

THE
PHRENOLOGICAL JOURNAL,

AND
MAGAZINE OF MORAL SCIENCE,

FOR THE YEAR 1840.

VOL. XIII.

OR

VOL. III. OF THE NEW SERIES.

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. LXII.

NEW SERIES.—No. IX.

I. MISCELLANEOUS PAPERS.

- I. *On the Application of Phrenology in the Choice of Parliamentary Representatives.** — By Mr. JOHN CONNON.
(Prize Essay.)

“ 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.” — *Article Legislation, Encyclop. Brit.* p. 179.

SOMETIMES, when thinking of the science of Phrenology, our mind reverts to that fable of heathen mythology, in which the god Momus is represented as complaining that another deity, Vulcan, in making a human form of clay, had not placed a window in the breast; by means of which, all that was done or thought within might be exposed to the scrutiny of others. It is not to be denied that this conception was rather gross; yet the desire which it expressed has been long entertained, and seems extremely natural. Doubtless the author of that fable would look incredulous, if he were now to appear upon the earth, and be assured that a course somewhat analogous had been followed in the actual creation of man. He might sneer — as men *have* sneered — on being told that a living image of every human heart has been placed open and patent to the view of all by Him who cannot err. A new philosophy has arisen since the days of Plato and Epicurus, a new means of estimating mind has been made known to us of these later

* We deem it proper to state to the readers of the Phrenological Journal, that the essay here presented to them, (being the one obtaining a prize offered by the editor, for the best essay sent to him on its subject,) does not in all respects represent the sentiments of the parties awarding the prize; the decision having been made on its merits as a whole. — *Editor.*

times, and a new method of attaining the *summum bonum* has, in our days, been laid before the world.

We allude, of course, to the science of Phrenology. In what follows, it is not our purpose to prove this science to be true; we assume it as such. The general tenor of its doctrines can be soon and simply stated. — Brain is the organ of mind, and the different parts of brain are so many organs or instruments of the different feelings and perceptions which make up the idea that we attach to the word *mind*, — size of brain is the measure of strength, quality of brain (and perhaps some other circumstances) modifying, multiplying, or diminishing the mental manifestations. Those who have studied this science are in general agreed that, practical difficulties apart, the general capacities of the minds of men, as well as the tendencies of their feelings, are discoverable during life, by the shape which the brain impresses on the skull. Accordingly, in the eyes of a phrenologist, a well formed brain is a better certificate of character to him who owns it, than the degrees of universities, or the recommendations of grave and learned men. Different degrees of conviction, however, exist in the minds of different persons, all more or less attached to the science; and, in the common opinion sufficiently acquainted therewith, as to how far the external configuration of the skull affords an infallible and instantaneous means of determining the character of men. Perhaps, by many, the science, as at present known and taught, has been over-estimated in this respect. In applying his knowledge of Phrenology in such a matter as the choice of a parliamentary representative in Great Britain at the present day, that person would be doing wrong, in our opinion, who should recommend, or be content to accept of, an individual for that high office, whose brain might give evidence of great natural capacities, as well as powerful moral tendencies, without knowing something of the history of that individual, of the turn and tendency which his mind had acquired by education, habit, and association, as well as the actual opinions which he had been led to entertain respecting such questions as a national education, the establishment of a national religious faith, connected with the principles of toleration or mutual forbearance, the liberty of the press, and, in short, all those great questions which are calculated to interest political philosophers. How far we think Phrenology capable of assisting him in this, will appear as we proceed.

On considering the subject attentively, it appears to us that two separate methods of inquiry might be employed in applying Phrenology in the choice of parliamentary representatives. In the first place, accurate casts of the heads of all those who

have ever distinguished themselves as great and good legislators might be collected and laid together; from these it would appear what organization had characterised the best legislators that the world has yet seen, and the application of this knowledge, in the choice of those who are to follow, is manifest and direct. Or, in the second place, we might settle in our own minds beforehand what a legislator ought to be, in the organization of his brain, the temperament of his body, and the education of his mind; and knowing these, and having that faith in the results of Phrenology which an intimate acquaintance with it will always superinduce, it would not be difficult to apply the science in the choice of such an individual. The former of these methods is strictly in the spirit of Bacon's philosophy, and we cannot doubt that the following it out would be attended with advantage. On the whole, however, we prefer the latter; it is equally philosophical, capable of being conducted with an equal regard to the results of experience, and, if so conducted, less liable to error. In reference to the *first* method, we may remark that it would not be easy — shall we say it would be impossible? — in many cases to determine with sufficient accuracy what particular items of organization had had most influence in the conduct which accompanied it. To tell the truth, although much has been done towards discovering the functions of the brain, the functions of all the parts of the brain are not yet well discovered; and the influence of particular organs in particular spheres of action is far from being definitely ascertained. There is an obscurity about human nature which Phrenology has not yet altogether removed, although it has most certainly diminished: there is a mist still hanging around man's moral constitution, which the morning sun of science has begun to dispel; but we cannot, if we would, suppose that bright noon has arrived, and that all is clear. It is for some such reason as this, that we yet desire a deeper insight into human nature than any we have yet obtained, although it is due to Phrenology and to truth to own that the best and greatest part of what we have obtained has been got by means which it had pointed out. Still, taking the science as it is, — taking "all the lights of the world" as it now is, we could not venture to apply Phrenology summarily, and after the manner of manipulators in the choice of a parliamentary representative. That it would assist us in forming an instantaneous judgment in this way, we cannot doubt. Neither can we doubt that Phrenology — by which we would here be understood as meaning the science of mind perfected — is capable of doing much more. Perhaps it may be of use to illustrate these remarks by a reference to example.

In the obscurity from which these sheets proceed, the writer cannot speak as to the actual phrenological developments in the heads — we shall say — of Lord John Russell and Sir Robert Peel. He is not aware of any circumstance in the life of either of these men which could betray a want of good natural feelings, or any evident deficiency in intellectual endowment; and he thinks it not only possible, but highly probable, that their actual developments may be pretty much alike. Yet he is ardently attached to most of the great principles in legislation which have been advocated by *one* of them, while he cannot help thinking that there is little noble or elevating in all that has been said and done by the *other*. To what will Phrenologists attribute this? Perhaps some of them would not agree with us in our estimate of the characters of the two statesmen named, but such of them must have observed to little purpose, and must themselves be possessed of little liberality of mind, if they have not seen, and will not acknowledge, that men differing widely in opinion from themselves, and from one another, may yet all exhibit craniological developments of a very high order.

Touching the subject of this essay — “the application of Phrenology in the choice of Parliamentary Representatives,” — we remember to have seen among the *scrap*s of a defunct Scottish periodical, the following “Advice of a Phrenologist to Electors. — Flee to the hall of the nearest statuary, entreat him to exhibit to you the bust of the American patriot, Franklin, mark well the size and configuration of that great philanthropist’s head; impress upon your minds its great size, and the predominance of its anterior and superior departments over those behind and below, and call to your recollection the unwearied perseverance and industry, the calmness and sagacity, and strength of mind, and aptitude for the practical duties of life, which he displayed, and the prodigious impulse which he gave to the cause of civil and religious liberty. Then go forth into the world, and whensoever the wigs are doffed, pick out the man whose head most resembles that of Franklin, for you may rely with confidence that such a man will ‘go and do likewise.’” Sure enough an application more direct than this could hardly be conceived; and those who have studied the functions of the brain, and the works of our best phrenologists, with impartiality and care, will neither be afraid nor ashamed to try it. But if there be any foundation for the remarks which we have felt ourselves called upon to make, it will scarcely be denied that something more would be requisite in the circumstances. He who would make choice of a parliamentary representative by such means at the present day, and

with nothing but the common knowledge of Phrenology for his guide, must, to say the least of it, subject himself to the chance of being disappointed. It is all very well to say of him who would aspire to the honour of legislating for mankind, that he ought to have well developed organs of Benevolence, Veneration, and Conscientiousness, as well as those of all the other higher sentiments and intellect; and assuredly it should be so. But we can say with far more confidence, that he who wants such developments is *incapable*, than that he who has them would necessarily be *capable*. To tell the truth, we have known men—educated men, as the world understands that term,—with craniological developments such as no phrenologist could speak or think lightly of, and who, notwithstanding, never gave evidence of their possessing what any phrenologist could call “large, sound, round-about sense,”—some of them in fact being narrow minded, sectarian in their views, and incapable of looking at any great question, but through a mist of prejudices which rendered their opinions—in our view, at least,—as worthless as they were contemptible. Perhaps it may be affirmed that this is the testimony of one hostile to their opinions; and since it is so, it may be well to receive it on this understanding. We shall not affirm that such men are naturally incapable of higher and better things; on the contrary, we think they are capable of them. If it were not so, our science of Phrenology would be indeed a mockery, and the taunts of its adversaries all well deserved. Let developments, however, be what they may, it is not to be denied that it is possible, by a partial and pernicious system of education, to give even the best minds a fatal bias which nothing can afterwards wholly eradicate.

A knowledge of this must be of itself sufficient to prevent most men,—phrenologists we mean,—from resting satisfied with an application of the science in the choice of parliamentary representatives, such as is proposed in the “advice.” Besides, we think there is a great deal to be learned, and, in such circumstances as we are now concerned with, to be carefully noted, in regard to the direction which faculties may take in particular individuals. A man having very moderate development of Destructiveness may sometimes be roused to no inconsiderable violence of conduct, and a man of undoubted benevolence may, on the other hand, lay himself open to a just charge of unkindness at a time. For example, we suppose most people would be disposed to think that slavery would be repugnant above all things to the feeling of benevolence; and to that sentiment, beyond question, must be referred the strong feelings against the system of human slavery, which the people

of this country have so long entertained, and done so much to abolish. General amiableness of character, too, must be referred to the same source. Yet have there been many men possessed of this last attribute who have never had their eyes opened to the moral iniquity of the human, or rather the inhuman, traffic. Indeed, a great master *, in lately describing the character of Mr. Windham, has given us one specimen of this contrariety of character, as we may call it, too remarkable to be passed over in illustration. — “What sound or rational view,” says Lord Brougham, “could justify his hostility to all voluntary defence, his reprobation of all expression of public gratitude to the services of our soldiers and sailors, his unqualified defence of bull-baiting, his resistance of all checks upon cruelty upon the brute creation?” — “He defended the slave-trade” — “he resisted all mitigation of our criminal law” — “and he opposed every project for educating the people.” We know how some would explain this character phrenologically, by assuming the coexistence of other feelings along with that of Benevolence; and that explanation is probably correct. But, on the other hand, is it not surprising that one of whom Lord Brougham could write in the following strain, should not have had those animal feelings to which we now refer, if not in moderate endowment, at least, far from leading him, in conjunction with the fine moral organs which he must have had, to such *outré* expression of the animal propensities as these. “It required all men’s tenderness,” Lord Brougham continues, “towards undoubted sincerity and clear disinterestedness, to think charitably of such pernicious heresies in such a man. It demanded all this charity, and all this faith, in the spotless honour of his character, to believe that such opinions could really be the convictions of a mind like his. It was the greatest tribute which could be paid to his sterling merit, his fine parts, his rare accomplishments, that in spite of such wild aberrations he was admired and beloved.” (Edin. Rev., No. 137., pp. 235, 236.) Again, what is the general tendency of mind arising from a large development of Love of Approbation? Is it not a love of publicity, — a desire of shining out in person before the world? Now we are told, on the best authority, that in the head of Jeremy Bentham “Love of Approbation is *enormous*,” and it is but right to add, that “the influence of great Love of Approbation is strongly displayed in some of Bentham’s works.” (Phren. Jour., Vol. I., N. S., p. 439.) Yet how strange a manifestation, compared with

* Let young phrenologists beware of trusting Lord Brougham’s mental portraits. They are not even meant to be true sketches; and if the wish existed, Lord Brougham’s other qualities would not suffice for the object. — *Editor*.

what most people would expect, did he exhibit of so strong a feeling! He shut himself up from the world, and wrote in a language which he knew that few could understand, and with the certain knowledge, that the praises of men, so dear to his heart, would never, or at best but faintly, reach his living ear! So difficult is it to judge correctly of the turn and tendency which men's minds may acquire.

Of what use then, some one will ask, is Phrenology, or is it of any use at all? But why should we answer a question that has been asked and answered so often and long ago? Is it not something to have been set upon the right road which must, in the end, lead to perfect knowledge of mind — of man? Is it not something to have gained at last the elements of a science which leads to a clearer perception of human nature, and to a juster appreciation of human necessities and wants, than have yet entered into the thoughts of philosophers, or statesmen, or divines? We admit that nothing positive has been added to the human mind. Phrenology has inserted no new faculty; it has given no new feeling. What it has given, or is at least capable of giving, is a perfect knowledge of all those faculties and feelings which men recognise as integral parts of our common nature. To those who know how long, and with what ill success, the philosophers and schoolmen of old laboured to get this, such an acquisition will appear to be far from unimportant. To have obtained a knowledge of the foundations in nature upon which the natural wants and necessities of human society are based, — to have obtained a knowledge of the extent and limits which must henceforth be set to mind in all its grades of manifestations, — to have obtained a knowledge of man's capacities, his capacities for evil and for good, no less than what he is unfit for, — *quid valeant humeri, quid ferre recusent*, — is surely no small addition to the stock of human knowledge.

Of the many ways in which this knowledge falls to benefit mankind, the application of it in the choice of legislators, and through them to the work of legislation, is the most extensive, and calculated to be the most beneficial.

In the progress of these remarks we would now attempt to sketch the character and qualifications of a legislator.

A legislator is called upon to give laws, not only to his contemporaries, but also to posterity — laws which must affect not only his own country and kindred, but in general all nations more or less. It is his duty, not simply to erect a standard of perfection in his own mind, to which the world ought instantly to be assimilated, as Plato and Aristotle and others have represented, nor to accept of "the good old paths" of his fathers, as the Rubicon of social advancement beyond which it would

be impious to go, but rather to "store his mind with the exquisite learning of former ages," — "and so imbue himself with the sound philosophy of later days,"* so to study the varying opinions, manners, and political condition of mankind, that he may be able to apply the great principles of natural justice and jurisprudence, first, as they ought to be applied in legislating for mankind; and secondly, in so far as it would be wise or beneficial to apply them in his own age and nation. Why should we now enumerate or expatiate upon the various endowments, mental and moral, which would find scope and employment in this office? What faculty or feeling is there which would not be of use? Having intellect to see the good, the legislator should have feelings ever prompting him to pursue it. Having intrepidity of mind to urge himself onward in the paths of moral rectitude, and to repel aggression on the part of others, he should be endowed with a firmness of purpose not to be diverted from the great object which should be first in his wishes, — the elevating of his fellow countrymen and his fellow creatures, — even by their own ingratitude. The feeling of firmness is one which derives all its claims to regard from the company in which it is associated. With weak intellectual powers, and but moderately developed moral organs, it produces the bigot, who clings to instilled opinions, or adheres to habits in which he has been trained, long after their absurdity and bad tendency have been exposed. Yet it is a feeling which, united with a better understanding and higher feelings, is of the utmost value, and to a legislator it is indispensable. Well and truly has Horace described its influence, in union with conscientiousness, on the *Justum et tenacem propositi virum* — the man not to be driven from his purpose by the violence of a mob, nor the frowns of a tyrant. Benevolence, too, universal sympathy — a sympathy not narrowed by those blasting influences, which often confine the exertions of really benevolent men to persons of their own caste, or creed, or clime, must enter largely into the character of a legislator; and all that he says and does should be beautified and brightened by the influence of Ideality and Hope. In addition to this, if we should say of him who ought to be placed in this conspicuous situation by the suffrages of his fellow citizens, that he should be a man of an enlarged mind, — destitute of prejudice, — open to conviction, — of great knowledge, and of "that freedom, that disposition and those habits that may enable him to attain any part of knowledge he shall apply himself to or stand in need of," we would

* Brougham's inaugural address to the students of Glasgow college.

only be speaking in a vague and general language, to which most educated men would be ready to give assent. But if we shall proceed to say that the Legislator should be one who has studied the philosophy of the human mind, so as to make himself acquainted with those wants of society which are natural and should be gratified, as well as those which are factitious, superinduced in communities only by disregarding the constitution of nature, and which ought therefore to be discouraged; — that he should know that the moral and intellectual parts of human nature, so much weaker in force than the more animal, though not less necessary, parts of the constitution, require to be encouraged and drawn out by exercise and education; while, on the other hand, he should know that punishment can do but little to abolish or abate the evil tendencies of our nature, and that for this purpose a course of moral treatment can alone ever be effectual; — that he should be one having confidence in the capacity of human affairs for indefinite improvement, as well as their natural tendency to improve; — that he should be one having an enlightened confidence in the wisdom and goodness of God's moral government of the world, and be disposed at all times to trust to the simplicity of nature, and natural causes, rather than the wisdom or the wiles of cabinets; — if we should say all this of him who would be called upon by a free people at once to obey and govern them, or if using fewer words, but words that express it all, we should say of him that he should be a PHRENOLOGIST, in all the depth, and length, and breadth of that important designation, we doubt much whether we should be equally well understood, and we doubt more, whether, being understood, our views would be much or generally relished. This notwithstanding, we repeat the expression and adhere to it, A LEGISLATOR SHOULD BE A PHRENOLOGIST.

“In order to lay a solid foundation for the science of Politics,” says Mr. Dugald Stuart, “the first step ought to be, to ascertain that form of society which is perfectly agreeable to nature and to justice, and what are the principles of legislation necessary for maintaining it.”* It is scarcely too much to say that this first step has never yet been taken — taken at least by those who could introduce it into the practice of legislation, and on a scale commensurate with its dignity and importance. The reason for this will probably be found to be, that the unquestionable means of ascertaining “that form of society, which is perfectly agreeable to nature and to justice,” have never yet been presented to the world. Now, it is just in this very way

* Elem. of the Phil. of the Human Mind, 3d ed. vol. i. p. 250.

that Phrenology is destined to benefit the world; and it is in this respect that Phrenology derives all its value and pre-eminence over other systems of philosophy. We have now recognised ultimate principles, to which all may and must refer as data on which all their reasonings are founded. "While the philosophy of mind continued a purely abstract theory," says Mr. Combe, "moralists and divines enjoyed an unlimited privilege, of which they largely availed themselves, of ascribing or denying to human nature whatever qualities best suited their several systems; but now the case is different. Organs cannot be added to or displaced from the brain, by the fancy or the logic of contending disputants or sects; and philosophers and divines must henceforth study human nature, as it exists, and accommodate their views to its actual qualities and relations."* It is from these last considerations, more than the efforts and influence of individual genius, that we would rest our hopes of the world's ultimate improvement. What genius and the good intentions of some have been able to do, the world has already seen, and there does not appear to be any sufficient reason for believing that the past efforts of genius are at all likely to be eclipsed by the splendour of those which are to follow. But it yet remains to be seen how far the human race may be morally elevated and refined by a universal diffusion of knowledge bearing upon the constitution of mind and all the feelings of humanity. It would be doing an injustice, not to acknowledge that philosophers even heretofore have not been averse from admitting the existence of such a feeling as benevolence, and there have not been wanting those who have borne honourable testimony to the existence of a sense of justice and other of the higher attributes of mind. But there is an advantage known only to those who have felt it, in possessing a knowledge of the existence of these high feelings certified, as one might say, by the hand of nature. Inductive reasoning may indeed bring conviction of the general truth of Phrenology, to the mind of a man who has formed opinions at variance with those consequences which ought to follow from a conviction and thorough understanding of that science, and these last opinions he may continue to hold while he thinks himself a phrenologist, but we believe it to be morally impossible for a man who not only sees the truth of Phrenology, but who also feels it, and makes it the rule of his conduct and the guide of his life, — one who is accustomed to trace it out in all its consequences as affecting the moral constitution of man, not to have an instantaneous conviction on many of those subjects

* Constitution of Man, Peop. ed. p. 5. col. 2.

which have in times past caused great division in the world. To revert to that question of slavery:—What Phrenologist could tolerate it for a moment? He who has learned that goodwill and the sense of justice, no less than the desires to resist oppression, and inflict punishment on the oppressor, are all parts of every sane man's mind, must feel that to keep fellow creatures in bondage is not only improper, but, in the end, imprudent. Again, if we might venture to allude to a subject on which there has been and continues to be still greater difference of opinion,—we mean the Government of Ireland,—they who know the certainty with which a course of animal treatment reverts upon its source,—they who know how the feelings of Combativeness and Destructiveness, when addressed, are ever ready to respond, and that even in the minds of generous men,—they who know why it is that when the wind is sown the whirlwind must be reaped, will not require to be told that there is a deeper cause for the unsettled state and never-ending outrages of that unhappy country, than the existence of any particular forms of religion. In truth, there seem no limit to the lights and assistance which men might derive from the application of this sort of knowledge to the affairs of life. What is principally wanted, is some method by which minds could be educated, or rather allowed to educate themselves, uninfluenced by external prepossessions, and unschooled in error. It is thus, and thus only, that we may expect to come at the knowledge of things “agreeable to nature and to justice,”—it is only by the erection of some such infallible standard of truth, and then testing every thing by it, that we can ever hope to bring all to agree on those great questions which affect the well being of society.

If any one shall ask by what means we propose to connect these observations with “the application of Phrenology in the choice of Parliamentary Representatives,” our answer is, that it can only be by making Phrenology, in the largest and best acceptance of that term, familiarly known to the whole community—electors as well as the elected—that we can hope to be permanently benefited. WE MUST GO TO NATURE: we must learn the natural tendencies of the human mind, unpractised in wickedness and untaught in error. Having already avowed our want of unflinching faith in the power of the phrenological manipulator alone to pick out the best legislator, we now add, as supplementary to that observation, and as involving the opinion which all that we have been saying is meant to lead us to, namely, that *it is by elucidating right views on the constitution of man, and on the moral government of the world,* (to which Phrenology is the best and only help,) *and then*

ascertaining how far the proposed legislators understand these subjects, and are disposed to act upon their convictions, that this science will be found in the end most applicable to this momentous subject.

Nor is the acquisition of this knowledge an impossibility, nor even so very difficult as the sayings and doings of some phrenologists might lead us to infer. To those who are able and accustomed to compare the ignorance and error, with respect to all moral questions and mental philosophy in general, which harbour in the minds of persons unacquainted with phrenology, with those clearer lights on these subjects, which that science even in its present state affords, it will not appear over sanguine in us to affirm, that the time cannot be far distant, when the great questions of moral science will be rendered as much matters of certainty as any proposition in Euclid's Elements of Geometry. The knowledge of these principles has then only to be made universal, and the science of legislation must henceforth be based upon the discovered, indisputable, and unchanging principles of nature. If it were so, the choice of a parliamentary representative, in this country, would be rendered an easier task than it is at present. If the rules for legislating were only once expounded from this text-book of nature, it would become more a matter of indifference than it now is, by what particular hands they were reduced to practice. "Such rules," says Lord Bacon, in reference to spreading a knowledge of the rules of philosophical inquiry in general, "do in some sort, equal men's wits, and leave no great advantage or pre-eminence to the perfect and excellent motions of the spirit. To draw a straight line, or to describe a circle, by aim of hand only, there must be a great difference between an unsteady and an unpractised hand, and a steady and practised; but to do it by rule or compass, it is much alike." Accordingly, while we think it a duty of individual electors—phrenological electors in particular, — to employ every honourable means within their reach, to have their views realized in the persons of their parliamentary representatives; and for this purpose, and at present, men of great mental calibre are undoubtedly required; still, we are persuaded, that nothing new and really great will ever be introduced into legislation except by the universal diffusion of general knowledge, tested and corrected, and in part produced by Phrenology, so that practical and permanent benefit may be thus derived from it. "This, and this only, is well principling" — to acquire habits of bringing all questions to nature's standard for solution, and acting steadily and harmoniously thereupon; and thus, and thus only, can we hope

to advance in the career of improvement with speed, and safety, and satisfaction.

But even now there are some points connected with the choice of parliamentary representatives deserving of consideration, and capable of being applied, by those who have fitted themselves to appreciate and understand them. The qualifications of an upright and conscientious member of parliament are easily capable of being expressed in phrenological language, and capable, of course, of being realised in practice. In reference to this subject, and on comparing what *is* with what *should be*, we think there are some negative qualifications, so to speak, which have great need to be attended to. There should be no avarice, no selfishness; but at the present day, how many members of parliament go up to London with the settled purpose of transacting their own private business, or of looking after their own individual pleasure, and attending to their parliamentary duties only at intervals, when some great *pull* of their party may be required. It would be interesting to know the opinions of such men as these, as to what the duties of a legislator actually are, were it only as a matter of psychological curiosity. Again, what but motives the most selfish could have made legislators enact, that all but themselves were liable to be imprisoned for debt? To the same source must be referred the privilege of franking letters — a privilege conferred *by* legislators *upon* legislators. These are abuses of Acquisitiveness and Self-Esteem. Again, how many members of parliament go to the House of Commons with the set purpose of making it the scene of a display of their own oratorical abilities, and a stepping stone on the road to their own advancement and elevation? How many of the speeches delivered there are addressed to newspaper reporters? This is abuse of Self-Esteem and Love of Approbation. To what feelings are we to ascribe that perpetual love of place, which is the reigning motive with so many public men? Is it for the high-minded purpose of applying some great principles in legislation for the benefit of mankind? With some we are willing to believe that such *is* the motive, but truth, we fear, demands a severer judgment on the conduct of others. With them also, it comes of the improper promptings of Self-Esteem and Love of Approbation. If we could think of descending so far as the common tricks of *electioneering*, as it is called, even there Phrenology would benefit us. The complacent smiles with which the proud of our titled, and the still prouder of our monied aristocracy, can approach even dusty blacksmiths on a canvass route, are matters of universal notoriety, and form standing jokes at the expense of these estimable personages. We are not sure if they are in the

habit of *taking off their hats* upon these occasions; but we are sure that if they were asked to do so, they would have a difficulty in refusing; and then, to a phrenologist, need we say what should be done? One careful survey of the vote-soliciting craniums would give more insight into their capacities and feelings than many an address to "liberal and independent electors."

This, however, brings us back to the difficulty of which we have already spoken at considerable length. We refer of course to the alleged capability of Phrenology in enabling us to presume upon definite manifestations from an instantaneous inspection of organs. Largely developed organs will lead to the display of the respective faculties with which they are connected in some one way or other, at all times, and under every change of circumstances. No reasonable man who has studied the subject can doubt of this, any more than he can doubt of his own existence. But that phrenologist would, in our opinion, have more zeal than knowledge or judgment, who should instantly infer of any candidate, who might happen to present himself for election, that he would oppose slavery, for example, because his organ of Benevolence was large, or that he would abolish religious tests, establish a system of national education, reform the criminal code, or the like, even although his cranio-logical developments were such as phrenologists would like to see universal. It is in the power of phrenological electors, however, to test the opinions of parliamentary candidates, by a reference to those high standards of truth by which they have themselves learned to judge of the great questions of legislation and general jurisprudence. And this we would urge upon, and implore them all to do. It is, in truth, a duty which they owe to themselves, to their country, and to the interests of humanity and truth. Nor let them suppose that their influence is little and cannot be felt. We tell them that no influence, however small, if strongly and steadily exerted, can be wholly unfelt; nor is any man in this country, we rejoice to think, prevented from exercising all the moral influence that he possesses. What apology then can be offered for phrenological electors, every one of whom exercises a known and determinate influence in the government of the country, who forbear to press their views earnestly, steadfastly, and continually upon those with whom they come in contact,—and that, too, from such pusillanimous motives as, it is well known, many do? It is the fault of electors themselves, if they allow their representatives to return to the House of Commons, year after year unquestioned as to the opinions which they entertain, and especially as to the exertions which they make to realise their views. Above all, it is

the fault of phrenological electors, if they do not make it a matter of conscience with themselves, to urge home their views, on every opportunity that presents itself, upon those who are supposed capable of giving them effect in the world. In this way they could contribute very greatly indeed to divert the studies of those men whose public spirit or ambition devotes them to the service of their country, as Mr. Dugald Stuart (in allusion to that spirit which he saw arising, and which, it is not too much to say, that he contributed very considerably to arouse, towards the conclusion of the eighteenth century), says that, already they “*have been diverted, from the intrigues of cabinets, and the details of the diplomatic code, to the liberal and manly pursuits of political philosophy.*” *

Finally, we know of no way by which Phrenology can be applied to the choice of parliamentary representatives after the manner of magicians. It is beyond the compass of philosophy to discover any charm like this. We trust entirely to the slow progress of judgment and of reason among mankind. Man has been endowed with capacities for improvement, and his constitution, considered in relation to external objects, bears the marks of being designed and fitted for progression. Yet he who would look with the eye of an impartial historian on the past transactions of the world, has but a black picture to behold. If we had not thought Phrenology the harbinger of better days, the morning star of a second and far better reformation, these remarks would never have proceeded from the hand that has written them. It has been said, that “*not to despair of philosophy is a last infirmity of noble minds;*” we would add, that to be persuaded of the world’s capacity for indefinite improvement, at first the result of an enlightened understanding, thereafter becomes a duty which every good man owes to the community. If we were asked then to state in few words, by what means Phrenology could be best applied in the choice of parliamentary representatives, we should answer *by perfecting itself, and then spreading a knowledge of it amongst all*: so that it could not only be applied to that, but to every thing else. The progress which has been already made in this work, is such as ought to make us anxious to proceed. Amidst all our present prejudices and wranglings and disputes, it is consolatory to reflect that a better philosophy than was known of old has been brought forth to us, — a philosophy which, as we consider the hopes and destinies of the world in some measure to hang around it, we desire to guard with more than a parent’s care; and although dark-

* Elem. vol. i. p. 276.

ness still broods over us and around us, let us not despond, seeing that we of this age, have been permitted to behold the glorious dawn of that knowledge and truth, which sooner or later must brighten over the whole earth unto the perfect day.

II. *Our Querulous and Critical Correspondents.*

IN commencing a third volume of the New Series of this Journal, we find ourselves called upon to pen some general remarks on two classes of persons who, in the one case, inflict upon us,—in the other, favour us with their opinions and advice. In due regard to the apparent motives of their acts, or the paternity of their opinions, we shall designate the former class by the appropriate epithet of the *querulous*, or complainants, and the latter class by that of the *critical*, or advisers. It is to these latter alone that we pay attention, save and except such attention as is implied by an involuntary cachinnation which, to the great discredit of editorial gravity, is the ordinary effect produced by the splenetic effusions of the complainants. To these complainants, however, we shall now devote a few pages, and thereby convey to our general readers some good illustrations of the style of correspondence dictated by offended pride.

It is contended by Mr. Robert Cox, that the faculty of Destructiveness is directly roused by any disagreeable affection of another faculty; and whether or not this notion be just in all cases, we do meet, in the course of our editorial experience, with occasional examples showing that mortified Self-Esteem is a strong promoter of irrational anger, though the consequent ebullitions of epistolary rudeness may in part depend upon a co-excitement of Destructiveness. Every journalist consenting to receive the communications of strangers, who may have ideas they desire to convey to others, is morally certain to receive many which he cannot deem to be worth printing at all, and many which he sees to contain fallacies or other defects, rendering them more likely to mislead than to enlighten his readers, if printed without qualification. Should he decline to print their lucubrations, the self-love of the writers would assuredly be mortified, and probably enough be exhibited in anger or complaints. Should he print them, with the precaution of expressing any qualification or dissentient opinion on his own part, the prospect of giving offence to the self-

complacency of the writers would be almost equally clear and near. The minds that are superior to being offended and made angry, because another party forms a different opinion of their productions, are rarely tried, being in fact those least likely to send unsuitable articles, or to express their views in such form as to render needful any disclaimer of participation by those who publish them.

