In their own words, it paints futurity fair and smiling; it spreads freshness and joyousness over every prospect, while *Cautiousness* hangs clouds and mists over distant objects seen by the mind's eye. Hence he who has *Hope* more powerful than *Cautiousness*, lives in the enjoyment of brilliant anticipations which are never realised." — "In religion this faculty favours the exercise of faith; and by producing the natural tendency to look forward to futurity

with expectation, disposes to belief in a life to come." — "I have already stated," says Combe, "an argument in favour of the being of a God founded in the existence of a faculty of *Veneration* conferring the tendency to worship, of which God is the proper and ultimate object. May not the probability of a future state be supported by a similar deduction from the possession of a faculty of *Hope*? It appears to me" (I continue to quote the words of Mr. Combe) "that this is the faculty from which originates the notion of futurity, and which carries the mind forward in endless progression into periods of everlasting time. May it not be inferred, that this instinctive tendency to leave the present scene and all its enjoyments; to spring forward into the regions of a far distant futurity, and to expatiate even, in imagination, in the fields of an eternity to come, denotes that man is formed for a more glorious destiny than to perish for ever in the grave?" It appears to me that its tendency in the mind *is to enjoy the present, and as a frequent but not invariable consequent, to think but little of the future.* Its predominance is generally to be observed in persons of the sanguine temperament, the effects of which upon the character exactly coincide with those of the organ. An individual of sanguine temperament, and possessing Hope large, will in general be characterised by thoughtless good humour. He will always exaggerate the good that is about him, and will seem as if he thought it would last for ever; but I am disposed to believe that the truth is, he seldom thinks at all, however actively his mind may be engaged in flitting along with passing events. The present is the standing furniture of his mind, as far as an everchanging point can stand at all; and the imperfect and misty glimpses of the future or the past, which suggest themselves, serve only to gild and brighten the present. The Epicurean character, as it was abused by the followers of Epicurus, seems to have fallen completely under the influence of this tendency, "Let us eat and drink, for to-morrow we die." And the more modern proverb, "Spend to-day, spare to-morrow," is not less illustrative of its operations.

Without seeking for fictitious instances, of which many may be found in Shakspeare and other writers, who have drawn their characters from nature, the notion of an English sailor exactly embodies all the distinctive traits. Portsmouth, in war time, must teem with examples enough. Many five-pound notes have been burned, out of mere wantonness, in the sight of an admiring company, by sailors just paid off; and a guinea has been often given in consideration of a service for which sixpence would have been sufficient remuneration. I should

not hesitate to affirm that the sailor, who, when he had taken 40*l.* of prize-money, put a five-pound note between two pieces of bread-and-butter, and ate it up, and then went from Portsmouth to London in a post-chaise with four horses, when he might have gone as quickly, and for less than a quarter the expense, in the coach, possessed a very large development of Hope.

The fair side of such a character presents to us kindness and cheerfulness. Its faults, on the other hand, would be rashness and inconstancy. It makes, in fact, exactly the good fellow of society, the man against whom cautious old men often warn young ones, the *bon diable* of the French, who always begins an acquaintance by serving a friend, and ends it by getting him into trouble, or disgracing himself. That entire reliance on the present, which belongs to the man with the organ as opposed to the emotion, whilst it may at first glance seem the most substantial basis of enjoyment, is in fact the most fleeting and unreal. A notion has been carelessly allowed to float upon the tide of opinion, which tends greatly to depreciate below their just worth those enjoyments which are derived from the contemplation of the future, and "*building castles in the air*," has passed into a current proverb. There can, however, I imagine, be no doubt that the influence of the future is always more valuable upon general character than that of the present, and a moment's reflection will show why it should tend more to certainty and persistency. The present is but a point — the point which separates the past from the future. Every moment brings with it a fresh object, and he who depends on the present, rests upon a point which is always moving without his own volition. But he who looks to the future has the resting place of mind in some degree at least within his own power at the time that it is always above the level of the insect troubles of the present, which are what chiefly make life miserable. Many a wise saw has been made to caution youth against indulging in the pleasure of anticipation. Would it not be wiser to avail ourselves thankfully of all the sources of enjoyment which a benevolent Providence has put within our reach; and let our minds dwell on all innocent pleasures, in every way which our constitution will allow, by anticipation, when present, and in memory? Certain I am that the mind thus habituated is not the one which feels disappointment most severely.

Combe justly observes, that when too energetic and predominant, this faculty disposes to credulity, and in mercantile men, leads to rash and inconsiderate speculation. Persons so endowed never see their own situation in its true light, but are

prompted to magnify tenfold every advantage, while they are blind to every obstacle and abatement. They promise largely, but rarely perform. Intentional guile, however, is frequently not their object; they are deceived themselves by their constitutional tendency to believe every thing possible that is future, and promise in the spirit of this credulity.

*Cautiousness* seems to be in a great degree the antagonist organ to *Hope*, as the bilious temperament is of the sanguine. The tendency of *Hope*, apart from its corresponding temperament, is, I conceive, mostly to produce pleasant impressions derived from surrounding objects; but with the feeling less sustained than when the temperament is sanguine, and in some cases, as in the pure nervous, almost to reverse its tendency, by applying the same exaggeration to present troubles which it would otherwise apply to present pleasures. The whole history of M. T. Cicero illustrates this. He possessed, with a pure nervous temperament, *Hope* and *Caution* large; and from this, I imagine, his feelings were in extreme circumstances always elevated above, or depressed below, the healthful tone which truth would dictate. "I could wish," says his friend, Asinius Pollio, "that he had been able to bear success with more moderation and adversity with more fortitude, for, when either was present, he thought it would last for ever."

I am not ignorant that the view I have endeavoured to give of the functions of the organ now under consideration, is very different from, and in some respects opposite to, the usual doctrine of phrenologists; and I am aware that it may seem to savour of presumption, in a mere tyro in the science, to stand (as far as he knows) alone against such a formidable array of authorities.

I can only say in my own justification, that I have not been able to remember a single instance of a full development of the organ of *Hope* coming under my own notice, which does not suggest to me that Combe, and, in some degree, Spurzheim, have erred in taking hold of just that bundle of notions comprised in the word *Hope*, according to common usage, and without any analysis, transferring it to the phrenological organ. I am not without some fear, that I may here, as on some former occasions, be charged with an affectation of originality, and of betaking myself to finding faults, — the favourite and facile refuge of fools, when they do not know how to speak the truth. But as Combe's work, in particular, is looked upon as the text book of the class, when I see him occupying a chapter on the subject before us, with uninstructive and delusive declamation, it seems to me that I could hardly fulfil the request of your

secretary, without entering at some length, into those of his statements that I consider to be erroneous; and in doing this, I shall have occasion to make some observations of a somewhat discursive nature, on the *feeling of Hope*, as distinguished from the phrenological organ.

It is plain from these, and many other similar passages, that phrenologists have considered that the predominance of the *organ of Hope* would produce a character in which the *feeling of Hope*, — or, in other words, the tendency to derive pleasure from the notion of the future, — would be the ruling sentiment; a conclusion precisely at variance with the one I have endeavoured to state, namely, that the function of the organ is to enjoy the present, and to take away the mind from the contemplation of the future. Nothing but strict observation will satisfactorily decide the point; and if by what I have said, I should have succeeded in exciting a doubt in any of you, which should tend ultimately to establish the opposite conclusion more firmly, I shall not think I have doubted in vain.

After describing *Hope*, in the passages I have quoted, Combe goes on to observe, “The metaphysicians admit this faculty, so that Phrenology only reveals its organ, and the effects of its endowment in different degrees;” now if the first clause of this sentence means anything, I suppose it must mean that metaphysicians have considered hope as an integral tendency of mind, or one which does not admit of being resolved into simple tendencies. We have already seen that Descartes treated it as compound; and Locke does not seem to consider the question worthy of a formal decision, but the expression a “sort of pleasure” would seem to indicate a similar opinion; many other metaphysicians do not even mention it amongst our emotions. The only countenance for the assertion of Combe, (if I rightly interpret it,) which I can find, is in Brown, the favourite philosopher of phrenologists, who speaks of it as a species of *desire*. “Each of these desires,” says he, (Lectures, p. 435.) “may exist in different forms according to the degree of probability, of the attainment of its object. When there is little if any probability, it constitutes what is termed a mere *wish*; when the probability is stronger, it becomes what is called *hope*; with still greater probability, expectation; and, with a probability that approaches certainty, confidence.” The same thought is repeated in the course of the lecture. I feel assured that I need scarcely take the trouble of pointing out to you the glaring fallacy by which the author would make *expectation*, *wishing* and *hope* to differ only in degree. If that were the case, any two of them could not be opposed to each other in more than one relation; yet, here we find any two may be taken

in the most direct opposition in several relations. The man sentenced at our last sessions to transportation for life, for breaking open Hartley's house, may hope, that, by the intervention of his friends, the term may be changed to fourteen years, but yet I suppose he is far enough from expecting it. A man on the scaffold, about to be hanged, wishes for a reprieve when he does not feel the slightest ground to hope for it. I hope we may get a certain long-talked-about donation for the purchase of apparatus for our Institution; but to say truth, I do not expect it. On the contrary, the wretched culprit I before alluded to would expect a termination of his earthly career in a few seconds; but it is very unlikely he would hope for it. Thus, it is obvious, the terms differ in kind, although they all agree in containing the notion of futurity; I think it not less obvious that they are compound and not *simple*, and with the exception I have mentioned, are composed of very distinct elements. The confusion of the passage from Dr. Brown is an instance of the inaccuracy which almost everywhere pervades his writings, whatever praise he may occasionally deserve for ingenuity and originality.

It seems to me then, that it is impossible to regard "Hope" as otherwise than a compound emotion, and with deference to the authorities who have determined otherwise, I would submit that it may, at least conveniently, be considered as composed of *expectation* and *desire*, which again may be decomposed; expectation being made up of the *notion* of *futurity* and *belief*; with a degree of doubt and desire of the notion of futurity and *love*. Thus Hope, in its simplest elements, is made up of *belief* preponderating over some degree of doubt, *love*, and the *notion of futurity*. For the correctness of this analysis I must appeal to your own minds. If it be correct, it will, I think, be evident that we cannot with propriety look to a single organ for the production of the emotion. The constitution of a mind most given to depend on hope for its pleasures, must have the disposition to look forward supplied by Ideality and Causality, and the belief,—the pleasant part but not the whole of the emotion,—might be supplied by the organ we are discussing.

It may probably be noticed, that I have ascribed to the organ of Hope, almost precisely the same functions as have generally been thought to belong to that of Gaiety. I shall briefly answer this, by expressing my conviction that Gaiety is altogether a misnomer; and that the functions of the organ are much better expressed by the term *Wit*, as I believe it to do no more than to give the intellectual power of uttering and appreciating wit and humour.

Except in possessing a general tendency to cheerfulness, no

two characters can be much more opposed to each other than are he in whom the emotion of hope forms the ruling sentiment, and he who owes most of his pleasurable feelings to the possession of the phrenological organ. The first often hopes absurdly, because he neglects the present; the other grows wayward and sensual, because he neglects the future, and suffers himself to be taken captive by the present. The latter is often the more popular character; and the former not unfrequently is deemed a visionary fool. But this I conceive is not quite as it ought to be in regard to the principles concerned, although the undue exercise of either trait will tend without doubt to produce a faulty character.

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#### V. *The Phrenological Manipulators.*

THE public interest in Phrenology rapidly increases; and as a natural consequence the subject is gradually reaching, and exciting some attention from a class of persons comparatively ignorant and uneducated, and perhaps naturally endowed with minds of an inferior stamp. Egotism and credulity, so frequently the concomitants of ignorance and mental feebleness, give these persons just that degree of interested curiosity in the subject, which can be supposed to arise from its personal application as a cranioscopical art. And whenever many persons have an awakened personal interest in any subject, respecting the real character of which they still remain almost totally ignorant, they are made a prey of by sordid men somewhat better informed than they themselves are. This has very long been the case in respect to theology, politics, medicine, and various branches of trade, and it is unfortunately now coming to be so in Phrenology. Medicine and its practitioners will perhaps best illustrate our meaning. Formerly, mountebank dealers in nostrums traversed the country from town to town, from village to village, laden with phials, powder-papers, and pill-boxes, and having their arrival announced by the blowing of horns, and other devices to attract listeners whom their stage oratory might convert into buyers. Now-a-days the horn has been superseded by the printing-press, which affords easier and more artful modes of announcing the skill of the mountebank and the virtues of his wares. Newspapers teem with the advertisements of quacks and quack-medicines; whilst several of

the former make their tours of business, almost with the regularity of commercial travellers, staying a few days or weeks in the towns visited, to fill their own pockets by deluding the ignorant and afflicted, with worthless advice, and often worse than worthless drugs.

A certain class of phrenologists are fast emulating this class of doctors. Their advertisements of advice and manipulation are now frequently seen in the London papers; and some of them make a regular (or rather an irregular) profession of itinerating from town to town to sell manipulations. These latter usually premise a course of phrenological lectures, "first lecture gratis," to advertise their skill and custom. They also procure eulogistic paragraphs in the newspapers read in the place, by disbursement of a proportionate share of the profits of their trade, which easily procures for them these paragraphs to any extent of eulogy. A host of persons have their curiosity aroused by these arts, and make haste to purchase the advice and manipulations of the phrenological mountebank. Each who gets his own head manipulated is certain to carry his paper-voucher to some of his acquaintances, and to recommend them to follow his example. Herein lies the "whole art and mystery" of the profession. People must be pleased, and must be made to talk and recommend. The ready method of insuring these results, is to seize a few salient points of character, clearly shown on the head, which is an easy enough task to any one having only a very slight knowledge of Phrenology; and the rest of the sketch is filled up with flatteries, or is penned in terms of sufficient ambiguity for admitting of a construction acceptable to the vanity and self-pride of the party manipulated. The acquaintances of the poor egotist laugh in their sleeve at his credulous vanity, but of course gratify him by declaring the portrait to be a wonderful likeness, and he is fully and instantly convinced of "the truth of Phrenology;" becoming also an especial trumpeter of the skill of the manipulator. This creditable mode of earning a living out of the ignorance and vanity of others is not confined to the male sex. We have seen advertisements of lectures on Phrenology by "ladies," who also manipulate, and give advice to young men touching marriage and other interesting subjects.

Notwithstanding this state of matters, so little likely to gain phrenologists the respect of the honest and sensible, we cannot wholly condemn the practice of giving advice and sketches of character. In the art itself, if followed by honourable and competent phrenologists, we do not see anything objectionable. All cannot become sufficiently conversant with the subject, to obtain self-knowledge through its means, or to apply its lights suc-

cessfully to individual cases — their own, their children, their servants, &c. We might as reasonably expect all to become conversant with medicine or mechanics to a sufficient degree for the wants of life without calling in the aid of others. Whilst therefore we cordially join with others in repudiating the *present* practice, yet were the same art practised by persons of higher standing and superior attainments, we believe it might prove highly beneficial both in advancing the science and improving mankind, because it would in this case be practised in a very different manner, which is just the one change so desirable. Even as now practised by some of the better order of manipulators, we have known benefits accrue to individuals manipulated, although we have unfortunately also known injury done to others, and strong prejudices against the whole subject created in minds otherwise likely to have become friendly. Our objection therefore, we repeat, is not directed against the practice itself, supposing it to be followed in a becoming manner, but against those persons engaged in it, whose qualifications are inadequate to the duties and responsibilities, and especially against those who so utterly degrade it by their quack-like performances, puffing advertisements, and itinerant quest of employment. It may be asked, why there is degradation in travelling for this purpose? The question ‘why?’ is, perhaps, not easily answered; but, as a matter of fact, we do always find itinerant dealers in drugs and medical advice, to be a very inferior class compared with the regular and settled practitioners in medicine; and the analogy appears to us very close between itinerant doctors and itinerant dealers in manipulation. The practice is unequivocally condemned by all the leading and reputable phrenologists, with whom we have conversed or corresponded on the subject; and this is certainly strong reason for presuming either the practice or the performers to be in fault.

But the art is itself too profitable to be suppressed by the discountenance of the superior phrenologists. They might as well attempt to stop the sale of quack medicines, as to suppress the sale of phrenological flatteries. They may refuse to countenance or encourage itinerant dealers, which of course all reputable phrenologists will do; but the ignorant and the joke-loving, the credulous and the curious, will still flock to the mountebanks; and thus the disadvantages will continue to the uttermost, without the counterbalancing advantages. To ensure the latter, we think it would be expedient for the superior phrenologists to abstain from denouncing the custom *in toto*; since the more it is condemned by them, the lower will be the grade of those who do follow it; by wholesale condemnation, it

will be forced downwards instead of upwards. But if it must and will be followed, of which we think there can be no doubt, it were better raised to dignity than depressed into degradation.

Who, then, should be the parties encouraged to practise the art? The subject is not yet sufficiently advanced, to constitute a profession by itself; though a succeeding generation may expect to see this done. Of the professions now followed, Phrenology is clearly the most intimately connected with that of medicine; and to the medical profession accordingly we should gladly see it resigned. Their professional education, their habits of life, and the friendly intimacy so frequently subsisting between families and their medical advisers, are all in favour of this; and if a few personally respectable and *settled* medical practitioners would allow themselves to be consulted phrenologically as well as medically, the chief objections to the custom would speedily disappear, and all the more intelligent and respectable portion of the public would learn to see the quacks and itinerants in their true colours. We now speak of the medical profession collectively: many individuals of it would prove incompetent to practise Phrenology, through lack of general attainments.

It is a circumstance worthy of note, that in a list of thirteen manipulators, now before us, one only is a member of the medical profession, namely, Mr. Rumball, a surgeon; and as he follows the art of manipulation in its least commendable form, as an itinerant, we presume that he is not a *settled* practitioner, unless, indeed, he can be in "two places at once, like a bird." It has been recently stated in a local newspaper, that Mr. Rumball follows the practice of "Mr. Deville and several principal phrenologists of the day."\* But Mr. Deville does not itinerate from town to town, advertising and puffing his manipulations in the newspapers; and excluding Mr. Deville (as the writer in the newspaper also does, by his wording of the sentence), we at once declare that the practice of manipulation is followed by no one having any pretension to be classed amongst the principal phrenologists. The editor of the newspaper may possibly have been told the contrary, for he appears himself to know little of Phrenology or phrenologists; but he would certainly find it a very difficult matter to name these

\* The Staffordshire Examiner of June 28th. In the same paper of the dates of July 6th and 13th, especially under the latter date, are a series of misrepresentations concerning the Phrenological Journal and its present Editor, supported by garbled and misapplied quotations, which, it is evident enough, may be traced back to the same source as the libel on the "several principal phrenologists;" for an extravagant eulogy of Mr. Rumball is dovetailed with the abuse of the Phrenological Journal. The calumnies on ourselves are utterly beneath our further notice.

several principal phrenologists, and he prudently abstains from attempting to do so.

We have alluded to Mr. Deville; and that gentleman, we must add, is the one manipulator who causes us to hesitate in pronouncing the present custom decidedly injurious to the progress of phrenological views. Mr. Deville has not the advantage of a medical education, and he is thus wanting in one of the requisites for a manipulator, but we believe that in various instances his advice to his visitors has been productive of considerable benefit to them, and we never heard of him stooping to the low arts resorted to by most others. Besides which, he commenced the practice originally from no sordid motives, and only began to demand a fee for his manipulations on finding his time so much interfered with by numerous visitors.

It is quite possible that, amongst the other manipulators, there may be one or two individuals of high-toned feeling; but, if so, these will not be found amongst the itinerants; and without wishing to give offence, we must say that, to the extent of our own knowledge of them, the other manipulators have neither the education nor station calculated to make the practice respected.

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## VI. *Letters on the Organ of Wit.*

THE first of these letters is copied from the American Phrenological Journal, in accordance with the wish of Mr. Combe, to whom it was originally addressed, by Mr. S. W. Fuller, of Philadelphia. The second is one from Dr. Verity, of Paris, received some time ago, but not then understood by ourselves as having been designed for publication. No alteration is now made in it, except by the omission of the first few lines of the note, which referred to a different subject. We mention this, because the inadvertent change from the first to the third person, in the form of composition, was a chief reason for the supposition of the letter being sent as a private communication, of which the ideas only were to be used in this Journal; and accordingly they were briefly stated on page 194. of this current volume, and there attributed to Dr. Verity. In the first of the two letters, it will be observed that Mr. Fuller enters on his subject with a *petitio-principii*, in the second paragraph. He then asks a query; and forthwith answers it in the affirm-

ative by "assuming" the answer, and that too without adducing one solitary case of large or small development, in support of his suggestions. To this method of writing about the functions of organs, we must confess a very great dislike. In no other department of physiology would such a course be tolerated by physiologists; yet, in discussing *function*, the phrenologist is and ought to be a physiologist, and ought to base his arguments on the visible evidences of cerebral development. How utterly different was the proceeding of Gall! He first observed the concomitance of particular forms of head with special talents or dispositions, and thus founded his inferences upon actual fact. With Gall almost every inference was immediately drawn from something he had seen. With most of his successors, in attempts to connect special talents or dispositions with particular parts of the brain, inferences are drawn from something they have *thought*, and are only dimly illuminated by a few faint rays from some light they may have *seen*. Phrenology will be advanced in its scientific bearings by those who adduce realities, not by those who adduce conjectures. We would apply these strictures to phrenological writers in general, not exclusively to the author of the Letter before us (who, we must allow, reasons with considerable ingenuity); and we do so, in the conviction that much time and talent are absolutely thrown away in conjectures about faculties, functions, organs, or by whatsoever other name the relationship between action and structure is spoken of. Can any one, accustomed to generalisations in science, have read the many articles in this Journal, and also in other publications, on Wit, Weight, Concentrativeness, or the organ marked "?" on the Busts, without perceiving how completely many of them turn on mere conjecture, and how few of them are based on an array of cases, where the development and manifestations have been decidedly marked and carefully ascertained?

#### I. Letter from Mr. Fuller.

Your remarks relating to the functions of the organ of Wit, in a recent lecture, suggested to my mind the following ideas, which I beg leave to submit to your consideration; and which I take the liberty of doing, because I understood you to say that the functions of that organ are not now so fully understood and established as it is desirable they should be.

First, the Author of nature has furnished proper objects or sources for the exercise and gratification of all the powers of the mind. Secondly, by the laws which He has impressed upon the mind and external object, a certain *adaptation* of man-

ner is required also in the gratification of the functions of the brain. Is it not, therefore, the proper function of the organ of Wit, to discriminate between the proper and improper objects and sources furnished for the exercise of the faculties of the mind? and to observe the adapted and perceive the incongruous manner of their exercise?

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

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

when the causes were comprehended; but I do not conceive that it would be better gratified in understanding the cause of the propriety, than it would be in appreciating the cause of the impropriety. Byron had Wit and Ideality both large. His Ideality would admire a beautiful foot; but his Wit would prompt him to ridicule a deformed one, or at least the display of it. Hence his peculiar emotions. A deformed foot attached to a man disposed to be vain of his personal beauty!

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

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

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

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

The ludicrous, therefore, plainly does not, I think, exist in nature herself, or any of her direct works; but it arises solely from the manner in which things of nature are associated or put together by intelligent beings. In this manner, perhaps, all the other functions of the brain may be related to the function of Wit, and would certainly furnish ample range for its exercise.

Wit prompts all the faculties to do and say witty things,

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excites to the perpetration of jokes, and enjoys them; and is itself a weapon of defence when other instruments have failed.

## II. Letter from Dr. Verity.

Dr. Verity's attention having been excited by the discussion in the last No., on Wit, he takes the opportunity of stating briefly what have been both his own views and those of his friend, Dr. Robertson, of Paris, regarding the space occupied by the said organ.

The system of the reflective faculties, Causality and Comparison, as usually adopted by phrenologists, had always appeared to him inadequate to explain the characteristic quality of intellect as manifested in the writings of the Schoolmen, Hume, Dr. Thomas Brown, Voltaire, &c. in the mental habits of certain lawyers, and that class of individuals who find out the differences and discrepancies rather than the analogies and concordances of a proposition or piece of reasoning.

With this difficulty in my mind, I compared the busts and heads of those who were subtle and discriminative in argument, without *wit*,—Hume, Brown, Spurzheim, Dr. Watson (in Dr. Robertson's museum), &c. with those who were witty as well as discriminative—Voltaire, Gall, Socrates, Denon, &c. In the former class, there was a sudden sloping off from a more than ordinary squareness of forehead; in the latter, there was a fulness besides, laterally and backwards. From these facts, as well as from many observations of the same kind upon living individuals, and from metaphysical considerations, I have been accustomed to regard the space adjoining and outside Causality as occupied by an intellectual organ of the reflective system, whose function consists in apprehending differences and disagreements in metaphysical relations, just as that of Comparison consists in apprehending the analogies and agreements of things and their relations. For this reason we have spoken of the organ hitherto by the name of *Discriminativeness*—the third of the reflective class. When large, with Causality full only, it may easily be mistaken for a very large development of the latter.

The space lying more laterally and backwards (Voltaire, Socrates, Denon, &c.,) we regard as occupied by the organ giving the sentiment of the ludicrous—by Wit, in short—having laws analogous to those of Ideality, both affecting, and being affected by, all the intellectual faculties. This is Dr. Robertson's view of the question, who has paid great attention to the analysis of Wit. In Voltaire, Gall, Socrates, &c., this faculty (Wit) combining its activity with that of *Discriminative-*

ness adjoining, he considers, would produce one sort of reflective wit, where some marked and startling perception of difference would be found; in Moore, Sterne, &c., associated with large Comparison, the wit would be characterised with high manifestations of this last faculty, and, besides, a not unfrequent colouring of Amativeness; in Sheridan, Swift, &c., associated with large perceptive organs, the wit would be for the most part of a descriptive and pictorial kind. In Talleyrand, associated with large Individuality and *Discriminativeness*, the wit would have a mixed character, partaking of both these faculties; in Cruikshank, associated with Form and large perceptive organs, the wit would be embodied in caricature; and so on with all the combinations of the organ (Wit) with the other faculties, producing the infinite varieties of its manifestations, both as to intellectual form and colour of sentiment conjoined. It may be observed here, that when the base of the forehead is projecting, as in Sheridan, Swift, &c., the organ, although fully developed, could not have a prominent appearance. (September 26. 1838.)

#### VII. *Letters on the supposed Organ marked “?” in the published Busts.*

THE two following letters will terminate the speculations in this Journal, upon the portion of brain immediately anterior to Cautiousness, and yet unassigned to any ascertained faculty. We shall be happy to print *cases* bearing on the subject, if narrated with the necessary precision, by a competent phrenologist, not writing anonymously.

##### 1. Letter from “I. K.” the original writer on this organ.

The fact of there being in the human mind a feeling to revert to, and delight in past scenes, events, thoughts, &c., is so undeniable, that no one has attempted to deny it; nor even to the speculation, which I first suggested, that the organ marked unascertained (“?”) was the seat of some such feeling, has there been such a demur as might have been expected. The opinion of Mr. Combe, however, as being the highest authority in this matter, must go a far length with many. (See Phren. Journal, vol. xi. p. 412.) I do not think that “reverence for antiquities, and the love of the past,” being already “referred

on good grounds to Veneration," is so contradictory to Mr. Hytche's views \*, for it is observed that very religious individuals, in whose heads this organ might be expected to be largely developed, do not, along with this feeling, commonly take the name of being lovers of the antique and the past. Indeed, Mr. Combe's own cases will prove this. His first instance goes against his statement that the love of the past is to be referred to the organ of Veneration, in Dr. — of Bath. Mr. Combe says he heard nothing of any "distinguishing love of the past," and states that the gentleman alluded to has Veneration and the organ "?" both large. As far as appears this goes against the theory of the latter being the seat of the feeling in question; but does not this case also prove as strongly that the love of the past cannot be referred on "good grounds" to Veneration, as Mr. Combe states? Again, he says, the next gentleman had Veneration "well developed, and he did not give any indications, in a long conversation, of a mind that dwelt on the past, but the reverse." I need say no more, since the instances go directly to disprove the assertion, in the first extract from Mr. Combe's letter, that Veneration is the seat of the feeling of "love of the past." Neither does he mention in these cases whether or not 'reverence for antiquities' distinguished in any degree the gentleman above alluded to. Under these circumstances, then, it is surely legitimate to conclude that there is not the least shadow of evidence to show that the 'love of the past' is connected with any of the known feelings of the human mind. Mr. Combe again states that in his own head the organ marked "?" is large, and that he has no pleasure "in dwelling on the past." It strikes me forcibly, however, that the harmony of mind, and clear view into the order of nature, which Mr. Combe possesses, deprive this feeling of that prominence in the thoughts which it would otherwise possess; just in the same manner that enlightenment of mind must take away the over-action of the organs of Wonder and Veneration. For instance, a man battling with the world to gain wealth or to satisfy the inordinate cravings of some other inferior desire, battling, I say, in ignorance of the

\* The *facts*, in contradiction to Mr. Hytche's views, introduced at the page of the Journal above referred to, were the non-manifestation of "love of the past" by persons largely endowed with the organ "?" One or two of Mr. Combe's cases certainly bore rather against the assignment of this feeling to Veneration, but every phrenological observer must be acquainted with the fact, that the same faculty is manifested in different directions by different persons. There are botanists who care nothing about entomology, and entomologists who wholly disregard botany; yet the faculties employed must be the same for either pursuit. The Veneration of one man is directed to devotion, that of another reveres kings and the great, as in Voltaire and Scott — *Editor*.

natural laws, and misfortune thereby befalling him; — or even if he succeeded, the disappointment of not being so happy as he expected; — what so natural to him in such disappointment as to turn his mind back to the light-hearted and merry days of innocent childhood! And as the strength of such a feeling is greater or less in different individuals (in some so strong as to bring with it a flood of tears), it appears to me that the strength of such a tendency depends on the size of the part of the brain (wherever that part may eventually be found to be) with which it is connected. That steady elevation of the moral feelings, then, which a clear view of the order of the universe gives, and which Mr. Combe has the happiness to enjoy, and to promulgate to the world, necessarily mixes many formerly prominent feelings into one harmonious whole.\* I may also state, though my authority goes no length as being anonymous, that I have a greater love of the stern grandeur than of the beautiful, love the past, and am passionately fond of our townsman's (Mr. Chambers) 'Traditions of Edinburgh,' because it treats of our old houses. In my own head the organ of Veneration is moderate, Cautiousness and Ideality both large, and the whole space between these two organs, measuring about two inches and a half, very prominent; Hope is deficient. Perhaps there may be two organs in this space, and Mr. Combe and Mr. Hytche may both be right. The fact of there being an organ for the *future* ascertained to exist in this direction, and the fact of a beautiful arrangement in the situation of the organs with reference to each other also existing, leads me strongly to suspect that this part of the brain is the seat of the feeling in question; and, as I have already stated, the few observations which I have been enabled to make, support me in this opinion. But "facts are the best and briefest arguments," and they are here wanted. I shall not, therefore, as being an anonymous correspondent, trouble you any more on the subject. I. K. (Edinburgh, November, 1838.)

## 2. Letter from Dr. Maxwell.

There is one department of the cranium — indeed, in the human subject, a respectable portion of it, which, as far as I can learn, is not as yet allocated by the phrenologist. In the newest busts, it is marked with a note of interrogation. This

\* We fear that there is some tendency, in our correspondent's remarks on Mr. Combe, to smooth away a difficulty raised against a favourite theory, by a process of reasoning which might equally well be applied to any other faculty little manifested by Mr. Combe; and thus in him, or in any one else subjected to the like reasoning, we should have all the negative evidence, of non-manifestation, at once swept away. — *Editor.*

department occupies the middle of the parietal bone anteriorly. It is situated immediately above Acquisitiveness and below Conscientiousness and Hope one half of each respectively; behind Ideality, and anterior to Cautiousness (see the figure in Macnish's little book). With these two it forms a broad belt on the side of the head, comprising its upper third nearly: when large, they appear in the shape of a ridge, of which Conservativeness "?" forms the centre.

Having met with several individuals, in whom this part of the cranium is uncommonly prominent, and remarking that the protuberance is too far back for Ideality, and too forward for Cautiousness, it seemed clear to me (concurring with those who leave it blank) that it must be a different and distinct organ; in some of these individuals, it appeared the best developed organ in their heads. Upon considering what particular manifestation is remarkable or peculiar in these persons, it occurred to me that they are all particularly careful and saving, in the most general sense in which these words can be used. In childhood their playthings remain good, till they outgrow them. In youth every thing around them or that they come in contact with, is respected; including milestones, carvings, railings, plantings, &c.; they may like fun, like other young persons, but not mischief. In manhood, waste of every kind is habitually avoided, destruction may be assented to for purposes of renovation, but it will be with reluctance, and not without suggesting, whether some other course would be better. He enjoys all things, and contemplates vicissitude in passing, as do other men of taste; but prefers fair tear and wear, and is opposed to violence in every shape. The faculty belonging to this organ, for I think that it is a distinct one, appears to give the desire to retain, or rather a natural aptness to preserve property, independent of the desire to acquire it; and take great pleasure in applying it in the best manner. He who has it large, puts a much higher value upon every thing belonging to him, or that he may have in charge, than others do under similar circumstances. Some persons with this development have preserved their marriage dresses during great part of their married lives: they cannot be easily induced to part with any part of their furniture, every thing about them may be old fashioned: such persons are unwilling to sell or exchange a piece of land with a neighbouring proprietor. It is not the intrinsic value alone which binds him to his own small property, but perhaps a thousand associations dearer to him than all the land beyond it; the chief motive in him for the desire of possessing property or of having the control over it, it would seem, is that he may have the power of preserving its

integrity; his attachment to it is such, that it annoys him exceedingly to learn, that his neighbour has any wish regarding it, nor can he understand why he is not content with his own. If his income is small he will contrive to make ends meet, or have a minute saving. If in trade he is averse to speculation, will endeavour to drive a safe business, and may be satisfied with moderate profits. Those called bein bodies, and many small lairds, have a good development of this organ. Although such persons may be in easy circumstances, compared with others whose income is even greater than theirs, though they are very saving, may be called hard, and are comparatively rich, yet they are not avaricious; they are neither ambitious nor grasping; they covet no man's goods: their fort is not to acquire, but to keep, to preserve; they are conservative. Persons of this development are employed as factors upon house property, particularly to collect small rents, to collect subscriptions for benevolent societies, and we find them in the situation of porters, whose business is to watch rather than to work: they have a tact for these employments, notwithstanding that Conscientiousness may be little more than full. Acquisitiveness is quite a different faculty: a person may be acquisitive and at the same time wasteful; such a person has defective Conservativeness. He who has Acquisitiveness large would grasp at every thing; he can never have enough; he is therefore an unhappy restless person, or at best his happiness is often interrupted. He who has Conservativeness large is satisfied with a moderate competency; he will not put to hazard what he has, for the probable chance of increasing it; he is no gambler, and he has little anxiety about the future. He may say with Ramsay,

They wha hae just enough may soundly sleep,  
The oercome only fashes folk to keep.

It is different from Cautiousness, although often taken for it, not only on the bust but also in the manifestation. Conservativeness is in constant action, without violent emotion, or concern for the future. Caution is in less constant action, is subject to bursts of violent emotion, and its chief regards are for the future. Such mistakes connected with Phrenology may arise in part, from the poverty of our languages; and this again, from some of the faculties of the mind not having been distinguished from one another till very lately. When these in all their variety are better understood, and correctly distinguished from one another, it will be expected that language will rapidly acquire a greater degree of precision than has hitherto been attained to in any nation. Conservativeness is a more comfort-

able faculty than Caution ; one who has the organ large harbours not a doubt of the competency which he is in the surest way of attaining at some time, though perhaps distant. If from untoward circumstances disappointment takes place, he is not apt to be overwhelmed with his misfortunes, he will then make the most of what remains to him, and is ready to begin the world anew ; if every attempt fail, he condoles with himself for not having been the wasteful cause of his losses. Such an one, in speaking of his lost property will say, " I neither ate nor drank it, and I took care that my wife did not." In its manifestation it has some affinity with each of the organs with which it is in contact, or rather they seem to rally around it for a united purpose ; they are each of them auxiliary to it, yet it is sufficiently distinct to vindicate its independent action. With Hope and Ideality it coincides, in beautifying the future, with more reliance on himself than the former, and with less discursiveness than the latter, but does not venture very far with them. It coincides with Conscientiousness in respecting the possessions of others, in which it differs in toto from Acquisitiveness. Its thrift seems to arise from a propension in the mind to avoid attrition, waste, destruction, &c. It is closely allied to Cautiousness, but does not participate in its fears.