The following specimens of correspondence, not borrowed from the "Polite Letter-Writer," afford examples of epistolary freaks apparently dictated by the same faculties in some such uncomfortable condition and combination, as above alluded to. They indicate in tolerably plain terms, that we have had the misfortune to give grave offence to Mr. Levison and Mr. Prideaux, both of them active phrenologists (as we hear without personal acquaintance with either), and, likely enough, useful in their respective and proper spheres of action; but neither of them, in our opinion, likely to have conferred much benefit on the readers of this Journal, or on its own credit in the estimation of scientific or philosophical minds, by some of their lucubrations submitted to the editor. Accordingly, he felt it to be incumbent on himself, to postpone or decline printing the more lengthy articles sent in form of essays; although various short notes and cases have been selected, as more worthy of record,—some with, some without, editorial qualification.

In No. LX. July last, reports of three cases were printed, as sent by Mr. Levison, with the exception of a few very trifling verbal alterations, which assuredly injured neither the sense nor the grammar of the reports. One of these cases, however, seemed so exceedingly likely to afford a subject for merriment at the expense of phrenological credulity, and was so obviously an insufficient report, that we felt called upon to append a note (of three lines only), alluding to the necessity of not relying implicitly upon statements made by a person whom Mr. Levison himself, in the same report, described as being highly unscrupulous, and who nevertheless was the *sole* authority given by Mr. Levison for the alleged fact;—namely, a benumbed sensation of the head over the situation of the organs of Conscientiousness. The report being short, we shall reprint it at the foot of the page, because we shall presently need to refer to that report, and because the case really becomes one of some value, with the additional (though still insufficient) explanations afforded by Mr. Levison's second note copied on the next page.*

* "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,
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Under the circumstances, even though Mr. Levison had, on a former occasion, exhibited the like hasty and uncalled-for anger towards the then conductors of this Journal, (vol. ix. pp. 94. and 271.) we were certainly rather taken by surprise on reading the following note from that gentleman, to whom we had forwarded a copy of the No. containing his cases: —

“ Sir, — Your comment on my case of ‘ Torpid Conscientiousness ’ appeared uncalled for, but as ‘ Kings can do no wrong,’ I suppose editors cannot. The case occurred as I stated it, and was not my ‘ unscrupulous patient playing off a hoax upon the supposed credulity of a phrenologist,’ for the respectable gentleman from whom I first heard the case is a very talented surgeon, and himself a good phrenologist, and what is more to the purpose, he had supplied a stimulating lotion to excite warmth in the places mentioned: — hence neither of us are [is] very likely to allow ourselves [himself] to be imposed upon, any more than the editor of the Phrenological Journal. I am, Sir, Yours, &c. J. L. LEVISON.”

The two words *for* and *hence* are printed in italics by way of giving examples of the defect rendering Mr. Levison’s essays on philosophical subjects, unsuitable for this journal; namely, the introduction of conclusions not in any wise resulting from his premises; in short, a deficiency of Causality.

The case itself certainly now assumes a more credit-worthy aspect, by the introduction of a professional attendant in the character of a “ talented surgeon,” and “ good phrenologist;” but neither the surgeon nor his lotion were mentioned in Mr. Levison’s first report; and the present introduction of these

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.*] ”

additional circumstances, for the purpose of backing up his own belief and testimony, tacitly admits the propriety of our note which has given him offence. The former report was only that of an off-hand statement made by an unscrupulous man, with Mr. Levison's own conclusions and reflections, to all appearance, founded solely upon that off-hand statement and the man's reputed character. The hasty and illogical character of these conclusions, we shall now explain to Mr. Levison, as a hint that he should report facts as they are, without the embellishments of inference which he cannot correctly apply to them. In his former report of the case (see the preceding foot note), Mr. Levison says that the two places were stated to be always *cold*, and were represented to be *on* the head, and that the person had applied flannel to *impart* (!) warmth. From these circumstances, it might have been supposed that the individual spoke only of numbness in the skin or integument; but Mr. Levison at once refers the affection to the brain itself. He also infers it to be a physical consequence of want of integrity in conduct; whilst, allowing the connection between the moral and physical coldness, it is just as likely that the latter should have been the cause, not the effect. In short, the case was insufficiently reported, the conclusions most loosely drawn, and the moral reflections twaddling. The facts of the case constituted its only value, and the propriety of our note touching the credit-worthiness of these alleged facts, has been since fully confirmed to us, by hearing the report heartily laughed at by readers of the Phrenological Journal. The Sheffield Iris, a paper we conceive to be friendly to Mr. Levison, copied his report of the case, suppressed our own note, but added an editorial remark to the same effect as the suppressed note, except that it expressed a stronger presumption of Mr. Levison having been imposed upon. Not the least doubt was started by us respecting Mr. Levison's word or observation, but only on the point of his avowedly unconscientious patient having possibly intended a joke.

Before taking our editorial leave of Mr. Levison, we shall request him to refer to pages 411 and 412, of our eleventh volume, where he may see that, when the sufficiency and accuracy of phrenological reports are in question, we treat the contributions of the first phrenologists in the same way, by calling attention to any want of precision or completeness. This is needful, not only in order to prevent greater authority being attached to any case than is strictly warranted, but also for the purpose of admonishing other contributors to avoid any looseness in their reports. In the present position of phrenological science, zealously supported by many enthusiastic minds,

but unfortunately not much cultivated by men accustomed to scientific research, — though many of them may give a tacit acquiescence, — accuracy in our reports of facts, and in our reasonings on those facts, is of the highest importance. The reference is made to comments arising out of the report of a case by Mr. Combe; who, however, received the remarks as a gentleman, a philosopher, and a friend; neither inditing a rude letter, nor evincing any diminution of interest in the *Phrenological Journal*, or of kindness or friendship towards its present editor. Why Mr. Levison's conduct should be different, we shall leave for himself or others to decide. It might have been hoped that he had received a sufficient lesson, on his own liability to error and unreasonable anger, at the time of his former attack on the *Phrenological Journal*, and on certain parties then connected with it; and for his own credit, more than for our own, we regret that he should now repeat the like rudeness on grounds so trifling, — indeed, so unwarrantable.

It must be acknowledged that there is a sort of poetical justice in any kicks at this journal from Mr. Levison. In respect for his early and constant exertions for diffusing a knowledge of Phrenology, we have been accustomed to "make much" of Mr. Levison, beyond any just claims he could have on the score of natural talents or acquired knowledge; and we have been thus led to introduce his name amongst those of higher repute when there was occasion to enumerate the names of phrenologists of standing, and in other ways to give a colourable sanction to his own self-estimation: — we will not repeat the fable of the frozen snake, to which warmth was "imparted" by other means than flannel.

The strictures of Mr. Prideaux partake of the like characters; only they differ from those of Mr. Levison in being lengthy, whilst the strictures of the latter gentleman have the merit of being "short" though not "sweet." Hence we shall content ourselves, and surely also our readers, by limiting our quotations to two paragraphs in illustration of their style, and for the sake of repeating a condition which others may have also misunderstood; albeit we should think them to be therein making an approximation to wilful misapprehension. After reading these two extracts, we trust the readers of this *Journal* will see the propriety of our declining the lucubrations of one writing in such terms, and be prepared to estimate any complaints made on the score of non-insertion: —

"I trust you will put in practice those principles on which at the commencement of your *Editorship* you gave your readers, to understand the *Journal* should be conducted, (viz. *John Bull's* regard for fair-play), by inserting the accompany-

ing letter without any beautifying from your pruning hook. An assertion more injurious to the character of Spurzheim as a profound and acute thinker than that proceeding from your pen in the last Journal, or remarks more silly and impertinent than those you have appended to my observations, it would, I conceive, be impossible to make." Again; — "The remarks you have appended to my observations on Dr. Vimont's admitting separate organs for size and distance are so evidently written with a goose-quill, as to deserve no comment."

The passage alluded to, by "John Bull's regard for fair-play," is copied in the foot note below*; and it will be seen that we distinctly reserved the right of expressing non-acquiescence in the views of any correspondent. It was altogether optional in Mr. Prideaux, or Mr. Levison, to send contributions subject to that condition; and having made their option, it was not a little unreasonable to evince a pettish rudeness, because we acted on the condition so explicitly announced. The charge of making assertions so injurious to the character of Spurzheim, is merely a laughable ebullition of spleen, — a very thin veil thrown over the real ground of offence, namely, the remarks "on my observations." This Journal has been sometimes accused — perhaps not wholly without reason, of being too partial to Spurzheim; and we presume that Mr. Prideaux will be left in quiet possession of the notable discovery, that its assertions are injurious to Spurzheim's reputation.

In giving these examples of phrenological correspondence, it should be added, for the credit of the class, and especially of the higher class of phrenologists, that such epistles are rare exceptions to the style of letters usually received from them; and that in no instance has anything of the kind been addressed to us by any one of the leading phrenologists. Our correspondents do indeed freely criticise and often censure the effusions of each other, and not seldom express opinions at variance with those printed editorially in this Journal; but rarely do they use pettish expressions which they need blush to see in print.

Thus much for our querulous correspondents. We have next to make a few comments on the strictures of the more temperately critical. In adverting to these, let us once again

* "Though we shall be averse to giving an editorial sanction to any of those peculiar and unsettled views, likely to cause discord amongst phrenologists, properly so called; yet, being habitual supporters of John Bull's demand for 'fair play,' we shall not refuse to receive and print the opinions of our friends, merely because we ourselves, or some others may happen to dissent therefrom. At the same time we reserve the right of *expressing our non-acquiescence in the views of any correspondent, in whatever form is agreeable to ourselves.*" — Phren. Journal, XI. page 10.

repeat, that any friendly suggestions, or becoming corrections from competent phrenologists, are always received with pleasure and gratitude, although not always acted upon. The reasons why the wishes and recommendations of such correspondents cannot always be acted upon may be readily conceived: they are frequently irreconcilable one with another, and are sometimes about as opposite as black and white. Of this we could give a pretty copious supply of examples, both in published criticisms and in the way of private correspondence. Thus, in two ably conducted newspapers we found the following opinions, almost at the same date, and alluding to the same article in this Journal.

“Among the reviews we were highly pleased with the merited castigation bestowed upon Sidney Smith’s *Principles of Phrenology*.” (*Kilmarnock Journal*.)

“There are a variety of other articles, some amusing, and others detailing phrenological facts, and a caustic review of Sidney Smith’s late work, from the tone and title of which we dissent *in toto*. The reviewer must have had a fit of black bile when he penned it.” (*Sheffield Iris*.)

These are “pretty considerable” contradictory; and it is evident enough that the judgment of one of the critics was warped by some peculiarity of taste or opinion. It is not our present object, or we should probably have no great difficulty in showing which of the two was thus biassed. The extracts are given here, solely to exhibit an illustration of the impossibility of suiting all tastes. Even in the same periodical, we are at one time blamed for omitting notes of dissent, (such as offended Messrs. Prideaux and Levison), and at another time are indirectly censured for inserting them, as in the following examples; the difference of opinion here arising from the critic understanding the article in the one case, but probably not doing so in the other case, where the subject matter was anatomical. The strictures to which we refer, are these, occurring in a newspaper which is evidently carried on by persons of much talent: —

“We were not so well pleased with the article on “Phrenological Busts.” We would expect to see such sweeping assertions in a work intended for circulation in all parts of the country, and consequently where the grievances complained of do not, perhaps, exist, accompanied with a note from the editor if admitted at all.” (*Aberdeen Herald*, January 6th, 1838.)

“We were somewhat at a loss to see the expediency of the editor’s remarks, in a note to Mr. Nicol’s explanations of his organometer. In our opinion, some such instrument is a great desideratum, and we cannot see that those doubts and difficulties would be one whit increased [there is a misapprehen-

sion here, it was only said that the difficulties would *not* be removed — a very different matter from being increased] by the use of such an instrument; while it appears to us, that other and very important doubts and difficulties would be removed by the use of it." (*Aberdeen Herald*, July 27th, 1839.)

By the post next day, following the one which brought to us the newspaper containing this latter criticism, a letter reached us from the pen of a phrenologist, long very well known to the readers of the *Phrenological Journal*. In that letter he alludes to certain opinions expressed to him by another (not named) phrenologist, in these words: — "A letter which I lately received from an English correspondent, complains of the preference which you give to papers which throw a doubt on the phrenological views, over those which are practical and speak decisively; of the doubting spirit which pervades every page; and of the insertion of Mr. Nicol's paper in your last No." . . . "I think, with him, that Mr. Nicol's paper would have been better suppressed, unless you wished to hold him up as a warning to crude contrivers. His instrument is a mere reproduction of the old obsolete craniometer. To your sceptical disposition I have nothing to object, except that you sometimes go too far. At the present stage of Phrenology the hand of the sceptic is well employed in bridling the precipitance of ill-informed zealots; and I rejoice that the *Journal* is in the hands of a man who has the courage to act independently."

There are two matters commingled in the above epistolary extract. The one, for which it is immediately given, is that involving the discrepancy of opinion betwixt our (Scottish) correspondent and the Aberdeen critic, and also between ourselves and our friend's unnamed correspondent in England. We could scarcely adduce a better illustration of the impossibility of writing for all men. Mr. Nicol invents an instrument, and writes a recommendatory account of its value and applicability. The editor of this *Journal* expresses his conviction that the instrument may be usefully applied in measuring heads, but that certain structural peculiarities in the brain will prevent its application to all the purposes suggested by the inventor. The Aberdeen critic thinks the instrument capable of serviceable application, and does not agree with us in respect of the objections on the score of anatomy or physiology. An English phrenologist (query, a Yorkshireman?) thinks that Mr. Nicol's paper should have been refused insertion. And lastly, a Scottish phrenologist, of known standing, pronounces Mr. Nicol's paper and instrument fitted only for a warning against waste of time. Here are five opinions; our own happens to hold the middle point, but so far from finding our-

selves "in medio tutissimos," the middle point is that exposed to buttings from all the others. Unless we mis-remember, it was in the Entomological Journal, some few years back, that a humorous article appeared, touching the requisitions and criticisms of their correspondents, with a chorus, nearly in these words: —

Oh! an Editor leads an easy life;
The pleasures, believe me, are many —
Vanity, prejudice, anger, and strife.
The pains — how can there be any?

We shall shortly recur to the other and more momentous subject mentioned in the letter of our friendly adviser from the Land of Cakes; namely, our attention being much directed towards the uncertainties in Phrenology. Before doing so, we would make one contrast between the opinions expressed by correspondents in relation to the general tone and management of this Journal; the preceding examples having reference only to single articles. But to make our contrast complete here, it will be necessary to recur to one of our first-named class of correspondents.

In the same sheet of manuscript from which we have already quoted, and dated in May last, Mr. Prideaux informs us that "the Nos. of the New Series [of this Journal] have progressively deteriorated in interest and value since the second No." That they have deteriorated in interest with Mr. Prideaux, we entertain not the slightest doubt; for when a person, not deficient in self-estimation, is expecting to see his own compositions, and finds instead only those of other parties, it would be absurd to expect that he should declare the latter "interesting" to himself: they are mostly offensive. On the question of relative value, however, we are not disposed to bend implicitly to the assertions of an almost unknown phrenologist, seeing that we could readily adduce the written opinions of some of the oldest and highest phrenological authorities to an exactly opposite effect. Indeed, by an unlucky coincidence for Mr. Prideaux, in his date of the decline, we have a letter from one of the first phrenologists, (written after reading our *third* No.) in which he says "I have now perused a great part of No. LVI. of the Phrenological Journal, and cannot resist telling you how much I am pleased with it. Of Article I. I have already spoken. II. Colonisation. This is excellent. It is obviously your own writing, and as a proof of your power of applying Phrenology, it gives me the most complete confidence in your success as editor."

We might quote the sentiments of other leading phrenologists to the like effect, carried up to the present time; but

have little inclination to do so, after establishing the one contrast required for our especial purpose, and thus demonstrating by example the utter impossibility of pleasing all parties. In attempting to do so, we should but illustrate the fable of the old man and his son driving their ass to market. Articles pleasing to one, are displeasing to another; general management which adapts a journal to some readers, renders it distasteful to a second set. The utmost that any editor can anticipate, in the selection of articles, is that he shall please and displease, now one, now another, being the party so affected. For our individual part, we have no hesitation in confessing that the pursuit of Phrenology is a hobby, and that we are far more desirous to render our idol a fit subject for the reverence of philosophical or scientific minds, than we are desirous to render the Phrenological Journal acceptable to zealots and twaddlers. The latter have the numerical preponderance, and therefore is it adverse to our pecuniary interests to disregard them; but we prefer to incur the greater loss in purse, if we see, in the causes leading to that loss, an increased likelihood of obtaining a greater ultimate advantage to the science for which we labour.

Amongst the various objections made against the general management of the Phrenological Journal, there are two upon which we desire to offer some comments in self-justification. The first of these has been made by parties whose judgment we value, and was put into a definite form in the *Sheffield Iris*, July last. It is asserted in that paper, that we allow too much "finikin" controversy, too many "replies" and "duplies." This is sound and just criticism; and several of our contributors know by their own experience how much we endeavour to discourage articles of a disputatious cast; some of them having been unreasonable enough to take umbrage at our declining to print reply upon reply, or to fill our pages with letters whose sole object is to inform readers, that Mr. A. or Mr. B. does not relish some opinion expressed by the editor. We never refuse to correct any error, or apparent error, in questions of fact; but really we cannot see why we should be called upon always to make public record of the circumstance, that somebody cannot concur with somebody else, or with something we have some time printed. Touching discussions upon doubtful points in the phrenological doctrines, in which our contributors sometimes engage with each other, we think they are frequently useful, are calculated to excite to observation and exact reasoning, and are thus conducive to the progress of phrenological science; especially so, when they elicit the record of facts in support or refutation of alleged

dogmas. This approval, however, applies only to discussions where knowledge is the end kept clearly and constantly in view, and by no means to those wordy discussions where the war of argument is resorted to only in defence (not trial) of opinions. Unfortunately, the most controversial of our contributors are far from being those best qualified to enter into scientific discussions, whose very essence should be doubt, not dogmatism.

This leads us to the other objection, already spoken of in the extract from the letter of our Scottish correspondent; namely, the prominence that we give to matters of doubt and difficulty.* It will be seen that our friend quotes the objection of another party, without concurring with him in this respect. Neither do we. The fact is as stated; and *we* hold it a merit, instead of a defect. It never would or could be considered an objection by one of those whom Locke pronounces "lovers of truth for truth's sake," or by minds disciplined in the habits of scientific investigations, and thereby made awake to the necessity of caution and deliberation in admitting conclusions which are not supported by irrefragable evidence. It is of the very nature and spirit of philosophical investigation, to give close attention to uncertainties, to examine them over and over again, in order that, if true, they may through such means be converted into certainties. For our individual views on this point, we may refer back to page 102 of No. LV., where it is remarked that "a philosopher will inquire about exceptions before he admits any supposed rule." That our views herein are sound in the main, we find confirmed by the frequent remarks of other writers, friendly to Phrenology, to the effect that the science suffers more from the hasty zeal of injudicious friends, than it can suffer from the attacks of its most determined foes: the former slur over the defects, the latter probe them; in the one case they remain, in the other they are amended. In short, dogmatic and unwarranted inferences are the besetting sins of a section of phrenologists, by courtesy so styled, who do their utmost (meaning all the time to be very useful!) to talk, lecture, and write the subject into contempt; thus causing superior minds to draw back from its support, in fear lest the public should identify them with the zealots, whose ignorance and self-confidence run in large and harmonious proportions. In rendering this Journal distasteful to flighty and superficial enthusiasts, we cannot diminish the probability of adapting it to the deliberative and philosophi-

* On taking the copyright, the present proprietor distinctly intimated to the parties carrying on this Journal in Edinburgh, that such a difference would appear; and this was not objected to by them.

cally earnest: indeed, it is increased; for what is agreeable to the former *cannot* be so to the latter, and matter suitable to the judgment of the latter *must* be uninteresting to the former. Mr. Noble has well observed, "It is sound philosophy rightly to determine our true position in the field of human inquiry. 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." It is to the Nobles of Phrenology that we desire to address this Journal. We cannot, indeed, expect all the *nobles* to read it; but we may anticipate that the *ignobles* will cease to do so, as we endeavour to render it more strictly a journal of science, by declining to print superficial effusions emanating from minds of a character not well adapted for scientific investigations. If it shall appear that sound phrenologists are too few to support an independent journal, without entailing on its conductors a greater loss of time and money than they choose to give up to this their hobby, their labours will cease.

That the Phrenological Journal is not all that it ought to be, we must explicitly avow; but its defects are not those charged against it by the dogmatists and egotists. Phrenology embraces or touches upon such a vast variety of subjects, and several of these subjects are of such high importance and almost limitless extent, that it would require a galaxy of talented minds and very ample pecuniary resources, to carry on a Phrenological Journal in a thoroughly efficient manner. We should need the services of physicians, physiologists, jurists, statisticians, economists, educationists, moralists, historians, and a host of other *ans* and *ists*, each thoroughly conversant with his own department of knowledge or business, and all at the same time thoroughly conversant with the doctrines of Phrenology. Persons thus qualified are at present very few; and amongst the qualified few, what is the chance of finding a sufficient number with leisure and inclination to give their services to a journal whose circulation is too small even to repay the outlay incurred in printing and advertising? Moreover, it is too small in size for a quarterly journal devoted to a subject so very extensive in its ramifications, but the cost of a larger publication at present imposes an insuperable bar to the wish of increasing the size so as to allow of its subjects being more completely treated.

Lastly, we must add a few words on the meaning and objects of a journal, and thus on the duties of its conductors. We take it that a journal should be a record of the progress of the subject it professes to treat, — an account or history of

the principal events, discoveries, and applications affecting that subject, or directly related to it. Now, we must say, that imperfect as it is allowed to be, the *Phrenological Journal* does nevertheless give its readers as complete a history of what is done in, for, and against Phrenology, as any other journal with which we are acquainted gives in relation to its own proper subject. Besides these matters, we may add to the list of duties, in the present stage of our science, that of meeting and replying to attacks on the doctrines advocated by phrenologists, and that of contradicting and correcting the various false reports and misrepresentations put forth by blundering or unprincipled cavillers. This is regularly done. Moreover, journals of science are usually open to contributions which add to the stores of existing knowledge in their own departments, either by fresh accumulation or by correction of errors. In this respect also the *Phrenological Journal* no wise differs from others. We are too much gratified by obtaining any increase to the stores of phrenological knowledge, ever to think of rejecting such papers. But it is not the custom of scientific journals to repeat old established doctrines or well-known facts, unless needed for the purpose of elucidation or correction, and in reference to some other doctrine or fact, opinion, or fancy, under consideration for the time being. For things well known and established, we must refer to elementary treatises. Settled doctrines, which alone are "practical and decisive," must be sought in the appropriate treatises: we are fulfilling our proper duties as journalists, by calling attention to things unsettled, and recording them as they become settled.

In conclusion and recapitulation, we must request those phrenologists to abstain from sending their compositions, whose temper will not allow them to submit to the terms on which alone we can accept the contributions of strangers. We request others to keep in view, how impossible it is always to accommodate all tastes. We request controversialists to bear in recollection, that third parties are not often much interested in their disputes or discussions. We request our critical friends to remember, whilst we may feel personally obliged for their advice or strictures, that we cannot follow the advice of all, and are under no obligation to occupy our pages in communicating their strictures to others. And finally and chiefly, we request our readers to reflect, that it is conducive to the progress of sound knowledge, for a journal to direct their attention more to doubts and difficulties, than to those facts and doctrines which are already well established. If we were writing for persons who were not conversant with Phrenology, it would be proper to dwell on established truths; but we write for

phrenologists chiefly, and supposing our readers to be phrenologists; and why should we tell such readers those undeniable truths which to themselves have become truisms?

III. *A Correspondence on the Name and Definition of the Faculty designated Destructiveness.*

THE three following papers, which are here joined under one running head, arose out of an able essay by Mr. Robert Cox, formerly published in the Phrenological Journal. On being favoured by a perusal of the manuscript of his reply to Dr. Weir, it appeared to us to contain ideas and explanations likely to prove interesting to many of our readers, and he was in consequence requested to publish the paper as an appendix to his former essay on the subject. It was however felt that, in justice to Dr. Weir, the paper calling forth the comments of Mr. Cox should be printed along with that of the latter; and Dr. Weir was accordingly requested to send his own paper, if willing to have it published in the same Journal. This request has been complied with by Dr. Weir, who has also added a second essay in answer to Mr. Cox, thereby giving this present article, as a whole, a greater length and more controversial character than might have been desired, particularly after the remarks in our preceding article, touching "replies and du-plies." The papers were originally written for the Phrenological Society of Glasgow, and were read before that society some time ago.

1. *On the Necessity for a correct Nomenclature in Phrenology, with Suggestions for a new Name expressive of the legitimate Function of Destructiveness.* By WILLIAM WEIR, M. D.

One of the earliest objections made to Gall's doctrines in this country, related to the names of the different faculties of the human mind. At first, this objection was applied not to the meanings given to the names, but merely to the names as words. They were laughed at solely as very long names or uncouth words. For several years the literati of Edinburgh harped upon this objection; and I recollect well how the word *Philoprogenitiveness*, merely from its length, was made the vehicle of not a little satire and ridicule. As the Craniad has it, —

"'Tis well to know before you wed a wife,
Whether she'll love her children as her life,
Or, if she's unphiloprogenitive,
Not care a pin whether they die or live."

But this objection was soon satisfactorily answered; for it was found that the greater number of the names, which it was insinuated were introduced into the language by Dr. Spurzheim, had been long in use, and would be found in every English dictionary. Twenty-five had long been in legitimate use with the same sense and meaning, and eight others were compounds of words also previously in use. Philoprogenitiveness alone was introduced by Spurzheim, and even this word is as legitimate as many terms used in mineralogy and botany. The objection was afterwards applied to the meanings which the words inferred; and this appeared rather more feasible, for there is no doubt that some of the original terms used by Gall were faulty and objectionable, and served to prevent many persons from adopting the phrenological doctrines. It is well known that many of the names used by the early phrenologists were bad, for they expressed, not the propensity or impulse or fundamental power of the organ, but sometimes only a particular act, and this act, in many cases, being an abuse of the mental power. There was the organ of poetry, the organ of friendship, of religion, &c.; also the propensity to covet, to steal, and to murder.

I need scarcely inform my present hearers, how it happened that Gall distinguished certain portions of the brain by these designations. It was perfectly natural for him, when he found a certain part of the head uniformly large in all thieves, to call that part the organ of theft, and to call another part, which he found well developed in all devout men, the organ of religion. The manner in which Gall proceeded in his observations, necessarily led him at first to observe such persons as presented any particular mental power in great action, generally in its abuse, and it was natural for him to name it accordingly. He set down the facts presented to him during his various and often repeated observations, without knowing or thinking to what they might ultimately lead. He observed certain forms of the head in connexion with certain talents or dispositions, and he simply stated the truth, without at first attempting to ascertain the original or fundamental power of the particular talent or faculty. But these names were speedily changed, as soon as it was found that what Gall had observed were only certain actions flowing from great energy of the faculty, and that such were not the special functions; and more particularly, when it was found that they were abuses of the faculties, and that every organ had certain legitimate uses, every faculty was then named according to its supposed use, and not according to its abuse. Hence, as theft, covetousness, deceit, were *abuses* and not legitimate uses of the faculties, these names were

given up, and the faculties were called Acquisitiveness, Destructiveness, and Secretiveness; and poetry and religion were changed for Ideality and Veneration.

This might be made more striking to the tyro in Phrenology, by adducing the same remarks and the same mode of proceeding as applicable to some of the natural appetites. Suppose, for example, a man of observation, like Gall, going about and observing the actions of mankind, in order to discover their natural appetites; and suppose, in exemplification of hunger and thirst, that he at first never met with them except in their abuse, it is evident that he would speak of man having implanted in him a natural appetite of gluttony and of intoxication. But afterwards, on finding that these were not universal and innate, but really abuses of natural appetites common to all mankind, he would change the names, and then speak of the appetite of hunger and the appetite of thirst. It is the same with the mental powers. Theft is an abuse of Acquisitiveness, just as gluttony is an abuse of hunger. Man could no more exist in this world without the natural tendency to acquire, than he could do so without the natural appetite of hunger. Indeed, if the former did not exist, the latter, in many cases, could not be gratified lawfully. Still, the presumption that man had implanted in his mental constitution certain powers giving him a tendency or inclination to perform *bad* actions, deterred many from proclaiming their belief in Phrenology; and strange as it may seem, the idea of man having a faculty of religion in the mind, prompting him to do good and to worship God, deterred a different set; and hence it has been the aim of all phrenologists, to find out, if possible, the primitive function of every faculty, and then to name the organ according to this fundamental power, and not according to any particular act, much less to an abuse. This is the reason why the name of almost every organ has been changed, and some of them oftener than once.

Phrenology is indebted for this, perhaps more to Mr. Combe and other living phrenologists, than to Gall or Spurzheim; for it is undeniable that, in regard to many of the faculties, the founder of the science was never acquainted with their legitimate sphere of operation; having been so constantly in the habit of noting faculties, whilst acting energetically, or in their abuse, and not when legitimately employed in their ordinary operations.

The organ marked *five* was at first called the organ of the propensity to quarrel or fight; then, of Courage; then, of Combativeness; and Mr. Robert Cox, in a paper lately published in the Phrenological Journal, Vol. IX. p. 147., proposes

to change it still farther to the propensity to oppose, or "Opposiveness." He believes, that every result of the organ, No. 5., can be reduced to opposition either aggressive or defensive; and he quotes a great many examples in proof of this opinion. Its legitimate function, therefore, is to oppose.

On reading the paper by Mr. Cox, it appeared to me that a very good purpose would be answered could it be possible to alter, in some similar way, the name of the organ marked No. 6., and called Destructiveness; for although this word is not so repulsive to our nature as that of murder, still it will, I think, be allowed that we generally attach something bad to the word *destruction*; or, at least, that persons, strangers to the science, will at once set down the organ called Destructiveness, as a bad organ, and the man who has it large, as a bad man; which all phrenologists would pronounce to be very erroneous. Now this is prejudicial to the diffusion of the science, and if all the organs could be so named, as to take away completely such an impression, (I mean the impression that there is any faculty in the mind given for bad purposes,) it would be highly advantageous to the progress of Phrenology. It is certainly true, that the name is comparatively of little consequence, provided the real nature and fundamental function of the organ be understood; but it is just because the real nature is not understood by the people at large, that the name should be attended to. This is of little importance to advanced phrenologists, but the bulk of the people judge of the nature of the faculties almost solely from their names.

I have for a long-time considered that the definition given by Spurzheim, of the faculty No. 6., does not imply the real legitimate fundamental power. And if it could be shown that *Destructiveness* is to a certain degree an abuse of the faculty, then it must be allowed to be an improper name, and some other designation expressive of its use must be adopted. Dr. Spurzheim defines it "propensity to destroy in general, without determining the object to be destroyed, or the manner of destroying it." If this be correct, then it is clear that *destruction* must characterise every action prompted by the faculty. He farther says, "it gives the propensity to pinch, scratch, bite, cut, &c. &c., to stab, strangle, demolish, burn, kill, suffocate, poison, murder, or assassinate." He appears to me to dwell almost wholly on the abuses of the faculty, speaking of persons having a pleasure in killing, others having an irresistible desire to murder, and being fond of shedding blood. Indeed, all the acts of Destructiveness, spoken of by Spurzheim, are undoubtedly abuses. Mr. Cox proposes to substitute for Destructiveness the name "propensity to injure." (See

Phrenological Journal, vol. ix. p. 407.) Even this, however, I humbly think, is an abuse of the faculty. I cannot think there is, in the human mind, an innate propensity to injure; but if so, every act must be an act of injury. To *injure* means strictly "to hurt unjustly, to do mischief undeservedly, to wrong, to annoy, to affect with inconvenience." It is so defined in Walker. All these acts appear to be abuses of some just act; and to adopt the term "propensity to injure," would still be to name the organ according to its abuse, not according to its use.

It is proper, however, to observe, that Mr. Cox allows that the literal meaning of the word "injury" is the invasion of others' rights; and he states that he uses it in its popular sense, without reference to the justice or injustice of any particular infliction. In a foot note to his paper, he says "injury does not necessarily imply malice or mischief; there are occasions when it is *beneficial* to *injure*." Now I think this is clearly a contradiction in terms; for if it is beneficial, it surely cannot be injurious: at least we do not then use the word *injury*. He proceeds, "we may destroy, kill, or chastise for good purposes as well as bad; nay, we are compelled to do so." This is very true, but in these cases we do not say "we injure;" that word is never employed under these circumstances. The very fact that the thing done is "for good purposes," necessarily presents the term being so employed. Indeed, it appears to me plain, that to *injure* always means to act unjustly or improperly; and if the act is not unjust and improper, it ceases to be injurious in the strict sense of the term. Mr. Cox concludes, "Destruction is extreme injury; to kill is to injure mortally; slander and reproach are verbal injuries; chastisement is injurious to bodily comfort: we injure a statue by breaking off its nose." (Phrenol. Journ., vol. ix. p. 407.) In all these, there appears to lie an abuse of some faculty. What word then would imply the legitimate act?

I would propose the term "propensity to overcome." To overcome means to subdue, to conquer, to vanquish, to gain the superiority; its abuse would be to injure by biting, tearing, scratching, &c. &c.; and its greatest abuse would be to wound, destroy, and murder unlawfully. It may be objected that to overcome is included in the function of Combativeness. But it would appear that this organ gives only the tendency or instinct to oppose or fight; and it is quite possible to fight or oppose, and yet not overcome: we may conceive a person extremely fond of opposition, both morally and physically, and who would oppose on any occasion, fitting or unfitting, and yet he might rarely overcome. He might have the tendency to

oppose in great force in his mental constitution, and yet have not the ability to overcome. It is known that some men, nay whole nations, have great *Combativeness*, and comparatively small *Destructiveness*. Such persons are remarkable for sudden opposition, for sudden anger, but they soon yield to one with superior *Destructiveness*; *Combativeness* giving the tendency to oppose only, and *Destructiveness* supplying the tendency to overcome. Bob Acres, in the play of the "Rivals," is an example of the contrary development, namely, large No. 6., with deficient No. 5. He is represented as extremely deficient in courage, being terribly afraid to fight his antagonist; but he shows an extreme desire to overcome him, even to destroy him. There is exhibited in the character many of the abuses of No. 6. He is very fond of swearing, and shows an aptness at inventing new oaths, and a pleasure in doing so; and when dictating the challenge, at the very time he is shaking from head to foot with terror, he says to Sir Lucius, "Do let me begin with a dam'me," exhibiting large *Destructiveness* with very deficient *Combativeness*.

It may be said, however, that every person who opposes or fights, has the inclination or wish to overcome. This is no doubt in general correct, otherwise he would probably not fight at all; but it by no means follows that both proceed from the same faculty; because, if the organ marked No. 6. be but little developed, he will fail in overcoming, notwithstanding his wish; and at all events *Destructiveness* is required. For example, the soldier goes to the field of battle to fight; *Combativeness* is the stimulating power here, and in proportion to its development so will the power of fighting be seen; but he cannot overcome without bringing *Destructiveness* into operation, and in proportion to its development so will be his power to overcome, or to gain the victory. He may fight long enough, and be the bravest of the brave, and yet he may be beaten. Again, he may overcome an enemy, and yet have no wish whatever to destroy him, or even to injure him. Indeed this feeling must frequently be experienced in the field of battle. Hence, if the function of *Destructiveness* is confined to destroying, as stated by Dr. Spurzheim, or even to injuring, as proposed by Mr. Cox, what feeling prompts to take the enemy prisoner? It cannot be the function of *Combativeness*, because it is allowed that this only gives the instinct to oppose, or at most to fight. It appears to me to be the consequence of the power of overcoming, and that this is the legitimate function of *Destructiveness*. If the enemy be killed lawfully, then this is a higher function of the same organ, if unlawfully, it is an abuse of the same organ. But again, it is possible that

a person may oppose and yet not wish to overcome; at least in regard to *moral* opposition this is true; for we can conceive of a person who opposes for opposition's sake, and when he knows he is in the wrong, and really does not wish to get the better of his opponent: at all events, the two mental powers appear quite distinct from one another.

From the various circumstances enumerated by Mr. Scott, in his *Essay on Destructiveness*, as exemplifying the function of that faculty, it appears evident that it is often exhibited in a high degree without any destruction ensuing, and consequently that Dr. Spurzheim's definition is erroneous. Mr. Scott says: "A person with large Destructiveness and deficient controlling power may, from fear or for some trifling inadequate motive, destroy life. A man of superior intellect knows his own interest better: conscious of the tendency, he restrains it in its last and most fatal effects, because it produces more desirable ends in its moderate exercise. The pistol, which, when discharged, can shoot only one man, may, when held in a threatening position, overawe one hundred." There is here not even the desire to destroy; on the contrary, there is an aversion to it, and yet there is the determination to overcome, and the power of doing so. Destructiveness is here acting legitimately. He quotes also Hamlet in the scene with Laertes, as a man whose passion, though ready to burst forth, is under proper control: Destructiveness properly guided. When seized by the throat, Hamlet remonstrates with his antagonist: "I pray thee take thy fingers from my throat, for though I am not splenetic and rash, yet have I in me something dangerous, which let thy wisdom fear." Here again there is no destruction; the faculty is under due control; it is kept to its legitimate function. There is a desire, a determination, and also a power to overcome. Combativeness alone cannot explain this, for there is more than opposition; there is a determination to overcome and a power to do so, and yet there is no wish to destroy, but the contrary. It would appear indeed that those who possess most Destructiveness exhibit, where it is legitimately employed, much more coolness and a greater reluctance to proceed to extremities, that is, to let it run into abuse, than those who have not so much of the original power, but whose power is less under restraint. The character of Othello is a good example of this. He shows, throughout the whole play, that he possesses a great endowment of the organ marked No. 6.; but he has far less desire to destroy than almost any other character in the tragedy. He is continually showing his determination to overcome, but his extreme reluctance to murder. He was conscious that he

possessed the power of overcoming, and therefore he is the very last to have recourse to actual violence. He shows many acts clearly proceeding from Destructiveness, but without any destruction.

If we examine, then, all the results of the action attributed to Destructiveness, it will be found, I think, that they all merge in the instinct to overcome, without necessarily going the length of destroying; except, indeed, destroying or overcoming the opposition. I would say then that in its legitimate use it merely gives the propensity and power to overcome, and that destruction does not necessarily enter into its function. Examine also the lesser abuses, as rage, passion (certainly attempts to overcome), cutting observations to give pain, cursing and swearing (desire to overcome and the employment of certain means to overcome opposition which cease when that is accomplished). Again, the fury of animals, the passion for hunting, the wish to destroy, to murder, assassinate, even to kill lawfully, all imply the presence of an enemy, and the desire to overcome. Then again, with regard to the moral effects of it, the force and intrepidity of character, the enforcing of obedience, the virtuous indignation, the coolness in danger, all of which are said to arise from Destructiveness, more or less associated with Combativeness, certainly all imply the propensity, or wish and power to overcome.

These ideas have been thrown out merely for the consideration of the society. They are not at all matured, and no person is so sensible of their defects as I am myself. The same views of Destructiveness, so far as I am aware, have not been taken by any other phrenologist. I have already said they occurred to me on reading the paper of Mr. Cox, in which he proposes the term *Opposiveness*, as expressive of the function of the organ at present called *Combativeness*. I know many objections can easily be made to what I have brought forward, but if I succeed in causing any member to suggest a different and better name, to express the legitimate function of the organ No. 6., the intention of these remarks will be answered, for I must again state my firm conviction that to get quit of names, or words, or phrases, which may have led the public to take up erroneous views concerning Phrenology, is a point of at least equal importance to any other that can be mentioned.

2. *Remarks on an Essay by Dr. Weir, entitled "On the Necessity for a correct Nomenclature," &c.* By Mr. ROBERT COX.

Dr. Weir has favoured me with a perusal of his Essay, and as it contains some observations on the views expressed in a

paper of mine on Destructiveness, published in a recent number of the Phrenological Journal, I am induced to offer a short commentary upon it to the Glasgow Phrenological Society, of which I enjoy the distinction of being an honorary member.

In Dr. Weir's remarks on the desirableness of rendering the nomenclature of the faculties as perfect as possible, I entirely concur. It is my intention, therefore, to do nothing more than, in the *first* place, to attempt to obviate the objections which he urges against my view of the elementary nature of the faculty called Destructiveness; and, *secondly*, to offer a few considerations, in opposition to his theory that Destructiveness is the propensity to overcome.

It is the function of most of the affective faculties — that called Destructiveness among the rest — to produce inclinations to specific modes of action. Whether, in the case of any faculty, the inclination produced by it shall be indulged, depends on the comparative force of inclinations having an opposite tendency, and resulting from the activity of other mental faculties. And although the *kind* of action — its characteristic nature or quality — is determined by the faculty from which the inclination arises, yet the *particular action* itself, considered in detail, is determined by outward circumstances, or by the relative strength of other faculties by whose suggestions our conduct is regulated. Thus, from Acquisitiveness arises the general inclination to get possession of property, and all actions performed under its impulse have acquisition for their direct object. The inclination, however, may be very strong, and nevertheless we may, under the influence of some other faculty, such as Conscientiousness, Cautiousness, or Love of Approbation, refrain from seizing upon what we would fain possess: here no action is the result of the strong inclination. Moreover, it is no part of the duty of Acquisitiveness to suggest the *specific means* by which an increase of possessions may be effected: one man engages in agriculture, another buys and sells, a third labours for hire, while a fourth betakes himself to robbery and fraud. Finally, we may desire gain, not for its own sake, as agreeable to Acquisitiveness, but simply as a means of providing gratification to other desires.

I shall only farther premise, that when the conduct to which a faculty leads is consistent with morality and enlightened reason, the faculty is said to act in a legitimate manner; when otherwise, the conduct is said to proceed from its *abuse*. Both kinds of conduct, however, are alike suggested by the faculty, and have the peculiar character which its nature is calculated to impart. In designating a propensity, therefore, we must

use a term which shall express the essential nature of the resulting actions, whether legitimate or the reverse.

What phrase, then, is fitted to convey an accurate idea of the essential nature of the inclination produced by the faculty No. 6.? The phrase, I contended, is *propensity to injure*. In a passage quoted by Dr. Weir from my paper in the *Phrenological Journal*, it is stated that in proposing this name I employ the word *injure* "in its popular sense, without reference to the justice or injustice of any particular infliction;" and of course it is only as thus defined, that I am called on to defend the propriety of the appellation. Among the ingenious arguments advanced by Dr. Weir, there is none which induces me to alter my published opinions. I still think that every act to which the faculty inclines us is in reality (what Dr. Weir justly says it must be, if I am in the right,) "an act of injury." To my proposition, that "injury does not necessarily imply malice or mischief — there are occasions when it is beneficial to injure," Dr. Weir objects, that this "is clearly a contradiction in terms; for if it is beneficial, it surely cannot be injurious." But the paradox immediately vanishes when we consider that in every case two parties at least are concerned, to one of whom the act may be injurious, while to the other it is beneficial. And besides, the general result of the existence of a propensity to injure, may be beneficial to society, though to individuals, it is productive of harm. If a mad dog is on the point of biting me, the instinctive act of striking him with the cudgel in my hand (to which I am urged before there is time for the slightest reflection) is very beneficial to me, however injurious or even destructive it may be to the dog. For what purpose is the bee provided by nature with a sting, if not to injure its enemies when they attempt an aggression? And for what end has man received from his Maker the principle of resentment, if not to enable him to defend his person, property, and rights? It is for the benefit of each individual, that Destructiveness is bestowed on him; and the beneficial effects are produced chiefly by its known existence, deterring unprincipled men from gratifying their selfish desires at his expense. It is a mistake, therefore, to suppose that "to injure always means to act unjustly or improperly." If like Job, we "break the jaws of the wicked, and pluck the spoil out of his teeth," a very great injury is sustained by him, but our conduct is in every way just and proper.

There is truth in Dr. Weir's remark that the word *injure* is not commonly used with reference to acts of destruction, slaughter, and chastisement, performed for useful purposes. This fact, however, seems to be of no avail against my doctrine.

The acts in question are usually performed merely as the means whereby the useful purposes may be effected, and not at all under the influence of pure Destructiveness. Where the absence of utility is obvious — as in the pastime of killing cats, — no one will say that the *propensity to injure* is not a correct designation of the impelling motive. Destructiveness looks only to its own gratification ; whether the injuries which it delights to inflict be useful or hurtful in their consequences, is to this faculty a matter of indifference. When a man is led to become a butcher by the pure love of shedding blood, he does so from a manifest inclination to inflict mortal injury upon animals, and from no other motive whatever. It is only because this motive is screened by the uncared-for utility of his conduct, that he is not *said* to injure ; but *assuredly*, the act, though beneficial to himself and to society is injurious to the animal, and it *is only on this account* that he is inclined to slaughter. His *motive* (with which alone we are concerned,) most certainly is nothing else than a desire to injure. The case mentioned by Gall and Spurzheim, of a Dutch priest who kept in his house a number of cats, dogs, and other animals, that he might have the pleasure of slaughtering their young with his own hands, will illustrate these remarks.

Dr. Weir proposes to designate this faculty *the propensity to overcome*. His views on this point, he candidly acknowledges, are immature, open to many objections, and merely thrown out for the consideration of the society. Had leisure permitted him to consider them more fully, he would in all probability have been led to regard as fatal the objections which may be adduced against them.

In the first place, it does not appear that the wish to overcome is a primary desire, produced by any specific mental power. It is always *secondary* ; we never wish to overcome except for attainment of the ends of other faculties. One man, for instance, is desirous to overcome an opponent in order to preserve his own life or property ; another, to gratify the love of power ; a third, to obtain glory and reputation ; a fourth, to rescue the helpless from distress. Destructiveness is no doubt of great utility, enabling us to overcome an enemy, by imparting fierceness and a strong inclination to disable or slay him ; but it is in this way alone that it can possibly contribute to the gaining of a victory. What says Sir Walter Scott ? —

“ The aspiring noble bled for fame,
The patriot for his country’s claim,
This knight his youthful strength to prove,
And that to win his lady love.
Some fought from ruffian thirst of blood —
From habit some, or hardihood.”

Supposing, however, for a moment, that there is a special propensity to overcome, is it that propensity which is commonly called Destructiveness? Dr. Weir inclines to think that it is. "If we examine," says he, "all the results of the action attributed to Destructiveness, it will be found that they all merge in the instinct to overcome." In holding this opinion, however, he seems to err. Victory cannot exist without opposition; and, this being the case, it may well be asked, Whence proceed those innumerable acts of mischief and cruelty which have disgraced mankind in every age? What opportunity for overcoming is there in torturing a defenceless animal, in mutilating a statue or a milestone, in slandering the innocent and inoffensive, or in secretly and wantonly setting fire to a neighbour's house? I confess my inability to understand how "rage and passion" are "attempts to overcome," or how "cutting observations to give pain, cursing and swearing," are "desire to overcome, and the employment of certain means to overcome opposition, which cease when that end is accomplished." Surely, a fugitive poltroon, who, in the very act of fleeing, vents his bitterest wrath in curses upon his conqueror, is actuated by something very different from the desire to overcome. His motive is the bare wish to give annoyance — to *injure* the feelings of his enemy. From the preceding considerations, then, it is obvious that Dr. Weir's proposition that the presence of an opponent, and the desire to overcome, are necessarily implied in "the fury of animals, the passion for hunting, the wish to destroy, to murder, to assassinate, even to kill lawfully," is totally inconsistent with daily phenomena.

Dr. Weir thinks, that without Destructiveness it would be impossible for a man to overcome an adversary. I submit, however, that if there be a wish to serve any purpose by means of victory, and if that wish be supported by sufficient courage and muscular strength, it is difficult to see that, to give the power of overcoming, the aid of any other faculty is in ordinary circumstances required. In the averment of Dr. Weir, that this power is "in proportion to the development of Destructiveness," there seems too much vagueness of expression. It is not the *power* of conquering, but the *inclination* to do so, that is under discussion. The power to overcome is the power to execute the dictates of the mental faculties which desire victory, and is in proportion not only to the development of Destructiveness, but to that of Opposiveness and Firmness, and to the muscular strength and skill of the individual. That a man may, as Dr. Weir says, "fight long enough, and be the bravest of the brave, and yet be beaten," is readily admitted;

but does such an event ever result from deficiency in the *inclination* to overcome ; or, indeed, from deficiency in any thing else than such things as weapons, manual dexterity, or muscular strength ?

Dr. Weir asks what feeling disposes to take an enemy prisoner. To this it may be answered, that different feelings give the disposition in different circumstances. When an enemy is disabled, there is no need for additional inflictions, and the benevolent man will spare him through pity. If a ransom is hoped for, it is by Acquisitiveness that the sword will be sent back into the scabbard. A devout soldier will spare, because the founder of Christianity has declared, that "blessed are the merciful." Among civilized nations, deference to public opinion is a grand inducement to refrain from needless slaughter. So far is Destructiveness from being the faculty which inclines to take a vanquished enemy prisoner, that I apprehend it is, in fact, the grand obstacle to the adoption of such a merciful course. When very strong, it delights in carnage, and the greatest difficulty is often experienced by humane commanders in restraining their men from unnecessary violence.

The remark of Dr. Weir, that "Destructiveness is often exhibited in a high degree without any destruction ensuing," is correct, but, I think, proves nothing. The propensity may be active enough, and yet may be restrained by faculties still more energetic. As well might we say of an hungry man, that he has no propensity to eat, because he refrains from devouring what is not his own. To a certain extent, however, the implied meaning of Dr. Weir's remark is true ; for, as I endeavoured to show in my published essay, the propensity is rather an inclination to injure in general, than to destroy in particular. His observation immediately following that last quoted seems altogether objectionable. He holds that, in the case of a man who reserves the fire of his pistol for the purpose of overawing a hundred enemies instead of killing one, there is "not even the desire to destroy," but on the contrary, "an aversion to it." Now, I submit that in fact the desire to destroy is abundantly strong in the case supposed ; and that nothing deters the person from acting in conformity with it, but the perception that his safety will be infinitely better secured by the conduct which he actually adopts. The very words quoted by Dr. Weir are against him. "Conscious of the tendency," says Mr. Scott, "he restrains it in its last and most fatal effects." Hamlet, again, expressly warns his assailant to beware of rousing the "*something dangerous*" that is within him ; and is it possible that any thing can be dangerous

but what is injurious? Hamlet feels the propensity to injure (it may be, mortally,) arising in his mind, and though, from other motives, he is desirous to avoid the *act* of injury, the existence of the *inclination* is perfectly obvious. In Othello, likewise, the same tendency is apparent, though it was in general kept in subjection by his strong Benevolence. The struggle between the two faculties is clearly seen in that part of the tragedy where he is enraged by detecting a quarrel among his people: —

—— “ Now, by Heaven,
My blood begins my safer guides to rule;
And passion, having my best judgment cholerd,
Assays to lead the way. If I once stir,
Or do but lift this arm, the best of you
Shall sink in my rebuke.” — *Act ii. Sc. 15.*

I conclude, therefore, that the faculty No. 6. is not the propensity to overcome; that, on the contrary, no such special propensity exists; and, finally, that the *non-infliction* of injury is quite compatible with the existence of an *inclination* to injure. Be it repeated, however, in the language of the essay commented on by Dr. Weir, that “as the word *injure* is popularly understood in a bad sense, I do not wish that it should supplant *Destructiveness*.” There is much reason for doubt, whether a perfect nomenclature of the mental faculties will ever be attained; let us, however, employ the best words that can be found; and endeavour to counteract their deficiencies by our detailed statements of what they are intended to signify.

3. *Observations by DR. WEIR, on the “Remarks” made upon his Essay, by MR. ROBERT COX.*

Mr. Cox has made a number of remarks on my “suggestions for a new name, expressive of the legitimate function of the organ and faculty marked 6.,” and called by phrenologists “*Destructiveness*.” I have carefully read over Mr. Cox’s paper, and the following observations thereon have occurred to me.

In the paper in which I proposed the name “propensity to overcome,” I stated that I thought “propensity to injure,” could not be the legitimate function of any organ, any more than the old name “propensity to destroy;” because injury appeared to me to be, in every case, an *abuse*. Mr. Cox, however, has endeavoured to prove that “every act to which the faculty inclines us, is in reality an act of injury.” I still think that the mental faculty connected with the organ 6., may be

active in the mind without there necessarily existing any desire or inclination, either to destroy or to injure; and that when such inclinations do arise in the mind, it is in consequence of the too great energy of the faculty; and that neither "Destructiveness," nor "propensity to injure," serves to designate correctly, the primitive mental power of the organ. I think I might admit as correct, every thing said in the first part of Mr. Cox's reply, and yet the term "propensity to overcome" might still be the correct one. In fact, almost all the arguments there brought forward in favour of "propensity to injure," are in reality arguments for the old name, "propensity to destroy." For example, Mr. Cox says, "where the absence of utility is obvious, as in the pastime of killing cats, no one will say that the *propensity to injure* is not a correct designation." The correct designation here, undoubtedly is "propensity to destroy." Again: "When a man is impelled to become a butcher by the pure love of shedding blood," "his *motive* most certainly is nothing else than a desire to injure." It appears to me to be something more, — to be the desire to destroy—to kill. He surely could injure them without killing them. The arguments here are very good, if Mr. Cox had been contending for the old name "propensity to destroy." If applicable at all, therefore, to the point in dispute, they are equally destructive of his proposed name as of mine.

Mr. Cox says, at p. 39., "It does not appear that the wish to overcome is a primary desire produced by any specific mental power. It is always *secondary*: we never wish to overcome, except for the attainment of the ends of other faculties. One man, for instance, is desirous to overcome an opponent in order to preserve his own life or property; another to gratify the love of power; a third to obtain glory and reputation; a fourth to rescue the helpless from distress. The last part of this quotation may be quite correct, and yet the desire to overcome may be produced by a "specific mental power." The preservation of life, or of property, or the saving the helpless from distress may be the motive, but whence springs the mental feeling in question — the "desire to overcome?" Mr. Cox will not say that it arises from any act of the organ of the Love of Life, or of Acquisitiveness, or of Benevolence. It must proceed from some other organ of the brain, in short it must be produced by a specific mental power. Any of the motives mentioned might lead to the desire to destroy an opponent, and then to the act of murdering him, but that desire or act would not certainly proceed from any of these faculties, but undoubtedly from the faculty belonging to No. 6. Hence, although it were true, that

it is always secondary, it might still proceed from a specific mental power.

Mr. Cox quotes the well-known lines from Sir Walter Scott in support of his opinions.

Now, in those lines, the author is detailing the motive which led each to the battle-field; but the mental feeling itself, aroused by these different motives, I would humbly submit, is the same in all — a desire to overcome the legitimate function of No. 6. Substitute for the word “bled,” in the first line, the words “exercised his propensity to overcome,” and my meaning will be understood. The two last lines indicate great energy of the same faculty.

I would further remark that if the propensity to overcome is not a primary desire, most assuredly the propensity to injure is not. Substitute the latter term for the former in Mr. Cox's remarks, quoted on page 43., and it will be found that they apply equally to both. Indeed, they would apply to “propensity to destroy” likewise. But, if there be any difference, it appears to me that the wish to overcome is the more primary of the two. Take Mr. Cox's own example about the mad dog, at p. 9. “If a mad dog,” he says, “is on the point of biting me, the instinctive act of striking him with the cudgel in my hand (to which I am urged before there is time for the slightest reflection), is very beneficial to me, however injurious, or even destructive it may be to the dog.” Is the primary desire in the mind here, a desire to injure? Most assuredly not. The desire to overcome — to get the better of the animal, first arises in the mind, before there is time for the slightest reflection, and the cudgel is used for that purpose. This is the primitive impulse, and it may exist without the necessity for any wish or inclination in the mind to injure at all: and when the desire to injure arises, which undoubtedly it will, in a many such cases, although not in all, it is merely secondary. The desire or wish to overcome arises in the mind not only before all consideration, whether there is a necessity for injuring or a capability of doing so; but even after it is found that there is no such necessity, or where the person is sensible that his nature would not allow him to injure the animal, the desire to overcome may still exist.

Again, “for what purpose,” asks Mr. Cox, “is the bee provided by nature with a sting, if not to injure its enemies, when they attempt an aggression?” I answer, to overcome them, and prevent the aggression; and the aggression may, and often is, prevented by the animal merely showing the sting, or by its being known that it possesses such an instrument, without any

injury being inflicted at all. It is to overcome or get the better of its opponent that the animal uses its weapon.

The next paragraph appears to me a strong argument in favour of the name "propensity to overcome." "It is for the benefit of each individual that destructiveness is bestowed on him; and the legitimate effects are produced chiefly by its known existence deterring unprincipled men from gratifying their selfish desires at his expense." If this be true, does it not show that the primitive mental feeling must be something different from a *desire to injure*? There is here no such desire or inclination, and yet the organ No. 6. is in action — some mental feeling resulting from it is present. Its beneficial effects are produced by the knowledge that man possesses a propensity or power of overcoming, which may lead to injury if necessary to accomplish its ends. And here it is not sufficient to say that the desire to injure is present in the mind although no injury follows. I affirm that it is merely the *desire to overcome* that is the primitive emotion in the mind; and the former is the very thing required to be proved. I grant, that when injury has been inflicted, it is probable (although even then not certain) that in that particular case the desire to injure was present in the mind, but it is no proof that this desire was the primary, or even the predominant, emotion; for, as I said in my former remarks, a person may be compelled to injure to save himself, although he would much rather not; and in that case there would be present in the mind, not the "desire to injure," but only the "desire to overcome." I conclude, therefore, that the organ No. 6. may act legitimately; or, to speak more correctly, may incline man to an act, without there being necessarily present in the mind an inclination or desire to injure, and consequently without any injury following; and further, that a person may be obliged to exercise the faculty in a great degree, so as materially to injure his opponent, in order to protect himself, when he would much rather not; facts which appear to me totally inconsistent with the truth of Mr. Cox's assertion, that "every act to which the faculty inclines us is an act of injury," that the legitimate primitive function of the faculty is a "*propensity to injure*."

Mr. Cox says, "It is a mistake to suppose that to injure always means to act unjustly or improperly." I reply that the term *injury* under such circumstances is not applied. It is not said to be injurious; — we do not say, "we injure." "If, like Job," he continues, "we break the jaws of the wicked, and pluck the spoil out of his teeth, a very great injury is sustained by him, but our conduct is in every way, just and pro-

per." "It is only just and proper where we cannot overcome the wicked, without breaking the jaws and plucking the spoil. Such conduct appears still to arise from an excess or an increased energy of the organ and faculty whose primitive function is a *propensity to overcome*.

The remarks of Mr. Cox (at p. 40.) relate distinctly to abuses of the organ now under discussion, which are allowed by both parties to spring from its too energetic exercise. The point in dispute is, what is its legitimate function? I submit, therefore, that these cannot be brought forward as arguments against a name which it is affirmed expresses its primitive function. But let us attend to them a little. Mr. Cox says, at p. 40., "It may well be asked, whence proceed these innumerable acts of mischief and cruelty which have disgraced mankind in every age?" I answer, from excess or abuse of that organ and faculty, which when acting primitively produces only the desire to overcome. This question might as well be asked on the supposition that Mr. Cox's proposed name, "propensity to injure," is the correct one, and as an objection to it, I never affirmed that the organ No. 6. could proceed no further than to give a desire to overcome. I merely said that this was the first impulse, and that when it went further it was acting in excess. I never denied that it was the organ which gave rise to injury, cruelty, and murder. Mr. Cox proceeds: "What opportunity for overcoming is there in torturing a defenceless animal, in mutilating a statue or a milestone, in slandering the innocent and inoffensive, or in secretly and wantonly setting fire to a neighbour's house?" Certainly there is no opportunity of overcoming in most of these instances. Why? Because that has been previously accomplished. The very act of rendering the animal defenceless arises from the primary impulse of the organ; torturing and the other abuses mentioned by Mr. Cox, arise from its excessive action; and taking the life of the animal would be the highest action of the organ, and may or may not be an abuse according to circumstances. With regard to the statue and milestone, there is no opportunity of exercising the primary impulse in such a case; but mutilating or destroying it is an abuse; so also, setting fire to a neighbour's house is a higher action, or an abuse of the same organ. As for "slandering the innocent and inoffensive," I am afraid this is a means too frequently adopted for the purpose of overcoming an opponent. Mr. Cox continues: "Surely, a fugitive poltroon, who, in the very act of fleeing, vents his bitterest wrath in curses on his conquerer, is actuated by something very different from the desire to overcome. His motive is the bare wish to give annoyance — to *injure* the feelings of

his enemy." Has the fugitive poltroon then no desire or wish to overcome? why, it is the very fact of his having failed to overcome that causes him to "vent curses upon his conqueror," and gives rise to his wish to "injure the feelings of his enemy." Here the desire to overcome is primary, and this not being gratified, the desire to injure comes into play, and is therefore secondary.

Mr. Cox continues at p. 40. : "That a man may, as Dr. Weir says, fight long enough, and be the bravest of the brave, and yet be beaten, is readily admitted: but does such an event ever result from deficiency in the inclination to overcome; or indeed from deficiency in any things else than such things as weapons, manual dexterity, or muscular strength?" But surely the power is to a certain degree in proportion to the inclination or desire. Indeed, Mr. Cox himself says, "The power to overcome is in proportion not only to the development of Destructiveness, but to that of Opposiveness and Firmness," &c. &c., that is to say, that it is to a certain degree in proportion to the size of the organ No. 6. which gives the inclination. Surely the man who possesses most of the organ and faculty No. 6. will be the best able to use successfully "such things as weapons, manual dexterity, and muscular strength." And this is all that my expressions bear. Of two combatants equal in other respects, that one will most assuredly be the victor who has most of the organ and faculty No. 6., most of the inclination and desire of overcoming.