This faculty which we have proposed above to call Conservativeness, and which I apprehend gives the desire to retain things very much in the state we find them, and to preserve for enjoyment, has not been recognised by phrenologists, distinct and separate from others. Its manifestation has generally been confounded with Acquisitiveness, and, it would appear, is thought to be connected with that organ's development. Broussais speaks " of the organ which presides over the desire of acquiring, and the passion of possessing, particularly of this latter organ ; for acquisition," says he, " is only one of the means by which it is satisfied." (*Lancet*, No. 678.) R. Cox says, " One affection of Acquisitiveness is an inclination to take possession of property and to hoard it up, while another is the sentiment of greed." (*Phren. Journ.* vol. x. p. 157.) R. Macnish speaks of the desire to retain, as that to which " the legitimate exercise of Acquisitiveness leads." (*Introduction to Phrenology*, p. 17.) These are the latest publications on the subject, and some of the sentiments are any thing but precise. On the other hand, I have been informed since noting my view of the sentiment, that Dr. Weir of this city has, in his lectures in course of last two sessions, been in the practice of insisting that the faculty which presides over the desire to keep possession of, must be manifested through a different organ than Acquisitiveness,

because they are evidently two distinct mental operations, although he has not assigned any particular locality for it.

There does not, I think, appear much difficulty in accounting for the circumstance of this organ not having been distinctly pointed out before this time, some comprehending the greater part of its locality within the limits of Ideality, others within that of Caution, seeing that it is placed between them, and has some affinity with each in manifestation. The individuals who are remarkable for a large organ of Conservativeness, are for the most part rather obscure than otherwise; I do not find it in the busts of those who have ended their days on the scaffold, — in that of Haggart it presents a hollow. How far they to whom the word conservative is applied in the present day as a political distinctive term are endowed with this organ, I am not prepared to say, nor how far it is connected with the laws of entail; my observations have not been extended to the grandees of the land. This, however, is a fair field for observation, which at present I leave to others. The description of persons whom I have made subject of remark, do not attract notice in the same degree as those do who are remarkable for the manifestation of almost any other organ. They do not court publicity or notice, and are therefore less obnoxious to observation than any other description of geniuses. It may be also, that in France, Germany, and even in England, this particular development is not so frequently to be met with as in Scotland. This it would be interesting to ascertain, and its cause, which may be sought for in the manners and history of the different people.

To the question, is the faculty found in animals? I think it must be answered yes. Some of them evidently have the desire to keep for future use; several families of them even lay up provision for winter. The provident habits of several species of the lower animals, that have been so justly represented as highly interesting, to the philosopher as well as to the moralist, appear to be more allied to an organ such as I have apprehended Conservativeness to be than to Acquisitiveness strictly construed; to which such instincts have been hitherto attributed by phrenologists.

Since writing the above, which was placed in the Album of the Glasgow Phrenological Society, some months before being publicly read, I have had many opportunities of adding to and of confirming the observation. My first attention to the peculiar manifestations in Conservativeness large, was to grown persons; on turning it more recently, to youth and to children, whose heads we may touch, the difference in tear and wear of clothes, connected with development of this organ,

appeared remarkable; with it large a suit of clothes will last three times as long as with it small; in grown persons I find the difference still more in favour of large Conservativeness. At the reading of this paper it was well received, those present appearing ready to admit the general correctness of the observation; in about a fourth part of them, the organ is decidedly large, with corresponding manifestation. Regarding the observation of J. Hytche in the last number of the Phrenological Journal, and of I. K. at p. 671. of Vol. X., I may remark, that I have not observed, that large “?” is in direct connexion with love of the past, as past, yet persons with this development may seem to have a love for many things that are past date, so to speak, arising out of their conservative habits: that Sir Walter Scott’s were decided so, may be seen in almost every page of his works, and his antiquarian propensities are proof. It is to be regretted that a cast of his head was not permitted to be taken: in his statue lately erected in Glasgow “?” is decidedly large, particularly on the left. I more willingly submit these observations to public inspection, being persuaded that a more intimate acquaintance with the functions of the organ “?” will tend in an increasing ratio to reconcile man to man, and to recommend Phrenology.

J. MAXWELL, M.D.

VIII. *On Variations in the Extent and Position of Organs delineated on the marked Busts.*

(From the ‘Medical Examiner’ of the New York Whig.)

WE now enter upon the consideration of a question of great interest to phrenologists; one, too, involving the reputation for philosophic accuracy of two distinguished individuals. We approach the subject with a due sense of importance, and after making ourselves as familiar as possible with all the facts of the case which were within our reach. We shall endeavour to be clear and candid, but should we omit any important fact, we shall feel grateful to any one who will supply the deficiency. Should we state any thing erroneously, we shall be glad to receive correction; and should we draw any inference not warranted by the premises, we pray to have it pointed out. What we desire above all other things is truth. We would shrink from the thought of sacrificing one great name to another, but neither veneration for the dead, nor consideration for the living,

should be allowed to interfere with the expression of honest conviction, or the publication of important matters in science.

A phrenological bust or chart, published by any man, professes to represent the results of his observations relative to the situation of the various cerebral organs, by which the faculties of the mind are manifested. Now as these organs must have a determinate relative position, and a determinate medium situation, it follows as a matter of course, that however numerous the observers may be, and however distinct and independent their labours, they must, if all observe correctly, come to like results, inasmuch as nature, though exhibiting modifications and varieties of structure in particular cases, is uniform and unchangeable in her general types.

Wherever the English language is spoken two authorities stand prominently forward, as standards on whatever relates to Phrenology. These are Dr. Spurzheim and Mr. Combe. Their busts and charts are every where considered as the accurate representatives of the accumulated evidence of whatever regards the situation of the organs. Yet these busts and charts differ very materially not only in the precise form of the organs, but in some cases, in their *relative position*. On referring to these busts or charts, it will be found that,

*Conscientiousness*, according to Spurzheim, occupies the *posterior half* only of the side of Firmness; according to Combe it occupies the whole of the side of Firmness.

*Hope*, according to Spurzheim, occupies the anterior half of the side of Firmness; according to Combe it does not impinge upon Firmness at all, but occupies the whole of each side of Veneration.

*Marvellousness*, according to Spurzheim, occupies the whole of each side of Veneration; according to Combe it is so far from impinging on Veneration, that it is separated from it by the whole breadth of Imitation.

*Time*, according to Spurzheim, is separated from Eventuality by the organ of Locality; according to Combe it is bounded by that organ laterally and inferiorly.

It is plain, therefore, that either Dr. Spurzheim or Mr. Combe must be wrong; to determine which, we shall now endeavour.

But first of all, it becomes us to show that the busts and charts which we compare are authentic. We would observe, then, that one of these busts is precisely similar to that from which Mr. Combe is now lecturing; that the other is similar to those generally sold in the shops as Spurzheim's. Thinking, however, with regard to this last, that it might have been published after Spurzheim's death, or without his authority, we

requested a friend of Mr. Capen, the biographer of Spurzheim, to write to that gentleman for information; the answer was — “The bust which we (Marsh, Capen, and Lyon) sent to Messrs. Sherman and Trevett, is the one approved by Spurzheim. It was made according to his directions before his sickness.” We have examined the busts in the store of Messrs. Sherman and Trevett, and found them to agree precisely with the ones we had before examined, and of course, to differ, to the same extent, from the bust of Combe.

In prosecuting our inquiry, we shall, first of all, show that at one time the bust authorised by Combe, and that authorised by Spurzheim, agreed as to the location of all the ascertained organs, and that Spurzheim’s bust *was* what Combe’s bust *is*.

Fortunately, for the correctness of our data, we have in our possession, and now lying before us, a human skull marked by *Spurzheim’s own hand*, and presented to the gentleman from whom we have obtained it. In this skull the organs of Conscientiousness, Hope, and Marvellousness are situated precisely as in the present bust of Combe. Time does not exactly correspond, but when the skull was marked (1816) the precise location was considered as unascertained. This does not prove that Spurzheim’s latter bust is incorrect. He may have made more accurate and numerous observations, and have altered his bust accordingly. But this, if true, would prove that he had, at one time, generalised from an insufficient number of facts, and afford a fair presumption that he might again do so.

What reasons can have induced Dr. Spurzheim to make these remarkable alterations his works no where inform us, and as he has passed from earth, no explanation can be expected; this last consideration should induce candour and caution. We know that in the latter part of his life he was desirous of showing that certain convolutions were the seat of certain organs. Now, the brain within the skull and the brain taken out of the skull present different appearances. When within, it and its membranes and vessels completely fill the cranial cavity and conform to that cavity in shape; taken out and laid on the table, it flattens; there is derangement of the convolutions to a greater or less extent. Now, it may be that Spurzheim overlooked this derangement, and made the outward marks to correspond with those displaced convolutions. This would explain the slighter differences in form and situation, but for the more striking alterations we can suggest no adequate explanation, especially as the doctor himself had said — “The number of observations in favour of almost all organs is immense, and we consider them established.”

After all, however, the question is not, does Dr. Spurz-

heim's latter bust agree with his former one, or with Mr. Combe's present one, but *Does it agree with nature?* Men's opinions and conclusions are valuable only as they truly interpret things as they exist.

In comparing the two busts we are struck first with this circumstance, the bust of Spurzheim seems moulded from a doll's head, that of Combe is of natural size and shape, being an actual cast from the head of a young woman, in whom the organs were uniformly developed, and the region, well balanced. The superiority of the latter model for a bust must be perfectly obvious.

In the next place we remark, that in Spurzheim's bust a great number of the organs are bounded by common continuous lines, seeming to indicate an anxiety for symmetrical outlines. In that of Combe the organs seem to have been traced conformably to what was considered the development as manifested in nature; hence the greater irregularity of form. This observation is valuable only in so far as it indicates an endeavour to make the form and situation, in the one case, conform to a theory, and in the other, to observation.

We are told that after modelling the bust as before stated, the Edinburgh phrenologists examined all the casts and busts in their extensive collection, arranging together those heads in which an organ was large and isolated, and those in which it was small, and from these they transferred the organ to the bust. — They proceeded in like manner with every organ of the head. What plan Spurzheim took with his latter bust we know not.

We will now mention a few facts, in reference to the four organs before enumerated, the correctness of which can readily be tested. In the character of Mrs. H., Dr. Hette, and Ram-mohum Roy, Conscientiousness was remarkably manifested, and in these heads the organ is prominent on the whole of each side of Firmness. In the character of Tardy, the pirate, and King Robert Bruce, this faculty was very feebly manifested, and, in these, the head shelves down abruptly from Firmness — while in Bruce, in whom Hope was strong, the organ is well developed on each side of Veneration.

The manifestation of Marvellousness was in a high degree characteristic of the Peruvians; and, in their skulls, the development of the supero-lateral part of the frontal bone is very remarkable. The same is true with respect to the head of Macara, who firmly believes that he holds intercourse with spirits. In the head of Joseph Hume, the most practical statesman of the age, and the least given to any thing fanciful, this region is remarkably small. It is so too in the skull of the

New Hollander, forming as striking a contrast to the Peruvian in cranial development as in character.

Time in Sterne's head is well developed, and lies on each side of Eventuality. In the head of James Wilson, of Belfast, the blind courier, locality is enormous, yet it is obviously beneath the place of Time. George IV. was somewhat remarkable for the manifestation of Time, and in his head the organ is prominent on each side of Eventuality. In Haydn, the composer, Time is large, and Locality rather small, and the organ of Time is evidently prominent above Locality.

From these and other observations, we have arrived at the strong conviction, that the bust formerly marked by Spurzheim, and the one now used by Combe, are correct. This view is strongly corroborated by the fact, that the plates of Vimont, of Paris, which were drawn from an entirely new series of observations, agree with these almost precisely.

Such being our belief, we think that the last bust authorised by Spurzheim, and published by Marsh, Capen, and Lyon, of Boston, should from this time be laid aside, as not conforming with nature, and, consequently, as being not merely useless, but mischievous.

IX. *Notes on the Faculties of Locality and Weight.* By MR. M. B. SAMPSON, in a Letter to MR. COMBE.

(Copied from the American Phrenological Journal.)

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

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

power of imparting the latter quality, I am, from the same sources, compelled to doubt.

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

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

You state that a person having Weight large, will be enabled to send an arrow to a mark, and you attribute this to the nice sense which the organ imparts of the amount of force which is

required to carry the arrow to a precise distance: but this is not enough to insure a successful aim; because, although a certain amount of motive power carries it to the required distance, it does not follow that that power is exerted in the right *direction*, and the arrow might therefore fall to the right or the left of the mark. It seems, then, that if it is invariably the case that persons with Weight large are able to aim with precision at a mark, this organ must impart a knowledge both of distance and direction.

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

From the consideration of these facts, I have been led to suppose, that matter being *mobile* and *inert*, the organ of Weight adapts us to the comprehension of that law of nature by which a body once set in motion, would, but for the presence of disturbing causes, continue in its course for ever; and that the organ of Locality takes cognisance of the inertness of matter, and giving us the power of remembering how things were disposed when we last beheld them, teaches us to expect that, in the absence of disturbing causes, we shall find them in the same condition on beholding them again; thus Weight reconciles us to the mobility of matter, Locality to its inertness. If we possessed the one without the other, we should like either for perpetual motion or perpetual quiescence; whereas by the possession of the two organs we can easily adapt ourselves to the alternate operation of these antithetical properties of matter.

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

I am, &c.

M. B. SAMPSON.

[Mr. Sampson's letter was alluded to in the last No. of this Journal, under a notice of the American Phrenological Journal. What is calculated to correct erroneous ideas respecting the mental faculties, should merit attention from phrenologists; but it may not be unnecessary to warn our younger readers against receiving inferential views too implicitly: the facts are one thing, the inferences another; but in conversing with phrenologists, we find too frequently that these separate things are confounded. It may be a fact, for instance, though we know not that there is much actual evidence of it, that persons

aim well who have the organ of Weight well developed; but the fact allowed, it is a question of inference whether the sense of direction or the sense of force be the one dependent upon Weight, or whether both may be so. In finding our way from point to point, by visible signs, it would seem probable that the organs of Form and Individuality are essentially implicated. But we believe to have seen cases confirmatory of Mr. Sampson's ideas of direction; which closely approximate to those of Mr. Edmonson, mentioned in former Nos. of this Journal. — *Editor.*]

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X. *Mr. Simpson's Views on the Propriety of Religious and Secular Instruction being given by separate Teachers, in any System of National Education.*

THERE are many persons, more remarkable for intolerance and bigotry than for the spirit of truth and fairness, who industriously exert themselves to lessen as far as possible any benefit which the community, and especially the poorer classes, might otherwise derive from the meritorious exertions of Mr. James Simpson, in furtherance of a better and general system of education. One ready mode of effecting this object, which even some of his clerical opponents do not hesitate to adopt, is that of giving selected quotations from his writings and parliamentary evidence, which, taken apart from the rest, and explained by their own particular comments and misapplications, enable these worthy misleaders of others, to represent Mr. Simpson's views as being highly irreligious, immoral, improper, and any thing else to which the condemnatory prefix can be applied. Mr. Simpson has hitherto treated his defamers with the silent disregard which *they* deserve, but which unfortunately leaves their angry denunciations and artful distortions of truth, to create and spread much prejudice against the views advocated by him, equally as against himself individually. For the most part he has hitherto been content to point out their calumnies to the listeners in his lecture-rooms; but this is not adequate to arrest the evil, for it is with those who have not heard his prelections, or made themselves conversant with his writings, that the mischief is wrought by these bearers of false witness against him. Our readers may remember that, in the July No. of this Journal, we spoke of Mr. Simpson's lectures in the metropolis. The complimentary manner in which his

exertions were there received, it would seem, had increased the hostility towards himself, or towards the system of education advocated by him; for on the occasion of a public meeting, held shortly afterwards in Edinburgh, for the purpose of deprecating the Government plan of education, then recently abandoned, Mr. Simpson's views were so heavily denounced, and so artfully misrepresented by some of the speakers (whose speeches on the subject were forthwith circulated through the houses of his fellow-townsmen, by means of the press), that he felt called upon to make a public reply and correction through the same channel; or, as nearly through the same channel as his defamers would allow, for their immediate agents in the circulation of the calumnies, it appears, refused to give Mr. Simpson's reply any place in the columns of their papers.

We met with this reply, in form of an Address to his fellow townsmen, in the North British Advertiser, and have transferred it entire into our own pages. In doing this, we earnestly request our readers to make themselves clearly acquainted with Mr. Simpson's views touching the best plan for giving *both* religious and general instruction, although it is proposed to be accomplished by separate masters. And having well understood these views, conveyed in the following address, and more fully illustrated in his valuable work on Education, they will then be prepared, and we doubt not be also *willing*, to defend the author when assailed in his absence by calumny and misrepresentation. In acting thus, they will not be merely espousing the cause of an individual unjustly defamed by others, but will also be lending some aid to further the diffusion of sound views on a most important subject, and to hasten the time when the great bulk of the nation shall have such instruction as is a necessary antecedent to any rapid advance in intelligence and moral habits. The letter of Mr. Simpson, in its form and intent, is indeed one of local and temporary interest only, put forth to meet a special occasion; but in its subject, it is one of universal and enduring importance. It is on the latter ground that we republish it here, without communication with Mr. Simpson respecting it. We have in consequence been compelled to omit other articles, but we look upon the immediate publication of the letter, as being of higher interest and importance than the articles displaced for it.

In one respect we think Mr. Simpson has been too hasty, namely, in his commendations of others, whom he sees taking only a step out of the old rough track towards the better path laid out by himself. Delighted with this faint semblance of improvement, he is too prone to give them credit for a degree of skill and judgment which they do not possess, and which it

is unlikely they ever will possess. He has evidently much overestimated Mr. Wood's educational lights; and in doing so, he has only incurred the reproaches of that indefatigable instructor of poor children, in sounding words, few of which they will ever have occasion to employ, and which, should the occasion arise, they will still be unable to apply correctly to the realities intended by them. We fear that Mr. Simpson will have reason to regret his warm commendations of some other persons whose eyes are truly but half-opened, and who will stop very far short of the system he would desire to see them adopt.

*To my Fellow-Citizens who were present at the "Scriptural Education" Meeting in the Assembly Rooms, George Street, on Monday the 8th inst.*

LADIES AND GENTLEMEN, — Although accustomed to the grossest misrepresentations of my humble opinions on the education of the people, not only on platforms, but in pamphlets, periodicals, and even sermons, I do feel anxious to say a few words to *you*, in self-defence against the *home* assault made upon my good name, in your presence, but in my absence, this day week; not being satisfied, with all the saving clauses of your speakers about my good intentions — which are generally in controversy rather self-saving — that many of you have performed that difficult act of abstraction, which is necessary to disjoin the opiner from his opinions. Permit me to ask, have you at any one candid moment, during the cooling time of the bygone week, thought within yourselves that possibly the thing was *overdone* last Monday; and that it is scarcely fair to your townsman, on platform exaggerations and special pleadings, to hold him convicted, according to the various views of the speakers, of infidelity, atheism, deism, and popery — saving always their compatibility? I do not assume that many of you have read my humble writings on the subject of education, or heard my oral prelections; but I may take for granted, that, with the exception of my assailants on the platform, none of you had previously read my parliamentary evidence, which was there attacked. I beg leave, therefore, to inform you, that in the vast blue book so facetiously introduced to your notice, my evidence occupies 113 folio pages, or about 7000 lines. Of these your reverend chairman did me the justice to quote about thirty; my learned brother, Mr. Wood, about eighty; and a third reverend gentleman, unknown to me, Mr. Drummond, in his contemptuous and complacent speech, somewhere about twenty lines! Is it, I would ask, very likely that in the remainder of the 7000 lines there is nothing in my favour to

counterbalance the very limited quotations against me? Now, I have always claimed for my evidence the character of a WHOLE, and protested against its being judged of by extracts at all; but to tell you that the selected, transposed, unexplained, unqualified, often unfinished, *startling* passages read to you, give you a true notion of its general import, is one of the most finished platform delusions that was ever palmed upon an unsuspecting audience. But if the extracts are short, the *commentaries* upon them are ample; and I am not aware that my opinions, objects, and means, have ever suffered a more painful dislocation and distortion than in these commentaries. Indeed, two attempts were made, I may safely say unequalled in the history of my persecutions: the one by Dr. Muir, to connect me with a whole string of infidel writers; and the other by Mr. Wood, notwithstanding his professions of friendship — (I expect and wish none from the former gentleman) — to represent me as denying all Scriptural foundation for morals! I thank him, however, for letting the name of “Hume,” and the unworthy and uncalled-for side-wound to Mr. Combe, which appeared in the newspapers, drop out of the revised edition. Let me hope that that side-thrust, and the insinuated charge against me of placing Hume beside the Bible, was felt by him to be a little “too bad.”

Here, then, follows, my fellow-citizens, the sum of my offending; and, first, do me the favour to turn to the revised speeches, which I do assume you all possess, and compare the extracts, and above all, the commentaries therein, with my “plain tale.”

1. Convinced that education, with the only adequate means, the nation's, is necessary to raise the masses of our countrymen, physically, intellectually, morally, and religiously, from the degradation and consequent suffering, in which (it says but little for the old system, secular and religious) they are, after 200 years' trial, still found, it is my ardent wish to attain that important object — to use the recent words of Majesty itself — “*with due respect to the rights of conscience.*” Yes! even THAT object would be too dearly purchased, if, in the face of the fundamental principle of Protestantism, the faith of any one denomination, dominant or dissenting, were even attempted, by educational arrangements, to be forced upon another. Now, I ask your *platform* — one and all I ask yourselves, to point out, if you can, any way whatever, in which THIS INTOLERABLE INJUSTICE CAN BE AVOIDED, but by the plan which alone in my evidence I could recommend, namely, to give secular instruction by one teacher to ALL religious sects, and religious by another, and that other the pastor of the particular denomina-

tion. The plan, it is true, has been indignantly and contemptuously scouted; but ANOTHER has not yet been suggested. The "Scriptural Education," so called, of your meeting, could not be realised without in its very essence violating the rights of conscience. It is, therefore, *not* Scriptural education; for there is injustice, and injustice is sin in its very conception. This, as I more and more see reason for viewing it, *beneficial* as well as necessary separation, was not denounced with the acrimony it now is, when I gave my evidence four years ago to parliament. The louder outcry against it is of later date. I flattered myself *at the time* that I was offering no novelty; for in my own native country, with the exception of the Parochial and Charity Schools, and some lately established, I had scarcely seen any thing else. We all — Mr. Wood and Dr. Muir included, if neither was a parish or charity scholar — got our secular instruction at school, and our religious from our parents and ministers. Where, I would ask, was the watchfulness of the ministers of Christ's gospel for generations, that it should be reserved for those of the present day to discover that the course so long followed leads to infidelity, atheism, deism, and popery! Mr. Wood must well remember these good men coming to the High School examinations without ever putting the questions — "Where are your Bibles, your catechisms, your religion *blended* with every second word of your other lessons?" The "goat and bear" pedantry, let me tell Dr. Muir, was not then imagined; those sensible divines would have scouted it. I appeal, then, to you — is there justice or sense in this attempt to crush me for advocating the "good old way?" and is that way only to be hunted down when there is a purpose in doing so? My friend Mr. Wood conveniently blinks this point, on page 33 of the revised speeches. He does not deny that the practice was as I have stated, but resorts to a quibble — he will pardon the expression, and a smile at his solemn impressiveness in its introduction — on the word *dividing*; as if that word, both in the question and answer, did not mean *separating*. Neither, I would tell him, did it mean *excluding* religion from *education* generally, according to the persevering calumny of my enemies, seeing that home and pastoral teaching, ay and exercising too, are, I hope, parts of *education*, as well as secular studies. But more, Mr. Wood surrenders the question of the *essentiality* of conjunction, be it marked, the instant he even permits the possibility of a shadow of distinction between the higher and lower classes in this particular. That matter regards human beings; there is no aristocracy here. If separation would lead to infidelity with the one class, how can it be safe with the other? It will not

do to answer, that but for religious teaching in school, the working classes would never get any. This is a specimen of what is called "riding off," — an escape by subterfuge from the real question. I answer, first, that it is not true; seeing that in the national secular schools, if universal — and they are nothing if they are not universal — the young of the flock of each sect will be assembled to its pastor's hands, instead of being, as at present, scattered in the streets and highways, or, little better, partially assembled in voluntary or charity schools. But, moreover, the subterfuge unwittingly admits that, if the humbler classes *could* get religious education elsewhere, like the higher classes, they *might*. The essentiality of conjunction, and this sense of the basing of secular instruction on religion, are thus *eo ipso* surrendered together. I repeat it, the cry of *separation* was a recently *got up*, irrelevantly introduced watch-word. In the mouths of many it is a mere cuckoo-cry; but to hear it in the pulpit, and even introduced into prayer, passes all endurance.

2. Seeing that different sects *exist*, there is no latitudinarianism, as has been falsely said in the present uproar, chargeable on the government for *allowing* each to resort to his own religious teachers — a thing it cannot prevent. To refuse or obstruct this is precisely unprotestant intolerance, in other words, popery; and more, it is folly. The separation, which throws the duty of religious instruction upon the competent pastor, instead of the often incompetent schoolmaster, will thereby secure to all sects better religious instruction, according to their own conscientious views; and who but a bigot calls all instruction but his own "teaching error," or thinks of pronouncing his own faith the infallible truth? yet we have such bigots actually disclaiming bigotry at the very moment when they are showing both its horns and hoofs. Nothing has more tended to imperfect religious instruction than the practice of throwing it on the secular teacher. *He* will scarcely satisfy any sect. The Associate Synod of Scottish Seceders lately, in their resolutions, earnestly protested against the sacred duty of religious instruction being intrusted to the common schoolmaster. The Rev. Richard Watson, the boast of the Wesleyans, denounces the same practice. He says, "We are farther inclined to think that too much dependence has been placed upon schools of every kind, as the instruments of directly conveying religious knowledge. The duty of the parent and the minister has been too much neglected in this respect." When, for expressing to parliament the same opinion, I am scouted by Dr. Muir, Mr. Wood, and Mr. Drummond, and hunted with shouts by their audience, it happens that I am

supported — with all respect to them — by as good men as they. You must not forget that you saw only twenty-two out of 144 clergymen in and round Edinburgh, on that tolerant platform.

3. I am persecuted for a conscientious opinion that the Bible is desecrated in the common school, with all its taskings, punishments, and disgusting associations, and its rotting, unimpressive, superficial teaching; and for wishing to place it in the kind and parental hands of the pastor, where it would be loved instead of hated; and where its lessons would be made to tend to practical Christianity, instead of lifeless formalism; for wishing, in short, to convert the *school* Bible into the *home* Bible; the Bible of the mere memory into the Bible of the heart and the life; a Bible which never was, and never will be, taught by the common schoolmaster.

4. In vain we should effectuate that kind of separation which I hold to be so just and salutary, if, *nevertheless*, we permit the secular teacher indirectly to insinuate the religion of his *own* sect. If he is to be confined to secular teaching only; if, too, he is to be prevented from insinuating *irreligion*, where is the justice of requiring from him any religious declaration at all? or needlessly inquiring into a matter which, by the very arrangement, in so far as we are concerned, is between him and his God? Now, instead of mobbing me for these opinions, would it not be better to try to refute them, and to show how *blending* secular with religious instruction can be reconciled to an impartial national education? No one has done that yet. I wait for it.

5. I gave reasons in my evidence for holding that what is called *basing* secular knowledge upon doctrinal Christianity, is an absurdity. I explained that I meant teaching doctrines to infants under six years of age. Your rev. chairman quoted to you about a *third part* of these my reasons. I never could see the sense of *this* basing, although I can see its proselytizing purpose. Early taught doctrines are sure to be mere abstractions and formalities for life. They are planted, but never bring forth fruit. Who has not heard the complaint that the rote catechism of childhood is never understood in manhood? My wish is that religion should be addressed to the “understanding,” as desiderated by the Apostle, as well as the heart. It never will be either, if left to the hireling teacher, and the theological task-work of the common school. I am encouraged by the opinion of several pious divines, that the *basing* cry is also a watchword.

6. I beg to refer Mr. Wood to Melancthon, Hooker, Butler, and his own Moral Philosophy Class notes, against his plat-

form opinion that the Bible is the sole foundation of morality. St. Paul, too, is worth his attention on this point. The Bible itself bears witness to the contrary; and when it is better taught that will be better known. Yet he raised a "*sensation*" against me, for assuming, not a single, but a *double* foundation for morality. I consider *this*, both in its substance and manner, the unkindest, as well as the unfairest, "cut of all."

In conclusion, I beg to thank my learned friend for his compliment to my humble labours, as castles in the air. I am easy under this imputation, as long as I can show many seminaries most solidly founded on the principles which for ten years I have humbly advocated, and, on a fair testing experience, crowned with great success. I refer him and you to the number of Chambers' Edinburgh Journal of last Saturday, the 13th, for an account of the realisation of these very principles, in relation to the character of a large body of working men. But I will tell my learned friend where he will find a castle in the air of towering magnitude, — he will find it in the wild imagination that the most perfect education of reading, explaining, spelling, parsing, deriving, and calculating, applied to the entire working population, in the most clever methods, by an army of teachers, all as expert and persevering as himself, will ever give to that population the character of the workmen to whom I have alluded. Nay, there is, if possible, a more airy fabric yet, — the expectation of making the young religious in the true sense of that word, by storing up even the whole Bible in the memory, without the means of its practical application to the heart and conduct; in other words, making the knowledge contained in that sacred book the exhibition of a common school, — an acquisition of rote, taught in the school, and *left there*. In the name of that religion, for which I will yield to none of my assailants in regard, I would protest against these vainglorious pharisaical shows, as *not* religious training, but in the face of its humble spirit and character. I have seen, with deep disgust, more than one specimen of the youthful conceit which these shows engender. There is none of this in the education of the *home* Bible, — the book of the parent and the pastor, — full of the lessons of humility and charity.

I beg humbly to apologize to Mr. Wood for presuming to mention him to the committee among those "interested in the *amelioration* and *extension* of education," for in his quotation he modestly omits the two words in italics. I take this opportunity of declaring that I subsequently regretted having answered, however widely, for any one's opinions but my own. But I had merely *secular* education in my eye; that religious distinc-

tion not being then prominent, in which my learned friend so indignantly shrinks from contact with me. I had not *that* in my thoughts. One other gentleman, and one only of those mentioned, has, in four years, disclaimed concurrence with me; and he, too, as to my religious arrangements, and these only, for the children of the working classes; while *he* publicly reprobates the slanderous attempt to fix me down to the opinion that religion should be excluded from education. The mention of Mr. Wood to the committee was, I can assure him, in the spirit of good will to him as a distinguished fellow-labourer. I have *always*, when I have mentioned him, commended his zeal and devotion to education, and in token of my sincerity, I heartily joined in the honourable tribute bestowed upon him by his countrymen; although I have never concealed my humble opinion, which he of course is at full liberty to scorn, that his method is excellent chiefly as a method, but stops short of real effective education, physical, intellectual, moral, and religious. That he has spurned my testimony, and visited me in return as he did on your memorable platform on Monday, I cannot but regret; but do by no means admit that I shall be the chief sufferer in public estimation from *that* exhibition.

The unavoidable length of this letter obliges me to postpone to another opportunity some extracts from my evidence, to supply the platform deficiencies.

I am, Ladies and Gentlemen, your obedient servant,  
JAMES SIMPSON.

## II. CASES AND FACTS.

I. *Cases confirmatory of the Organ of Alimentiveness.* — Communicated in a Letter from Mr. COMBE.

To the Editor of the Phrenological Journal.

PHILADELPHIA, 10th April, 1839.

IN the collection of Dr. Morton of this city, I have seen two skulls in which the organs of Alimentiveness are very largely developed, and the manifestations corresponded.

The first is the skull of Peirce, a convict of Van Dieman's Land. It is of average size; rather long; the anterior lobe is of average dimensions; Alimentiveness is enormously large; Destructiveness is large; and Acquisitiveness and Secretiveness are very large; Cautiousness is very small; and Conscientiousness small.

The following is the account of the individual which was furnished to me by Dr. Morton : —

To GEORGE COMBE, Esq.

My dear Sir, — Agreeably to your request, I have much pleasure in presenting you with the following account of *Peirce*, contained in a letter addressed to me by William Cobb Hurry, Esq., of Calcutta, by whom the skull was sent to this country.

“ With respect to the cannibal *Peirce*, all that is known of him is, that he was a native of Scotland or the north of Ireland, and a seaman. He was a convict in Van Dieman’s Land, and escaped with others to the woods. Hunger compelled them to prey upon each other until only *Peirce* and another were left. A romantic tale might be made from *Peirce*’s own narrative of the feelings with which these two men watched each other, till, overcome with fatigue, the last of the band fell a victim. *Peirce* was relieved by a party who fell in with him, and the cannibalism of which he had been guilty being attributed to necessity, was not punished. From that time his propensities acquired their full development, and he succeeded repeatedly in persuading his fellow prisoners to escape with him, for the sole purpose of killing them and devouring their flesh. He used to return secretly to the depôt, and persuade a fresh victim that he had been sent by others, who were waiting in the woods. He was at last caught; and being asked if he knew where one of his companions was, deliberately drew an arm out of his jacket and threw it to the soldiers. Mr. Crockett, from whom I had this account, and who gave me the skull, is the colonial surgeon, and attended *Peirce* in the hospital both before and subsequently to his crimes. He stated to me his conviction that *Peirce* was insane; which, however, did not prevent him from being hanged.”

In addition to the preceding statement of my friend Mr. Hurry, I may mention, that a detailed account of *Peirce*’s career was published in the Philadelphia newspapers about the years 1824–5. This account was taken from the Bengal journals. My impression is, that *Peirce*’s execution took place in 1823; I have often resolved to look up and reprint the document alluded to, but have hitherto neglected to do it.

I am, &c.,

SAMUEL GEORGE MORTON.

The second skull is that of a Dutch officer, whose death, as it appears, was partly caused by abuses of Alimentiveness. His skull is large; the anterior lobe is large; the coronal region is well developed, except in Conscientiousness, which is

moderate; Self-Esteem and Love of Approbation are large. The organ of Alimentiveness is decidedly large; and the other organs of the propensities are well developed.

The following is the account of the skull furnished by Dr. Morton to me: —

“With respect to the *Dutch* skull, I received the following memorandum from Dr. Doornik, late physician to the hospital in Batavia, in the island of Java. Dr. Doornik twice visited this city, and died within a few months in New Orleans.

“The skull of a Dutchman, whom I knew well, and who was born in Utrecht of a noble family. He was several years a captain in the army at Batavia, where he died in the prime of life. He was remarkably handsome, not deficient in talent, and of an amiable disposition, but wholly devoted to conviviality and dissipation, which finally destroyed his fine constitution and his life.”

Hoping these few facts may serve your purpose,

I remain, dear Sir,

Your very obliged friend and servant,

SAMUEL GEORGE MORTON.

To George Combe, Esq.

PHILADELPHIA, *April 5th*, 1839.

I have procured casts of both skulls, and shall bring them to Europe with me on my return. They strongly support Dr. Hoppe's location of the organ of Alimentiveness.

I am, &c.,

GEORGE COMBE.

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II. *Case of Morbid Excitement, referred to the Organ of Alimentiveness.* — Communicated by Mr. W. U. WHITNEY, Surgeon, Westminster.

A LADY, aged forty, after suffering anxiety of mind for a considerable time, was attacked with occasional paroxysms of headach, followed immediately by an irresistible *desire to eat*, and terminated by convulsions and insensibility. From this state she recovered after a few minutes. On recovering, the food swallowed during the paroxysms was immediately rejected. It never failed to allay the unnatural appetite. This case affords an illustration of diseased excitement in the organ of Alimentiveness producing spontaneous hunger, which subsided when the organ was furnished with its appropriate object, food.

As the hunger did not arise from the ordinary and natural excitement of Alimentiveness, produced by a want of nourishment in the system, but originated in a morbid and spontaneous affection of the organ, the nervous influence transmitted to the stomach was necessarily defective, and unfitted to digest the food; the latter, therefore, acted as a source of irritation, and was accordingly rejected.

There was considerable width and fulness of the head in the region of Alimentiveness.

### III. *The Portrait and Writings of Mr. William Howitt.*

THE Editor of the Naturalist rebukes us for certain remarks on a portrait and memoir of Mr. Howitt, introduced into a recent No. of that periodical; and which portrait we deemed to throw light on some peculiarities in Mr. Howitt's writings. Our remarks are to be seen on pages 288 and 289 of the last No. of this Journal; and on having attention called particularly to them, we must acknowledge that the language in which our ideas were conveyed has two serious faults; first, in being too unceremonious, seeing that a critic may praise and exalt to the skies, but is sure to offend if he even suggest that there is any defect, and much more if this be done in terms not remarkable for their politeness; secondly, the language is so far wanting in clearness, that readers fond of looking on the faulty side of others might suppose our estimate of Mr. Howitt to be lower than is truly the case. In allowing these faults on our own part, we must still maintain that Mr. Howitt's political or polemical writings are in character with the outline of the head, as represented in the portrait. If the form of the head is incorrect, that is not our doing. Let it be added, we know nothing, and say nothing, about Mr. Howitt in his private character: we speak only about what he has published.