All the remarks of Mr. Cox on my question, "What feeling disposes to take an enemy prisoner?" might be true, and yet the first and legitimate function of No. 6. may be to overcome the opponent and take him prisoner. "When an enemy," he says, "is disabled, there is no need of additional infliction, and the benevolent man will spare him through pity." Quite correct. Benevolence large will prevent Destructiveness from slaying the enemy; but Mr. Cox does not surely mean to say that the act of detaining him prisoner proceeds from the faculty of Benevolence. This faculty might interpose so far as to prevent death; but it would still be No. 6. that confined the enemy, — that inflicted upon him a lesser degree of punishment. If Benevolence were greatly larger than Destructiveness, then, under the circumstances, the benevolent man, if he had the power, would set the prisoner free altogether. It appears to me to be a mental feeling, very distinct from Benevolence, which acts in taking and keeping the enemy prisoner. It would no doubt gratify Benevolence to spare the life of the enemy, but it would offend that faculty to detain him a prisoner. The mind still feels a desire to keep him in subjection

— in a certain degree of restraint, it feels gratified in doing so — in keeping him under. Does this spring from Benovolence? Surely not. — Again, “If a ransom is hoped for, it is by Acquisitiveness that the sword will be sent back into the scabbard.” True — Acquisitiveness would be acting here along with Destructiveness. The former supplies the motive by which the latter, acting legitimately, or at least in a subdued degree, keeps the enemy prisoner. Suppose, in place of an expected ransom, that a large sum of money could be immediately procured by the death of the prisoner, and accordingly he was slain to procure it, the act would no doubt gratify Acquisitiveness, and Mr. Cox might argue that it was by that faculty that the sword was drawn from the scabbard: but would not the act proceed from Destructiveness? Would it not be in consequence of the abuse of No. 6. that the event took place — that murder was committed? Acquisitiveness in both instances supplies the motive; but it appears to me that the act which follows is as much an act of the organ No. 6. in the first case, viz. detaining the enemy prisoner, as it undoubtedly is in the second, viz. murdering him; and it is further to be remarked that the first would most likely be the consequence of a moderate development of No. 6., and the last of a large development, Acquisitiveness being supposed in both instances the same. Again — “A devout soldier would spare because the founder of Christianity has declared that “blessed are the merciful.” If Veneration and the higher sentiments are so well developed they would keep No. 6. to its legitimate sphere of action, viz. to overcome the opponent and only take him prisoner. It is quite evident that the taking and keeping him prisoner might still be the act of No. 6., the other faculties mentioned supplying the motive for preventing it going further. — Once more. “Among civilised nations, deference to public opinion is a grand inducement to refrain from needless slaughter.” Here, the same remarks apply; deference to public opinion supplies the motive or the “inducement” for keeping No. 6. to its legitimate function, that of overcoming. Lastly, Mr. Cox observes — “So far is Destructiveness from being the faculty which inclines to take a vanquished enemy prisoner, that I apprehend it is in fact the grand obstacle to the adoption of such a merciful course.” Correct, only on the presumption that destruction is its legitimate function, or even that a “tendency to injure” is present in every act of the faculty. It would then be an obstacle to the merciful course, and in point of fact, when it goes that length, it is an obstacle. But the remark is quite wrong on the supposition that the primary legitimate function of No. 6. is only a desire to overcome—

I submit, therefore, that such arguments cannot correctly be brought against the latter opinion. Suppose, for a moment, that the primitive function of No. 6. is the desire to murder, then and then only would its presence and action in the mind be the grand obstacle to the merciful course alluded to. Mr. Cox further remarks, "When very strong it delights in carnage, and the greatest difficulty is often experienced by humane commanders in restraining their men from unnecessary violence." Quite true; but I would remark that these acts are abuses of the faculty whose legitimate object is to overcome. In such cases the organ is too much developed and the faculty too energetic, else there would be no difficulty. But take an example from a different organ. Suppose strong Acquisitiveness raises up in the mind a desire to possess my neighbour's horse, the desire goes so far that I am inclined to steal it; but we do not say that the primitive feeling in such a case is a desire or inclination to steal, but simply to possess. Suppose further that Conscientiousness acts, and intellect points out how it can be obtained lawfully. I give value in money for the horse. Here the interposition of Conscientiousness was the cause of the horse being purchased instead of being stolen; but still the act itself proceeded from Acquisitiveness giving the original desire to possess, just as much as if it had been stolen. Conscientiousness might have acted long enough without the horse being obtained had not Acquisitiveness desired it. But, according to Mr. Cox's reasoning, it would be Conscientiousness that did the whole. Apply this to the point under discussion. The organ and faculty No. 6. has overcome the enemy and taken him prisoner. It acts with greater energy, and murder is about to take place, when Benevolence, or Acquisitiveness, or a spirit of devotion, or deference to public opinion (Love of Approbation?) interposes, and the enemy is not slain, but only kept a prisoner. The detaining the enemy prisoner is still, under the circumstances, the action of the first-mentioned faculty, and not of Benevolence, Acquisitiveness, or Veneration.

Mr. Cox says, at page 41., "The remark of Dr. Weir that 'Destructiveness is often exhibited in a high degree without any destruction ensuing,' is correct, but proves nothing." It most undoubtedly proves that *destruction* is not the legitimate object — the primary function of the organ; that it does not enter into every act of the mental power or faculty, that, in short, it is an abuse. But probably Mr. Cox has misunderstood me here. In using the word destructiveness in this sentence, I did not mean to say (although I confess my words may bear such a meaning) that the *desire to destroy* was often present

without destruction ensuing, for that is quite obvious. I meant that the propensity connected with the organ No. 6., whatever that may be, is often present in the mind without destruction or injury following; and if so, it is clear that its primitive and legitimate impulse cannot be to destroy or injure. Mr. Cox himself allows as much, when he says that "every act to which the faculty inclines us is an act of injury." Consequently, if the mental feeling can be present without there being a "desire to injure" present in the mind, then this is an improper term. Mr. Cox continues, "as well might we say of an hungry man that he has no propensity to eat, because he refrains from devouring what is not his own." Now, this is not in the least analogous to the example I used, unless it were contended, which I presume it is not, that "devouring what is not his own," is the legitimate object of the appetite of hunger — that it enters into every act of the feeling. I contend that destruction is an abuse of the mental feeling or power, whose organ is marked 6.; but "propensity to eat" is not an abuse of the appetite of hunger. The first part of the proposition, therefore, is not alike in the two cases, but very different. To draw correctly any comparison between the two, Mr. Cox would require to have said, "As well might we say of an hungry man that he has no propensity to eat" unlawfully, or to eat his neighbour's food: "because he refrains from devouring what is not his own." Now, I contend that the absence of, not the "propensity to eat," but the propensity to eat unlawfully, is a proof that the legitimate function of the appetite of hunger, is not to "devour what is not his own;" but that this is an abuse, in the same way that destruction is an abuse of the "propensity to overcome."

The whole of pp. 41, and 42. of Mr. Cox's essay might in the same manner be correct, and yet the primitive function of 6. might still be, not the propensity to destroy or injure, but only to overcome. I must still submit that in the case supposed, of the man reserving the fire of his pistol for the purpose of overawing his enemies, there is not of necessity present in the mind a desire to destroy, nor yet to injure. The very fact that the person actually does neither is a proof of it in this case. He finds he can manage his purposes without it. I grant there is a feeling of power, of ability to destroy, if driven to the last extremity, but I must still think that there is an evident aversion to it. Mr. Cox quotes Mr. Scott's words, and maintains that they are against my opinions: "Conscious of the tendency, he restrains it in its last and most fatal effects." But the question is, what is the primary tendency? Mr. Scott, I believe, says it is to destroy, Mr. Cox says, it is merely

to injure. I say the legitimate tendency is simply to overcome, but it may increase so as to injure or even destroy. The *tendency* of a man running a race may no doubt be to win the race, but the impulse is simply running; the race may never be won. The *tendency* of a man pursuing industrious habits is to become rich. Nay the *tendency* may even be to hoard miserably, but the impulse or propensity is simply that of acquiring; the riches may never be attained. In like manner I grant that the *tendency* of the organ No. 6., in a particular case, may be to injure, cut, maim, or destroy. But this is not its primitive and legitimate tendency, but an abuse. I cannot understand how the desire to destroy must be abundantly strong in the mind of a man at the very time that he reserves the fire of his pistol. It appears to me there is a distinct aversion to destroy, but a strong desire to overcome his enemy without it.

Mr. Cox quotes Hamlet as an example of a man having a desire to destroy, or to injure, in his mental disposition. I am not sure that this is very conspicuous in the play, except in so far as regards the king; but although it were, this desire might still be an *abuse*, and not the legitimate use of any faculty. But I would remark, that throughout the whole play there appears in Hamlet rather an aversion to injure or destroy any one except the King; and even with regard to him the desire to destroy is certainly not very strong. He is very cautious and scrupulous as to the proofs of the King's guilt. He will not take the testimony even of the Ghost:

“ This spirit that I have seen may be a devil.”

Very strong desire to injure or destroy, arising from large No. 6., would have exhibited no such scruples. Hamlet undoubtedly felt in his own mind that he had the power to injure even mortally, when it became absolutely necessary; but from scene to scene, although the wish to overcome his enemies appears predominant, there is a feeling, a desire, manifestly hostile to lift his weapon; and it is not until the last scene exhibits the accumulated treachery of the King and all his connexions, that his spirit is roused, and his moderately developed No. 6. is spirited on to its last and most fatal effects. No doubt it may be said, as Mr. Cox says of Othello, that it was his Benevolence that kept No. 6. under subjection; but if this last organ had been larger, it would not have been so restrained, and kept within its legitimate sphere of action so long. I conceive the faculty called Destructiveness is evident in every scene of the play, but it does not exhibit a tendency to destroy, nor yet to injure, but the primitive function of a

desire to overcome all his enemies. At the end this cannot be done without exercising it in a more energetic way, and therefore the impulse is exhibited in its highest state of action, and murder takes place.

Mr. Cox says, "Hamlet again expressly warns his assailant to beware of rousing the *something dangerous*, that is within him; and is it possible that any thing can be dangerous, but what is injurious?" Perfectly possible. In the very case quoted, the "something dangerous," produced nothing injurious. Both came out of the scuffle unscathed. But during the whole scene there was evidently prominent in the mind of both Laertes and Hamlet the desire to overcome, but probably in both, at least in the latter, no desire to injure, but the contrary. I would venture to add, that in both these characters, Hamlet and Laertes, the function of the organ No. 6. is evident throughout the play; but in the former it is seen in its first or legitimate action, viz. to overcome, while in Laertes there is added to this wish what I have called the first degree of its abuse, the desire to injure, exemplified in his whole conduct to Hamlet. I cannot agree then with Mr. Cox when he says, "Hamlet feels the propensity to injure (it may be mortally) arising in his mind; and though from other motives he is determined to avoid the *act* of injury, the existence of the inclination is perfectly obvious." I venture to affirm that the inclination is never present until the last scene, except in reference to the King, and even when it is, it arises from an abuse of No. 6., and not from its legitimate use.

Mr. Cox, asks, "Is it possible that any thing can be dangerous, but what is injurious?" I have said, quite possible. It may be very dangerous for me to leap a five-bar gate, or to ride a vicious spirited horse, and yet both may be done without injury of necessity following. I know it is very dangerous for me to expose myself to cold and moisture, and an east wind; and yet I have been often so exposed without the slightest injury following.

The quotation from the second act of Othello alluded to by Mr. Cox, surely does not prove what it is brought forward to prove, but exactly the reverse. Is it possible that Mr. Cox can believe that when Othello uttered these words he had a desire to destroy, to injure his friends? It appears to me, that it was just because he had no such desire that he addressed his friends in such language. The presence of an exactly opposite feeling in the mind, a desire to save his people, gave rise to the sentence. "If I once stir, or do but lift this arm," &c., show that the wish to destroy was far from his thoughts — that his mind was occupied by desires of a contrary nature. The words indicate

an aversion to murder or injure. They no doubt show a power or capability of doing so if necessary. They were intended to convince his friends that he had such a power within him, but was averse to use it; and they did produce conviction on their minds, and so prevented any act of injury following. I may be wrong, but these lines certainly appear to me, simply to show his determination to overcome his enemies, by all possible means, even to the extent of injuring them or destroying them if necessary.

Upon the whole, then, I am still inclined to think that there are some grounds for believing that the term "propensity to injure" is as objectionable as "propensity to destroy;" and that "*propensity to overcome*" as it implies no abuse, and as it generally precedes the other two, might be substituted with advantage.

IV. *Laws of the Phrenological Association.**

NAME AND OBJECTS.

Name. — The Association shall be designated "THE PHRENOLOGICAL ASSOCIATION."

Immediate Objects. — The immediate objects of the Association are these; — (1) the advancement of phrenological science, — (2) the diffusion of an accurate knowledge of that science, — (3) the elevation of Phrenology to that degree of consideration and dignity before the public mind, to which it is entitled as a branch of philosophy, — (4) to promote intercourse amongst phrenologists of this and other countries.

Ultimate Objects. — The ultimate objects of the Association, to be effected by thus promoting a knowledge of Man's mental constitution, is the improvement of the human race, in intelligence, morality, and consequent happiness.

* This is the Code of Rules, for the management of the Phrenological Association, drawn up in Birmingham, last August, by the Provisional Committee appointed for that purpose, at a meeting held in Newcastle, in August of the preceding year. An account and reports of the Association may be seen in Nos. 58. and 61. of this Journal. The Code now printed may hereafter require some alteration; it being difficult to anticipate all things in the practical working of a novel Association. It is scarcely necessary to explain, that the rules are in a great measure founded on those of the British Association.

MEMBERS.

Qualifications. — Gentlemen possessing any of the following qualifications are deemed eligible for Members of the Association; namely, —

1. Members of Phrenological Societies, recognised by the Association.
2. Members of any chartered literary or scientific society in Britain or Ireland.
3. Members of "The British Association for the Advancement of Science."
4. Graduates of British or Irish Universities.
5. Gentlemen recommended in writing by two members, personally acquainted with the parties recommended.
6. Gentlemen recommended by two office-bearers of the Association.

Application. — Any gentleman desirous to become a Member, shall deliver to one of the Secretaries of the Association, a copy of the following Form, subscribed with his name, designation, and post address.

Form. — The undersigned _____ desires to become a Member of The Phrenological Association. He believes the principles of Phrenology to have been founded upon a careful observation of the facts of nature. He is eligible by the —

[*first, second, third, or otherwise.*]

qualification, namely, being, &c.

[*Added here, according to circumstances, "a Member of _____" or "a graduate of _____" or "the person named in the accompanying recommendation from _____ and _____ who are already Members of the Phrenological Association."*]

And he engages to submit to the laws of the Association so long as he shall continue to be a Member of the same.

[*Signature, &c.*] _____ .

Admission. — The secretaries may at once admit the subscriber of the above Form to the privileges of a Member, subject to the confirmation of the Council at their next meeting. Any candidate whose admission shall not have been confirmed by the Council, may appeal to the General Committee, the members of which shall decide on the appeal by ballot.

Payments. — Every member attending the annual meeting of the Association shall pay such sum for his ticket, not exceed-

ing half a sovereign, as shall be fixed by the Council. No payment shall be required from any Member during any year when he may not attend. No entrance fee shall be required, on first becoming a Member.

Censure and Expulsion. — Any Member dissatisfied with the conduct of another Member, in any matter relating to the Association, may deliver a written charge to one of the Secretaries, and call for a vote of censure or expulsion against the accused party. The Secretary shall present the charge at the next following meeting of the Council, who may receive the complaint, and call upon the accused party to give in a written reply to the charge. The Council shall, as soon as possible, make a report of the charge to the General Committee, who shall give their decision by ballot; a majority of three fourths of the members present being required to carry a vote either of censure or of expulsion.

GOVERNMENT, &c.

Government. — The Government of the Association shall be vested in a General Committee, a Council, and Honorary Officers.

Honorary Officers. — The Honorary Officers of the Association shall consist of one President and two Vice-presidents, elected by the Council of the preceding year, to preside at the meetings of the Association.

The Council. — The Council shall consist of sixteen Members elected by the General Committee from their own body; eight of them going out of office each year, but being eligible for re-election. The Council shall elect a Chairman, two Vice-chairmen, and two Secretaries, either from their own body, or from the other members of the General Committee.

The General Committee. — The General Committee shall consist of Members admitted in the manner hereafter prescribed. The officers of the Council shall be the officers of the General Committee also.

Sub-committees. — On recommendation from the Council, the General Committee shall have power to appoint sub-committees of their own members for the management of particular departments of the business of the Association. The Sub-committees shall report all their proceedings to the General Committee, to be confirmed, if approved.

Making Laws. — The Laws regulating the affairs of the Association shall be made by the Council, subject to the approval of the General Committee. Laws not approved by the General Committee shall become invalid thereafter.

Duties of Council. — The Council shall arrange respecting the meetings, and determine all questions concerning the management of the Association not otherwise provided for.

Motions by Members. — Any two Members of the General Committee may bring forward any motion at the meetings of that Committee, provided such motion shall not directly interfere with the duties of the Council, or those of any Subcommittee.

Majorities. — A simple majority shall decide all motions in the Council or General Committee, when no other majority is expressly required by the laws.

Casting Votes. — The Chairman for the time being shall give the casting vote, in case of an equality of votes, on a motion requiring a simple majority only.

MEMBERS OF THE GENERAL COMMITTEE.

Qualification. — Members of the Association, having any of the following qualifications, are eligible for members of the General Committee.

1. Authors of works on Phrenology, not published anonymously.
2. Contributors to the Phrenological Transactions.
3. Authors of three original articles in the Phrenological Journal, of not less than four pages each.
4. Editors of established monthly or quarterly periodicals, habitually supporting and recommending Phrenology in their periodicals.
5. Presidents and ex-presidents of recognised phrenological societies, containing not less than fifteen members.
6. Members of the Association, recommended in writing by a majority of the whole council, for the time being, on account of their services to Phrenology or to the Association.
7. Professors and Fellows of Colleges, in the Universities of Oxford, Cambridge, London, Dublin, Edinburgh, Glasgow, and Aberdeen.

Application. — Any eligible Member of the Association, desirous to become also a Member of the General Committee, shall deliver to one of the Secretaries a copy of the following form, subscribed by himself.

Form. — The undersigned — — — desires to become a Member of the General Committee of the Phrenological Association. He is convinced of the truth of the leading doctrines of Phrenology, after actual observation of the casts, portraits, or heads of persons whose dispositions and talents were otherwise known to him. And he is eligible by being already a Member of the Association, and having the — — — qualification, namely, &c.

Admission. — If the Secretaries are not aware of any objection or impediment, they may at once admit the subscriber of the above form to the privileges of a Member of the General Committee, subject to the confirmation of the Council at their next meeting. Any member, whose admission shall not have been confirmed, may appeal to the General Committee, the members of which shall decide the question by ballot.

Local Members. — The Honorary Officers of the Association — Delegates from recognised phrenological societies, including not less than fifteen members — Phrenologists forming themselves into local committees for the purpose of assisting in the objects of the Association, under the sanction of the Council.

GENERAL BUSINESS.

Meetings. — The Meetings of the Phrenological Association shall be held during the same periods, and at the same places, as may be appointed for the Meetings of the British Association, for the convenience of those who are members of both associations.*

Members' Tickets. — Members designing to attend the meetings of the Association for the current year, may obtain tickets of admission from the Secretaries; for which they shall pay the contribution fixed by the Council, as before declared. Members' tickets shall not be transferrable.

Strangers' Tickets. — Each Member shall receive one Stranger's Ticket, transferrable to a lady, or to a gentleman

* Inconvenience, as well as convenience, will be found to result from this arrangement, which should perhaps be looked upon as being only a temporary regulation. — *Editor.*

not being a member of the Association. Additional strangers' tickets will be issued or withheld at the discretion of the Council, who are to adapt the issue to the means of accommodation.

Communications. — Members having communications to bring forward must intimate their intentions to one of the Secretaries, stating the titles of their communications, and explaining their general purport.

Notices, &c. — The Secretaries shall post notices at the places of meeting, stating the hours, order of business, subject of the communications, &c., and may be applied to by members or other phrenologists desiring information respecting the Association.

V. *Hopes, from the spread of Phrenology.*

“PHRENOLOGY! lay thy broad hand upon
 The forehead of the coming Time, and say
 What now is working at the brain — which way
 The mighty thoughts, that will transform anon
 The face of earth, are tending — mark'st thou, on
 That so capacious brow, no new display,
 No fresh developments, no signs, which may
 To thy prophetic eye make clearly known
 What shape the coming age will take? There is
 An hum of mighty changes! Hope takes cheer:
 And Expectation stands on tiptoe; 't is
 A time of promise: prophecies we hear
 Of Man reclaimed by Nature to her sphere,
 And mutual knowledge causing mutual bliss!”

Ellison's 'Touches on the Harp of Nature.'

II. CASES AND FACTS.

I. Case of Ehlert, the Prussian mate, lately executed for the murder of Berckholtz, on board the *Phœnix*, of Stettin, in Sunderland harbour.

ABOUT the time when the last No. of this Journal was going through the press, we received reports of two trials for murder, which have much interest for the students of human nature, and for philosophical investigators into the causes of crime. We allude to the case of Ehlert, found guilty of the murder of his captain, and of Bolam, tried for the murder of Millie in the Newcastle Savings' Bank, but in whose case the jury returned a verdict of manslaughter. In neither of these cases can we look upon the proofs of guilt to have been perfectly conclusive; but the verdicts of the juries may by many be deemed to have been warranted by the evidence adduced. In the case which is likely to become of most importance to phrenologists, that of Ehlert the culprit was at all events a legal participator in the crime, and to all appearance he intended to share in the profits to be derived from it; and since the cast of his head, taken as a whole, is probably the most favourably developed example of the head of an executed murderer to be found in the phrenological collections, we doubt not that it will be triumphantly adduced, *more anti-phrenologico*, as utterly subversive of Phrenology. On this ground, we feel it necessary to put on record here a copious report of the facts of the case, that phrenologists may have them to refer to, and be thereby enabled to meet the cavils of those whose custom it is to pick and garble cases of this description, and to render them *anti-phrenological*, by joining the best features of the head with the worst features of the character; all that is favourable in the character, or unfavourable in the head, being carefully suppressed. To effect our object, we fear it will be needful to make a report extending to an inconvenient length, looking to other subjects of interest which are before us*; but the misrepresentations still made respecting the cases of Thurtell, Burk, Lacenaire, and others, whose characters have not been without some sparkling of better feelings or thoughts, necessitate this course with one that may more readily admit of

* Cases of value sent by Contributors. — Various publications on Crime, Education, the Physiology of the Brain, and other subjects closely allied with our more immediate one of Phrenology. — An accumulation of Short Articles, original and selected, &c. &c.

distortion and misrepresentation than any of the former. The case of Bolam has less interest than that of Ehlert, and having no cast from his head we shall introduce or postpone it according to the space remaining after this one is in type ; but we felt desirous not to delay our notice of Ehlert beyond the present quarter. The needful illustrations could not be obtained in time for our October No. ; and indeed, we are very little inclined to make reports of such painful events at a time when the vulgar part of the public is delighting itself with a "full, true, and particular account of a most horrid and barbarous murder." It is well to wait our turn until the public wonder, execration, or pity, shall have worn away ; having, in the meantime, stimulated the caterers for public gratification to collect all the anecdotes, evidences, and confessions tending to explain the motives, and to prove the criminality of the guilty party.

Through the kind exertions of Dr. Cargill of Newcastle, we obtained a cast from the head of Ehlert, taken after execution, and without hair. Our wood-cuts have been made from the cast, by Mr. J. Wheeler, and are reduced to one third of the natural size in diameter measurements. The particulars connected with the trial are chiefly taken from a pamphlet published at Sunderland, and professing to have been compiled from the reports in the *Sunderland Herald*, of July 14th, 21st, 28th, and August 2d and 21st ; but we have also consulted the *Gateshead Observer*, of August 24th, and the *Newcastle Journal*, of August 17th. The pamphlet gives two cuts representing the head of Ehlert, with the organs mapped out after the manner of the marked busts, only that most of the organs are misplaced, and the outline of the head is not very exact. The head of Ehlert, as represented in the *Newcastle Journal*, is much superior to the cast in regard to general outline, but all details are there lost in the quantity of hair. The particulars of the murder, and the circumstances which gradually brought home to Ehlert the guilt of at least a participation in the crime, are the following :—

On Thursday, June 13th last, the body of J. F. Berckholtz, captain of a trading vessel, the *Phoenix*, of Stettin, was discovered on a sandbank in the river at Sunderland, having apparently been left uncovered by the ebbing tide. The body was tied by a rope to a piece of limestone upwards of one hundred weight, and consequently it could not have drifted. Some mortar adhered to the stone, which showed it to have been used as a building stone ; and the rope was apparently one of foreign make, such as had been used in the running rigging of a vessel, and was knotted in a complicated manner. The body presented marks of great violence ; the right side of

the frontal bone and the orbit of the right eye having been driven in upon the brain, and a deep horizontal cut, an inch and a half in length, made over the right eye. There was also a small cut on the forehead, and some trifling bruises about the face and left hand. Round the neck there was the mark of a cord, from which it appeared that a rope had been tied also to that part of the body, to drag or hoist it by. The inevitable presumption was, that the body was that of a murdered man; and the crew of the *Phoenix* subsequently recognised the body as being that of their captain, Berckholtz.

The superintendent of police went on board that vessel, and found a clean and smooth sheet on the bed in the captain's berth. This induced him to turn down the sheet, and he then observed a large blood stain on the tick of the pillow, which was without covering case, and had the appearance as if part of the tick had been recently sponged, it being rough and damp. There was also a stain of blood on the feather-bed, and the woodwork at the head of the bed appeared as though a handful of blood had been dashed upon it. The floor near the head of the bed had been recently and hastily washed, but splashes of blood were visible on the skirting board and under the bed. A towel hanging near the bed had one corner splashed with blood; and a shirt belonging to the captain was found with a large stain of blood on the upper part of the collar.

The whole crew, consisting of the mate Ehlert, three seamen, and two lads, all foreigners, were immediately taken into custody. On the jacket of the mate several drops of blood were discovered; and on visiting the vessel next day, the superintendent traced drops of blood to the small window in the stern, and observed that a flat by the window seemed to have been recently sponged and cleaned. A small piece of cloth was found on the window of the cabin [the same window?] as if lost from the clothes of some person whose arm had been pushed through. This piece of cloth corresponded in colour with the shirt of the mate.

Berckholtz had visited the captain of another vessel, on the evening of Tuesday, and had been seen by him safely on board his own vessel, perfectly sober, at eleven o'clock. An apprentice, named Mueller, aged eighteen, had been at watch upon deck the chief part of the night, and had stated in answer to inquiries, that he had put the captain on shore at four o'clock in the morning of Wednesday, at the landing pier on the north side of the river, and that the captain was dressed in a manner described by him. At that time the part of the pier where the captain was asserted to have landed was seven feet

under water, and the statement of Mueller consequently shown to be false. A large bag had been left on board a steam-vessel lying near the Phoenix, early on Thursday morning, by a foreigner who could not be identified; and in this bag were found a shirt stained with blood, some clothes, and other articles belonging to Berckholtz, and others belonging to Ehlert. Subsequently, Ehlert voluntarily stated that the bag had been carried on board the steamer by himself.

After a first examination before the magistrates, when the prisoners were ordered to be detained, the other apprentice, named Weidemann, a youth of nineteen, said that he wished to state what he knew likely to throw an explanatory light on the affair; and which he then did to the following effect. He had the watch between four and five o'clock in the morning of Wednesday, and saw the mate washing the floor of the captain's cabin. The mate ordered him to clean the cabin, but the floor having been washed by the mate he did not meddle with that. He inquired where the captain was, and Ehlert replied that he had gone ashore. The cook ought to have had the watch after Mueller and before Weidemann, but Mueller had kept a double watch, that is, for four hours instead of two, and Ehlert had called Weidemann at his proper time for watch. The clothes which the captain usually wore when on shore were still in the cabin. In the course of the morning the cook found a five-franc piece in the possession of Mueller, who declared that the mate had given it to him. Ehlert then said that Mueller had stolen it from his chest; but the cook said that the money belonged to the captain. Ehlert then admitted this to be so, and said that he found the piece behind the looking-glass. The cook remarked that he should keep it until the captain came on board; when Ehlert replied, "It seems to me as if the captain would never come on board again." These particulars are given here, because they constitute tests of the accuracy and veracity of Mueller, the principal witness against Ehlert.

After the close of Weidemann's examination, the magistrates were again summoned, the other apprentice, Mueller, having offered to make a full disclosure of the affair. It appears by the reports that Mueller had been kept separate from the rest of the prisoners, but it does not appear whether attempts had been made to draw any confession from him. The following report of his confession is taken verbatim from the pamphlet before mentioned: —

"I had the watch on deck on Wednesday morn, from twelve to two. The mate came on deck about half-past one, and asked me to

go with him below. I asked the mate what I had to go down for, but the mate said, 'You must come down.' He had a hammer. I went down, and the mate told me to hold a lighted lantern, which he had under his jacket, and we went into the captain's cabin, and the mate struck the captain on the head with a hammer (*a maaker*). I held the lantern, and the mate struck him three blows on the head. The captain was lying in bed asleep. When the mate had struck him, I cried out, 'Mate, what are you doing?' and wanted to run away. The mate desired me to stay, and took hold of me, saying, 'You must remain here.' The mate then took the body out of bed, and slung a rope round the neck. The rope was about the thickness of my little finger. He put a pair of stockings on the body, and put on it a pair of blue trousers, and then fetched a bag made of sail-cloth, and drew it over the body. I attempted again to go out but he would not let me. He said, if I would not help him to put away the body, he would kill me with a knife which he drew out of his pocket. He opened the knife: it was a clasp-knife. I began to cry, and said I could not help the captain away. The mate said, 'You must help me. If you do not, I will kill you; but if you do I will give you 300*L*.' I went out of the cabin, to the roof, and wept bitterly, and the mate came after me, and took the cap-window (*sky-light*) off. The mate was in the captain's berth when I took the opportunity of going on deck. The mate took the sheet, which I have seen here, from the bed, and rubbed the blood from the floor. The mate ran after me, and when I was resting against the roof, he cut a long cord from the gear, and went below again, and tied it round the body, and came on deck, and pulled it up the sky-light, hand over hand. I did not help to lift the body out of the cabin. The mate took up the body and threw it over the stern. I heard the body plunge in the water. The mate came up to me, and desired me to bring the boat round to the stern. When I got the boat round, the mate came down into the boat with the end of the line, and fastened it to the boat. I then attempted to get away, but the mate held me fast. I had to take an oar and help to row the boat to the south side of the river, where the ships are built. The mate went on shore, and brought a square stone, that was lying near the river; and brought it into the boat. The mate desired me to pull up the river for a good end (a good distance), and then told me to lay the oar by. In pulling up the river, the body lost off the bag and trousers. The mate pulled the body, so that it was above water, and laid a stone on it. All this was done by the mate alone. I did not see how the stone was tied to the body, because the mate was between me and the stone. He was on the starboard of the boat, and I saw his hands move. He let the stone and body go into the water, and they disappeared. Then we both returned on board the ship, and the mate told me to say I had been called up to set the captain on shore. It was about two when we returned. It was dark and rainy. The mate told me what to say as we were going to the ship, and when we got on board, he told me not to call the cook, whose watch it was, as he was not needed, but to go to rest myself. The mate said he would call me up again at four, as if to set the captain.

ashore. I went into the roof to my berth, where all the crew were asleep. The mate called me at four o'clock, saying, 'Fred, you must set the captain on shore.' The seaman, Pust, would hear the call. When I came out of the roof, I went to the boat, and rowed to the south side where some keels were lying, and returned to the ship; and the mate told me to say, I had put the captain on shore on the north side. The mate then called the other boy, the 'cook's-mate.' Ferdinand came on deck, and the mate took me to the fore part of the ship, and told me, if I was asked how the captain was dressed, to say, he had on a blue pea coat, grey trousers, new silk hat, and short bright boots (little boots, to brighten). Then he told me to go to rest, and if I told anything he would murder me. I went to bed, and was called up at the usual time. The mate has told me that he has thrown the captain's watch overboard. Yesterday, at dinner-time, when the boy was preparing for dinner, the mate went into the boat astern, but for what purpose I do not know. A pilot called from the south side to say that a body had been found, supposed to be the captain's. Then Pust and the cook went to recognise the body. I put them ashore. It was not the habit of the mate to go into the boat, and why he did so neither the crew nor I could tell. The crew talked about what the meaning of that might be. No one spoke to the mate about it: but he seemed thunder-struck when he heard the body was found. The mate wished to go on shore, but Pust said, he and the cook would see the body. When I set the men on shore, I went back, and was afterwards hailed by a policeman and the cook, who wished to be on board, to ask Captain Miller in the next ship and myself to recognise the body. The captain only made one groan after he was struck. None of the crew but myself and the mate knew anything about it, either before or after. If I had been asked any questions this morning by the magistrates, I should have said what I have done now."

Subsequently, Mueller stated, in answer to a question at the inquest, that the captain and mate had had a quarrel on Tuesday afternoon, about the latter not having done his duty. In answer to another question, why he had refused to go down into the cabin, when the master, his superior officer, commanded him, he said, "I do not know. The mate had never said any thing to me about attacking the captain: he said I might go down into the after cabin to fetch some wine up. I knew the captain had bought some wine at Elsinore, which had to be brought up. I never had a quarrel with the captain." In answer to an interrogation, why he gave no alarm during the two days that elapsed between the murder and the finding of the body, he said, "I was afraid the mate would act upon his threat, and kill me."

The inquest was then adjourned till Monday following, and on that day the depositions of the witnesses were read over to

Ehlert, by an interpreter, who gave the following interpretation of the prisoner's remarks: — "The prisoner states that whatever the lad asserts to have been done by him, was done by the boy, who is a wicked lad; and that he will make a solemn affidavit (putting his hand to his heart) before God and man that he tells the truth." Here the prisoner is stated to have been greatly affected, to have burst into tears, and to have exclaimed, "My conscience tells me I am free." The interpreter proceeded, "He (the prisoner) was in his own cabin when he heard a noise in the captain's cabin; he went out and found the lad rushing out of the cabin, and met him at the top of the stairs. The lad ran from him and tried to leap overboard." The prisoner here expressed a desire to be confronted with Mueller, and as soon as he saw him, reproached him with falsehood, and the following recriminatory dialogue passed between them: —

Ehlert. — Who killed the captain?

Mueller. — You.

Ehlert. — You are the murderer.

Mueller. — You are the murderer.

The prisoner then said he denied all Mueller's statements as to his being the murderer, and still accused the boy of being the perpetrator of the deed, putting the following, amongst other questions, — "Do you say that I forced you to go into the cabin? Had you not force enough to cry out to awaken the captain?"

By their own confessions and mutual accusations, it is clear that Ehlert and Mueller were the parties implicated in the murder and the disposal of the body for concealment; the difficulty lies in deciding whether we are to believe the statement of Mueller, that Ehlert committed the deed in his presence, or whether we must credit Ehlert's version, given in full a few pages forward, that he had no share in the affair until after the murder had been committed by Mueller. Both accounts closely tally with the collateral evidence.

On the trial Mueller gave evidence to the same effect as before the magistrates and jury; but some prevarication and contradiction were apparent in his cross-examination, leading to the suspicion that he had taken a larger share in the murder than he was willing to acknowledge; and since this cross-examination so far throws discredit upon his veracity, it is important to a clear understanding of the case. We copy from the Sunderland pamphlet: —

"Cross-examined by Mr. Knowles.—Where did you come from to give your evidence? — I came out from prison. Were you not

committed charged with the murder yourself? — I do not know. You do not know what you were committed for? — I think I have correctly answered the question. I will trouble you again with that question — what did the magistrates commit you for? — I think it was for being present at the murder of the captain. When the mate first came on the night of Wednesday, and desired you to go to the cabin, where did he come from? — At the back part of the round house, out of his cabin. Do you mean to say in the first instance that you refused to go into the cabin when the mate asked you? — I refused to go down, because he wanted me to bring some wine up. Why did you refuse to go down? — Because the mate asked me to bring some wine up, which I did not wish. Upon your oath, did you not, at the coroner's jury, when that question was put to you, say, 'I do not know?' [As the witness, Mueller, did not seem rightly to understand the meaning of Mr. Knowles' question, Mr. Blech explained the whole matter to him; Mr. Knowles proceeded with his cross-examination.] — Will you swear you did not use the words, 'I do not know?' — I will swear I did not. Do you mean to say the mate went into the captain's cabin, and brought out the bottle of spirits, or he brought it out of his own cabin? — Out of the captain's cabin. Did you not swear before the coroner, that the mate brought it out of his cabin? — I did not say that he brought it out of the captain's cabin, but that he brought it out of *the* cabin. You have told us the mate desired you to put off your shoes; did you say a word about that, when examined before the coroner? — The mate told me to put off my shoes. Did you say that to the coroner? — I think I said it, but will not swear it. You say the mate put his shoes off; did you mention that before the coroner? — I did not say that before the coroner. When you got into the cabin, why did you not awake the captain? — I did not think the mate would murder the captain. When did you begin to think the mate would murder the captain? — I did not observe it or think it, till the mate lifted up the lantern. Why did you not then call out to the captain? — When I took the cover off the lantern the mate struck the blow. Was the cabin door shut at that time? — Yes; but the captain's berth door was open. You have told us that the mate opened the cabin door, and went to the berth of the captain, and that you went upon deck; then why did you not go and wake the crew; and how many were sleeping in the round-house? — Four. Why did you not go and alarm them? — When the mate had struck, he locked the door, and I could not get out. But you said you did get up stairs? — Yes, I recollect saying so. Why then did you not alarm the crew? — Because I was afraid the mate would take my life. Could you not have got to the round-house before the mate got up? — The mate kept so close after me that he got hold of me. You have told us that when the mate overtook you on deck he laid hold of you and threatened to kill you; did not that make some noise on deck? — I was so frightened I could not speak. Did not that scuffle make some noise on deck? — No; I was frightened, that if I ran away it would cost my life. You have talked about three hundred pounds; do you mean to swear you ever saw any thing like that sum with the

captain? — I did not know that the captain had any money. You said the mate said the captain might have so much; were you to have it all? — The mate told me the captain might have so much. Did you then expect to get all the money the captain might have had? — I did not know whether the captain had so much. Did you expect to get all the money the captain had? — Yes, I thought so. You have given us no account of the manner in which the body was got out of the ship; did you never touch the body from first to last? — No, I did not. You have told us that you went round to the fore part of the ship, to bring round the boat; were you in the boat before the mate got in? — Yes. Why did you not then get away when alone in the boat? — I did not wish to betray the mate, and therefore brought the boat away. Then, had all desire to get away then ceased? — I did not wish to get away. What then did you mean to say when you said ‘the mate laid hold of me, and I wanted to get on shore?’ — When I fastened the body to the rope, I wished to run away. Then your desire to get away returned when the body was fastened to the rope? — Yes. Why, if you were alone when the mate went on shore to get the stone, and you wanted to get away, did you not? — The stone was so near the boat that the mate had one foot in the boat, and the other on the land. Did you not say before the coroner that the mate went on shore? — Yes. Then, when you got back to the ship, and went to the round-house to your berth, why did you not awake your comrades? — I did not wish to betray the mate. Did your desire to get away come when you could not, and cease when you might have got away? — The witness made no answer. When you pretended to put the captain on shore, why, then, did you not get on shore? — I was not acquainted with the shore, and did not know where to go to. Have you not told us that there is a ferry-boat landing down the river — did you not know the ferry-boat landing? — Yes; I had set the captain once or twice on shore there. Why did you not go away there? — I went on the south side. Why did you not go to the ferry on the north side? — I thought it was not needful to go there, as I had not the captain in the boat. What was there to prevent you from going away there? — There was nothing. When were you taken into custody? — On the Thursday evening. Were you kept alone that night? — Yes. The mate was not there to kill you then: why not then tell this story? — I told next day. Do you mean to say you would have told the police of this, if they had allowed you to speak? — Yes. Did you not tell the police on that occasion that you set the captain on shore? — Yes. Then what do you mean by saying that you would have told the truth to them if they would have allowed you? — I did not know so much English as to explain it. If you had not English words enough, how did you tell them you put the captain on shore? — I had heard of the expression of ‘putting the captain on shore.’”

During his imprisonment, Ehlert drew up a circumstantial account of the transaction, to be sent to his friends in Prussia; and though it is long, we cannot omit a document so well

calculated to explain all that appears suspicious in Ehlert's conduct, and at the same time to account for the general consistency of Mueller's story with the collateral evidence about the finding of the body, the bag, put on board the steamer, &c. &c. At all events, it shows the possibility of Ehlert's innocence of the murder, whatever may be thought about the probability of it.

“ On the 4th of March, 1839, I took leave of my parents and relations—and for ever! My mother accompanied me, and gave me her blessing at parting, and committed me to the care of the *Angel of Tobias*. I commenced my journey to Stettin, and arriving there on the 9th March, went immediately to a water-server (one who was accustomed to hire men for the captains), to get me a ship, and was engaged directly by Captain Berckholtz, and went on board, where I found already the cook and his mate. The rest were, one by one, afterwards engaged. During my service at Stettin (about a month) I had no ground to complain of the captain, but certainly had of the cook, Eichstadt, who used every endeavour to seduce me into evil deeds, by permitting him to steal part of the cargo (wheat), and old rope from the ship; which, however, I put a stop to immediately, and desired to hear no more of it. He then began to act a part which would not have been permitted by many captains. When I complained of his behaviour, the captain gave me for answer, that if he would be on board of his ship, he would bring him back to his proper bounds, but that he knew how he wished to have it; and there he left the matter. The cook's comrades called him the captain's spy, and avoided him; but he, thinking he might do as he liked, raised foolish disputes. I therefore desired to be released, when the captain, in my presence, spoke sharply to him, and made the affair up. Nevertheless, several mates warned me of the captain, as a particular and singular man (as I to my sorrow have since found),—one whom they would not sail with for thirty or forty dollars per month. (This was told me by a mate named Wedel, belonging to *Warpp*.) I, however, did not believe these well-intentioned people: I did not think that so much contempt and insult could exist in man. Besides, had I not already been taught endurance? I reasoned thus to myself:—One voyage may at least be borne; it is at most but a few months; and then, if I should be dissatisfied with the captain, I could leave him when we returned to Stettin. Besides, I did not like to appear so pusillanimous as to be afraid of an old man, or of any underhand deceptions. For is he not a human being? and he must behave like one. I remained, therefore, in his service. We were bound with a cargo of wheat for Leith, and commenced the voyage with a fair wind; arrived at Swinemunde, where we were detained by contrary winds; and the captain, at this time, commenced his system of shameful abuse for the most trifling reasons. For instance:—The day before we were ready for sea, the boat had been hauled in, and made fast, in which we used two coils of lanyard rope, which had afterwards not been properly coiled away. I had ordered

the young man to do it, which he had neglected. When the captain went down into the cable stage, he observed it; upon which he changed to a deep red colour, and began to storm and swear terribly. I told him quietly I had told the boy to do it, and if he had not done it, it was not my fault; that I could not do every thing myself; he therefore should scold the boy and not me. 'It is not true! you never told him,' retorted the captain, and used several insulting terms. When I saw that he would not listen to me, I begged for my release, if he was dissatisfied with me, but neither would he do that. 'I will pay attention,' said I, and went to put my coat on, to put an end to the affair, and the captain went into his cabin, and the storm was for once over. I warned the young man (Mueller) to pay more attention to his duty, and always to do what he was told immediately, if he did not wish to get into further mischief. He promised willingly to do so:—'I was afraid that I should have been beaten when I heard you say you told me to do it.' This was only the commencement—but the end! It appeared as if an evil spirit possessed the captain. I redoubled my attention to perform my duty, and as much as possible to keep peace and quietness, and gave the people books to read, and amused myself by reading to them on the Sunday evening. I also used to speak on other subjects with them, in order to withdraw myself more from the captain's unpleasant society and temper. At other times, I kept in my own berth, to read, and to pray to the Father in heaven to grant us a quick and fortunate voyage. But a good and willing disposition did not appear to be what the captain was accustomed to; he therefore could not bear the quietness. For a joke, he went to the sailor, D. Pust, and gave him to understand he would take him as cook and carpenter, if he would show that he could excel the cook Eichstadt; that he need not fear being forbidden to do so by the captain; expecting by this hint to raise a quarrel, and have some amusement. Upon this, Pust often expressed that the captain was going to do something for him, and made a boast of it. He was also simple enough to vie with the cook and carpenter, Eichstadt, and bring himself into notice by doing those things which did not properly come under his part of duty. 'He'll not gain much by that!' remarked the cook. Thus there was now, indeed, daily plenty of quarrels and vexation. The captain was now able to give the reins to his love of hard and cruel abuse, and which he now did daily. The smallest error, or no error at all, would raise his bad humour, which naturally fell upon the young man and cook's mate, in the shape of swearing and abuse. I also had many insults, reproofs, and defamation to bear: one's very meat was begrudged. Flesh and butter were weighed off in no greater proportion than that for boy and sailors, which he, however, took care himself to enjoy. If I would make use of a little flesh, or bread and butter, to my tea or breakfast (which is the right of every mate), I could not hope to obtain it without insult. It was his pleasure, at last, to order what we should have for dinner and supper. I was anxious for peace, and therefore let these things pass, and put up with many an insult, as also the sailor, Carl Guntersohn (he and the young man were on the captain's

watch), and then his expressions were, 'that if he could, by the smallest trouble, save the captain from death, he would not do it.' But neither I nor the sailors had to bear as much abuse as the young man. The captain was continually overwhelming him with abuse, particularly when at the helm, where his hand was often raised to strike him; and he threatened to withhold his wages from him, for he was not worth his seven dollars per month. It may easily be conceived that this unjust treatment raised in the young man's breast an inexorable hate, so that he sometimes said alone, 'he would end his days for him.' I said to him, never thinking that such a thing could possibly happen, 'he should only be patient till we came to Stettin again; that a voyage might certainly be endured; it could not last long; he would then be released,' &c. &c. He (the young man) would not (perhaps could not) endure longer; his heart was too deeply wounded; and, as he sometimes said, the captain's countenance was to him like a fire, before which he must be in dread, lest he should be burnt; and no doubt the thought that, perhaps, he should not get his wages, excited the bitterness of his heart still more. It was also likely he might obtain only a bad certificate of character, as not being able to do his duty as *Young Man*, and by that means not get engaged again, &c. Should he then, with these thoughts, still permit himself to be unjustly treated? Not so. Perhaps he would return the injury, and take his revenge, that he might thus cool his evil passions. Perhaps he might have the hope of enriching himself with the captain's property. Possibly, there might, too, be other smaller advantages which he hoped to draw from it. But the expectation of enriching himself cannot alone have been the incitement to commit such a dangerous — such a horrible deed. That was too uncertain. No! doubtless it was his unforgiving malice had risen to such a height, and had urged him to the committal of such a deed.

It was at midnight, or rather after twelve, on the 12th and 13th June, as I lay sleeping in my berth, that I heard a tumbling sort of noise, and wondered what it might be. I heard it, however, no more. In order to learn what it might be, I got up, being in my trousers and stockings, to convince myself. [N.B. The door of my berth opened in two parts: one half of it generally stood open, but to get out one must open it fully, which used to make a creaking noise, and also give a knock against the *roof*.] As I was going on deck I became aware that it was wet, and that there was a drizzling rain. I sought my old shoes, which served me as slippers. I heard some one coming up the stairs, and went on deck. I observed a light through the skylight, and the cabin door opened, and the young man, Mueller, came out, dressed in his usual blue linen jacket and trousers, but without any thing on his head. Whether he had shoes on, I did not remark. With a low, plaintive, whining voice, he exclaimed he was unhappy, and would drown himself. I prevented him. To my question, 'What is the matter?' he answered, with an exclamation of anguish, 'he had killed the old man.' I was stunned: a shudder overran me. The young man still continued his complaints and whimperings, exclaiming in his anguish, 'What shall I do? what shall become of me? my poor parents! Save me! save

me!' and such like exclamations. I was undecided,—irresolute: my heart was moved, and I had been too much hurt and insulted by the captain to feel much sorrow at his fate. 'How can you save yourself?' said I; 'I will be silent. But what is to be done? I will only permit your intentions provided there be no life left in the poor captain;' and then went with him into the cabin, and found there my *not* beloved captain lying in his blood upon the floor, his old brown coat lying over him, the stern roof lantern upon the table, near which a bottle stood. I was horror-struck at the first sight, and shuddered. After a short contemplation, I lifted the coat off to satisfy myself of his death, and perceived that his face appeared as if the forehead had been knocked in and covered with thick blood, and quite dead, without the least sign of life. I saw, therefore, that there was no help for *him*. But for the young man, there yet was. By silence, I might save him. I considered this; the young man begged he might get the captain away; he would throw him out of the stern window into the water, and convey him to a distance from the ship, and then put all into proper order again, that nobody might know. He said, 'he (the captain) had done me (the young man) too much injury, provoked me too much by his abuse while at the helm, and struck me, and I have only done what I have long had in my mind. What shall I say to you? You know all; you have yourself suffered enough from him.' I gave him a trembling permission, that he only should be quick: he went to the stern window to open the ports, but which, probably on account of the rust, he could not open single handed; during which the issue began to appear to me very dubious, and made me uneasy. 'What will you do now?' said I. 'I will take off the skylight, and haul him up with the rope, and then lower him into the water.' [The rope was the peak-haulyards.] He went up stairs, and took off the skylight, while I, to assist him to the end of this affair, opened the fastenings. He let down a rope, while I, my feelings would not allow me to see a naked body so treated, endeavoured to clothe the old man in blue trousers, stockings, and shoes, and brown coat; but, on account of the stiffness of the body, I could not manage it altogether, and left him, as well as it was, to his future fate. I bound the rope round him, and the young man hauled him on deck. I put the light out, and lifted him over the taffrail into the water. He floated; it was flood tide. 'Almighty God, I shudder! now are we both miserable,' said I, and grew much agitated. I thought, bewildered as I was, that he should be taken out of the harbour, if we would be safe in this (as it appeared to me and actually was) dangerous affair; forgetting, that to do this, it should be ebb tide. 'I will bring the boat round,' said the young man, and hurried forward, and soon returned with the boat. [N.B. The skylight was put on again, and the cabin door was closed.] At the stern of the ship there lay several keels with coals. While the young man was about this, I had gone upon them, and now joined him in the boat, the deceased being put out at the stern. It was flood tide, and we could not go against it, but must go towards the bridge: that is, towards the town. 'That will never do,' said I. 'I have been here before,' said the young man, 'and know my way

about here ; so it doesn't matter. We must first go on shore, and get a stone large enough to sink him.'

" We rowed to land, where he jumped out and brought back the stone which was found with the captain, and pushed off again, to seek about the middle of the harbour, but the tide drove us over towards the other side, and near to the bridge, before we sunk him.

" We rowed back to the ship, to clean out the cabin. During the time I had given my assistance I had been very uneasy ; and now when we came on board again, I took wine, rum, and brandy, which also did the young man, to drive away our anxious thoughts. We made the cabin clean, and drank a good deal of spirits, which stupefied our senses, and made us think the cabin clean sooner than it was. I examined the bed, and found several spots of blood on the pillow-slip, and we sought a clean one to put on. During this, we consulted how to bring the affair to a safe, quiet issue. We retained the little money there was, and a few clothes, and divided it equally between us, and put the remainder of the things into a bag, and concealed them beside me in the stern-roof (or round-house), and then fastened every thing up as before. The young man went to bed for a short time, when I awoke him, in order, as is already known, to give it the appearance of probability (I had allowed the young man to take drink to bed with him), and all was again in order.

" During the day I was very uneasy. Upon contemplation of the captain's fate, I repented a thousand times that I had rendered assistance, as there was no saying where the affair might end. Firstly, what sort of inquisition would be made about it? What would not the crew say and think? and particularly if the body should be found? and that it was certain to be ; but the feeling that he had not fallen by my hand gave a sort of comfort in the midst of these thoughts. And when by quiet contemplation I considered the how and the wherefore of the horrible deed, I gave free vent to my tears. About eight or nine o'clock next morning, the young man came to me with the information that the captain was found and had been brought to land. 'God have mercy upon us!' said I, and hastened to remove the things we had retained, and which increased my uneasiness, by placing them (as is already known) on board the steamer. During the further progress of this awful transaction, I could only pray the Father, the wise Providence, that since it was intended that the whole burden should be laid upon me, he would grant to his servants that the truth should be sought into, and brought to light ; but if it should be otherwise, to grant me strength and power to bear it with patience. No ! God, my Father, thou wilt not permit that, in all the changes of sorrow and danger, I should ever doubt thy love and mercy. But mankind, I well may doubt. What can they do to me? or how can they help me? Faith in thy blessed Son, may give ease to my crushed heart, and peace to my soul. Has he not suffered for me, in the inexpressible anguish of his soul, during the most frightful death? Let me, O ! Father ! trust in the comforting, pleasing hope, that thou, with him, doest that only which is best for my true peace, and wilt not forget me, nor leave me in my present griefs ! Then willingly will I give

up this frail body as an atonement for all sins laid to my charge! But shall I act so unjustly to my parents, my brothers, and relations, as to remain quietly under the disgrace, the charge of a murder which I never committed? No! God, I call upon thee to witness the truth! and to thee, the Almighty Judge, I leave it, to bring this summary accusation, especially the young man's, to the proof, to declare the real truth, and commit my future state with confidence to thy merciful will.

“Remarks: — Whether the people on board ever observed me do a cruel or wicked action? Whether, on the contrary, I have not replied to the insults of the captain, sometimes of themselves, with mildness, and borne them with patience, so that they (the crew) themselves said, that I was far too quiet, and bore too much from the captain, and were they in my place, what would they not do? Whether I ever used harshness towards the cook's mate? or ever, when he was in trouble, made myself merry over it? or whether, on the contrary, whenever he had been idle or dirty, I have not prayed the cook to reprove the boy (Weidemann) with mildness? Whether I have not, at all times, sought and loved peace? and when they have been quarrelsome, have I not begged of them to maintain peace, arguing how useless differences are, and how much better it would be to live as brothers together in harmony and cheerfulness, and if we endeavoured to perform one's duty one to the other? And when sometimes I have reproved them, they themselves have not murmured at, and despised the temper of the captain? Whether the cook himself had not remarked, the voyage would be well if it were over, and he would willingly give up his place to another? Whether the seaman, D. Pust, had not said, that God had delivered him from his father and mother, and would do the same for him by Captain Fressholtz (the captain's nickname), and that he really demanded too much from a man? That he went about like a boar, giving no one notice what he wanted, but insisted upon just what happened to come into his singular humour? and they honoured him with the name of Hanmatten. Whether the young man did not generally name the captain *Griss* (Greybeard), and in other language also betrayed his malice towards him? Whether the young man had not been threatened, and also received, while at the helm, by the captain, with beatings? also, which I have seen myself, beat him once, while painting the long boat? Whether the young man had not been seen crying, because of bad treatment?

“The blood spots which were found upon my clothes, and which tend to fix the suspicion stronger upon me, I cannot tell how it could be possible to be sparked with blood, in striking a man dead, as this was done. I cannot tell how to refute it directly. But, according to reason, the spots on the neckcloth (and which can only be found on the ends) I may have marked by being accustomed, if I cut myself in shaving, to wipe the blood off with the end of my neckcloth. Should there be spots upon the jacket and waistcoat, it may have been occasioned by my nose bleeding, which occurred the day before my arrest, as the cook has seen, and perhaps others; or it may be, that I have got them in assisting to remove the body.”

Ehlert protested his innocence of the murder to the last moment of his life, and bore his fate with great firmness and patient submission. The question of guilty or not guilty may be solved differently by minds of a different cast; and on this point we confess ourselves unable to reach any perfectly satisfactory conclusion, from the evidence adduced against him, explained, as it is, by his own version of the matter; whilst it charges him with the commission of a deed, which could not have been expected from his previous conduct or phrenological development; but which, though not likely, yet seems to us by no means impossible; for the organic conditions of violence, revenge, cunning, and greed are present in his development to a much greater degree than some of the northern reporters for the press would seem to have believed.

For reasons that will be stated in an early future No. of this Journal, we shall give more numerous measurements of the cast than have usually been reported, but at the same time, the development will be indicated with less attempt at minuteness than is the custom with our Scottish manipulators.

Calliper Measurements on Ehlert's cast.

	Inches.	Eighths.
Individuality to Philoprogenitiveness	- 8	0
Concentrativeness	- 7	6
Self Esteem -	- 7	2
Firmness -	- 6	0
Veneration -	- 4	7
Benevolence -	- 2	7
Comparison -	- 1	1
Philoprogenitiveness to Comparison	- 7	7
Benevolence	- 7	4
Veneration	- 5	5
Firmness	- 4	6
Self Esteem	- 3	0
Concentrativeness	1	4
Destructiveness to Firmness -	- 5	2
Conscientiousness	- 3	6
Cautiousness -	- 2	4
Combativeness to Combativeness -	- 5	5
Destructiveness to Destructiveness	- 6	4
Secretiveness to Secretiveness -	- 6	4
Cautiousness to Cautiousness -	- 6	1
Acquisitiveness to Acquisitiveness	- 6	1
Constructiveness to Constructiveness	- 5	4
Number to Number - -	- 5	2

Tune to Tune	-	-	-	5	0
Ideality to Ideality	-	-	-	5	0
Wit to Wit	-	-	-	4	4

Estimate of Ehlert's Development.

Predominating organs. Destructiveness, Secretiveness, Acquisitiveness, Firmness, Benevolence, Eventuality, Form.

Above medium. Amativeness, Adhesiveness, Self Esteem, Individuality, Size, Locality.

Medium. Alimentiveness, Concentrativeness, Cautiousness, Conscientiousness, Wonder, Causality, Comparison, Weight, Colour, Order, Number.

Below medium. Combativeness, Philoprogenitiveness, Constructiveness, Imitation, Time, Language.

Deficient. Veneration, Hope, Ideality, Wit, Tune.

It is difficult to estimate the development of Amativeness, Alimentiveness, and Language, in a cast, and particularly so after death by strangulation. And a peculiarity in the form of Ehlert's head renders us somewhat doubtful also about the comparative development of Veneration, Wonder, and Benevolence. It will be observed from the cut *, that the top of the head sinks into a hollow at the middle, with a decided "bump" immediately in front of this hollow, and again is rapidly sloped down to the forehead. Whether that prominence at the back part of Benevolence, and rather intruding upon the site usually assigned to Veneration, is to be accounted indicative of a very large development of Benevolence, we cannot wholly satisfy ourselves; but we have estimated this one amongst the predominating organs, chiefly by reason of the height of the head above Causality, although there is a sharp falling off in the forepart of the space like the sloping roof of a cottage.

It was stated in the Newcastle Journal, "for the information of those learned gentlemen, the phrenologists, that upon a careful examination of the skull, after the hair was removed, there did not appear the slightest indication or development of Destructiveness." The wording of this statement shows it to be a pure fabrication. The "skull" could not have been submitted to "a careful examination," seeing that the body was not dissected. Our cast was taken from the shaven head, and, as may be seen by the vertical section in the second cut, presented the sides between Cautiousness and the ears decidedly

* We leave this passage as written, because correct cuts may still appear in a future No. Three were got ready for the present article; but on receiving the proofs, we found the artist's work so wanting in exactness that his figures would mislead rather than instruct others, and in consequence they have been omitted.

prominent; so much so indeed as to give a remarkable breadth to the measurements of that diameter of the head. And the basilar section in the third cut also shows the head to have been very prominent at the situation of Destructiveness.

The phrenological development will not enable us to decide whether Ehlert was a participator in the murder, or only an accomplice after the act. If the portraits in the newspapers can be at all relied upon, the head of Mueller, the accuser, was much inferior to that of the accused Ehlert; indeed the portrait of Mueller is one that a phrenologist would class with the ordinary type of criminal heads. And just so far as the form of the head can be relied on for an index of character, must we say that Mueller was more likely to become criminal. Still, looking to the whole circumstances, and resorting to the phrenological development as a key for explaining the conduct of Ehlert, our individual opinion of the affair leans to the belief that both were guilty, Mueller being the actual murderer, and Ehlert consenting to the deed if not assisting in it. If he were not a guilty party, there would seem no sufficient cause for drinking "to drive away our anxious thoughts;" which is scarcely the act of one concealing a murder from motives of pity towards the murderer. Again, at the inquest, Ehlert admitted that the lantern and jacket were lying together in his cabin, and states in his long letter that the door of his cabin could not be opened without noise: how, then, could Mueller have got them without Ehlert's knowledge; the latter not denying that Mueller had them, though denying that he gave them to him? His account of Mueller running from him to leap overboard, though stated before the coroner, is not repeated in the letter: had he reflected that such a proceeding would have caused a struggle and noise if he had tried to prevent it? He had objected to Mueller's version, that any resistance to the alleged force or compulsion would have caused a noise and awakened the captain. The robbery of the captain's property, and carrying off a portion of it on board another vessel, both tend to fix guilt on Ehlert; though he might appropriate the property of the dead, without having had any share in his death. It is worthy of note also, that Ehlert attributes some exclamations and reflections to Mueller, which accord with his own much better than with Mueller's development; for example, "an exclamation of anguish" — "my poor parents!" He also shows that he could fully understand the youth's hatred of the captain, and participate in his feelings of dislike, — "I had been too much hurt and insulted by the captain to feel much sorrow at his fate," and "my not beloved captain."

On the other hand, it must be admitted that these are none of them weighty corroborations of Ehlert's guilt; and are all of them compatible with the supposition that Ehlert, finding the captain dead, and pitying the youth on account of his dangerous position, perhaps grateful to him for being the avenger of insults both had experienced, and moreover tempted by the prospect of appropriating some of his captain's property, was thus rendered willing to screen Mueller; and having once taken a part, he would then become alarmed for his own sake, and less able to act with the sobriety and cool foresight necessary for their security. At all events, it seems sufficiently improbable, that he should with his own hands have beaten a sleeping old man to death. But we shall leave our readers, now in possession of the circumstances, to form their own conclusions touching the guilt or innocence of the two parties; concluding our report of the case, by a few words on the accordance between the phrenological development and the character manifested by Ehlert.