First, what says the portrait? Every phrenologist knows that in evenly-balanced heads, the coronal region gradually rises in a direction from Benevolence and Imitation in front, to Firmness and Conscientiousness behind; though in many beautiful heads, more largely endowed with Benevolence and Veneration than with Firmness, the top of the head is almost level. In the portrait of Mr. Howitt, the head is represented to *full*, instead of rising in the direction to Firmness. This backward slope no doubt is in part attributable to a noble

development of Benevolence in front; but it still indicates that the organs of Firmness and Conscientiousness are deficient relatively to those in front of them.

Now we have observed in others having this form of head, that they manifest a greater tendency to the literature of fiction than to the literature of fact; that they do not value scientific facts, because they are facts; and that when their feelings of Benevolence, or Ideality, or others connected with the predominating organs, happen to be excited, they are prone to give exaggerated pictures, and to take partial views of the subjects on which they write. This does not necessarily imply that there is a deliberate intention of mis-stating: we suspect that in the majority of cases the representations are felt to be real — that they are the true pictures of the writer's feelings at the time he is committing them to paper, albeit perhaps in no other sense deserving to be called *facts*. We believe it useless to call the attention of such persons to any facts that conflict with their own views of things: the facts might be seen, but the conflict would be overlooked.

Secondly, what is the character of Mr. Howitt's writings? That they are very strongly stamped by the spirit of Benevolence, we presume no one will question; and this is in accordance with the height of the head in front. That they — at least his political and historical writings — are not characterized by impartiality, and by a deliberate weighing of evidence, or by any preference for simple fact before highly coloured description, we should think to be almost equally clear to minds which are themselves of this more staid and deliberative turn. It is not our purpose here to write a treatise on Mr. Howitt's productions, for the sake of illustrating and proving this view of them, but we shall give just a single example to illustrate our meaning. It is taken from the "History of Priestcraft," and the full-length pictures may be seen on pages 256—259 of that book. The author there describes a series of three clergymen in one parish, which "no one could recollect having heard of it possessing a decent clergyman." One "was a vulgar and confirmed sot." The next was dissipated; seduced a young woman of some property, who was in consequence abandoned by her friends, reduced to poverty, and finally died of absolute starvation. Both the clergyman and his lawful wife became drunkards; the former attending funerals in a state of such utter intoxication as to require to be supported over the grave, and to be then incapable of reading the funeral service. The third was "a tyrant to perfection," fierce, arbitrary, fraudulent, a frequenter of public houses, and "the lowest company." After these descriptions, here epitomised, we are told that, "Such is

the ecclesiastical history of this one parish; and such would be that of thousands were they related." We are by no means blind to the misconduct of the established clergy in many individual cases; but nevertheless we must pronounce such a picture, drawn for the ecclesiastical history of THOUSANDS of English parishes, to be an absurd exaggeration, which never could have been penned by one who had a lively appreciation of the distinctions between fact and fiction, or by one ready to give up his fancies on finding them at variance with a simple fact. Mr. Howitt's predominating feeling of Benevolence, assisted probably by considerable Combativeness, hurries him into these highly coloured descriptions, when he has occasion to write concerning customs or institutions which he looks upon as being injurious to others. With a correspondingly high endowment of Firmness and Conscientiousness, this defect would be avoided. Whilst his writings have this considerable fault, we agree with many of his readers in pronouncing them to be otherwise of an interesting, and sometimes of an improving character:—shallow and sentimental withal; but these qualities make the ordinary ingredients of "popular books."

We tread upon unsafe ground, in venturing to apply a phrenological test to the busts, portraits, or writings of living characters; because, there being so few persons without some considerable defect, or departure from due balance of the mental powers, we must in honesty point to the defects as well as to the excellencies, if we speak of them at all; and this, in respect to things published—writings or portraits, we think ourselves entitled to do, in conformity with the ordinary custom of critics, reviewers, journalists, or by whatever other name we may be designated. And notwithstanding one difficulty which shall be presently explained, it is probable that illustrations drawn from well-known living persons, or from the current events of the time, are amongst those most serviceable to young phrenologists, for illustrating the uses of the science in assisting our judgments on men and things. Abstract papers may be read, and appear sound to the readers at the time; but with very few readers do these papers leave any lasting impressions, applicable to the persons and things of every day experience. It is not by abstract disquisitions, but by individual cases and applications, that Phrenology comes home to the daily thoughts and actions of the many. Even these will sometimes fail, because phrenologists not uncommonly form their opinions of men and things on other than phrenological data, and cannot correct or give up the opinions once formed. This is the difficulty above alluded to; for, unfortunately, those are also the phrenologists who cannot learn to apply abstract rules in

practice, unless reminded by examples. We constantly meet with phrenologists, not very well grounded in the science they profess to rely upon, who express opinions of others which are visibly negatived by the contour of their heads — who laud the benefits of Phrenology in conferring self-knowledge, yet remain ludicrously blind to their own characters — who talk about the applications of Phrenology to the affairs of life, yet never learn to be guided by it in their own conduct — who, in short, have read Phrenology as an abstract study, but who never see it in its realities.

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#### *IV. Busts of Colonel Thompson and Mr. Dickens.*

IN the last No. of this Journal some remarks were introduced, on the phrenological development apparently indicated by the Busts exhibited last spring, by the Royal Academy. Mr. Hytche has taken considerable pains to convince us that the busts of two of the personages — Colonel Thompson and Mr. Dickens — were not entitled to perfect reliance, inasmuch as neither of them were copied from actual casts, but from models, in the forming of which the eye of the artist had had only the occasional aid of calipers applied to the head; and in particular, he is informed by Mr. Dickens, that the friends of that gentleman pronounce the bust not a good likeness, “particularly about the head.” This being the case, our remarks will fall to the ground, so far as they were dependent on the form of the heads; because we cannot separate the true from the false, without a correct manipulation of the real heads of the parties.

The opinions expressed, touching the qualities which have rendered the writings of “Boz” so popular, will still remain; and although Mr. Hytche does express dissatisfaction therewith, we cannot deem ourselves called upon to print his opinions concerning the writings of Boz, simply because they differ from our own on the same subject. Probably there has never been a single number of this Journal published, which did not contain several remarks at variance with the ideas or feelings of some of its readers; and endless controversy and cavilling would be the consequence, if dissentients were taught to expect that their adverse opinions would be printed. Every journalist knows the inconvenience of once giving way to this, and very few indeed will consent to let their pages be open to the strictures of readers. In the same No. of this Journal, we copied a

note from the Dublin Medical Press, and repeat it here, as the best reason we can give for refusing to print critical strictures; namely, "If we were bound to insert every communication sent to us in reply to our own lucubrations, we should soon have to provide a distinct publication for that special purpose."

In questions of fact, however, every correction is cordially welcomed; and we accordingly give Mr. Hytche's statement that the two busts were probably not sufficiently accurate to warrant the phrenological inferences from them. We say "probably," because Mr. Hytche admits that he did not see them, but deems them to be (as reported) at variance with the writings, public career, and living heads, of the person-ages in question. It is the latter assertion which induces us again to allude to these busts; although having particularly mentioned, when formerly doing so, that modelled or sculptured busts were frequently unsafe evidences in Phrenology. Indeed, in estimating the development of individual organs, modelled busts are very little to be trusted; but when the eye of the artist has been assisted by the judicious use of the calipers (usually resorted to, we understand), the general proportions of the regions — front, upper, back, sides, base — are not likely to be very wide of truth.

Let it be remembered, however, that whilst the modelled busts may not be sufficient authority for positively pronouncing on the dispositions or talents of the persons intended to be represented, yet that the writings and general career of public characters may enable us to draw an approximate inference touching the development of their heads; and our individual impression is, that the writings of "Boz," and public career of Colonel Thompson, ought to lead a phrenologist to anticipate heads, which in their general proportions should closely correspond with the busts exhibited. The only exception we can make to this (an exception verging too much on the details of individual organs), is in the considerable predominance of the perceptive over the reflective intellect, which we had not been prepared to find in the bust of Colonel Thompson: whether the bust is incorrect, or our own estimate of his intellectual power has been faulty, we know not at present.

Colonel Thompson has manifested great force of character, and an inaptitude for being controlled by others, either in conduct or opinion. This would lead to the inference of a large brain being possessed: so far the bust accords. Again, to struggle successfully in the stormy field of party politics, we take it, must require rather a predominance of the animal powers. When the coronal region predominates, a case by no means frequent, there is too much gentleness of disposition,

too little power of making head against the assaults and stratagems of rivals and opponents; and unless under very peculiar circumstances, persons so constituted do not become party leaders. It would require a gigantic intellect for such an one to acquire and maintain a conspicuous place amongst politicians, where every step has to be won through rivalry and contest. To take the frequent illustration of Luther and Melancthon: the former essentially and completely a partizan, controversial, vigorous, unyielding; the latter an arbitrator, deliberative, gentle, conciliating: the former with a good coronal region, but the animal region in predominance; the latter, with a predominating moral region, and, but for an extraordinary intellect, unfitted for the struggles of his age, and retiring from them wearied and disgusted. In our apprehension, Colonel Thompson approximates more towards Luther than towards Melancthon; and we should consequently infer a pretty ample development of the coronal region, supported by rather a predominance of the animal region: the bust indicated this, according to notes made in the Exhibition. For the rest, we cannot think it desirable that nations should be *governed* by men of Colonel Thompson's mental qualities. We admire his public exertions, and believe him to be truly desirous of effecting beneficial changes in our laws and institutions; yet we would rather see him striving for these outside the walls of our houses of Parliament. True, we deem him better qualified for legislative duties, than are the greater number of those who now sit there; but the real interests of the nation, we take it, would be best attended to, if our legislative assemblies were constituted of men in whose heads the moral and intellectual regions so far predominated as to annihilate party advocacy and party enactments. As our Houses of Parliament are now constituted, is it not notorious that the nation advances more in defiance, than in consequence, of their deliberations and acts?

As to the writings of "Boz;" — we do not at all deny that they are excellent in their class, but maintain that their class itself is not of an excellent kind. His subjects and persons are both common-place — they are the familiar scenes of everyday life, enacted by ordinary persons; and they are described, for the most part, in language exactly suitable — which, indeed, constitutes the chief charm and merit of the descriptions. It must require a congenial mind rather than one much superior to the ordinary stamp, to do this well. It is not the characteristic of the highest order of intellect or sentiment, to fall thus naturally into the habit of observing and describing common things in a literal manner. It is the province of the

highest minds, to know and appreciate things unknown and unappreciated by those of inferior calibre. Who could conceive a Cuvier, a Gall, a Franklin, or a Davy, making it their taste and business to write conversations between thieves, servants, coachmen, and the lowest practitioners of law and surgery! "Boz" is no doubt amusing—very amusing, for an occasional hour; and there is enough of good feeling, enough also of good sense, exhibited in his writings, to adapt them to the general taste of the community; but still not more than enough for this purpose, or how could they be so much relished by the class of "general readers," which is only a synonymous expression for the "mediocre" or the "common-place" minds? Herein, we conceive, lies the proof of our estimate being correct. The fact itself, of an author's productions being so extensively read and admired, and that too even amongst uneducated persons, proves them adapted to the ordinary taste and intelligence rather than raised far above it. "Boz" runs admirably over the surface of things, and his readers run with him, ourselves amongst the number; but when we would either dive deep or soar high, we must resort to other guides.

### III. NOTICES OF BOOKS.

#### I. *Medical Quackery.*

1. *The Danger, Irrationality, and Evils of Medical Quackery; also the causes of its success, the nature of its machinery, the amount of government profits; with reasons why it should be suppressed; and an Appendix containing the composition of many popular quack medicines:—Addressed to all Classes.* By CHARLES COWAN, M.D.E. and P., M.R.C.S.E., &c. London: Sherwood and Co.
2. *Observations on Quackery, addressed to the Members of the Provincial Medical and Surgical Association.* By CHARLES COWAN, M.D.

JOHN BULL loudly proclaims his detestation of humbug\*, and bellows forth his determination of not submitting to imposition. In practical illustration of this hatred and resolution, he spends a hundred guineas in law, to get back a solitary

\* *Vide* Spectator Newspaper, in the spring of 1839, on the propriety of all future lexicographers adopting this word as genuine and classical English, with appropriate definitions introduced into dictionaries on the authority of "*Spec.*" Without this reference, some of our readers who bring up the rear in the march of intellect (we trust they are few) might cavil at the word.

guinea out of which he has been humbugged. — He richly endows a national church, whose ministers must all believe and preach certain fixed doctrines; and then he pays a multitude of others for preaching different creeds, lest he should be humbugged into erroneous belief by the preachers and doctrines of his endowed church. — He pays higher taxes than do the subjects in any other country, for the express purpose of supporting an efficient government over him; and having done this, he not only calls in further aid from the “*Un-paid*,” but also labours incessantly to get the government of himself into his own hands, lest the governing receivers of his taxes should humbug and impose upon him. — He builds colleges, appoints professors, and makes laws for the sufficient education of physicians, lest he should otherwise be humbugged by ignorant pretenders; and then, leaving those educated in accordance with his own directions, to pick up fees where they can get them, he generously and judiciously presents his open purse to the dealers in **MEDICAL QUACKERY!**

**MEDICAL QUACKERY!** What a satire upon England and England's people, is conveyed in these two words **MEDICAL QUACKERY!** Englishmen, and Englishwomen too, have a most industrious and affectionate regard for their bodily sanity. The variations of their health and the variations of their atmosphere afford their two never-failing subjects of conversation and congratulations, and the former beats the latter in the proportion of at least two to one. If they meet, if they part, if they drink, if they eat, if they travel, if they stay at home, wishes, and suggestions touching probable effects on health or illness, are the constant enliveners of the attendant discourse. With all this high regard and perpetual thinking about their bodily health, they are ever on the alert to secure it when present, to allure it when absent, by the infallible specific of **MEDICAL QUACKERY.** Our very paternal government also evinces an especial interest and anxiety for promoting the health of all loving subjects, by giving countenance and commendation (through a conspicuous government stamp impressed upon them) to the phials and pill-boxes of **MEDICAL QUACKERY.** Nay, not many years ago, when taxes and loans were flowing in a larger and more willing stream into the capacious pockets of government, our wise legislators expended considerable sums in the purchase of receipts, with the beneficent design of making all classes into consumers of cheapened and larger supplies of the nostrums of **MEDICAL QUACKERY.**

The “*March of Intellect*” every day flows glibly from ten thousand tongues. And why should it not, since every day brings fresh testimony to the discoveries of modern art in uni-

versal medicines — never-failing remedies for all diseases, invented by MEDICAL QUACKERY? “The schoolmaster is abroad,” echo and re-echo the voices of the many. Not a doubt of it; cannot everybody now read the advertisements and puffs of MEDICAL QUACKERY? Who can longer question the advantages of a free press and the blessing of cheap newspapers, if he only reflects for a moment on the admirable opportunities thus afforded for instructing the whole nation (by advertisements, editorial recommendation, and the certificates of the cured), touching the benefits to be derived, by the sick and suffering, from the art of MEDICAL QUACKERY?

Notwithstanding all these practical evidences of John Bull’s proneness to encourage, by purse, praise, publicity, and puffery, to the highest possible extent, the noble art and mystery of MEDICAL QUACKERY, we see by the pamphlets whose titles head this article, that the well-educated and regularly-dubbed physicians and surgeons actually and seriously do make protestation against MEDICAL QUACKERY, as being dangerous, irrational, and evil-producing; and moreover, they have, in the author of these pamphlets, the aid of an advocate of high ability, high-toned feeling, and high professional attainments, to sustain their allegation against the rival fraternity of Medical Quacks. Can it possibly be, then, that imposition-resisting John Bull is actually imposed upon, that humbug-hating John Bull is actually humbugged by MEDICAL QUACKERY? Really we are not to judge hastily in a charge so largely implicating the sense and sensitive feelings of Mr. Bull; but first let us hear both sides, ceding to the accused party the unusual privilege of first stating their own good deeds and claims on public gratitude.

The Quacks assuredly have at any rate the knack of saying a good word, and a good many words, for themselves. They pour forth unceasingly most enormous boastings of the value of their nostrums;—certain cures for all and every disease that flesh is heir to, or can by any conceivable possibility become heir to; no matter how opposite these diseases may be in their nature and requirements, what is good (remedially, not saucily) for the goose is good also for the gander;—never by any chance failing of success, if early-enough prescribed, long-enough administered, and largely-enough swallowed; by which happily conceived proviso the profit of the consumer is shown to run coincident with that of the dealer, and the common opprobrium of the medical and some other professions, that of making their harvest great in proportion to the miseries of others, is fortunately avoided;—possessing, moreover, the rare virtue of being perfectly harmless, if the patient should stupidly not take

enough to experience the benefits. We have been wont to hear of "kill or cure physicians;" but it seems that the Quacks cure only, and that their nostrums cannot by possibility kill, since they are perfectly harmless in any dose short of a curative amount, and they are necessarily curative if taken in a curative dose. Thus, should a patient, through mistake or perverseness, take only eleven hundred and ninety-nine instead of twelve hundred pills, they will do him no manner of harm, beyond the simple failure of cure, the well-merited result of his own carelessness or wilfulness in not gulping the twelve-hundredth, which usurps to itself the virtue of deciding the struggle by routing the disease, much as the last feather in its load is said to break the back of a camel. All nostrums, however, do not lay claim to the first rank, that of being universal medicines. A gradation and subordination of rank and power is visible in all sublunary things, and accordingly some nostrums are certain and specific cures only for classes of diseases, single diseases, or all those diseases affecting respectively one or more of the several parts of the human frame; and thus the partials materially lessen the onerous duties of the universals. Each subordinate or partial remedy is however infallible, being perfect after its kind, though its kind be inferior.

Against these assurances — assurances, be it observed in justice to the party aspersed, made by those very persons whose daily experience in preparing, administering, selling, or celebrating their nostrums must entitle them to speak as "practical men;" and backed, too, as they always are, by the satisfactory evidence of occasional panegyrics from editors in whose newspapers they advertise freely, and by hosts of certificates from the cured, and from other parties grateful for benefits received, and all speaking on personal experience of the ample profit they have derived from the nostrums, some in one way, and some in another; some by selling and some by swallowing, some by prescribing and some by praising. — Against these assurances of practical men, we repeat, so supported by the testimony of parties having also personal experience, what can the standing army of regulars, full-pay and half-pay (too often, we fear, scarcely quarter-pay) men urge in justification of their openly expressed abhorrence of **MEDICAL QUACKERY**?

In reply the Regulars say (if they do not say this, we must say it for them, on the faith of that intuitive knowledge of every thing, which, it is well known, every reviewer and critic has a right and custom, time immemorial, to suppose in himself) that multitudes of patients do unfortunately become daily worse instead of better whilst taking these nostrums; — that many die under their operation, and vast many have their health

permanently (that is to say, for the remainder of a shortened life) impaired; — that some of them, becoming tired of the nostrums swallowed to no good purpose, amend their lives by seeking the advice of duly licensed practitioners; — that a few do get well in defiance of the nostrums swallowed, possibly inert ones, or mayhap by *not* taking them in sufficient quantities to realise the peculiar combination of profit before alluded to; — and, lastly, that in a few extremely rare cases, as must sometimes occur by the mere working of chances, with the most unequal odds, the nostrum administered happens to be a medicine suitable for the complaint and patient, and thus effects a cure by the same means by which an authorised practitioner would have cured the same patients.

The Quacks, we are told, pounce upon these two latter classes of patients — those getting well of themselves, and those accidentally cured — and obtain certificates from them in grateful acknowledgment for restoration to the blessings of health, &c., benefit of others similarly afflicted, &c. &c., public good, &c. &c. &c. The dead tell no tales; and besides, they clearly died from not taking enough, soon enough, and long enough. The incurables are little likely to publish their own foolishness, whether (as opinions may differ here) it was exhibited in commencing or in ceasing to buy and swallow the nostrums; and the Quacks, with proper professional delicacy, of course abstain from betraying the follies of these patients. True it is, that the few who live and recover to give certificates knew nothing of the nature of their own complaints excepting through the enlightened explanations and assurances of the Quacks. But are they the less fit to certify a fact? They were ill — they took the nostrums — they are well. The chain of causation is as clear as the lines that connect (by dis-connection) the short and pithy sentences just printed, or just read by our gentle readers; and this the grateful patients will maintain against all the world. True it probably is, that for every single certificate from the recovered or the cured, there are a dozen from persons who profit in other and more agreeable ways than that of sickening and swallowing the nostrums. True it probably is, that for every single certificate from a *bonâ fide* existent and findable body, there are a hundred from others whose persons are alike unknown to all, unfindable by any, save and except the Quack for whose benefit they are supposed so gratefully to have subscribed their names. But will this in any way affect the sales? No. The afflicted and anxious, terrified yet hopeful patient cannot travel to a hundred distant towns to make certain that the certificate-givers are all of them real — all of them recovered — all of them competent

persons. For him it is a shorter and less costly procedure, to try the effect of the nostrums on himself. That they fail on trial, is nothing to the vendors: they have been bought and paid for before trial, and if one unhappy patient, — if scores, hundreds, thousands make the trial unbenefitted, there are still others, — scores, hundreds, thousands to be lured into the same trial; each paying his few shillings or sovereigns to swell the annual income of the shameless dealer, reckless what injury is done to those who confide in his promises, so that his own gains continue.

We are growing serious; and truly it is a serious matter, to reflect on the vast injury done to multitudes by the deleterious nostrums of ignorant Quacks, assisted to publicity by a venal press, by the certificates of credulous dupes, or by the hired falsehoods of those who are "more knave than fool." A serious matter, too, is it, to reflect on the high profits accruing to quackery, whilst so many well-bred and well-educated men, too honourable in feeling and conduct to stoop to the like artifices and dishonesty, are toiling incessantly for a bare living, and are grudgingly paid their well-earned demands by those whom they have restored to health and enjoyment. A high premium given to ignorance and knavery, a poor pittance afforded to knowledge and honesty, is truly a sad state of affairs, that loudly calls for amendment. Dr. Cowan has well though concisely fulfilled his purpose, as set forth in the long title page we have copied; and his exposure and suggestions merit the closest attention of his professional brethren, on whom must devolve the duty of pointing out and procuring a remedy as effectual as the case may admit of. With Dr. Cowan we fully concur in thinking that legislative enactments — stringent legislative enactments, we would say — are imperatively called for to suppress the evil as far as it is possible. The profession must bring this about, and a difficult task they will find it to be. The gross ignorance of all other classes, in respect to medical subjects, wholly unfits them for taking any leading part; whilst the political influence of the profession itself is extremely small. Scattered throughout the kingdom, constituting a very insignificant portion of the voting population in any one place, and for the most part deeming it professionally prudent to keep out of political contentions, physicians and surgeons have very little power of influencing the parliamentary votes and conduct of their representatives; but they have, in their generally superior education and attainments, a considerable power of influencing the opinions of their neighbours; and whilst they steadily press the subject on the attention of the legislature, in their professional capacity, let each endeavour

to gain the assistance of his friends, neighbours, patients, and the public press, in widely exposing the evil, and arousing the public to desire a remedy.

Dr. Cowan reasons admirably; but many of his arguments and expositions will not be clearly understood by readers of "all classes." He shows the common fault of writers endowed with considerable ability and knowledge, in presuming more of these advantages in his readers than many of them are at all likely to possess; but his illustrative anecdotes will be intelligible to all, and amusing to most readers. With a few examples of these, we shall close our notice of the subject rather than of the essays, for we trust that many of our readers will themselves procure and read the former of the two pamphlets; and we give *them* credit for being able to follow the author satisfactorily, in the presumption that the readers of a *Phrenological Journal* are not likely to be found amongst the ignorant or the thoughtless.

But first we must let Dr. Cowan explain the newspaper system of puffing and advertising: — "Advertising is the main-spring of empirical success, and it is only necessary to be in possession of sufficient funds for the purpose, to ensure the sale of any [pretended] remedy whatever. Thousands are occasionally risked in giving publicity to a nostrum, and the returns are in proportion to the courage of the speculator, his happy adaptation of his remedy to what he knows to be prevalent diseases and popular impressions, and to his more or less indifference to truth. The facilities for extensively advertising are, however, far greater than is generally supposed. The leading journals of the metropolis insert very few quack advertisements, for the simple reason that the proprietors themselves are not vendors of patent medicines, and because they require cash for quack as well as for all other announcements. It is chiefly in the provincial papers, and in the less influential London journals, that the quack advertises, the proprietors of these frequently becoming joint-stock partners in his trade. The newspaper office is virtually his shop, and the sale of the nostrum is often the sole security for the payment of advertisements, the proprietors persisting in zealously advertising as the only means of securing remuneration. Journals just commencing, or of very inferior circulation, not only insert puffings of the empiric on these terms, but sometimes deduct from the proceeds of sale only sufficient to meet the duty, and even this is occasionally paid by the newspaper proprietor himself, who seizes upon a quack advertisement as the only means of filling his empty columns, and giving to his paper a factitious appearance of importance and wide circulation. It is evident from

this, that the quack wields a fearful power in the public press ; his expenses are often little more than nominal, while he secures the agency and interests of the newspaper proprietor in his behalf ; and thus the very means by which the public mind should be directed and enlightened, are converted into a source of incalculable mischief. It is to government — not to the press — that we must look for improvement. Journalists are but men ; and the temptation must be removed, before the evil can be effectually remedied. The Editor of the *Medical Gazette* sent to the principal London papers a short account of the composition of Morison's Pills, and some illustrations of their bad effects. The *Times* and *Albion* were the only journals which gave insertion to the article. The proprietors are afraid of offending the quacks."

As to editorial puffs in newspapers, the following anecdote, borrowed by Dr. Cowan from another pamphlet, will show their value :—" One of the puffing professional licensed hawkers entered the office of the *Reading Mercury* newspaper, and with the authoritative air of an Alexander, desired that his announcement should appear in the front column, with the usual laudatory paragraph in another part of the paper. He was informed that his advertisement would be inserted, but, that the proprietors had determined never to admit such insidious clap-trap notices, which, while they injured the resident tradesman, and were looked upon as the bonâ fide opinions of the editor, generally referred to matters of which he could not honestly express a favourable opinion. The pedlar stood aghast. ' What ! ' said he, ' not put in a paragraph ? Why I 'd sooner pay for a good paragraph, than care about the advertisement at all ! ' His professional visit was of unusually short duration, finding it impossible to bribe the press to trumpet forth his praise."

This anecdote has an application to the interests of Phrenology as well as of Medicine. It explains the secret spring of those laudatory paragraphs on the skill of phrenological manipulators, which editors and proprietors, less honourable than those of the *Reading Mercury*, do not scruple to print, if rendered sufficiently profitable by the purse of the manipulator, and he can well afford to share a part of his gains with the newspaper men who have so much power of increasing them.

So rich a mine is found in Mr. Bull's credulity, that foreigners as well as natives are induced to visit us, and to assist in extracting the ore for their own benefit. Dr. Cowan cites examples of this, and the following amongst them :—" Le Flevre, another German, a broken wine-merchant, set up for a gout doctor, and was much noticed by the nobility. Under

pretence of going to Germany for more of his powders, he quitted this country, and had the prudence never to return. He carried over about 10,000 guineas, obtained by subscription and otherwise. Living in the style of a [German] prince, he drunk daily, as his first toast, 'To the credulous and stupid nobility, gentry, and opulent merchants of Great Britain !' (Quoted from 'Sketches of Imposture.')

Here is an American instance, explaining the occasional success of quacks : — " A mechanic was afflicted with a serious disease, to get rid of which he applied to a physician of eminence; he was accordingly furnished with a prescription, which wrought a most perfect and expeditious cure. So well pleased was the patient that he procured the same medicine for an acquaintance, and a like happy result followed its administration. He then procured the different ingredients, and learned from the doctor the art of compounding them. He now set zealously to work, and with the assistance of his friends and coadjutors, circulated the reputation of what they called the newly discovered remedy, and its fame rapidly extended. A name was soon found, it was duly advertised, it obtained an increased sale, its proprietor received orders from abroad, and he now at once left the workshop, and assumed the name, title, and honours of a doctor. He can now count his millions of dollars, and laughs at the credulity and gullibility of those who have contributed to raise him from obscurity to eminence, and from poverty to princely independence."

The next illustrates an artifice frequently resorted to by quacks who practice amongst the lower classes : — " An empiric of the first water had made himself famous for the cure of all human diseases, by the administration of peculiarly large pills of his own invention, and his success was partly dependent on his telling his patients that some particular substances were lodged in the alimentary canal, and the identical causes were invariably discovered after taking a dose of the 'big pills.' At length, a lady having suffered a long time from indigestion, applied to the celebrated doctor for assistance. After many assurances of prompt relief, and calling her medical attendant a fool, he said, 'Why you have got lemon seeds in you — you must take some of my big pills and get rid of them, and you'll be perfectly well again.' 'Why, Doctor,' said the lady in amazement, 'I have not eaten a lemon for six years, and what you say is impossible.' 'No matter, Madam, if you have not eaten a lemon for twenty years, the fact is just as I tell you, and if you will take the pills you can be satisfied of it!' The pills were taken, and the lemon seeds were found! A second dose, and still

more! One pill was left, which the lady wisely examined, and lo! a *lemon seed* in its centre!"

A case was narrated to us some years ago of the mother of an ailing boy taking her son to a quack, who at once discovered from his countenance that the poor boy's illness was occasioned by a living newt in his stomach. The newt was to be killed and ejected. An emetic was prescribed, the quack attending the boy during its operation — merely to witness the result — and sure enough, during a paroxysm of vomiting, a dead newt appeared in the bowl employed! Whether the boy or his prescribing attendant deposited the newt there, we leave our readers to decide. The newt came according to the prediction, and the man's fame instantly spread through the country-town in which the wonderful event occurred, and produced a shower of silver fees, no doubt convertible into a fair pocket-ful of gold.

Will any of our readers deem this notice of **MEDICAL QUACKERY** foreign to Phrenology? We apprehend not. It is an illustration at once of national mind, national ignorance, and national morality. It bears too on ethical science, by showing that he who employs the quack in preference to the licensed practitioner, is rewarding ignorance and knavery at the cost of knowledge and honesty, besides seriously endangering his own health.

II. *A New System of Logic, and Developement of the Principles of Truth and Reasoning: — Applicable to Moral Subjects and the Conduct of Human Life.* By S. R. BOSANQUET, A. M. of the Inner Temple. London: Parker, 1839. 8vo. pp. 372.

A NEW SYSTEM of Logic, in this year of 1839, we did expect to see founded on the mental analysis afforded by Phrenology; and the system of logic which neglects that analysis, we may safely predict, will be of short-lived authority, should it become authoritative at all. The phrenological analysis of mind is now acknowledged to be the best hitherto attained, even by many who disregard, if they do not deny the foundations in organology, that is, the connections between the several alleged faculties and the several parts of the brain, as laid down in the writings of the school. The analysis is felt to be so true to nature, that its terms have become already part of the everyday language of thousands, albeit no long time ago

they were selected for especial ridicule by the feebler opponents of the science.

Mr. Bosanquet's treatise has indeed a tolerably frequent sprinkling of allusions to Phrenology, sufficing to show that he has heard or read something about the subject; but the erroneous impressions betrayed in these slight allusions, together with the habit of writing "craniology" and "craniologists," indicate that his ideas of Phrenology have been gained from writers hostile to its doctrines. How far an author is justified in making disparaging and even contemptuous remarks upon a subject, which he has learned only or chiefly from persons very little informed on it, but very greatly hostile, we leave him to settle with his own conscience; it looks not well in a treatise on the "development of the principles of truth," and designed to be "applicable to moral subjects" and "conduct."

At the same time, it is only justice to the author, that we acquit him of all share in the design of misleading others respecting the merits of Phrenology. He has likely enough fallen into the common error of his profession, by applying professional rules to non-professional subjects; and assuming that the assertions of phrenologists, as interested parties, were less credit-worthy than the denials of their opponents, he has trusted to the latter. Besides this, various allusions to geology, chemistry, and botany, are almost equally faulty; giving us to understand that the author has acquired only that general — we had better write truth, and at once say, superficial — knowledge of the natural sciences, which, as far as our observation goes, is characteristic of the Bar. Legal advocates find it useful to know just so much of many subjects as may suffice for speaking about them; and this facility is obtained by learning names, terms, and a few theoretical notions, often attended by the most vague or erroneous conceptions about the *things* signified, which things few of those who talk about them ever deem it necessary to see, to know, and to understand.

Making fair allowance for these imperfections, affecting the illustrations rather than the principles sought to be inculcated by the author, Mr. Bosanquet's treatise is well worthy of a careful perusal. He must indeed be a well-informed and thoughtful reader who fails to gain improvement from it, if his abilities suffice for truly understanding the author's aim and argument; and we believe that a good number of our hasty and enthusiastic phrenologists — teachers and learners of "popular" Phrenology — might derive material benefit by reading the treatise with attention. We can scarcely say that there is any new system of logic unfolded in the work. What the author may deem to be new in method, seems to us rather a thoughtful

exposition of the modes of reasoning long practically though blindly adopted by mankind, and recently to a considerable extent explained also in the writings of phrenologists; whilst the pretensions to systematic arrangement do not appear sufficiently borne out by the performance; though against this latter objection, the author may urge that, in moral subjects, the appellation of 'system' must be taken in a less precise and limited signification than would be allowable in matters of physical science: if so, we need not dispute his right to apply the term to his own treatise, and to call it a "New System," albeit we cannot also say with him, a "New Logic."

It would be vain to attempt an outline of Mr. Bosanquet's new system, as in courtesy to the author, and without much violation of truth, we may continue to designate it. The alleged novelty consists in giving chief attention to the peculiarities of mind, instead of directing it to the facilities of language, as the means of arriving at truth and unfolding the causes of error. He rejects the logic of Aristotle, as being the art of verbal argument, not that of ascertaining truth; and the inductive reasoning of Bacon is put aside, because having for its object the promotion of discovery, not the formation of a sound judgment; and being, as Mr. Bosanquet thinks, inapplicable to moral or mental science: an opinion in which we cannot quite concur with our author. But it is most reasonable to let an author state his own claims, in his own words: for reasons and explanations, the treatise itself must be read.

"The present system of logic," writes the author, "is distinguished, therefore, from Aristotle's, in that it treats of the mind and its ideas primarily: of language, secondarily; and so far only as it exercises a disturbing influence upon ideas as the principals.

"Disputation and controversy, which are the principal theatre on which the fallacies of language exercise themselves, instead of holding a principal station, occupy only, in such a system, one narrow department.

"It is distinguished from Bacon's logic, inasmuch as it is adapted primarily to religious and moral subjects: secondarily only, to physics, or the philosophy of nature and the external world.

"It is distinguished from this last also, in that discovery is its object only in a secondary degree; while its express province is choice, and right judgment: extending itself, in the exercise of these offices, to practice and the moral conduct, and to the business even of ordinary life.

"It would encourage and facilitate active, not speculative virtue: the spirit, not the controversy of religion: it would

lay the foundation of judicious conduct: of sound principle: of stable character: it would advance the empire of sober truth: of real, and not fictitious happiness: of true wisdom." (Pp. 15, 16.)

Our readers will surely concur in the opinion before expressed, that any system of logic, claiming the merit of treating "of mind and its ideas primarily," should naturally and logically arise from a phrenological analysis of mind — the only analysis of mind at all generally received at once by the learned and the comparatively ignorant. That Mr. Bosanquet has neglected that analysis, is probably his misfortune more than his fault. His misfortune lies in remaining ignorant of its superiority and popularity: both important considerations for any writer making innovations upon the systems or methods followed in the schools of learning. If there be fault, it rests in his neglecting to become acquainted with doctrines that have gained extensive popularity in defiance of powerful opposition, and which certainly lay directly in the way of one writing upon "mind and its ideas." Of his notions of Phrenology and phrenologists, we must give a few examples.

As an illustration of the frequent necessity for qualifying general statements, we have the following; — "And if there is any truth or soundness in phrenological conclusions, the proper form of them can amount only to this, — that, '*cæteris paribus,*' and supposing no other conflicting causes and circumstances to exist, a large forehead is, for the most part, accompanied with talent, and a low one with the want of it." (P. 284.)