Ehlert had great Secretiveness, Acquisitiveness, and Destructiveness, and he was by his own confession a conniver at an act of revenge perpetrated under that form of cold-blooded and stealthy murder which is ordinarily most revolting to the feelings of others; he kept the affair secret, and sought forthwith to render it profitable to himself by stealing the property of the murdered man. It appears to us, that he could not have acted in this manner, without such an endowment of animal propensity. Grant that he was innocent of the actual murder,—even not cognizant of it till the deed was done,—no feeling of pity or good-will to Mueller could alone have dictated his conduct. Other impulses than that of Benevolence were obviously needed. But in addition to the organs of the passions above enumerated, he had also a predominating endowment of Firmness and Benevolence. These must have been habitually manifested; and accordingly we find that, during his imprisonment, and at the trying hour of execution, he manifested a degree of gentleness, patience, fortitude, and steady self-possession that gained him the sympathy and even admiration of those about him. The great Secretiveness would contribute to this, by imparting a facility of veiling his emotions; whilst the development of Cautiousness is not such as to have given rise to extraordinary fears or doubts. Adhesiveness is also large, and chiefly to this organ and Benevolence we must attribute his endearing conduct towards his fellow-prisoners. It is said, “During his confinement in the county prison his manner has been extremely gentle. Two other prisoners were placed in the same ward with him, and to

them he appears to have endeared himself, by his kind and affectionate behaviour; and at his particular desire they were allowed to attend him to the scaffold." A letter from his brother, to the Prussian vice-consul at Sunderland, remarks, "I can assure you, whatever my brother may have done, he is in his heart the mildest and tenderest being in the world, and not given to drink." Though firm and self-possessed on occasions of need, his meditations occasionally led to tears,—not an unusual manifestation of sorrow or grief by those who have much Benevolence and Adhesiveness. Respecting his Amativeness and Self Esteem we have no information; but his letter to his friends evinces a considerable amount of satisfaction with his own good conduct and advice to others. We have little information touching his intellectual abilities; but his narrative for his friends is very circumstantial; and his "remarks" designed to show his own character, are all made *active* in the way of interrogations and answers about what had been said and done. Those peculiarities accord with his high endowment of Eventuality, and generally good observing intellect. The top of the head slopes in every direction from the back part of Benevolence, (except the rise again at Firmness,) and the upper part of the forehead is narrow in proportion to its base and to the temporal region; but we have no means of ascertaining the manifestations of Tune, Wit, Ideality, and other organs whose development has been taken at a low estimate on account of this conformation. The moderate development of Veneration might at first thought be deemed at variance with the religious tendency exhibited in his letter, but a little examination into his expressions, and the current of his ideas, will make it apparent that he had chiefly imbibed notions of the benevolent attributes of the Deity; and the deficient Veneration, combined with only a medium degree of Cautiousness, probably dictated the expression, "Not that I feared this strange assembly," after describing the Judge's dress and general appearance of the court. Combativeness is less developed than the other organs of the propensities, and his letter shows him taking credit for being a peacemaker, averse to quarrels, and recommending patience under the captain's tyranny. Hope is deficient, and he seems to have really had small confidence in his chance of escape, even whilst protesting his innocence. His small efforts to extricate himself, by confuting the testimony of Mueller, seem difficult to reconcile with his evident intelligence; unless it be, that the minor development of Hope and Combativeness paralysed his efforts: he showed himself far more able to bear than to struggle.

In conclusion, we may observe that this is one of the cases strongly countenancing the views of those who contend that capital punishment is inexpedient. We do not ourselves pretend to feel much of that extreme personal sensibility which hesitates to sacrifice individual life for a clear and indisputable public advantage; and where there is no reasonable prospect of making an abandoned criminal — a Hare or a Bishop — in any way useful to the community, we have no objection to his death, as the most certain method of preventing a repetition of his crimes, albeit we have exceeding small faith in such an execution doing much towards preventing the crimes of others. A timid, life-loving criminal may be terrified for a short time by such an example, we allow, but timidity and strong attachment to life are not peculiarly characteristic of abandoned criminals. They have too few sympathies binding them to their fellow-creatures, too few hopes and plans for future enjoyments, to make the surrender of life a very great sacrifice; and dim-sighted as they are to any thing beyond the present day, the uncertain prospect of death, in punishment of crimes, is to them scarcely more appalling than the small sensation implied by the daily truism, “we must die some time.” Ehlert soon reconciled himself to the prospect of death, and bore his fate with so much fortitude, and excited so much commiseration from others, that we can scarcely conceive his execution exciting a more lively apprehension in the minds of other criminals, than the death of a soldier in battle might excite in the mind of a young man about to enlist. Shame, it will be remembered, is little felt by criminals; their vanity and self-complacency rejoice at their dexterity in crime, and at the applauses of their own companions, freely bestowed for their success in evading or fortitude in bearing consequent punishment.

But Ehlert was not one of the irreclaimable and useless criminals: his past conduct had been better than the ordinary behaviour of sailors, and his future life might have been rendered beneficial to the community; and in addition to this, the proofs of his guilt were insufficient. The worse man of the two, assuming Ehlert really a participator in the murder, is turned loose on society, with an improved perception of the best means of committing crime and avoiding punishment; and the example of his escape is more than an equivalent counterpoise to the example of Ehlert's execution. In addition, the death of Ehlert has now destroyed what little chance might have existed of a confession by Mueller, supposing Ehlert innocent of the murder; since no confession by the really guilty companion could now have other effect than that of rendering himself an object of abhorrence to his fellow-creatures.

II. *Case of deficient Hope, accompanied by Pain in the Organ.*
 Communicated by Mr. E. J. HYTCHE.

J. S., aged twenty, and of sanguine temperament, is much subject to depression of mind; and to such an extent does his despondency obtain the ascendant, that, even when circumstances wear the most favourable aspect, he incessantly conjures up some evil awaiting to derange every plan, and blast all his goodly prospects. Knowing me to be acquainted with Phrenology, of the doctrines of which science he is entirely ignorant, he informed me, with the view of having his difficulties removed, that he had a hollow place in one part of his head, which, from his not being aware that he had ever received an injury in the part specified, had often excited his surprise, and a desire to know the cause. He further informed me, that when he was most disposed to be satisfied with "things as they are," that the feeling had been accompanied, several times recently, with an acute sensation of pain in the hollow portion referred to, which pain he described as though the adjacent part of the cranium [qu: brain?] had been heated by the continuous pressing of the skull against it. The painful sensation, however, was confined to this region, and was not felt by the corresponding organ on the opposite side. On passing my hand over his head, I found the spot indicated, and that it was situated over the organ of Hope. The organ is not merely depressed, but is sunken to such a degree, that, on the right side, half the depth of nail of the forefinger can be placed in the hollow. This portion of the skull is very thin, and indicates some organic defect; for if it receives the slightest pressure pain is immediately produced, which continues until the pressure is removed. The organ of Cautiousness is broad and prominent.

III. NOTICES OF BOOKS.

- I. *A Challenge to Phrenologists; — or Phrenology tested by Reason and Facts.* By A. M. of the Middle Temple. London: James S. Hodson. Small 8vo. pp. 206.

IN warfare most soldiers hold it allowable and proper practically to reverse the commandments of our catechism, and to inflict all the damage they are able to inflict upon their oppo-

nents. Without the smallest scruple about violating any law, moral or religious, they plunder, deceive, injure, slay, or otherwise maltreat those who may perhaps be their enemies only because they have been wantonly attacked, and who personally may never have raised a weapon either in offence or in defence. In litigation barristers undertake to perform the like feats in a moral sense, albeit they do not go the length of defiling, beating, destroying, or otherwise injuring the bodies of those whose characters and property they strive thus to damage. Retained to struggle for a triumph over the party to whom they are opposed, they must, in their professional routine, take advantage of every accidental loss, oversight, or inability, and convert them into means of offence; and without regard to the moral merits of the case, they must do their utmost to make the jury or judge decide in favour of their employer, even though the decision should punish the innocent and reward the guilty, or should rob the honest to fill the pockets of the fraudulent.

Such are the "professional" practices of soldiers and lawyers, who nevertheless would pass muster with most other men in the general rectitude of their private conduct. Very similar thereto are the practices of anti-phrenological writers. Let them be equal to the ordinary run of Englishmen in their private conduct, yet will their ordinary good sense and good feeling fall into abeyance so soon as they take up the pen against Phrenology; and any breach of good faith, any means of damaging the party attacked, will then be deemed allowable. This is done, let it be farther noted, without any such excuse as the soldier and the advocate are entitled to plead, namely, that they act openly for others, or under the command of others, and must do the best they can for their employers. The anti-phrenologist is a self-constituted combatant and litigant, acting only for his own gratification, and representing only himself; but having determined on attacking phrenologists, he becomes as little scrupulous touching the manner and means of gaining a temporary triumph in the estimation of those whose judgment is misled by his misrepresentations, as any soldier or advocate could be whilst fighting or pleading for his employers.

Of the author of the "Challenge" we know nothing. He may be quite on a par with others "of the Middle Temple," and be as highly endowed as the general run of his profession, with the degree of intelligence and honourable feeling usually exhibited by barristers *outside* the courts of law; yet most assuredly this could not be inferred on perusal of the "Challenge to Phrenologists." Indeed, the name selected sounds too much like an announcement of warfare and contention, to have been hit upon by one who desired to come forward in the

character of an impartial seeker after truth: it almost implies the resolution of struggling to the uttermost against phrenologists, and of doing them all the damage in the author's power, without relevancy to the intrinsic merits of the department of knowledge with which they concern themselves; and we are fully confirmed in this reading of the title, on finding the book to be not simply a "challenge," but a coarse attack on the writings of Mr. Combe and those of some other phrenologists.

Like other productions of anti-phrenological gladiators, the "Challenge to Phrenologists" will doubtless have its little day of tinsel eclat, be lauded by the *Literary Gazette*, and mislead a few slenderly furnished minds into the temporary belief that Phrenology is an idle and unprofitable delusion; and having run its three months' course, it will gradually sink into that state of disrespect or oblivion which has become the lot of its predecessors successively ushered forth with a flourish of tin-trumpets. It is lucky for A. M. that he has had sufficient prudence to keep his name out of his title-page, whereby he is insured from the unpleasant emotions that might hereafter arise, on finding it preserved by phrenologists in union with those of other worthies, who each—in their own conceits—successively demolished Phrenology as completely and finally as, we doubt not, A. M. just now believes himself to have done.

The "Challenge" is made up of the usual staple of anti-phrenological essays. Whether it be the result of ignorance of his subject, of extreme carelessness, or of wilful distortion, we cannot take upon ourselves to decide; but the "Challenge" is characterised by a departure from truth and accuracy to an extent not surpassed even by the pamphlets of Stone. The statement of facts is often grossly inaccurate; opinions and doctrines are misrepresented; passages from this *Journal* are misquoted, or referred to for pretended phrenological views directly at variance with those really expressed; the most case-making and mutually contradictory arguments are resorted to; the unproved assertions of other anti-phrenological writers are repeated as if they were unquestioned truths, albeit contradicted or utterly disproved in the writings of phrenologists; opinions of individual phrenologists, and not admitted by the general body, are adduced as the established belief of the school or class; and reckless testimony is given for the good faith and honesty of those who are well known to have unequivocally exhibited mental qualities of an utterly opposite character. In short, the book bears its own condemnation in its own pages; not because the author is wanting in intelligence or argumentative ability, but because, blinded by his prejudices and

slender knowledge of his subject, he has gone even to a greater extreme of pleading and case-making in his book, than he would have ventured upon at a trial in court. But he will find the verdict of the public to be given with more deliberation than that of a jury in court; and also more likely to be soon reversed, if it should be at first rendered partially favourable through the assistance of interested and implicated reviewers. The essay is exactly one of those suicidal productions, which are speedily discovered to be injurious to their own object, by saying too much in condemnation of antagonist principles; and the author's attempt to overturn every thing that is phrenological, will be found to awaken the suspicion of readers that he is all gammon and cavil. It reminds one of Cowper's lines, —

“ Oh thwart me not, Sir Soph, at every turn,
Nor carp at every flaw you may discern;
Though syllogisms hang not on my tongue,
I am not surely always in the wrong;
'T is hard if all is false that I advance,
A fool must now and then be right by chance.”

This gladiatorial and exterminating spirit, which the same poet would say,

“ Is contradiction for its own dear sake,”

becomes excessively wearying to the reader, notwithstanding the relief of coarse humour that may gratify some of congenial taste; though the humour, and indeed the illustrations apparently not designed to be humorous, are occasionally so indelicate that few would choose to read the book aloud “in a mixed company;” and we must warn the fair sex against it.

The “Challenge” professes on its title-page, to test Phrenology by reason *and* facts; and as our readers will probably feel more curious to learn the latter tests, we shall first advert to these, albeit the author prudently abstains from saying much on this head, postponing it to the latter pages of his treatise, and then scarcely attempting more than a resuscitation of pretended facts published ten years ago! Verily, if they did not put Phrenology out of defensive order then, we cannot understand how they are likely to succeed now, when the doctrines have more friends and fewer foes, and especially when the credit of the author — in more senses than one, the *author* — of these “facts” has sunk to a lower discount. The first one hundred and eighty-four pages, out of the whole two hundred and six, are devoted to matter which in courtesy to the title-page we are to designate “*reason*,” but which to our own apprehension would be much more significantly expressed by the term ‘*cavil-*

ling.' In the remaining two-and-twenty pages where the test of facts is to be resorted to, the author adduces one solitary fact from his own experience, which, he says, came under the notice of the London Phrenological Society, and which, he thinks, was fatal to the views of phrenologists. The "fact" is novel to ourselves, and we must consequently take it as stated by the author, although his want of accuracy in things which do fall under our own cognition, may be a sufficient reason for not implicitly believing it upon his authority. He gives these particulars:—

"The criminal had committed a trifling theft, a boy had witnessed, and threatened to expose it, the utmost punishment to the negro would have been a slight whipping, or something in that way, [negro floggings are not usually "a slight whipping, or something in that way,"] and yet with so little motive and cue to action, as this threatened exposure by the boy, the negro had taken the life of the latter, was discovered, tried, and executed." "Now the head ought to have been deficient in benevolence and conscientiousness, and should have been correspondingly redundant in destructiveness and secretiveness; but in truth, taking it altogether, there was nothing particularly atrocious about it." How clear and conclusive is this fact! "There was nothing particularly atrocious" about the skull,—in the opinion, it seems, of A. M. of the Middle Temple; for he gives no estimate of development by a competent phrenologist. And this is the whole fact!—the solitary fact over and above those that proved failures years ago, by which Phrenology is to be tested! We are not even informed respecting the development of any one organ: we are told only what the skull "ought" to have been, if fashioned to suit the fancies of an anti-phrenologist, inferring a character from a single action in a man's life, and the circumstances leading to that one action by no means fully narrated. Phrenology will assuredly outlive this fact, narrated on the authority of A. M. who, for aught that appears in his "Challenge," may be utterly incompetent either to estimate development on the head, or to infer it from known actions.

But we have hinted that this one fact is not the only artillery of our author. Unable to adduce these conclusive "reasons," he resorts to others who pretend to have been better provided therewith, and rakes up the forgotten absurdities of Stone's arithmetic! Nay, to make still more ludicrous the notion of testing Phrenology by such "facts," they are introduced with the following eulogistic flourish on Dr. Stone's mental qualities, which will prove most richly irresistible to the risible faculties of his fellow-members of the Edinburgh Medical Society, at the time he was a student of medicine in that city:—

“For the following well ascertained facts,” says the author, “we are chiefly indebted to a work by Mr. Thomas Stone, a gentleman of great intelligence, singular honesty and boldness, and so high in his profession as to be President of the Royal Medical Society of Edinburgh.” “His researches were of the most free and impartial character. With that thorough indifference to the result, which should ever characterise the lover of truth, and the genuine philosopher, he looked to the heads of men of all characters and stations, carefully noting down the particulars of every individual case.” &c. &c.

No doubt this will read well in the eyes of those who have never known Dr. Stone. We have had sundry opportunities for ascertaining the value of his statements of “facts,” and may recommend our readers to inquire about their authority from those who have had like opportunities of also knowing something about their author. This, at least, we may safely assert, that the man who calls Dr. Stone a “genuine philosopher,” runs no chance of being mistaken for a philosopher in his own person. But there is one portion of the extract that may require some little explanation; it is that relating to the presidential chair of the Medical Society of Edinburgh. The words “to be President” relate to a period of some ten years back—when the honour in question was conferred upon Mr. Stone:—he was then a student of medicine, and graduated afterwards. Doubtless it was an honour, and probably the highest honour ever reached by Dr. Stone; yet was it not by any means so high as the wording of the quoted passage might lead a non-medical reader to conceive. This we shall readily show.

The Royal Medical Society of Edinburgh, notwithstanding its high-sounding title, is an association of young men, chiefly students in the University of Edinburgh, who have not yet passed any medical examination.* The majority of these young men are yet neither competent to practise their intended profession, nor to judge of the qualifications of those who are doing so. Once elected, and paying the entrance fees, they remain members for life; but most of them quit Edinburgh after obtaining their medical degrees, leaving their student successors to carry on the Society; the few who remain as practitioners in that city ordinarily ceasing to attend the Society’s meetings or to take any active part in its management. The young members elect four presidents annually, who go out of office at the expiration of the twelve months. These presidents are usually students who engage actively in

* We write of the Society as it was constituted ten years ago, the time in question, and without knowing whether changes may have been subsequently made in it: if so, they are of no consequence to the point before us.

the debates of the Society, either concerning professional subjects or relating merely to the general management of the institution. No vice-presidents are elected, and the junior presidents (those having fewer votes) consequently correspond to the vice-presidents of other societies. Dr. Stone was not *the* president, but a junior president; and so far from being "high in his profession," he was then simply a student, not prepared for the medical examination required before receiving his degree, and certainly not distinguished above his fellow-students on the score of any superiority in his medical attainments. But he was endowed with great self-confidence, considerable fluency of speech, a fair amount of miscellaneous knowledge, and much boldness of assertion. These qualities often caused him to appear to great advantage amongst youths, many of them fresh from their boarding-schools, and more especially in discussions relating to finance and other questions having reference to the general business of the Society: in debates on medical subjects he took little part. At the election of presidents for the year, each voting member certifies aloud in giving his vote, that he gives it to those who have been active in promoting the interests of the Society. These interests may be medical, or they may be otherwise. Professional attainments, it is thus evident, are not looked upon as being necessary in those who are elected to the office of president, and there have been instances of presidents of this Society being remitted to their studies on presenting themselves for the university examinations preliminary to obtaining their medical degrees. Some kind of distinction the presidents usually have, though it is not necessarily any medical distinction, and suppers and champagne have been found no mean auxiliaries by ambitious youths whose purses were supplied better than their heads. Dr. Stone's principal distinction was *fluency*, which in the debates of societies has always a leading sway. The writer of this article has himself filled the office of senior president in the same Society, though he was rather an amateur than a professional student, and was certainly less competent to practise the profession than many of his fellow-members who never were called to the presidential chair; and his three (*junior*) fellow-presidents at the time were all of them farther advanced in their studies; two, indeed, having already obtained their degree of M.D.

It will be now pretty evident to our non-medical readers, that A. M. makes much too high a claim on his readers, for deference to Dr. Stone, on the ground of having been one of the annual presidents of the Medical Society of Edinburgh. But to the extent that the honour warrants such deference, we

can readily match it amongst the phrenologists. Half a dozen presidents of that same Society might be named, who have published books or articles in support of Phrenology. It is not in any disrespect to the Medical Society, that we introduce this digression here; it is done for the purpose of explaining to our own readers, that they need not be misled into any very lofty estimate of Dr. Stone, or any implicit reliance upon his "facts," on the grounds thus artfully and colourably put forward by A. M.

Some of our readers may think it an unprofitable waste of our type and of their time, thus to trouble them with such obsolete matters as Dr. Stone's anti-phrenological lucubrations, and the modicum of credit they would now command from his quondam fellow-students; but if a writer in 1839 is so ignorant of their worthlessness, or so utterly at a loss for nominal "facts" adverse to Phrenology, as to republish these fooleries, we must expose the unfortunate dilemma into which the unlucky author has plunged. If he had given himself the trouble of looking into the writings of Dr. Prichard, Dr. Roget, Sir William Hamilton, or other anti-phrenologists of respectable standing, to ascertain their opinions concerning Dr. Stone's "facts," he would have seen that they either passed over Dr. Stone's pamphlets, or spoke of them very guardedly. And, moreover, we should like to have been told where and what Dr. Stone is now, after being "so high" in his profession ten years back.

In addition to the resuscitation of Dr. Stone's "facts," A. M. favours his readers with extracts from Dr. Prichard's *Treatise on Insanity*, and from Dr. Roget's "Phrenology;" of course carefully omitting to inform the same readers, that the objections involved in these extracts have been met and refuted by phrenological writers. For example, he repeats the assertion already familiar to readers of this Journal, about Sir Walter Scott's brain being "not large," but he carefully suppresses the evidences adduced by Mr. Combe, which unanswerably prove that assertion to have been false. He also gives it in the words of Dr. Roget which still further falsify the fact, by stating that the alleged "not large" size of Sir Walter Scott's brain was equally well ascertained as the fact of Cuvier's brain having been of unusual magnitude; whereas the brain of Cuvier was carefully weighed in the presence of some of the most distinguished physicians in Paris, whilst the brain of Scott was neither weighed nor measured. Now, we should not hold an author in very high estimation who, in reference to a scientific discussion, should give the facts of one side whilst he suppressed those of the other side; and very lightly indeed

must we estimate another who gives only the falsehoods of one side, suppressing the facts which refute them.

We would willingly stop here; but having charged the "Challenge" with the worst form of inaccuracy, in the shape of misquotation and misreference, we must make good these accusations, leaving the minor forms of unfair and one-sided statement to the imagination of our readers, who will not experience much difficulty in conceiving the less, after we have shown examples of the greater faults.

"We think we see," writes A. M., "the reader smile at the following morceau of ingenious absurdity, extracted from the Phrenological Journal. (Vol. I. p. 331.) The murder committed by Thurtell, was a pre-determined, cold-blooded deed; nothing can justify it. Revenge against Weare for having gambled too successfully, and, as he imagined, unfairly with him, prompted it; *but there is every probability that Thurtell laid the unwarrantable unction to his soul, that he would do a service to others, by destroying Weare.* He considered Weare as a complete rascal, one who had robbed many, as well as himself, and one who, if he lived, would rob many more. **THUS, THE ORGAN OF BENEVOLENCE IS MADE TO EXCITE THE ORGAN OF MURDER!**"

The introduction of italics, in place of other letters, is made by A. M., though not acknowledged by him. That is a small matter; but our readers may feel some little surprise on being informed, that the last sentence of this pretended quotation, printed here in capital letters for distinction's sake, is an improvement by the author of the "Challenge," both literally and in its signification; forming no part of the original passage, but substituted for a portion of it which expressed a meaning quite different. The concluding portion of the paragraph, so misquoted by A. M., runs thus:—

"He considered Weare as a complete rascal,—one who had robbed many as well as himself, and one who, if he lived, would rob many more; **AND HENCE LESSENERED THE REPUGNANCE OF BENEVOLENCE AND CONSCIENTIOUSNESS TO THE DEED.**" We thus see, that A. M. first changes a semicolon into a period stop, to give the idea of the passage being completed. He then suppresses the inference really forming part of the passage, and substitutes a widely different conclusion of his own, including it within the inverted commas as though it actually formed a part of the passage he pretends to quote. A. M.'s interpolation makes Benevolence into the first cause and instigator of the act—the excitor of Destructiveness; whilst the true passage represents this feeling as an opposing one, though lessened in its opposition, by the circumstances named. If quoted truly,

the concluding portion of the passage is pretty nearly equivalent to a common expression of "taking the law into one's hands." Collectively as a nation, and individually also, we punish wrong-doers; and the belief that criminals are rascals, who would repeat their crimes if left alive, so far "lessens the repugnance of Benevolence and Conscientiousness to the deed," that we hang them "according to law." About the time that Thurtell murdered Weare, under exasperation at his frauds, we — the British nation — were doing the like with men who forged signatures to deeds or banker's checks: yet we hold ourselves a benevolent people, and profess to have at least as much restraining conscience as a spendthrift and gambler like Thurtell. Our purpose, however, is to show the misquotation: the soundness of the real remark is self-evident to the meanest capacity; and any smile-producing effect on A. M.'s readers will be the result of the falsification of it. A good cause would stand in no need of such a procedure. Again, though not literally a misquotation, in as much as it is not given within inverted commas, the following passage is virtually made so, by the reference to the Phrenological Journal as an authority for assertions directly at variance with what is there really stated. In allusion to Stone's absurd measurements, A. M. writes, —

"Finding it was impossible to deny, with any chance of being attended to, that these measurements were correctly made, they, with delightful ingenuity, since the bumps would not agree with the character, made the character square with the bumps, and discovered that after all, we had been most terribly deceiving ourselves in the estimate we had formed of Mr. Burk, who, although somewhat given to such little eccentricities, as suffocating men and women for sale, was in *fact, and at bottom, a benevolent and feeling fellow-citizen!!* (Phrenological Journal.) This, of course, we are bound to believe, as he had conscientiousness large, and amativeness small; — and therefore must," &c.

This passage, both in the portion quoted, and in the remainder, which we need not quote, has several indirect misrepresentations with which we care not to trouble our readers; but there are two mis-statements which we shall expose. First, Conscientiousness was *not* large in the head of Burk; and secondly, no such discovery, by phrenologists, or assertion of the kind attributed to the Phrenological Journal, is to be found in its pages. A. M., it will be observed, cites neither volume nor page, and thus prevents his readers from ascertaining the truth or falsehood of his statement. Would he not gladly have quoted the passage if such a description of Burk could have

been found? But since he has not done so, we shall here extract some short portions of Mr. Combe's account of Burk, as actually given in the *Phrenological Journal*, vol. v. p. 560. and 564.

"The general result of this development is, that the animal feelings are very strong; the moral feelings are proportionately feebler, but not wanting; while observing intellect is present in a considerable degree, but reflecting intellect much less." . . . "The cerebellum, or organ of Amativeness, was large; and Burk stated that in some respect his ruin was to be attributed to the abuses of this propensity, because it had led him into habits which terminated in his greatest crimes." . . . "Farther, looking at the coronal surface of the brain, the seat of the moral sentiments, we find it narrow in the anterior portion, but tolerably well elevated; that is to say, the organ of Benevolence, although not in a favourable proportion to the organs of the animal propensities before mentioned, [Destructiveness and Secretiveness very large, Acquisitiveness rather large,] is fairly developed. Veneration and Conscientiousness are full, but Hope is less in size. Love of Approbation also is full. In these faculties we find the elements of the morality which he manifested in the early part of his life, and also an explanation of the fact remarked by all who saw him, that he possessed a mildness of aspect, and suavity of manner, which seemed in inexplicable contradiction with his cold-blooded ferocity."

We could readily adduce other examples of inaccuracy and mis-statement not inferior to these, but we must abide by the maxim of "falsus in uno, falsus in omnibus," and declare the "Challenge to Phrenologists" to be one of those challenges which they are not called upon to accept. Such a book as the "Challenge" may mislead the ignorant, and it may please the bigoted and unscrupulous, but it cannot have any weight with men who know that truth and accuracy are essential in the investigations of science, — who know that, if they seek to obtain the respect of others interested in the same subjects, they must come as patient inquirers for truth, and not as parties bent upon gaining a temporary triumph either for or against any particular set of opinions.

- II. *Synopsis of Phrenology*;—*directed chiefly to the Exhibition of the Utility and Application of the Science to the Advancement of Social Happiness.* With two Plates. By JOSHUA TOULMIN SMITH. Boston: Francis.—London: Simpkin, Marshall, and Co. 8vo. pp. 27.

(Reviewed by a Correspondent.)

THE author of this brief Synopsis, though still young, has been for some years known as the strenuous defender of the "true science of mind." He has shown from the first that he was imbued with a deep conviction of what Phrenology really is, in its ultimate character and its results;—recognising in it the great 'Educator,'—the able co-operator with every true teacher of religion, of morals, of political economy,—the infallible director to wisdom, virtue, and happiness.

Mr. Smith divides his subject into three parts: the *first* embraces a view and demonstration of the truth of those fundamental principles upon the truth of which the whole science depends; the *second* comprises a view of all the faculties and powers of man, and the circumstances under which each is called into activity; the *third* embraces the useful application of the knowledge gained by the consideration of the two former branches. The views of the author, on the principles and applications of Phrenology are sound and correct; but our principal attention shall be bestowed on the second division, as it contains some novel suggestions, and as it indeed occupies by far the larger part of the whole pamphlet.

Besides ascertaining by long and laborious observation the place in the brain occupied by each faculty, and giving to each organ an appropriate appellation, it was early felt to be necessary, or at least convenient, to divide the entire mass into a few groups or portions, each containing a number of organs bearing a relation, real or presumed, the one to the other. Spurzheim accordingly proposed to include the whole under the four divisions, of the animal propensities—the sentiments or feelings—the intellectual—and the reflecting faculties. This division, though in so far tolerably agreeable to fact, does not, with sufficient precision, state the office or function of either of the portions, and further attempts at distinction have been made, by stating that the propensities and some of the sentiments are "common to man and the lower animals," while others are "peculiar to man;" and also by allusion to the influence on character, of the frontal, the coronal, and the posterior regions of the brain, as they respectively prevail in dif-

ferent subjects. But neither of these varied forms of expression conveying any definite ideas beyond their announcement of certain physical or organic facts, they require explanation, and may be considered as duplicated formulas, arising out of the feeling that some explanatory division is necessary, and perhaps may puzzle rather than elucidate, by applying different terms to the same thing.

It has appeared to Mr. Smith, that in classifying the powers and faculties of the mind, more may be done without complexity, without confusedly increasing the technical data of the science. It has therefore been his aim to divide and subdivide the organs on analytic principles, distinguishing the portions by terms which, etymologically examined, excite in themselves, abstractedly, definite ideas of the actual offices of the groups to which they refer.

With respect to any comparative statement of the relation of the brains of the human race, to those of the lower animals, it may be presumed a superfluous and uncertain distinction. The brain is a mass of organised matter, whose office it is to be the medium of mental action; and in which, possibly in all cases, the germs of every faculty exist, and if in any instance we can point out the organ of any faculty, we may feel assured that in the sentient being which owned that brain, the quality, so indicated, existed in due proportion to the relative magnitude of the organ. And if in the brain of any individual or species, we can find no assignable trace of certain organs, we must simply conclude the individual or the species to be void of the correspondent faculties; or rather, that the organs are too slightly developed to have, in their action, any appreciable effect in the character or capacity.* But in some individuals of the same species or genus, as in some men, there may be a difference in the relative organisation, and the effects of these differences are seen in the authentic anecdotes which appear in our books of natural history, and which seem to prove that certain dogs, elephants, and eagles have been known to exhibit traces of mental combinations superior to those of other individuals of their species in similar circumstances. Instances might be copiously adduced, but they will be easily recollected by the reader, and may probably induce the conclusion, that the great principle of analogy, which prevails in other parts of the animal economy, is not violated in the brain; as we see the bones of the hand and arm — in man beautifully adapted to minister to

* Our correspondent is not an anatomist, and his mode of expression may appear rather ambiguous here. In *no* instance can we certainly point out the organ of any separate faculty, in an anatomical sense. The truth is, phrenologists infer the existence of the organ solely by reason of the manifestation: our friend reverses this inference. — *Editor.*

his necessities — enormously developed in the bat tribe, for the attainment of a definite object, and still traceable, though almost in a rudimental state, in the apod mammalia of the cetaceous tribe.

Thus reasoning on the organisation of the encephalic mass, — while admitting that the classification of animals, as it has been, so it must always in some measure be made by comparison of their external points of resemblance and difference, — Mr. Smith quotes with approbation Gall's anticipation of the time when "the diversities of cerebral conformation shall enter as a most important element into natural history."

In order to convey the desired distinctness of ideas, in his division of the brain, our author considers each power and faculty in the abstract, as to its result and effect; and perceiving that in each region of the head certain contiguous organs are capable, from the mutual relation of their results, of being "grouped" together under a distinct and general term applicable to each faculty in the group, and not applicable to any others, he offers the following arrangement as being convenient and elucidatory, while it is simple, obvious, and logical.

"All men's lives," says he, "consist of nothing but *knowledge* gained of the nature and qualities of the objects by which they are surrounded, and of *actions* performed by themselves upon those surrounding objects." And this proposition affords him the key to his mode of considering the functions of the brain. He therefore distinguishes its entire organs into two principal *classes*, each of which is subdivided into several *groups*. The first class comprises those powers by means of which we are enabled to attain a knowledge of the objects of nature; and to these powers is affixed the intelligible appellation of *comprehensives*. The second class includes those powers by which we are impelled to action; and these are appropriately termed *propellents*.

The Propellents include all the propensities and all the sentiments except Wit. The Comprehensives include the intellectual or perceptive faculties, and the reflective, together with Wit, which is placed among the latter. These two principal classes are subdivided into eleven groups; namely, the Propellents into six, and the Comprehensive into five groups, which may be enumerated here; but we must refer to the original for full and expressive definitions: —

- | | | |
|-----------------|---|---|
| 1. Preservative | - | Vitativeness, Alimentiveness. |
| 2. Social | - | Amativeness, Philoprogenitiveness,
Marriage, Adhesiveness, Inhabitiveness. |

3. Protective - - Combativeness, Destructiveness, Secretiveness, Cautiousness.
4. Dignitative - - Self Esteem, Love of Approbation.
5. Moral Directive - Benevolence, Veneration, Firmness, Conscientiousness.
6. Progressive - - Hope, Admirativeness (Wonder), Ideality, Imitation, Acquisitiveness, Constructiveness.
7. External Senses - Muscular Sense, Touch, Taste, Smell, Sight, Hearing.
8. Simple Perceptive - Individuality, Form, Size, Weight.
9. Objecto-relative - Number, Order, Tone (Tune), Time, Colour, Locality, Eventuality.
10. Reflective - - Similitude (Comparison), Connexion (Causality), Discombination (Wit).
11. Expressive - - Language.

Every classification of natural objects into groups, is a thing made by man for convenience only: it is not a thing which nature has made. And as the sole object of the philosopher is the discovery of truth, any suggestion offered for facilitating this great object, must be worthy of respectful attention. Any proposed manner of classifying the cerebral organs will therefore have a fair claim to adoption, if, on careful examination, it be found, more vividly than others, to excite ideas that truly represent the facts of nature; and the prescriptions of past years in phrenological science will be no more regarded, than the prescriptions of past years in any other mode of studying the philosophy and phenomena of mind.

It was natural for Gall and Spurzheim, coming forth into an unknown field of discovery, to classify according to the first impressions they received. It was natural also for those who immediately followed them, to adopt the same classification, even without inquiring into its completeness; passing, it may be, this section of their science, as a matter of small moment in comparison with the more intensely interesting discussions so continually arising. But it is equally natural now, that a young and ardent student, heir of the discoveries of Gall, Spurzheim, and Combe, — enjoying at once the result of their thousands and tens of thousands of observations, — commencing where they ceased, — taking his first stand on the vantage ground which they have full hardly won, — should look out thence for new worlds to conquer, should perceive deficiencies, and should aspire at precision in the data of the science, which have not hitherto been appreciated.

III. Our Library Table.

UNDER this head, in our last No., we spoke briefly of two or three works, each of which merited a more ample notice. To these we have now to add another publication, on a subject very intimately connected with mental science, namely, Captain Maconochie's "Australiana, or Thoughts on Convict Management, and other Subjects connected with the Australian Colonies." And the second edition (which we rejoice to see) of Dr. Verity's "Changes in the Nervous System produced by Civilization," also affords matter for some useful reflections. To these must be added an American volume of "Lectures on Phrenology by George Combe, Esq." from notes taken by Mr. Boardman. But, whilst our subjects have accumulated, we find our proof sheets already well nigh filled, and must reluctantly postpone notices, though postponement may unavoidably become abandonment of intentions. When it is thus out of our power to notice all the published works conceived to have an especial interest for phrenologists, it may be looked upon as the province of a Phrenological Journal, to select those on its own subject — even though hostile thereto — in preference to others on subjects only connected with Phrenology: this, it will be seen, has been done.

There are also some articles in the (chiefly medical) periodicals for the last half-year, which should have now had a passing notice, in accordance with the lately adopted plan of directing our readers to such articles in other journals, as might have any phrenological interest: but we must omit or delay these likewise, for the reasons just given.

V. INTELLIGENCE.

Miscellaneous Notices. — We have an accumulation of short articles in the way of Contributions, Extracts, and Reports of phrenological doings — such as discussions, lectures, and proceedings of societies — which are unavoidably postponed, for the reasons given under the preceding head of "Library Table," and that referred to near the foot of page 27., namely, the insufficient size of this Journal. We regret this, because, however true may be the remark that, intelligence worth printing at all, must be worth printing for March when it cannot be given in January, — we should greatly prefer to publish such notices in the earliest No. after receiving them. As it happens, we must endeavour briefly to state the principal points of Intel-

lignence,' leaving particulars for another chance ; for we have fully resolved not again to exceed six sheets (the usual number in a halfcrown magazine or journal) until the circulation repays the actual cost of printing and publishing that number. The only exception to this, as in the present No., will be an annual sheet of "Contents and Index."

Amongst other events interesting to phrenologists, we should record a prolonged discussion on our science at the Pimlico Institution, kept up during each successive Friday evening, from October 11th to November 23d. We are informed that the discussion was skilfully supported by well-informed phrenologists, including Mr. Titchborne, Dr. Browne, of Chelsea, and Mr. R. F. Loch of New Inn. Dr. Browne is reported to have been "most effective in his anatomical and physiological arguments, as well as in illustrating the subject collaterally by a choice collection of invaluable prints, and by whatever was necessary from Mr. Deville's collection," which, with the owner's wonted liberality and phrenological zeal, was placed at the disposal of the friends of his favourite science. The report of the discussion, as communicated to us, neither explains in what form the question was put, nor enables us to understand the result, as it states only, "upon a show of hands the majority was in favour of Phrenology, seven voting for, and nine against it, four not voting at all." (Query, does *seven* stand for *seventeen*?) We are told, however, that, "There was not a single new point raised by the anti-phrenologists, — nothing but the usual strain of declamation and invective, with a spice of ill-breeding and rudeness, but not comparable to Dr. Engle-due's reception at Fareham."

The last remark alludes to some strangely violent anti-phrenological proceedings at the Literary and Philosophical Institution of Fareham, which, we think, should be put on phrenological record, as a sample of the treatment bestowed on our science, in 1839, at an institution taking to itself the very inapplicable name of 'Philosophical,' if the actors in the scene, as reported in the Hampshire Telegraph, were really members of the Institution.

There is another topic in some proceedings connected with the High School of Glasgow, taking the public form of a controversy or dispute between Mr. D'Orsay and one Mr. Paul, — the latter gentleman, we infer from Mr. D'Orsay's letters, being a civic functionary in Glasgow. On the exact merits of the case we are not sufficiently informed by the local newspapers, but as far as we can judge, the matter is a sort of contest between enlightened intelligence, on the one side, and intolerant ignorance, on the other : — not a very uncommon collision when civic dignitaries persist in meddling with matters which they are incompetent to estimate or even to understand. Mr. Paul very needlessly introduces an oblique sneer at Mr. D'Orsay for rendering his phrenological knowledge available in instruction ; and it is partly on account of Mr. D'Orsay's reply to this charge (!) that we had wished to give some extracts from his printed letter, and may yet do so.

Donation to the Phrenological Association. — We are requested to acknowledge the liberal donation of 10*l.* towards the expenses connected with the Phrenological Association, which has just been forwarded to the Secretary, by Sir G. S. Mackenzie, Bart.

Obituary. — It is with regret that we make a record here of the death of Sir William Ellis, M.D., known to phrenologists as the highly successful medical superintendent of the Asylum at Hanwell.

THE
PHRENOLOGICAL JOURNAL.

No. LXIII.

NEW SERIES.—No. X.

I. MISCELLANEOUS PAPERS.

*I. On the Requisites for the advance of Phrenological Science : —
Manipulations.*

IN the second No. of our New Series, the attention of phrenologists was called to certain measures which were deemed calculated to advance phrenology as a department of science. In particular, we alluded to the importance of direct investigations into the facts of nature, as the only means of adding to the stores of phrenological knowledge ; — to some of the methods by which a division of labour, in the way of concentrated attention to selected departments, could be rendered conducive to the object in view ; — and to the necessity of greater precision in reporting facts. Our recommendations were made on a consideration of the methods and measures by which the cultivators of other sciences were advancing their own several departments. But we regret now to add, that hitherto little improvement has appeared in the doings of phrenologists. Every other department of science is advancing so rapidly, that it tries the powers even of the leaders, and needs nearly the whole of their time, to keep up with the progress each of his own particular branch. Do we thus advance in Phrenology ?

It is to be feared that the only answer to this question must be given in the negative. Yet is there much zeal actively directed towards this same department of study ; and though it be allowed that the zeal is somewhat exuberant relatively to the ability and knowledge in many of the disciples, we think it may justly be said that there is at least a fair proportion of talent amongst those who prosecute the study. If it be conceded to us, that zeal and ability are devoted to the subject,

and we nevertheless find them to be productive only of insignificant results, how is their failure to be accounted for? The choice lies between two explanations: either the subject is in itself not capable of great or rapid advancement, or the methods by which it is sought to be advanced must be faulty.

As to the former, we should scarcely expect to hear any man of sound judgment asserting, that a department of science which is most comprehensive in its scope and bearings, whose existence has been only that of a few years, and whose chief subjects are the persons and events everywhere surrounding us, — that a department of science having these characteristics, is not capable of great and rapid improvement. He who will not make such an assertion must be thrown upon the alternative of pronouncing the methods faulty, — of admitting that present practices are not adequate to advance the study in its scientific bearings. For our own part, we fully adopt this latter alternative. We believe that there is a sufficiency of zeal enkindled, and a sufficiency of talent ready to be devoted (if not actually devoted) to phrenological investigations, and that attention to the proper methods — to the ordinary methods of science, are alone wanting. The more these methods come into esteem and operation amongst phrenologists, the more certainly will the higher order of minds be attracted towards the subject, become emulous of being ranked amongst its successful supporters, and be stimulated to co-operation with those now already at work.

A majority of the active phrenologists would seem to labour under the delusion that they must draw or drive others to the study of their hobby, by discussions at institutions, — by lectures to popular (which ordinarily means ill-informed and indifferent) audiences, — by newspaper eulogies, — by an array of many names in favour, — and especially by enrolling the names of the titled and wealthy amongst its “believers.” But who ever dreams of advancing chemistry, geology, botany, zoology, anatomy, or other sciences by such means? Nothing of the kind is thought of, unless when the parties really interested in those pursuits feel desirous of providing funds for the support of some institution or society, whose members are to make real efforts, aided by the funds so acquired. Then, indeed, they act with a full measure of worldly wisdom, in seeking the countenance of many, or wealthy, or titled persons, and in holding meetings and inditing newspaper recommendations, to assist in their endeavours towards inducing these persons to give their subscriptions. In such cases, phrenologists also may judiciously imitate the chemists, geologists, and others; but their efforts are not to cease here. A more numerous body of idle believers and of occasional supporters no doubt may be obtained by discussions

and lectures; and such measures are not without benefit in efforts to extend a kind of knowledge which is opposed and decried; but it is always to be remembered, that science, as science, advances not by these means, which can rarely attract any save the less capable or lower order of minds. They may serve the purpose of more widely diffusing that information which is already acquired, but in no way do they augment our stores of knowledge.

Another class may be said to approach much nearer to the true means for improving their subject, by putting on record such facts as appear calculated to elucidate, to confirm, or to correct views already entertained, but which are either not fully established on evidence, or have limitations not clearly ascertained. When facts of this bearing are reported with impartiality, completeness and accuracy, there can be no question that the reporters are really contributing to the progress of science; and here we do think that the pages of our New Series begin to show an improvement amongst its contributors: perhaps not yet to the extent we had looked for when first making a special *Section* for such contributions, but time will carry forward the improvement once commenced. It is not to be overlooked, however, that in order to render even very simple facts duly available to the purposes of science, it is usually needful for the reporter to have a fair average knowledge of his subject, and to understand the nature and methods of scientific investigation. In phrenology, as is also the case in other branches of science, hosts of recorded facts are rendered useless, if not made into impediments, through their reporters either not understanding what it was requisite should be told, or else being unconsciously led to narrate their own explanations — their own ideas and feelings arising therefrom — in preference to a simple statement of facts observed.

A third class, alive to the importance of re-examining, and often of qualifying views adopted on insufficient data, occupy themselves with writing essays on the functions of organs. This is a trying exploit, and should never be attempted by those whose experience is small, and who have had few opportunities of putting their own notions to the test of inductions made on an extensive series of facts. Yet, curiously enough, the writers on function are commonly the younger phrenologists who have had slender opportunity for studying extensive collections of casts, or for seeing the heads of noted individuals whose mental peculiarities are well known. In consequence, they put forth views supported by scarcely any array of evidence within the reach also of others; their ideas for the most part being either mere speculations unsupported by proofs, or at

best hastily drawn inferences from a solitary case or two, such as "a gentleman of my acquaintance:" hence not admitting of verification by others. A very few cases, properly observed, may indeed suffice to negative received dogmas that are erroneous; but it needs a vast array for establishing new doctrines; and we have several times had occasion to regret the very puny efforts made to *prove* their views, by some of our correspondents who could argue for them exceedingly well as hypotheses abstracted from the one addition needful, namely, demonstrative evidence. To this class we would earnestly repeat the advice of Spurzheim, "Go to nature;" adding to this advice the farther recommendation, that they should report that which they do really see there, and keep for their own private solace or amusement all those things which they only think *may* be there.

We have been led into these remarks preliminary to the introduction of another point, to which it is desired now to call attention, as one needing much improvement; namely, the subject of Manipulation, or the twofold art of estimating development and of inferring mental character therefrom. We boast often that our science is founded on fact. In making this boast we refer chiefly to the observed facts of cranial (as indicative of cerebral) development in concomitance with mental manifestation; and although our opponents do say much about the slipperiness of phrenological facts, we phrenologists nevertheless deem ourselves authorised in making the vaunt; and on the large view no doubt we are thus authorised. Yet it must be confessed, that when instructed inquirers come to examine closely into the degree of exactness appertaining to these alleged facts, the scrutiny places many of them in much less favourable light; teaching the inquirers that, after deducting a tithe of the whole — namely, those extreme cases where the concomitance of excess or deficiency, both in development and manifestation, is indisputable — the character of the large remainder partakes so greatly of vagueness and liability to error, as to render the drawing of exact inferences from them a matter of exceeding difficulty; indeed, unless where they can be elucidated by the extreme cases, we should say impossibility rather than difficulty.

In the first place, easy and simple as the process may at first appear, we have hitherto attained to nothing like precision in our estimates of development. No one has yet taken the pains of ascertaining, by true induction, *what* is the average size, or *what* are the average proportions, of the human head, either that of the race in general, of Europeans, or of Englishmen. This is one of the many objections very reasonably urged by

men of science, against the proceedings of phrenologists. It is admitted that the other evidences (cases of disease, injury, &c.) adduced to corroborate the localisation of the cerebral functions, are by themselves quite insufficient to establish the principle; and that the basis of the whole superstructure must consequently rest almost entirely on the correspondence observed betwixt quantity of development and quantity of manifestation; and this being the case, we ought to seek the means of ascertaining these quantities as exactly as possible. It is, indeed, generally allowed that mathematical precision — in other words, exact measurement and calculation — cannot be expected in physiological investigations, and may safely be dispensed with; but we do nevertheless put forth a scale of terms indicating comparative quantities, and in doing this, we clearly make ourselves liable to a call for the specification of some fixed point or standard, to which all the other degrees of the scale must bear a relation; for, without this point, there can be no real comparison. If we say “good — better — best,” unless the positive term have a precise and known signification, the comparative and superlative terms must be without meaning.

First, then, let us consider what is to be understood by quantity of development, leaving the quantity of manifestation for after consideration. Our estimates of development involve two sorts of quantity, the ideas of which are not sufficiently kept apart in practice. The first of these is the size of the head as a whole, not simply what are its measurements in inches, but what is its size comparatively with that of other heads; the second quantity sought for, is the proportion between the different parts (organs) of the same head. The whole volume of two heads might be the same, and yet the proportion of their parts (relative development of organs) be widely dissimilar. Or, on the contrary, two heads, very unequal in volume, might have the same proportion of parts, each head taken by itself. Now, the fixed points that we require for comparison are also two: the one being that of the average size of the human head; the other being that of its average proportions. These would respectively constitute the positive degrees, and our estimates of individual heads should be specifications of the extent to which each one varies from the general average, be it that of size or that of proportion.

In regard to mere size of head as a whole, each manipulator at present appears to have some fancied average, vaguely floating (so to speak) in his own mind, to which his estimates of development bear reference. He designates a head as being large, or moderate, or small, not because he *knows*, from any

extensive series of observations which have been reduced to a mean or average, that the head really is large, or moderate, or small; but because he *thinks* that it is equal with, or larger, or smaller than the heads which he has usually seen. Thus, the very first step in manipulation is purely empirical; each manipulator having his own notions, not only different from those of other manipulators, but also variable with himself from year to year. If any one of them be correct, the rest must all be wrong; and the connection betwixt empiricism and error is seen to be far closer than that of initial latters.

It is true, the errors of empiricism must fall within some definite limits, and there are also limits within which the most perfect science may err. The distinction betwixt them lies in this: the errors of science ordinarily fall within narrow and well known limits, and are seldom of serious importance in practice; whilst the errors of empiricism fall within much wider limits, and are frequently of grave importance. Indeed, it is only by assuming some experience in the empiric, that any limits can be fixed to the chances of error in his practice. For example, probably the experience of every manipulator will teach him that, amongst Englishmen, a head of seven inches in length by five in breadth, taking the largest cross diameters, may be pronounced below average; and, on the contrary, that a head of eight inches by six may be called one above the average size: yet none can declare whether a head of seven and a half by five and a half inches is to be accounted above or below the average size. We do not indeed know as a fact, that a head of eight inches by six is truly above the average; we only presume — that is, we think it highly probable — that such a head is above the average size of adult male heads in this country. By the method presently to be mentioned, we may exchange this presumption into a certainty, or, at all events, into as much certainty as can ordinarily be obtained in the mixed and applied sciences.

Now, we must take for granted, that there can be no question about the desirability, in a scientific light, of determining as nearly as possible, and on extensive generalisation, what is really the average size of the English head, for either sex; and also of extending the induction to the heads of other nations, and of the race at large. Much time and trouble must no doubt be expended in ascertaining these averages, and to superficial minds they will appear not worth the sacrifice; but to those who have learned by experience the value of exactness in scientific investigations, the matter will wear a different aspect. The experienced navigator knows the value of a watch that

will not vary one second in a month; whilst the country ploughman would be likely enough to look upon such precision as an unnecessary refinement, not knowing that the loss or safety of a ship might depend on the time-keeper. Amongst the cultivators of Phrenology there may be those who will take the ploughman's view of the matter, and pronounce it a needless refinement to wish for improvements on the empirical averages of individual manipulators; but we trust that there are others, whose views will be at once larger and more exact, notwithstanding the utter neglect of this, and of so many other needful preliminary inquiries, by the authors of introductory works; who are perhaps in a great degree answerable for that disregard of the usual methods of science, unfortunately by no means a rare occurrence amongst many of the well-meaning promoters of Phrenology. We shall presently show the remedy for this defect, after adverting to another closely connected with it.

The absence of any exact knowledge respecting the average size of the whole head, much as it may expose us to rational objections, is still not the most objectionable peculiarity in the present practice of manipulation. We have yet no accurate method of ascertaining and indicating the comparative development of the several organs in the same head, without reference to their size relatively to that of the organs in another head. Phrenological authors do, indeed, roundly assert that estimates of development (as indicated by the scale of terms *small, full, large, &c.*) are made *solely* by comparison of the organs, one with another, in the same single head; but the assertion is incorrect. Mr. Combe, for instance, writes, "It ought to be kept in mind, also, that these terms indicate only the relative proportions of organs to each other in the same head; but as the different organs may bear the same proportions in a small and in a large head, the terms mentioned do not enable the reader to discover, whether the head treated of be in its general magnitude small, moderate, or large." (System, p. 126., edit. 4.)

This reads like a positive rule; and Mr. Combe is philosophically correct in laying down the rule. Nevertheless, neither he nor others do adhere to it in practice; and the scale of terms is in itself quite inadequate to meet the object proposed by the rule. If it had been true that the series of terms was used to describe only the relative proportions of the same single head, and did not enable the reader to discover whether the head was small, moderate, or large, comparatively with other heads, — then such a passage as the following would have been

palpably absurd: — “With so many organs large (and there are eight which deserve this epithet), and so many very large (and no fewer than nine are very large), while two only can be marked small, the whole head must necessarily be large.” (Phrenological Journal, Vol. I. page 328.) “The whole head must necessarily be large.” Why? Because seventeen of the organs are “large” or “very large,” one compared with the rest in the same head only? — or, because the terms “large” and “very large” do not enable us to discover whether the head in its general magnitude be large or otherwise?

This passage betrays that manipulators do habitually mingle ideas of proportion betwixt parts of the same head, together with ideas of proportion betwixt that head and others; and they inevitably fall into confusion and error by using a single series of terms, to express the double comparison of proportions. As an imperfect remedy for this, they apply a higher or a lower series of terms, taken from the general scale, accordingly as they suppose the whole head, or some portion of the head, to be large or small; — in other words, greater or less than the heads ordinarily seen.

We could follow up this exposition of the contradictions betwixt rule and practice, and the inadequacy of the scale of terms to effect the required object, by a complete *reductio ad absurdum*, both in reason and arithmetic. But this is not necessary for our present purpose, which is merely that of first showing that Mr. Combe’s rule *is not* followed, and then showing that the principle of it *may* be rendered practicable by another course.

But to illustrate what has been said about manipulators applying the higher or lower terms of the present scale according to the size of the head, it may be farther remarked, that if the terms *small, moderate, full, large, &c.* really indicated nothing about the absolute size of the organs, but only referred to their relative proportions in each head by itself, the extreme terms could never be applied except to the most unevenly balanced heads, as they must always indicate the extreme of disproportion in their parts or organs. But we may ask, would any manipulator apply only the middle terms to indicate the development of organs in each of two evenly balanced heads, the one being a very small, and the other a very large head? Or, let us suppose three heads, in each of which the organs are so evenly balanced that none of them differ more than two degrees from the other organs; but that the heads themselves are so unequal in absolute size, that they may be designated respectively, *small — medium — large.*

Would it, in this case, be a matter of indifference which of

the following series of terms we applied to the organs of the large head ?

Very small — small — rather small.
Moderate — rather full — full.
Rather large — large — very large.

They would indicate just the same “relative proportions of the organs to each other” in the same head, whichever three we applied ; but they would not indicate the same proportions relatively to the organs in any standard head. If Mr. Combe’s explanatory direction were practically acted upon, however, the terms in the first and third lines (taking the three lines as one series together) would be inapplicable, because indicating a wider inequality of organs than we suppose to be seen in these heads, one organ being compared with the other organs in the same head only ; and hence the organs in all the three heads would have to be designated,

Moderate — rather full — full.

Readers have only to look at the reports of development published in former volumes of this journal, to assure themselves that these same terms would not be applied to three heads of the same form, but very unequal in size. It could readily be shown, from the reports referred to, that in practice manipulators apply the higher terms in the scale to large heads, the lower terms to small heads, when their organs are so evenly balanced as not to allow the application of the whole series of terms. Thus, the terms are used to indicate something besides the relative proportions, one to the others, of organs in the same single head ; and it is in this way that ideas about the size of the head, mingle with those about the relative proportion of its parts, in our estimates of development.

To return from this not unnecessary digression about actual practice, we suggest that by the establishment of a proper average, it may become possible to ascertain the relative development of organs in the same head, without reference to its size as compared with other heads. But great certainty will never be attained in our estimates of relative proportions, since we have only an indirect method of making the estimate. Only the outside surface of a living head can be exposed to view ; and hence we cannot measure the organs severally ; we cannot look at them side by side, so as to allow the eye to compare the bulk of one with the bulk of another ; we cannot even see these alleged organs at all ; we are usually compelled to estimate their development by its effect on the external configuration of the skull or head, and to do this without knowing certainly

that there is always an alteration of external form corresponding with the increase or diminution of the development of individual organs. Even if we see the brain itself, we cannot do more than observe its external figure, since no line of distinction or boundary can be traced between the supposed organs, whereby we might be enabled to compare their volume. In short, we must trust to the *shape* of the head as an index of the relative proportions of the cerebral organs within, assuming it to be a correct index, though without the possibility of proving it to be so. This unavoidably creates uncertainty, by interfering with accurate estimates of proportions.

But assuming that external form nearly corresponds with internal proportions, there must be one form of head which accompanies the nearest possible balance of organs. This is the typical or standard form, though we are little likely to discover this form by the study of individual heads. The substitute for it must be ascertained by carefully comparing together the various forms exhibited in an extensive series of heads, and making an average or medium form, which may be assumed as the index form to an average development of organs. The degree of variation from average development of organs, in individual cases, will then be judged by the amount of variation from the average form.

In practice, we believe, manipulators usually suppose an average form of head — or, average proportion of its different parts, — much in the same way that they suppose an average size of head, and they apply the terms of their scale to express the amount of variation from that supposed average. But no one having yet ascertained the average form of head, either for race, sex, or nation, by any correct process of generalisation, the average assumed by each manipulator must be that suggested by his individual experience. This is an empirical proceeding of the same character as that before alluded to, touching the average size of the head; differing, however, by being more uncertain and variable, since it is a less easy process to arrive at average form, than it is to determine average length and breadth and depth.

We shall presume that it is a matter of at least equal scientific importance to ascertain the average form of head (the only index to average development of organs), as it is to ascertain the average size; since the proofs of phrenological doctrines, and predications of individual character, depend much more on the relative development of organs, than on the size of the head as a whole. By what process, then, are we to accomplish the two objects here supposed to be so necessary to the progress of phrenological science? The process will require more of patience

and precision, than of genius; and herein it agrees with most processes of science.

First, let us speak as to *volume*. An average sufficiently precise for any phrenological purpose at present in contemplation, and such as ought to be satisfactory to any scientific man, may be made by careful measurements of several thousand heads, taken promiscuously from the various grades of society, and from amongst individuals endowed with various degrees of intellectual and moral power. From these measurements an average would be obtained in the ordinary mode, namely, dividing the sum of the measurements across any given part of the heads by the number of heads measured; trusting that the individual variations from the average would balance each other in an extensive series; and although a true mathematical average would most probably not be attained, we should have an approximation thereto sufficient for practical purposes. In deciding on the places of measurement, and the number of diameters required in each head, it will be desirable to adapt them, as nearly as can be conveniently done, to the anatomical formation of the brain. The choice of instruments will lie between the callipers and craniometer; the simplicity of the latter giving it a superiority over the more recently constructed organometer. A more faithful average would be obtained by using the craniometer; but we give the preference to callipers, because the application of this latter instrument is so easy and expeditious, and it is in the hands of every phrenologist.

An average *form* would be more difficult to achieve, and could be more accurately determined by the use of the craniometer for ascertaining average size. Either of the instruments would measure only the length of certain lines, either across the brain, or from nearly the centre of the base outwards and upwards to the circumference. Any one having a tolerably exact eye for outline, — in other words, a good development of Form and Size, sharpened to functional activity by proper exercise, — might represent on paper the curves, or sweeping outline of the head, connecting the points at which the linear measurements had been made. The mean of the curves between any two of these points would be so far an average of the form of the head; and if the mean of the curves between every two of these points should be ascertained, the whole would together constitute the average form or outline of the entire head. It would be unnecessary to go into any mathematical calculations. To trace the curves on paper, and trust to the eye and hand for marking off their average or medium form, would be a more simple, and for our purpose a sufficient method. A modeller might construct a bust in this manner,

and one so made would be an average or mean, in both volume and form, of all the heads measured and traced; and provided those heads were sufficiently numerous to create a fair probability of individual variations balancing each other, their mean would be also a mean for the whole class, nation, or race, from amongst which the heads were taken: it would be a typical or standard head.

It is only by some such process that we can determine a fixed point of known value, to which our estimates of individual development can bear reference; and unless they do thus bear reference to a fixed point or standard, which can be understood and adopted by all, we are mere empirics, each one of us relying upon his own individual experience, and that experience not reduced to any exactness. No doubt something can be done — much has been done — empirically; nevertheless, it is far wiser to exchange empirical for scientific methods, and thus to gain additional facilities for advancement: besides which, empirical experience, to be worth any thing, requires long practice, and at last dies with the individual; whilst the mere tyro might at once start from a vantage ground, by having the opportunity of immediately knowing what an average head is, more clearly than he would know it after a life-experience of empirical observation.

Mr. Deville has a very large collection, including, it is reported, some thousands of casts from different heads. Perhaps the major part of this vast collection is made up of casts from the heads of private individuals, that can never be turned to any account in the advancement of knowledge, excepting so far as they show variations in dimensions and outline. All these might, however, become available for the object here proposed, and if an average were made by exact measurements and outline drawings from these casts, Mr. Deville's fine museum would render a higher service to the future progress of science, than the whole of its past benefits amount to. This is one of the various ways in which that noble collection might become beneficial to the whole world of phrenologists, living or hereafter to live; and it is really a pity to see materials of such high value turned at present to so small an account comparatively with what might be done; — not, we believe, through any want of zeal or liberality on the part of its owner; but through becoming chiefly a show-room to astonish idle visitors, or at best giving instruction to a few individual phrenologists who frequent the rooms. We are not wishing to detract from Mr. Deville's merits, as a benefactor of phrenology, or to say that he must be expected to do every thing himself. We desire only that some other phrenologist, whose time is not so fully

occupied as that of Mr. Deville, would undertake the task with Mr. Deville's sanction and assistance. Phrenologists look with no little gratitude and triumph to the published work of Dr. Vimont; but the materials in Mr. Deville's museum are of higher value than those exhibited through the work of Dr. Vimont, and might be rendered more available towards the scientific generalisations now so greatly needed in phrenology.

There are also other collections — for example, that of the Edinburgh Phrenological Society, in scientific value not inferior to Mr. Deville's museum, although less numerously filled. Averages might likewise be obtained in this, and it would be important to institute a comparison betwixt averages thus formed in different places, by different persons, and to a considerable extent also from different materials. Again, there is the collection of the London Society, which may have specimens not represented by duplicates in the other museums; but never having seen this collection, we are unable to speak about its component parts. We suppose the collection to be still existent, although current report says that the "London Phrenological Society" has dwindled into a little Tea-and-coffee coterie, meeting at the house of Dr. Elliotson, who still remains its head and probably its chief support. It is not creditable to the capital of the world, that the existence in it, of a Society devoted to the study of Man and Mind, should apparently depend on an individual. Where is the fault?*

In adverting to this subject of manipulatory standards, it was wished to commence the procedure recommended, by here introducing a series of measurements and curves taken from the few hundred heads in our own private collection; but at present we find all the time, and even more than all the time which can be conveniently devoted to phrenology, fully occupied by the mechanical and literary labours of editorship; — the reading of manuscripts and books, the correcting of proofs, the writing, copying, corresponding, &c. &c. really constituting a very large tax upon time, and so much interfering with other pursuits, as often to make the periodical sacrifice be felt too great. A phrenologist with ample leisure, and desirous to promote the onward progress of phrenology, might however do much towards raising the subject in the estimation of philosophical minds, by the substitution of inductive generalisations, in the stead of those empirical assumptions at present so much in favour with the popularising phrenologists. His

* It is a circumstance worthy of notice, in connection with manipulation, that a London phrenologist, well accustomed to practise the art, assures us that there is scarcely "a practical phrenologist" in the London Society. We do not precisely understand what degree of skill he would require in one thus designated "practical."

reward, alas! would be found in the opposition and reproaches of those whose errors he should point out and amend. This is the universal custom; and reprobated as it is by phrenologists every day, they are not exceptions to the rule: indeed, it might almost be said with truth, they are the clearest examples of the custom.