It is sufficiently evident from this illustration, that the author supposes a low forehead to be an indication, phrenologically, of want of talent, and a large forehead to be the sign of talent possessed; and also that he supposes a low forehead to be necessarily a small forehead, seeing that he makes the contrast between "large" and "low:" and he uses the word "talent," in an incorrect and a general sense, which further obscures the correctness of the illustration. But we must remind Mr. Bosanquet, that, in the phrenological view, the anterior part of the brain is divided into many organs, each presumed to be a physical cause of some one intellectual faculty; — that in so far as talent depends on intellect, but only so far, it may proceed from a large development of one, two, three, or more of these organs respectively, according to the kind of talent exhibited, and its greater or less partiality; — that in a small forehead, some organs may still be largely developed, and indicate talent, though not general talent; — that in a large forehead, some may be feebly developed, and thus the talent be

still partial ; — and that a low forehead may nevertheless be a large forehead, because the breadth and depth have also to be taken into account, in estimating the size of forehead ; — and, lastly, that talent is often dependent as much upon the feelings, unconnected with the forehead, as upon the intellectual faculties. It is obvious from these considerations, that, in attempting to qualify, the author has only mis-stated phrenological principles.

After this example of the author's knowledge of Phrenology, and the precision of his language in alluding to it, we might feel surprised to meet with the following self-complacent judgment (by a logician !), were it not equally evident to us, that such a judgment could never be given by a sensible man unless he were almost wholly ignorant of the subject spoken of : — “ If craniology has any foundation at all in truth and nature, it is true only within such limits, and to such a qualified extent, that few, if any, of the existing race of philosophers, and least of all its at present most sanguine advocates, would study or value it.” (P. 357.)

Phrenologists may console themselves a little, by seeing that they are placed in company with “ the existing race of philosophers,” even though their seats be pushed rather lower down the table than is agreeable to their Self-Esteem. The race with whom they are classed, is more specially indicated in other passages. Thus, under the head of “ good out of evil,” we are told that, “ The vanity of speculation and theory, in geology for instance, has spurred us on to the attainment of a practical acquaintance with the strata of the earth, the positions of soils, and springs, and minerals. Craniology, itself the most impracticable of all sciences, has led to an improved knowledge of the anatomy of the brain, and in some degree of the powers and affections of human nature.” (P. 292) Again, “ Geologists, craniologists, astronomers, anatomists, will often deceive themselves from prepossession into a perception of objects which no other human eye can discover, as if gifted with some faculty of second-sight.” (P. 141.)

Verily, we must add, that these hits at phrenologists, and the coolly egotistic decision touching the limitations of truth in Phrenology, and other sciences, partake so strongly of prejudice, as to constitute a very smart satire on the *New Logic*, even from the pen of its own author !

For the rest, we hold the treatise to be one of merit, and should be glad to learn that this recommendation induced phrenologists to read it.

III. *Essai sur le développement des véritables principes de l'Education.*  
 Par GEORGES S. MACKENZIE, Chevalier Baronet d'Ecosse, &c.  
 Tours, 1839. pp. 170.

(*General Observations on the Principles of Education, for the use of  
 Mechanics' Institutions.* By Sir G. S. MACKENZIE, Bart. F. R. S. L.  
 and E. Edinburgh, 1836. pp. 95.)

THE original edition of this very useful essay was reviewed in the tenth volume of the Phrenological Journal, and we now add the title under which it was first published, in preference to a literal translation of its French title-page. Our readers are referred to page 141. of the volume named, for a sufficiently ample analysis of the contents of the work. As there explained, the Essay on Education is to a great extent an Essay on Phrenology also; each admitted faculty, in the phrenological catalogue of organs and connected faculties, being concisely, but at the same time well and clearly explained. The purpose of this description is, that each faculty may be understood and correctly trained by the teacher, and thus the whole mind be fully educated — the feelings equally as the intellectual powers. It is in affording this clear analysis of mind, and in explaining the peculiarities of individual minds, that Phrenology renders one of its most beneficial aids to the educator, who, while wanting the knowledge of these things, is himself but a dim-sighted guide of others.

By reprinting a translation of the treatise in France, the author has conferred a boon upon its people, which, it is to be hoped, they will not be long in learning to appreciate. We understand that the volume is not published for sale, but that a considerable impression has been distributed amongst those persons in France likely to be interested in the subject, and benefitted by perusal of the work; and we have already some grounds for a belief that the author's liberality has not been exercised in vain.

Whilst speaking of the Essay, perhaps we may venture a few words on its author, so far at least as to express our gratification in thus seeing a gentleman of Sir George Mackenzie's station in society devoting his time, talents, influence, and pecuniary resources, for the diffusion of sound knowledge, and the moral advancement of his race — not only those of the humblest ranks in his own country, but including his "natural enemies" also. What a contrast is there between this proceeding and the squandering of thousands of pounds on the frivolous pastime of a mock tournament!

## IV. Our Library Table.

A FEW works are lying on our table, whose subjects we were desirous of bringing before the attention of our readers, more fully in this present No., although the wish has been interfered with by the necessity for fulfilling promises made touching the insertion of articles sent by contributors, or for printing others less admitting of delay.

*The Educator*, a volume containing the Prize Essays on the "Expediency and Means of elevating the Profession of the Educator in Society," is one involving a subject of the highest general interest, and will doubtless be read by many phrenologists. A subscription prize of a hundred guineas was offered through the Central Society of Education, for the best essay on the subject named. Mr. Lalor was the successful essayist, amongst two dozen; and his essay is printed along with four others selected from the rest on the score of superior merit. The authors of these four, respectively, were Mr. J. A. Heraud, Rev. E. Higginson, Mr. James Simpson, and Mrs. G. R. Porter. The essay of Mr. Lalor is truly a delightful one, and to our thinking, we never read so fine a combination of intelligence and good feeling, and judicious direction of these qualities to practical purposes, exhibited in the same number of pages by any writer on Education. Being thus highly impressed with the merits of the treatise, it is with no little pleasure we are able to add, that its author is the only one of the five who has recommended Phrenology to attention, and who has referred especially to the educational writings of the authors of its school, namely, to Dr. Combe's *Physiology applied to Health and Education*, and to Mr. Simpson's *Necessity of Popular Education*. True, we might have been more pleased had all the writers done like-wisely; but since one only does so, it is gratifying to see that one in the successful competitor for the prize. We say one only, having looked through the essays of the other writers to ascertain the point; and though we have as yet read only that of Mr. Lalor, line by line, it is not likely that any such reference would have been overlooked in the others. We have also a separate treatise, (perhaps one of the other nineteen essays?) namely, "*The Educator?*" &c. by "Ben-Abraham," not wanting merit, but of too eccentric a cast, both in thought and phraseology, to have had much chance of selection by a "Professor of Greek," and an earnest (yet still not illiberal) advocate of "Greek philosophy." In expectation

of recurring to these essays at a future day, we must now be satisfied by quoting the only paragraph we have found directly on the subject of Phrenology. It is that of Mr. Lalor, who also recommends the "phrenological writings" of Mr. Combe.

"Many persons," says the author, "believe that a still sounder basis has been laid for educational improvement, by the discovery of Phrenology. Without venturing to pronounce on the distinctive principle of phrenology,—viz. the asserted connexion of certain faculties with particular portions of the brain,—it may be remarked, that its analysis of the intellectual and moral faculties has a truth wholly independent of its craniological pretensions; and that that analysis is reconcileable with the view of the mental powers, which we derive from the metaphysical writers above mentioned. Further, phrenological writers have the merit of directing attention more forcibly to moral education, and to the only means by which the moral feelings can be strengthened,—viz. exercise on their appropriate objects. Phrenology, therefore, fully deserves to be examined in a course of educational study." (Pages 102, 103.)

There is likewise a new tome of goodly size, being the seventh volume of *The Transactions of the Provincial Medical and Surgical Association*, containing one article also of much interest in a phrenological view, entitled "On the Physiology of the Brain as the Organ of the Mind," by Dr. Cowan, author of the before-mentioned pamphlets on Medical Quackery. It is addressed chiefly to those members of the profession who are not yet phrenologists, in the intent of recommending them to investigate the physiological views of the brain adopted by others who already are so. The paper is exceedingly well written, and the subject is treated in a powerfully argumentative style; but the current of the author's ideas springs rather too much from the fountains of Causality, Ideality, and, perhaps, Wonder, to glide smoothly into the ordinary mental channels of the profession. There are portions of the essay, perusal of which might benefit a good number of the supporters of Phrenology; and since a thick volume of medical Transactions is a sort of publication not likely to fall in the way of one half of our readers, we hope to introduce Dr. Cowan's ideas to their acquaintance more in detail hereafter.

*Letters on Social Science*, by W. H. Smith, remind us that we have been requested by more than one correspondent, to show how far "Socialism" is supported or negated by established truths in phrenology. Without now attempting to enter on the topic, it may just be remarked in passing, that in reading various recently published letters and pamphlets on the subject;

we have been greatly struck by the far higher tone of moral feeling, and restraint of temper, evinced by the advocates of Socialism, compared with their opponents. This in itself says much for the goodness of their cause: they are men under the influence of the superior faculties. But, then, they have before their eyes, in their discussions, lamentable proof of their opponents being ruled by the more animal or selfish faculties; and whilst thus gaining practical knowledge of the pride, rivalry, quarrelsomeness, harshness, avarice, and bad faith, which characterise so many of mankind, are they not learning those ingredients in human nature, which will inevitably heat and fire up under any system, social or otherwise, and prove, in the present stage of civilisation, an insuperable bar to the harmonious working of Socialism?

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#### IV. REPORTS.

##### 1. *The Phrenological Association.*

IN accordance with the resolutions passed last year in Newcastle, the Provisional Committee, then appointed, proceeded to frame a code of laws and to arrange the other business of the Phrenological Association, at Birmingham, during the sitting of the British Association, at the latter end of August. In the outset of their deliberations and arrangements they had many difficulties to contend with. The town of Birmingham, populous though it be, may be said to be almost without phrenologists; so very few of its inhabitants being either much interested in or sufficiently conversant with that branch of science. Hence no previous preparation could be made, to facilitate the objects of the stranger phrenologists about to visit the town, except the engagement of such rooms as had not been already devoted to the purposes of the British Association. This duty was kindly undertaken by Mr. W. Hawkes Smith, whose name has been before favourably known to the readers of the Phrenological Journal, for his exertions on behalf of Phrenology; and without his assistance, it is likely enough that the week of meeting would have passed away before the objects of the Provisional Committee could have been carried into effect. In addition to the disadvantage of having to make all other arrangements after the members of the Provisional Committee reached Birmingham, and found each other's ad-

dresses there, few of them came at all; fear of the "chartists," or, more probably, the want of scientific attraction in the town of Birmingham, greatly reducing the number of members of the British Association at this year's meeting, notwithstanding the facilities of access by railways. Paucity of numbers and late arrivals thus operated prejudicially to the interests of Phrenology, whilst keeping down the general eclat and animation of the Meeting of the British Association.

As soon, however, as a few members of the Provisional Committee were got together, they proceeded to augment their numbers, in accordance with the powers invested in them by the meeting of phrenologists in Newcastle, by whom they were appointed. Messrs. James Simpson, John Isaac Hawkins, Hewett Watson, Samuel Hare, Simon Logan, and Dr. Inglis were present to represent the original committee, and nominated Messrs. W. Hawkes Smith, Joshua Toulmin Smith, and Bindon Blood for additional members of the Committee; but the latter gentleman was unable to attend the sittings. The other eight members, having framed a code of laws (to be printed in the next No. of the Phrenological Journal), arranged that private meetings of phrenologists intending to become members of the Association should be held at the Mechanics' Institution, on Wednesday and Thursday, at two o'clock of each day; by which time, it was expected, the meetings of the various sections of the British Association would be nearly over. In consequence of the excursion to Dudley, fixed for Friday, in which most of the phrenological members of the British Association were intending to join, no meeting could be held on that day; and since the concluding General Meeting of the British Association had been fixed for Saturday, at one o'clock, and no suitable room could be certainly engaged for the early part of that day, it was at first resolved not to call any general or public meeting this year. On after consideration, it appeared more desirable to hold a meeting at eleven o'clock on Saturday, at the Bloomfield Rooms, although under existing circumstances only a slender attendance could be anticipated. Owing to this uncertainty, the bills were not printed till Friday; and this day being thoroughly wet, and the majority of the members of the British Association being absent at Dudley, from early morning until dark in the evening, few persons had seen the bills on the walls in the town. Late in the evening of Friday, it was ascertained that the room occupied during the week by the Mechanical Section of the British Association would be at liberty next morning, and accordingly it was determined to hold the Phrenological Meeting there. Fresh bills were printed and posted on the walls, early on

Saturday morning, for which the Association was indebted to Mr. Geach, of the Birmingham and Midland Bank, who took upon himself both the trouble and the expense of getting the bills printed and set up. Unfortunately, the early hour of meeting, and wetness of the morning, combined to render them of little service: nobody was out to see them, and the few who had seen the bills the day before, went to another part of the town to the Bloomfield Rooms. Many members of the British Association, including several of the phrenologists, had terminated their visit to Birmingham the preceding evening, or early in the morning of Saturday; so that altogether the combination of unfavourable circumstances was as great as easily could be. The consequence was amply shown in the thinly attended meeting; scarcely more than a hundred persons, chiefly gentlemen, being present.

We are not disposed to enter on any lengthened report of the sayings and doings at these meetings; and, indeed, no report having been made at the time, we should be unable to give the extempore remarks of the speakers, if these were deemed to be of sufficient importance. A brief summary of the communications will answer the end.

On Wednesday, Mr. Hewett Watson briefly stated the various suggestions made and steps taken towards the formation of a Phrenological Association, commencing with the plan proposed by Sir George Mackenzie, in 1835. He then proceeded to illustrate, by means of cardboard models, the general structure of the nervous system for sensation and voluntary motion, in different classes of animals, ascending from the lowest class up to man. The object in this communication, was that of explaining how far the researches of other anatomists and physiologists accorded with the phrenological view of the brain being a congeries of organs. The general conclusion drawn by Mr. Watson was, that excepting the cerebellum, or organ of Amativeness, the distinctness and individuality of all the other phrenological organs rest solely on the phrenological evidences of the relation between partial development of brain and partial endowment of mind, and between partial alterations in the condition of the brain and partial alterations in the state of the mental manifestations. He showed that in all probability the brain, or encephalon, (using this latter term as applicable to the whole contents of the head,) is composed of a series of distinct organs, one pair for each of the special senses of sight, sound, smell, and hearing, one pair for the function of respiration, one pair (constituting the cerebellum) for the function of Amativeness, possibly also connected with voluntary motion, and one pair (the hemispheres of the brain properly so called)

for the mental faculties in general. It is the *subdivision* of this latter pair of organs that constitutes the leading characteristic of the phrenological doctrines; and the propriety of that subdivision rests exclusively on the phrenological evidences: it has not yet been traced in the structure of the brain, either in man or in the inferior animals, whilst the other division of the encephalon into the organs (or ganglions, as they are denominated by many anatomists), of the senses, &c. was clearly seen in the heads of the lower animals, (fishes, birds, &c.) and might also be shown in the human encephalon, if studied in comparison with the encephala of the inferior animals. In this way he explained that the phrenological view of the brain being composed of a congeries of organs, was not actually ascertained, but had been received as the only probable explanation of many facts observed by phrenologists. He remarked that several phrenologists were unwilling or unable to see this distinction; but he had never found it disregarded by good anatomists, although he had found it to be little relished by non-medical phrenologists, and by those medical phrenologists who remain ignorant of the structure of the brain in the lower animals.

Mr. Logan narrated an anecdote of a nurse, in whose head the organ of Philoprogenitiveness was greatly developed, and who had ill-treated his children committed to her charge. He supposed this to militate against the views of those who conceive the organ in question to give rise to a general love of children, or a disposition to foster the feeble; and he contended that the true function of Philoprogenitiveness was found in the selfish fondness for the children of the individual only.

Mr. Bally brought forward the skulls, and wax casts from their interior, of two dogs, a bull-dog and a spaniel, in order to show the wide differences betwixt the two; the width of the bull-dog's brain, in the posterior part, and the height and fulness of the spaniel's brain, in the anterior part, being very conspicuous.

Mr. Hewett Watson regretted that an accidental mistake had prevented an exhibition of Mr. Nicol's Organometer, by causing it to be left behind when he came from home.

On Thursday, Dr. Inglis made some remarks touching the skull and character of Eugene Aram, and stated that his opinion of the latter was now less favourable than had been the case last year, when the skull was brought before the British Association.

Mr. Hawkes Smith read a paper on 'Social Science tested by Phrenology,' which led to a lengthened and rather rambling discussion; several of those present insisting upon a departure

from the proper subject of Mr. Smith's paper, by the introduction of Christianity as a test of Socialism. As we hope soon to present Mr. Smith's views to the readers of the *Phrenological Journal*, we shall abstain from more imperfect explanations of them at present. It appeared to be the prevailing opinion of those phrenologists taking part in the discussion, that their science demonstrated principles of conduct in man, arising from his physical organisation, which were incompatible with the views of the socialists.

Mr. James Simpson read some cases illustrative of the proper mode of treatment to be pursued in the education and management of what are denominated "unmanageable boys." They afforded illustrations of the success attending judicious efforts to lead and instruct those who cannot be driven and coerced.

Mr. James Simpson presided at the General Meeting on Saturday, and opened the proceedings by a brief address alluding to the untoward circumstances which had interfered with the meeting, and contrasting it with the one held at Newcastle, last year, when the state of the weather, the number of active resident phrenologists, and other advantages, had led to an assembly so very much more numerous.

Mr. Hewett Watson then explained that the Phrenological Association had been formed for the two-fold purpose of advancing the science of Phrenology, by bringing phrenologists into more close communication with each other, and also of diffusing a knowledge of the subject, by presenting it to the attention of those who were yet but little or not at all acquainted with its bearings and its claims to consideration. He stated that notwithstanding the many reports to the contrary, industriously raised and spread by the opponents of Phrenology, it was a department of science steadily advancing in general estimation. This was sufficiently proved by the constant demand for phrenological books and busts, by the number of avowed phrenologists increasing from year to year; by the formation of additional societies expressly for cultivation of this department of science; by the scientific reputation of many of those now becoming numbered amongst its advocates or supporters; and by various other evidences. Birmingham, unfortunately, appeared behind most of the other large towns of Britain, in its attention to Phrenology; but a spirit of inquiry had been awakened, that would certainly wax stronger if time were allowed for its gradual development, and we should then see Birmingham giving that encouragement to Phrenology which the same science had already received in many other places of less magnitude. He said it was of course impossible to explain or teach an extensive science in a meeting of an hour

or two. They all understood that Phrenology signified the study or science of mind; not merely the reading of individual character by the volume and form of the head, as some superficial persons thought, but also the study of all circumstances explaining or affecting the manifestations of the mental powers. It was frequently asked, 'what is the use of Phrenology?' The answer is given by stating what it is, namely, a knowledge of mind in the fullest sense. All ethical science involves a knowledge of mind, and ethical science is imperfect wherever a knowledge of mind is imperfect. In the various social relations of life, we find a knowledge of the mental attributes of mankind in general, and those of particular individuals, to be of high importance in guiding our conduct. This was illustrated by brief allusions to the application of the phrenological doctrines in education, in forming matrimonial connexions, in the selection and management of servants, in the treatment of the insane, in legislation, and other matters of high social interest. The speaker then adverted to the writers and lecturers against Phrenology; exhibiting their frequent want of candour and truth, by the doings of some of those connected with the town of Birmingham, or then present in it as members of the British Association. He afterwards warned his audience against supposing every one to be a competent phrenologist who takes to himself the name of one. Phrenology is a wide and comprehensive department of science, closely connected with several others, and requiring that amount of education and knowledge on various subjects, opportunities and advantages, which fall to the lot of few, and which assuredly do not meet in several of those who designate themselves phrenologists, and undertake to teach the subject to others. Some of these incompetent teachers he believed to be honest and well-meaning enthusiasts, but others are knavish quacks, who make a profit by gulling the ignorant. He believed that the worst enemies of Phrenology are the itinerant manipulators, who traverse the country selling phrenological sketches of character, sometimes astonishing the credulous and feeble-minded, always disgusting the honourable and well-informed.

Mr. Simpson said he was proud of being able to call himself one of the earliest friends of Phrenology in this country. He had been a phrenologist in former years when the avowal of belief procured the contempt of almost all, and the persecution of many. His training in anti-phrenological obloquy had prepared him for that which his writings and prelections on general education had more lately brought upon him. He spoke of the importance of education, of moral education particularly,

and of the valuable aid afforded to the moral educationist by the science of Phrenology. His happy illustrations and anecdotes, addressed chiefly to the feelings of his audience, were very favourably received; but they would lose their force by being here drily epitomised; and for the most part they are familiar to those who have read his writings and heard his lectures on the subject of education.

Dr. Inglis remarked that amongst other untenable objections to Phrenology, it had been alleged to be overturned by our existing knowledge on the structure and functions of the brain; but as a medical practitioner, in whose professional education the sciences of anatomy and physiology had necessarily constituted an important part, he could positively assert that, so far from being contradictory, he found them to be quite in harmony with the phrenological views. Phrenology, he remarked, had been frequently condemned because being an imperfect science, and its pretensions to a place amongst the other sciences had been denied on this ground; but he begged to remind the gentlemen present, that they were members of the British Association for the *advancement of science*; and thus, in the very name they had adopted for themselves, the associated body of British philosophers had acknowledged the other various departments of science, respectively cultivated by themselves, to be also imperfect, and needing to be advanced and improved. So is it with Phrenology: like every other science, that of Phrenology is yet imperfect; and if imperfection be objected to one, let it also be objected to all the rest.

Mr. J. I. Hawkins made some judicious remarks on the best course of study. He recommended observations on living men, and particularly on groups of men having some common talent or quality of disposition. His advice was illustrated by amusing anecdotes of his own experience in this course of study. He had observed Combativeness to be in general much more developed in dragoons than in militia men, when he had an opportunity of comparing a number of them together. He had observed a great deficiency of Order, in the loiterers about the doors of gin-palaces in London. He had noticed amongst children playing in the streets, that those largely endowed with Cautiousness kept about the doors, whilst those moderately supplied with the same organ ran about the carriage way, to the danger of being under the wheels or horses' feet.

It being now the time fixed for the General Meeting of the British Association, the chairman stated that it would be necessary to terminate the present meeting.

The Provisional Committee resolved that the following gen-

tlemen should be requested to become Honorary Officers of the Phrenological Association, for the succeeding year, namely;

George Combe, Esq. - - - President.

Sir G. S. Mackenzie, Bart., F.R.S.

W. C. Trevelyan, Esq., F.R.S.E.

Professor'Evanson, M.D., M.R.I.A.

Edward Barlow, M. D.

} Vice-Presidents.

During the week, Mr. James Simpson officiated as chairman of the Committee, Mr. W. Hawkes Smith and Mr. J. I. Hawkins as Vice-Chairmen, Mr. J. Toulmin Smith and Mr. Hewett Watson as Secretaries. Mr. Toulmin Smith, having since sailed for America, letters of inquiry or other communications may be addressed to the Editor of the Phrenological Journal, in his capacity of Secretary for the Association.

Many phrenologists have already signified their desire to become members of the Association; but as it is necessary that they sign a written form of application, specified in the laws, we shall postpone printing the list of members until the code of laws has been published. It was resolved by the Committee that, so soon as the Penny postage was in operation, the Secretaries should send a circular to those phrenologists whose addresses were known to them, inviting the addition of their names to the list of members. It was also resolved that no payment should be expected from any member except when actually attending the meetings; and as the Association was scarcely organised till the middle of the week, it was felt that the attending members in Birmingham could not be required this year to pay their contributions of a crown. Several of them, however, volunteered to do so (Messrs. Simpson, Logan, Corless, Hare, Bally, Hudson Lowe, W. R. Lowe, Hodgson, Hancock), and Mr. M'Clelland, of Glasgow, made a donation of a sovereign, towards the expenses. The sum received, therefore, amounted to 3*l.* 5*s.* The use of the Shakspeare Room, and of a room in the Mechanics' Institution having been given gratuitously, there was only the rent of the Bloomfield Room to be paid, which amounted to 3*l.* 3*s.* 6*d.*, including gratuities to servants. The cost of printing and posting the first lot of bills amounted to 1*l.* 5*s.* 6*d.*, and was defrayed by Mr. Hewett Watson, as his individual contribution. The cost of the second bills was in like manner defrayed by Mr. Geach; its exact amount we have not learned. The only charge remaining unpaid is one for engraving a plate and printing cards of admission from it, the account for which has not yet been received; but as very few of the cards were used, they will be ready for next year's meeting of the Association

in Glasgow, and their cost will remain a debt to be paid by the future funds of the Association, or by any phrenologist whose sympathy with the design of the Association may induce him to volunteer the payment. We make these explanations, for the purposes of showing that such an Association may be carried on at a very trifling cost. It has been suggested by Sir George Mackenzie, that a fund should be raised by voluntary subscription amongst phrenologists, for the purpose of rendering the Association more extensively beneficial in advancing and spreading the phrenological doctrines; but until the experiment has been more amply tried, we think it would be premature to ask for subscriptions. Meantime, however, as there still remains one charge unpaid, and additional expense will be incurred in printing the circulars, any liberally disposed phrenologist may volunteer a contribution towards defraying these costs.

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## II. *Past steps taken towards the Formation of a Phrenological Association.*

A PROSPECTUS of a 'British Association for the advancement of Mental Science,' by Sir George Mackenzie, was published in the Phrenological Journal, for March 1835. The Conductors of the Journal concurred in the opinion of Sir George, that such an Association was desirable, provided the members were to be phrenologists; but it was surmised, that there would inevitably be endless disputes about first principles, if those ignorant of Phrenology, or prejudiced against it, should take part in the business and discussions.

On the 17th of August in the same year, a meeting of phrenologists was held in Dublin, Professor Harrison in the chair, when it was moved by Professor Evanson, and seconded by Dr. (now Sir Henry) Marsh, and passed unanimously, —

“That it appears desirable that there should be formed a General Association of the Phrenologists of Great Britain and Ireland, to meet annually, for the purpose of advancing the science of Phrenology, giving publicity to its doctrines, and effecting a system of mutual co-operation among phrenologists.”

This resolution was communicated to other phrenologists by a circular, in which it was proposed that meetings should be held at the same places, but immediately *after* the meetings of the British Association for the advancement of science.

It was subsequently suggested in the Phrenological Society of

Edinburgh, that the meetings of such an Association should be held in the three capitals alternately, so as to be in one of them every third year.\* The advantages of this course would have been, that there are always phrenologists in the capitals, good phrenological museums, and other facilities for carrying out the objects.

These projects were not brought into practical bearing; and nothing more was effected until August 25th of last year, when a meeting of phrenologists — Members of the British Association — was held in Newcastle; at which resolutions were passed, instituting a Phrenological Association, intended to meet at the same times and places as the 'British Association for the advancement of Science,' for the convenience of gentlemen who may become members of both Associations. A Provisional Committee was appointed, to meet this year in Birmingham, for the purpose of carrying out the proposal, and arranging the general affairs of the Association. The preceding article reports their further proceedings.

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### III. *Phrenology and the British Association.*

IN the Natural History Section, on Thursday, August 29, Dr. Prichard brought forward a paper on the extermination of various uncivilised races of mankind; having previously to the committee of the same section, to recommend a grant of money for assisting his investigations into their habits and history. A long discussion followed, in which many of the speakers widely departed from the natural history of the subject, into its moral and political bearings; but our purpose in alluding to it here, is to record the brief mention of Phrenology to which it led, and particularly a confession extorted from Dr. Prichard.

Early in the discussion, Mr. Hewett Watson said that he felt it a duty on his own part, to state some phrenological facts bearing on the communication of Dr. Prichard, the importance of whose subject he fully acknowledged, whilst he must differ widely from that gentleman in his views of Phrenology, a department of knowledge, towards which Dr. Prichard was known to be hostile. He stated that the museum of the Edinburgh Phrenological Society contained probably the best collection of

\* We are disposed to pronounce this the best course to adopt with the Phrenological Association now formed.

national crania in existence; and that nevertheless this valuable collection of facts illustrative of the natural history and mental qualities of the human races was rarely examined by any save the phrenologists themselves; and that in applying the funds of the Association in seeking further evidences, it would be going for that which was distant and dear, before that which was at home and of easy access had been appreciated and examined. He remarked that that valuable collection of crania threw much light on the subject before the Section. The crania in that museum, (and the same thing was apparent in those of all the other museums he had examined,) showed that the inferior races of mankind, already extinct or which were gradually becoming extinct, had inferior heads, either in size or shape, or in both together; and the superior heads or brains of Europeans, and especially of Englishmen (if we included the Scots under this general name), overpowered the inferior heads of the diminishing races wherever they came in conflict or contact. The only exceptions to this, which he knew, were seen in the crania of the antient Egyptians and Greeks, races attaining to a higher stage of civilisation than any of those now receding before European powers of mind. Mr. Watson said he did not wish to provoke a discussion on Phrenology itself, which would be out of place at that time; but he offered these remarks as bearing intimately on the natural history of man; and, as an individual publicly pledged to the support of Phrenology, he felt it incumbent on himself to do so, although his statements might not be acceptable to the author of the paper they had just heard.

Dr. Prichard, in reply to the phrenological observations of Mr. Watson, declined to enter on any details, but declared that he had no hostility towards Phrenology, as alleged by Mr. Watson, and that he should be ready to receive it if sufficient evidence were produced; but this, he asserted, had not yet been adduced.

Mr. Watson here begged to interrupt Dr. Prichard, by asking a single question; and the question being allowed the following short dialogue occurred:—

*Mr. Watson.* May I ask Dr. Prichard whether he has examined the evidences contained in the museum I have alluded to?

*Dr. Prichard.* No. I have not had the opportunity of doing so.

*Mr. Watson.* That is enough. I can say no more to one who asserts the insufficiency of evidences which he has not examined.

Dr. Hodgkin remarked that some of the African tribes had heads as fine as those of the Greeks or other favourable ex-

amples of the European races, and these tribes were found to be skilful and intelligent.

Dr. Wilson, an American, asserted that as an anatomist he had enjoyed frequent opportunities of comparing the skulls of negroes and white Americans of European descent, and he had made a large collection of them. He found the negro skulls equal, in size and form, to those of the whites, and he believed that many negroes were equally intelligent as the whites. Subsequently, however, he admitted that the forehead was lower and narrower in the negro. (In reply to inquiries by Mr. Watson, not made aloud, he admitted that he had drawn no averages from his measurements of heads, so as to show whether there was any general uniformity in size or shape, neither had he seen the tables of Tiedemann.)

Mr. George Thompson spoke captiously on the statements of preceding speakers, particularly those of Dr. Wilson and Mr. Watson; expressing his conviction that the uncivilised races had heads equally well-formed as were those of their destroyers, Europeans, large-headed Englishmen, or (with a sarcastic laugh) even Mr. Watson himself. (Mr. Watson here pointed to the figure of a Pawnee skull with forehead "villanously low," from Dr. Morton's work, which happened to be suspended in front of Mr. Thompson, and only a few feet distant. This visible contradiction to his assertion, however, seemed to have small effect on the speaker, for he forthwith repeated his conviction.)

Mr. Burchell, the celebrated traveller, said that he knew no proofs of high talent in the natives of Africa; but they were many of them on a par with Europeans in their fitness for the ordinary affairs of life.

IV. *Philosophical Recreations.* — At the late meeting of the British Association, one day was devoted to an excursion from Birmingham to Dudley, ostensibly for a geological examination of the country. The day proved very wet, and the party of some hundreds of "philosophers" proceeded in covered boats along the canal between the two towns. The boats moved slowly, and time moved equally slowly with the philosophers, who were wearily at a loss how to extract amusement from the dripping and dingy scene around them, where coal and cold rain united to darken and damp their enjoyment. At length they hit upon the refreshing recreation of tossing halfpence to a noisy crowd of half-clad boys, thus allured to the canal side to afford gratification to the philosophising spectators of their scrambles in the mud, occasionally enlivened by the variation of a roll into the canal whilst struggling against each other for the coppers thrown to them. Such was the morning employment of philosophers! It is scarcely necessary to remind our readers, that the leading personages in the British Association jealously exclude every department of moral science; but we may suggest, that the members of an association for the advancement of moral science, would be little likely to find pleasure in an occupation so puerile or in a scene so humiliating.

## V. INTELLIGENCE.

*Erratum.* — *Mr. Nicol's Organometer.* — In the Note following the description of Mr. Nicol's Organometer, it is erroneously stated, that the principle of the Craniometer is that of measuring a straight line from the top of the spinal cord (medulla oblongata) to the surface of the head, in the presumption that this line will give the "absolute bulk," of the individual organs. This should have been written "relative bulk;" meaning thereby, not the solid contents of any supposed organ, but the degree of its development compared with other organs in the same head, or the same organ in different heads. Mr. Nicol thinks that we do not sufficiently estimate his Organometer. That it will afford only an unsatisfactory and inefficient means of ascertaining the relative development of organs, we should think would be seen by all practical phrenologists; since the idea of estimating the development of organs, absolute or relative, by a line from the medulla to the surface of the head has been entirely abandoned, and the Craniometer, (the same instrument as the Organometer, in a somewhat more simple form,) invented for this purpose, has fallen out of use. The Craniometer was found insufficient in practice: the cause of its failure we believe to be explained in our note; namely, that it only measured a line across parts of several organs; and the greater or less length of the line measured, might therefore depend upon increased bulk in an organ different from that one over which the index was applied on the surface of the head.

*Prize Essays "On the Application of Phrenology in the Choice of Members of Parliament."* — In consequence of the prize of twenty pounds, offered by the Editor of the Phrenological Journal, for the best essay on this subject, he received nine essays; and having read them carefully twice, he transmitted them to Mr. Robert Cox, the former editor of this Journal, together with a sealed note containing the title of the one deemed by himself to be that most deserving of the prize. Mr. Cox gave them all a careful perusal, and then wrote down the motto of that one which in his own opinion merited the same preference. In presence of Dr. Andrew Combe, he then opened the sealed note from Mr. Watson, and it appeared that they had each selected the same essay, namely, one having the following passage for its motto: — "We believe that in making or amending laws, a philosophical analysis of human nature is of such paramount importance, that without it nothing new and really great will ever be introduced." *Art. Legislation, Encyc. Brit. p. 179.* The author of that essay is requested to communicate his address to the Editor of the Phrenological Journal, and to explain through what channel he can receive the prize offered.

The nine essays together would fill considerably more than one No. of this Journal, if printed in full; but some of them having passages of considerable merit, the editor will have pleasure in selecting portions from each, if receiving the consent and addresses of their respective authors. The essay obtaining the prize shall be printed in the January No. of this Journal.

*To Correspondents.* — The Index and Title-page of Volume XII. will be given with the No. for January. — The paper entitled "Facts for Phrenologists," is not adapted to this Journal; the facts being already known to most of its readers. — W. H.'s review of Mr. Smith's "Synopsis of Phrenology," will probably appear in January: we have frequently stated that we cannot print articles received so short a time before the day of publication. — We omit various short articles and notices, in consequence of want of space for them, although the present No. extends to seven sheets.

## BOOKS AND PAPERS RECEIVED.

Essai sur le développement des véritables principes de l'Education. Par Georges S. Mackenzie, Bart. &c. pp. 170.

Synopsis of Phrenology, directed chiefly to the Exhibition of the Utility and Application of the Science to the advancement of Social Happiness. By Joshua Toulmin Smith. 8vo. pp. 27.

Letters on Social Science. By William Hawkes Smith. 12mo. pp. 76.

A Lecture on the Diffusion of Scientific Knowledge in large Towns. By Peyton Blakiston, M.D. &c. 8vo. pp. 26.

The American Phrenological Journal (a second set), with duplicates of Nos. 4, 5, 6, 7. (No. 8. has not reached London.)

The Analyst. No. XXV. For July.

The British and Foreign Medical Review. No. XV. For July.

The Medico-Chirurgical Review. No. LXI. N. S. For July.

The Naturalist. Nos. XXXIII. to XXXVI. June to September.

*Newspapers.*—Examiner, June 16.—Staffordshire Examiner, June 22, 29, July 6, 13.—Wolverhampton Chronicle, June 26.—Kilmarnock Journal, July 11.—Edinburgh Evening Post, July 13.—North British Advertiser, July 20.—Aberdeen Herald, July 27.—Sheffield Iris, July 30.—Newcastle Courant, August 2.—Newcastle Journal, August 17.

*MSS. received.*—Mr. Robert Cox.—Dr. Weir.—G. (Oxford).—Mr. Morgan.—Dr. Verity.—Mr. W. R. Lowe.—Mr. Leighton.—W. H. S.

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## CORRECTIONS.

- Page 61. line 19. *for Musee read Museo.*  
 94. line at foot, *for notions read nations.*  
 95. line 5. from foot, *for remarks read marks.*  
 124. line 21. *for vigorously read rigorously.*  
 332. line 32. *for one read due.*  
 412. line 22. *for previously read previously applied.*

END OF THE TWELFTH VOLUME.