How? Why? Just because we phrenologists have become so thoroughly accustomed to look upon every critical dissentient as a sort of enemy, and to set down every allegation of defect and error in our own proceedings to the score of illiberal hostility, that many of us can now see nothing but perfection in a branch of knowledge which every other well-informed inquirer allows to be yet very imperfect. We ever and anon meet with over-zealous persons who assert that "practical phrenologists" are always successful in their predications of character from development — that Mr. Deville, for example, is "invariably successful," and that they who find the difficulties on which we descant are "not practical phrenologists." Often do we hear or read these assertions, made in all sincerity, and sometimes by parties of good abilities; but when we inquire about the mental qualities of these same parties, from their respective acquaintances, the response to our query is almost certain to come nearly in this form, — "a zealous man, but sadly wanting in judgment." This we usually understand to mean, that he is wanting in that deliberative, precise, matter-of-fact, and both-sides-of-a-question turn of mind, which will often conduce, more than higher genius or wilder zeal, to the actual progress of knowledge.

But in reply to their assertion of invariable success, since it bears so importantly on the subject immediately before us, we must in turn deliberately assert that the best known "practical phrenologists" are by no means invariably or even sufficiently successful in their predications of character and talents from inspection of heads; and since the establishing of this want of success, as a fact, is 'showing cause' for the improvement we deem necessary, it shall presently be done. In the majority of cases falling under our individual observation, the apparent success of the predications depended upon a correct specification of a very few leading peculiarities, with a much larger number of suggestions couched in such general terms as would apply to ninety-nine in the hundred persons, or conveyed in language so vague and qualified as to admit of various readings. (We beg our readers not to be impatient or angry: the proof is coming very shortly.) From such cases, the legitimate inference amounts only to this, namely, that in extreme cases — cases where the disproportion of organs is great — we can now

predicate character with tolerable exactness; but that neither the skill nor the language of phrenologists is yet adequate to determine the far more numerous intermediate degrees of manifestation; and thus, for the greater number of persons, our predications of their mental qualities are yet of dubious accuracy. The explanation of this not very favourable view is easy; first, practised manipulators vary widely in their estimates of development on the same single head, and hence they must vary to at least the same extent in the character assigned; secondly, we are all still nearly in the dark respecting the amount of manifestation that is probable, possible, or impossible, from a given amount of organic development.

This latter remark may need some farther explanation. In extreme cases, where the development of one (sound) organ is greatly in excess or deficiency, compared with others in the same head, it is known, from a vast number of observations, that an excess or deficiency of functional manifestation will be the unavoidable accompaniment. So far we have acquired a knowledge which we are entitled to denominate positive knowledge: we can say that an unquestionably high manifestation never comes from an unquestionably low development. But for practical purposes we need more exactness; we require to ascertain a more minute correspondence between development and manifestation, than is implied under the terms *little* and *much*, *more* and *most*, as applied to both; we have to determine within some fixed limits for variation, what amount of manifestation can or cannot proceed from a small, or medium, or large development, and even from degrees intermediate betwixt these. This has not yet been done; though until done, we do not see what is the practical value of a more minutely divided scale for indicating organic development. Perhaps we may be justified, in a philosophical sense, in assuming that a very large organic development will ordinarily be capable of all degrees of manifestation; but the opposite of this, namely, what degrees of manifestation cannot proceed from each degree of development as we rise in the scale, still remains a grand problem for phrenologists to solve. They are little likely to hit upon the solution after the hair-breadth fashion attributed to them by Dr. Roget; but approximations should nevertheless be diligently sought for, and by care and perseverance something like exactness may be eventually attained. This inquiry, however, has yet been no more attended to than that touching the average size and shape of heads. Frequently we have heard phrenologists account for a considerable manifestation of some feeling or intellectual power, by saying that the corresponding organ is "full," meaning that there is about a medium development of

it; and as frequently, on the contrary, we have heard them explain a deficiency of manifestation, by stating that the organ is "only full." Now, if a "full" organ can be thus ostensibly made into the 'sufficient cause,' (as Voltaire might say) of almost any degree of manifestation falling short of either extreme, it must be clear that phrenological evidences can be trusted only in extreme cases; and also that our predications of character must either be given in terms widely vague, or be liable to error in all steps intermediate between the extremes. That such is the fact, with the predications of practised manipulators, we shall now prove by the same case selected to show how widely they may differ in specifications of development.

Finding that our own estimates of development were frequently at variance with those of other parties, we endeavoured to ascertain how this discrepancy originated, and whether it was possible to produce greater uniformity. Subsequent reflection and experiment have led to the views embodied in this article. On reflection, it became evident that averages must be substituted for empirical experience, in order that correct common standards may be used for comparisons in all estimates of development; and also that we must endeavour to ascertain what are the degrees of organic development corresponding with given degrees of functional manifestation, or vice versâ. By experiments, we proved the fact of discrepancies between the estimates of all the manipulators whose skill was thus tested; as also their liability to make erroneous predications, and their practice of making these in vague terms which allowed no small latitude to the interpreter. To establish the defects we have here asserted to exist, we select one example from others in our possession; and it is one of the best we could take, since it brings into contrast the estimates of two of the best known phrenologists, although having a celebrity sufficiently different in its kind.

A gentleman (whom we shall designate T., as he prefers that his name should not be printed) called on Mr. Deville, and procured a note of the development of his head, and an inferential sketch of his disposition and capacities, in Mr. Deville's usual manner. He was personally unknown to Mr. Deville. Not well satisfied about the correctness of Mr. Deville's note and sketch, T. requested Mr. Combe (to whom, it is to be observed, he was known as an acquaintance) to give his own estimate of T.'s development without seeing that obtained from Mr. Deville. The two estimates have been delivered to us, and we find that in several of the organs they correspond fairly enough; but in others the differences of estimate are wide. Some difficulty, however, attends an exact comparison of the

two, because Mr. Combe and Mr. Deville use scales differently divided. The former has a series of ten terms, whilst the latter uses only seven; but the two lowest terms in Mr. Combe's scale implying a development below accountability or rationality, which is not the case with Mr. Deville's, we may strike these very low grades off, and thus make the scales respectively seven and eight. The only remaining difference will then rest in the middle term "full" of Mr. Deville being subdivided into "rather full" and "full" by Mr. Combe; but as Mr. Combe only once applies the term "rather full," in the estimate now before us, we may hold his two middle terms equivalent to Mr. Deville's single one "full." This will bring the other terms parallel, and the effect of this forced parallelism being a reduction of the actual discrepancies, it is presumed neither party can object to it. The scales will run thus :

Mr. Combe's.	-	-	-	Mr. Deville's.
Very large	-	-	-	Very large.
Large	-	-	-	Large.
Rather large	-	-	-	Rather large.
Full	}	-	-	Full.
Rather full				
Moderate	-	-	-	Moderate.
Rather small	-	-	-	Rather small.
Small	-	-	-	Small.
Very small.				
Idiocy.				

The term "small" is not used by either party in the case before us, and we suppose that it would be rarely applied to any except very unequal or inferior heads. If so, the actual series of Mr. Deville's terms applicable to ordinary or superior heads is comprehended in a scale of six degrees; and hence a departure from correspondence to the extent of two degrees is one third of the whole, and is equivalent to pronouncing a large organ to be one of medium size, or of calling a medium organ one of large size; whilst a difference of three degrees is equivalent to confounding an extreme with a middle degree of development, even with the full scale of seven terms. Now, taking the terms to correspond as set opposite each other in the parallel series before given, we find the estimates of the organs in T.'s head presenting the following results, when the two are compared together :

Corresponding exactly	-	-	-	-	9
Differing only by one degree	-	-	-	-	11
Differing to the extent of two degrees	-	-	-	-	11
Differing to the extent of three degrees	-	-	-	-	2

Mr. Combe has omitted the estimate of Language, in which, we believe, he would have differed from Mr. Deville by at least three steps.

It is remarkable that the minor discrepancies should occur chiefly in the estimates of the small, and perhaps dubious, organs placed in the lower part of the forehead; whilst the wider discordances are chiefly betwixt the estimates of organs amongst the most influential in determining character and pursuits. This is shewn by the following contrast:

	Mr. Combe's.	Mr. Deville's.	Difference.
Amativeness - -	moderate	rather large	- 2
Philoprogenitiveness - -	rather large	very large	- 2
Adhesiveness - -	full	very large	- 3
Concentrativeness - -	large	full	- 2
Constructiveness - -	full	large	- 2
Love of Approbation - -	rather large	very large	- 2
Veneration - -	full (plus)	large	- 2
Conscientiousness - -	rather large	very large	- 2
Cautiousness - -	very large	rather large	- 2
Wonder - -	moderate	rather large	- 2
Ideality - -	rather large	very large	- 2
Tune - -	moderate	large	- 3
Eventuality - -	full	large	- 2

Mr. Deville gives usually the higher estimate; but we would particularly call attention to the circumstance that these discrepancies do not proceed solely from one of the gentlemen attaching a higher value to the corresponding terms in the scale, so as to make his estimates regularly one or two degrees higher than those of the other; for in some instances it is Mr. Combe, and in others it is Mr. Deville, who gives the higher estimate; whilst in many of their estimates they coincide. And it is farther to be noted, that in several instances the two parties reverse their estimates of organs situate in juxta-position, and whose relative development should on this account be more readily and correctly judged. Thus, we have the relative proportions of the following pairs crossed; that which one manipulator has called the larger, has been pronounced the smaller of the two by the other:

	Mr. Combe.	Mr. Deville.
Comparison - -	large	very large.
Causality - -	very large	large.
Love of Approbation - -	rather large	very large.
Self-Esteem - -	large	large.
Cautiousness - -	very large	rather large.
Conscientiousness - -	rather large	very large.

There was no particular difficulty in this case likely to impede judgment. T.'s head is but thinly covered with soft hair; and since both manipulators have applied almost the whole series of terms above idiocy, (ranging from *rather small* to *very large*, or 2 to 7,) it is clear that in their relative development the organs must here present quite as much inequality as is ordinarily seen in English heads. Altogether, it was a head sufficiently well adapted for ascertaining how far two practised phrenologists, differently located, might be expected to agree in their manipulations of the same head, — except, perhaps, that T. being a personal acquaintance, it may be supposed that Mr. Combe had some idea of his disposition and capacities, which would tend to increase his accuracy, and become so far a leaning in favour of the manipulator. In point of fact, we know that Mr. Combe's estimate does in most points closely accord with the mental qualities of T., and (as we think) it agrees likewise with a cast of his head now before us, much more nearly than does Mr. Deville's estimate. We are not wishing to imply that Mr. Deville must always be wrong if he differ from Mr. Combe; indeed, in respect of two or three organs, in this case, we deem his estimate to be more correct, looking both to the head and character.

We beg to remind our readers that the case is adduced here because it establishes, by actual experiment, the fact that two of the oldest phrenologists and most practised manipulators may and do differ widely in their estimates; so widely, as to prove that estimates of development (and necessarily also the inferences of character therefrom) have yet little certainty unless in extreme cases. If our leading manipulators can differ to this extent, after many years of practice, what are we to expect from the less experienced? That Mr. Combe is entitled to the appellation of "leader," will not be disputed; and when we refer to practical manipulation, we must think Mr. Deville also entitled to be in the foremost rank;—daily practice on living heads, an immense collection of casts continually under his eye, and unflagging interest in this department of phrenology, all combine to give him claim to precedence.

Other phrenologists of reputation make estimates as widely in fault. Dr. Elliotson published the organ of Firmness in Bishop as being "small," whilst the portrait shews it "large." (See Phrenological Journal, vol. 7. p. 446., where the discrepancy is mentioned.)

Whilst there is this uncertainty in estimates of development, it is logically impossible that predications of mental qualities can be correct, if they be strictly drawn from the estimates of development. Yet, let our readers keep in recollection, it is

constantly asserted that these predications do fit the parties from inspection of whose heads they are drawn out. How is this to be explained? We have already alluded to the explanation, in saying that the success is mostly apparent rather than real, arising either from the ambiguity of the language in which the predications are made, or from its merely describing qualities common to almost every individual likely to present himself before a manipulator. It only remains for us to illustrate this by an example, which is afforded in Mr. Deville's sketch of T.'s mental qualities. The sketch is written with a pencil, and is without punctuation; so that we must be answerable for any alteration of meaning, if such there be, arising from the dashes and period stops introduced.

“Great kindness shewn to children — if leisure permits it may go to a fault. Warm in attachments and friendships — it is a point requires care, or inconvenience may arise in serving friends. The lower feelings being active may have led early to think of marriage — but not annoyed to extremes by the same. Irritable at times with some anger if offended — there is a liability of taking offence more on trifles than on things of importance. Firmness in the views and opinions when led to act upon them from a sense of duty. A little more self-confidence and importance at times may be useful. Sensitive to approbation and proper distinction — it being a motive for many of the actions — but not stooping to servile means to obtain. A high sense of honour and justice. The desire of property goes no farther than the purposes require. Religion respected, but not led away by wild notions on it. For occupation the development is very good if called fairly into action. You ought to possess a highly useful general knowledge. Languages — grammar — the classics — literature — history — and the physiology [query, an accidental mistake for *philosophy*?] of things well understood — and either readily applied to highly useful purposes. Some poetical feeling — if studied or called forth. In society very cheerful — with powers of imitation and some wit if excited. Music should give some pleasure — with power if at all studied. Metaphysics well understood. A slight degree more power to combine and arrange the ideas would add much to the facility in the use of the knowledge.”

In looking over the sketch, it will readily be seen that many of the predications are so conditional and qualified (if, if, if) as to bear an interpretation suitable either to moderate, or to much, or even to no manifestation; and hence they amount to nothing in the way of tests of phrenological accuracy. Thus, “The desire of property goes no farther than the circumstances require” — “Sensitive to proper distinctions” — “Religion

respected, but not led away by wild notions on it," are forms that would apply with great latitude, and fit very unequal manifestations; and particularly so, if interpreted by the manipulated party. Again, "Anger if offended" — "Some poetical feeling if studied or called forth" — "Some wit if excited" — "Musical power if at all studied," are also forms of expression sufficiently vague to be applicable to manifestation or no manifestation. And as they would fit ninety-nine in the hundred persons, we cannot look upon them as any proofs of phrenological success. Understanding them to signify *some* but *not great* manifestations, they may be accurate predications on the part of Mr. Deville; although we are not justified in holding them up as proofs of phrenological success, seeing that they would in most instances prove accurate predications of character or capacities, if applied to persons whose heads had not been submitted to examination. We contend that it is in reality this ambiguity of language, aided by the general applicability of the predications, which gives an appearance of success in despite of the want of precision in the estimates of development.

But that, with all the chances in favour of apparent success, the inferences of Mr. Deville are far from being so "invariably successful" as is alleged, we shall now exemplify from the more positive predications touching T.'s feelings and capacities. T. goes to no place of worship; and if he can repeat the creed or the Lord's Prayer, it is due to the recollections of childhood. He assures us that the difficulty and irksomeness of learning languages has hitherto prevented him from travelling beyond Britain, though he has long had the wish and the leisure to travel over Europe. Classics (if that intends Greek and Latin) he utterly abhors, and, we may add, rails against them after a fashion that most classical scholars would think highly unreasonable. He was compelled to learn Greek and Latin at school, but has never opened a book in either language since quitting school, except some of the works on science written in modern Latin. For literature (meaning belles lettres) he cares little or nothing, if we make one exception — poetical literature; and in this he has merely a taste for reading poetry, not leading to composition. Of history, he says that he is compelled to read a little in deference to the requisitions of society, but that he makes as little as possible answer his purpose. In society he most commonly sits silent, and few persons ever call him cheerful; the gloomy certainly predominates in his character, though he may be said to relish a joke, — not practical jokes, but those turning on intellectual discriminations or plays of words. He has certainly feeble powers of music. He says

that his early life (up to twenty-four years) was passed under circumstances very likely to have fanned any spark of musical talent, but that not a spark ever came to be fanned. "More power" would undoubtedly be more power in the use of knowledge; but a predilection for arranging knowledge is assuredly one of T.'s peculiarities. It may be called a pursuit with him, to collect details, and to combine or arrange them into some sort of systematic or methodical structure: the mental impulse is probably complex, involving the desire of perfection or completeness, a keen relish for tracing dependence and causation, and love of comparison, but we have no doubt that the pleasure of arrangement is one great inducement to the habit, and it is exhibited in physical arrangements. We mention these points, because Mr. Deville's inferences are much at variance with them, and (after long intimacy with T.) we assume our own views to be correct. In regard to some others of his more positive predications, Mr. Deville is substantially correct.

May we not now assume that our reasons for requiring improvement are made good? We have shewn wide discrepancies betwixt the estimates of the most experienced manipulators. We have shewn that the seemingly great success in inferences of character is more apparent than real, arising from ambiguity of language and the great preponderance of the chances in favour of the manipulator. And we have likewise shewn that so skilful and "successful" a manipulator as Mr. Deville can nevertheless go wide of the mark in predicating the tastes and capacities of an individual, who, it may be added, is by no means without well-marked peculiarities therein. These points are proved by the example; but the example was necessary only to illustrate the practical consequences inevitably resulting from the defective methods of manipulation hitherto in use; and which we thus seek to bring fully before the attention of phrenologists, in order that they may be amended. There may be those who will deem it impolitic to set forth our defective methods so openly, and thereby to supply the enemies of phrenology with objections that may be used to damage the subject in the eyes of third parties; but such a view can be taken only by partizans, more solicitous for personal credit than for the promotion of truth and sound knowledge. Our aim is the latter, — and we trust that it is also the aim of most of those who read this Journal.

One topic remains. It may be asked, if phrenologists do not estimate development with greater uniformity than in the example here given, and do not predicate character with more exactness and individual applicability, will not that circum-

stance throw doubt and discredit upon the evidences by which the essential doctrines of phrenology are supposed to have been established? We say, No. Phrenology was established on extreme cases, in which the concomitance of excess or deficiency, in manifestation and development, was unequivocal; and though phrenologists do thus disagree and fail in the intermediate cases, their failure only goes to shew that they have not yet reached the degree of precision which in all likelihood may ultimately be attained, and which some of them, injudiciously and incorrectly, pretend to have already attained. It is with deep regret that we see this vain pretension, and exceeding reluctance to acknowledge any thing faulty in their practice; assured that no inconsiderable portion of the dislike to phrenology, so frequently shown by men of science, not otherwise prejudiced or illiberal, is created by the self-presumption of its friends. By a more frank avowal of the imperfections and uncertainties, and the adoption of measures calculated to remove or diminish these, we should gain over to the countenance, if not to the active promotion of phrenology, many minds from that class most fitted to advance the subject.

II. *Remarks on the Application of Phrenology as a Test of the Practicability of Socialism.* By Mr. WILLIAM HAWKES SMITH.*

It is a good mental exercise for the student in Phrenology, to examine any system which professes to have for its object the improvement of the human race, to see how far such system agrees in its data and conclusions with those of Phrenology, and thus more clearly to exhibit the light of truth, by making its rays from various quarters converge to a more brilliant focus.

The Social Science of Mr. Robert Owen has been latterly brought prominently before the public eye, both by its supporters and by its opponents; its relation to Phrenology is, by both, frequently alluded to; and its alleged demoralising and deteriorating tendency is often made use of as a weapon against the latter science. It is worth while to inquire how far the disputants on either side are competent to judge in the matter.

A paper appeared in the first volume of *The Phrenological Journal*, entitled, "A phrenological analysis of Mr. Robert

* We have changed the title of this article, to one which appears to ourselves more in accordance with its spirit and purpose. It was received under the title of "Socialism tested by Phrenology." — *Editor.*

Owen's system of society," which is chiefly remarkable for the crude ideas of the writer, on the subject he undertakes to analyse; and is by no means distinguished for the knowledge of human nature which it displays. There are some notes appended to it, by a friend of Mr. Owen, which fail to touch the roots of the question, and which form a meagre and insufficient reply to an article that would have been completely overthrown by a more searching examination. I have, myself, for many years seen the truth and beauty of the Economics and the Mental Philosophy of Mr. Owen, and their dependence the one on the other. These impressions rose to absolute and abiding conviction, on perusal of the works of Mr. George Combe, especially that on the Constitution of Man; and I willingly acceded to the request of a gentleman well known as a phrenologist, and a man versed in science generally, that I would bring the subject before the members of the Phrenological Association at the late meeting in Birmingham. The following article may be considered to embrace the substance of the paper read on that occasion.

It may be necessary here to add, that I have avoided any allusion to Religion, — using the term in its common acceptation. In this I imitate the course pursued by Mr. Combe in his admirable work, *The Constitution of Man*. I deeply regret that the subject of moral and social reform should ever have been mixed up with the question of the credibility of Scripture. I am myself fully convinced that the study of the former is perfectly compatible with the reception of the latter; — nay, that Socialism presents the only chance of practically realising the precepts of Christianity; and I see in some late events an indication that our "uneasy classes" will be glad to be allowed to associate to better their condition, mental and physical, without being mixed up or compromised with any set of opinions on the validity of Revelation. I hope, at least, I have shown that the two subjects may be kept completely distinct.

Socialism is the science of humanity, — of the individual and of the aggregate, — of man and of society. The name is in many mouths a term of reproach. This should not be: at least, it should not be countenanced by those whose search after truth exposes them also to the reproach and ridicule of ignorance and prejudice. Socialists may be in some cases ill-advised in their choice of expressions; but the foundations of their system profess to be deeply laid in the facts of nature and of the constitution of man; and the phrenologist who carries his science beyond mere "head-feeling," who studies the constitution of man, will find himself amply rewarded for the labour of inquiry.

In the first place, are we sure that we understand what Socialism really is? It must not be considered as a mere economic experiment, just to increase the comforts of the "lower orders," as a joint-stock Bread-and-cheese-easy-production-and-equitable-distribution Company. Its proposed operation, it is true, is through the establishment of Communities of united interest and mutual exertion,—through the application of the Co-operative principle. But this co-operation,—this perception of the fitness and efficacy of community of property, is, itself, a deduction or corollary drawn from a profound investigation of the facts of nature, as to the constitution of man, his true position in the order of Creation, and the formation of his character.

Such is Socialism. And Phrenology, pushed home to its ultimate and inevitable corollaries, halts no step short of the same results. Given, the cerebral organisation of man, his faculties and his powers, and his place in Creation necessarily follows. Comparing society as it is, with what it ought to be, Phrenology is led to demand, and its leading advocate in this country, in his most philosophical work, does demand for man, in an outright and fearless manner, such advantages, both mental and physical, as no state of individual interest, of hostile competition, can by possibility offer or permit to any class. (See *The Constitution of Man*, Henderson edition, page 113.)

Turning again to the system of Owen, we find in the "Fundamental Facts," as they are called, on which all the teachings of Socialism are based, a complete abstract and condensation of Philosophical Phrenology. "The mental character of an individual," says Combe, "at any given time, is the result of his natural endowment of faculties modified by the circumstances in which he has been placed." (*System*, vol. 2. p. 726.) The same position is put by Owen, and the argument carried forward in the following terms:—

1. "Man is a compound being, whose character is formed of his constitution or organisation at birth, and of the effects of external circumstances, operating upon it from birth to death. Such original organisation and external influences continually acting and reacting each on the other.

2. "Man is compelled, by his original constitution, to receive his feelings and his convictions, independently of his will.

3. "His feelings, or his convictions, or both of them united, create the motive to action, called the *Will*; which stimulates him to action and decides his actions."

And from these, the great conclusion is, by an obvious course of argument, obtained, that "the character of man is formed *for* him, and not *by* him."

How formed? Organisation and external circumstances, says Owen, but more by the latter. Of the same ingredients, says Combe, but more by the former than the latter. And herein is the difference between the two; about which a good deal of discussion has been held. (See Phren. Jour. vol. 1. p. 218.; vol. 9. p. 489.) "Nature," says the Phrenological Journal, "has implanted certain propensities," &c. Good. But what is this "nature?" Something original, arbitrary, unconnected with a motive cause? "Not so," says Combe, "a vigorous and healthy constitution of body, in the parents, communicates existence, in the most perfect state, to the offspring, and *vice versa*." (Constitution of Man, p. 176.) And the instances given in the text and in the notes (p. 421.) show that he refers in this to the hereditary transmission of qualities, moral and intellectual, as well as animal and physical. Why then the organisation is itself a "circumstance," the effect of previously acting circumstances,—themselves in indefinite series, the effects of still anterior causes. This is the gist and aim of all Mr. Combe's book; and every page of it plays into the hands of Owen.

Neither are the phrenologists correct when they say that these propensities and faculties are "capable of spontaneous action." I object to the use of the term "spontaneous." I presume they mean that a given organisation, produced by given circumstances, is predisposed to be acted on by succeeding circumstances of a particular cast, more easily than that which is produced by opponent circumstances. Mozart, Weber, Raffaele, or Titian, brought up like Kaspar Hauser, in a narrow dark and silent dungeon, could not, by any "spontaneous action" of their organisation, have walked forth musicians or painters. And Bill Sykes himself, the irreclaimable felon of "Oliver Twist," if he "had been," as Mr. Combe says in a similar case, "placed from infancy in an asylum, from which temptation to vice was excluded, and in which the highest moral and intellectual treatment was administered, he might have had a good character, notwithstanding the form of his brain, because, so situated, he could not have offended." (System, vol. 2. p. 724.)

The organisation of the individual may be more or less impressible by external influences, owing to the effect of previous influences on his progenitors; but it is impressible. "His character," even in such extreme instances as those named, "is formed by circumstances." And Owen thence lays it down as a canon of his science, "that it is therefore the duty of adult man — of society — to influence systematically the character of infant man; and thus, eventually, of the human race, by providing circumstances favourable to the due development of all the faculties and powers of all."

Nor do I see how the consistent phrenologist can stop short of the further and most important deduction, so well and so plainly expressed by Owen, "that man is not intended [by the Power which gave him, without his concurrence, his peculiar organisation, and the circumstances which modify it] to be a responsible being, in the ordinary sense of the word; but that he is left to experience the necessary effects of his actions, which teach all, in the best possible manner, through the sensations of pleasure and pain, the means of increasing happiness."

That is, Phrenology and Owenism equally involve the doctrine of philosophical necessity, as it is taught by Calvin, President Edwards, Crombie, Priestley, and Southwood Smith; and this is the "non-responsibility of man," about which such a rout is made by people who refuse to inquire into the meaning of terms, or into the consequences deducible from their own creeds. Here again we have a beautiful instance of the rays of truth, drawn from various sources, converging to one brilliantly luminous focus.

But the advantages of physical comfort, and of intellectual and moral culture, necessary to such a being as man, cannot be attained under the system of isolated interests and commercial competition. The inevitable occurrence of degrading poverty and of enormous individual wealth forbids it. His due place in creation is not, has not, cannot, in such a state, be preserved or restored. The seat of his happiness is therefore concluded to be in communities of equal interest, exertion, and advantage; in which, production being so facilitated as to annihilate anxiety, the necessity for individual accumulation cannot exist, and where, it is presumed, the desire for such accumulation must cease to be felt.

It is however objected, — and my attention is particularly called to the subject by this objection, as urged by a phrenological friend, — that "the fact of men differing in natural tastes, talents, and dispositions, and the fact of some being, by their organisation, predisposed to prey upon others, will interfere with and prevent the final success of any social system which involves a community of property;" — "that in effect, peculiarity of mind and individual disposition will make distinctions, which must prevent permanent success in the scheme of community."

In discussing these positions, I oppose myself to some of our highest authorities: but I venture respectfully to think, that in this, as on the question of the real influence of circumstances, they err, for want of closer examination of the subject, in its actual though partially obscured causes and consequences. Mr. Combe observes (*System*, vol. 1. page 265.) that "Mr.

Owen maintains that the desire for wealth, or individual property [Acquisitiveness], is not a natural propensity of the human mind." He adds, "In the head of Mr. Owen, this organ, like that of Destructiveness, the feeling attached to which he also denies, is by no means largely developed." I confess that when I read this passage, I felt surprised that its author should have suffered it to pass; especially as the following sentence, which occurs a few pages farther on, quoted approvingly from Lord Kaimes, shews how nugatory and valueless are the conclusions which Mr. Combe would appear to draw from this part of his argument. "The beavers," says Lord Kaimes, "perceive the timber they store up, to be their own property, and the bees seem to have the same perception with regard to their winter provision of honey." Instances are also adduced from certain habits of the stork, the swallow, the cat, the dog, and other animals.

These very statements should have shewn our excellent and generally acute friend, that Mr. Owen was in some sort justified in his denial, or rather, that neither Mr. Owen nor himself had penetrated to the root of the matter; and that both might be wise in going to the "lower animals" for a definite illustration of the real intention of the organs of the propensities, rather than in looking solely on man, the creature of selfishness, the most irrationally and the most artificially educated, of all animals.

There exists such an organ as Acquisitiveness; and its function is, to induce the sentient being possessing it, — whether man, bee, beaver, stork, swallow, cat, or dog, — to store up things (wealth) for future use. The mistake arises from the action of feelings imposed and nourished by competitive society, which persists in considering "wealth" to be synonymous with "individual profit;" whereas it depends upon other circumstances in man, and on peculiar instincts in animals, whether this "storing up" be for mutual benefit, or to satisfy the necessity or cupidity of the individual. Mr. Owen, seeing the evils of isolated accumulation, and being told that the function of a certain organ is to induce this selfish, often useless and absurd, accumulation, denies the existence of the propensity altogether, and at the same time imbibes an idea of the futility of phrenology. He is a student of realities. He takes the phrenologist at his word, and, impatient of bestowing the time and trouble necessary to wade through the argument, cuts the knot by denying the premises, without first inquiring whether they be correctly stated.

"In this faculty of Acquisitiveness," again observes Mr. Combe, "the phrenologist perceives an instinct, prompting the

human being, after his absolute necessities are appeased, to labour, prompted by the mere delight of accumulating." This "delight of accumulating," then, is a propensity which requires to be directed by the higher sentiments. "Properly directed," says Mr. Combe, "it is one of the sources of the comforts and elegancies of life. Its regular activity distinguishes civilized man from the savage." Granted. But whether the exercise of such a function presupposes that the accumulations must necessarily be the property of the single individual, is a separate question. In existing civilized society, where, disguise the fact as we will, every man's hand is against every man's; where, according to Combe, "the chief occupations of the most prosperous nations are so conducted as to constitute their weakness," — to be "disowned by reason," — "to imply the permanent degradation of the masses," — in such a state, truly, Acquisitiveness must be generally unduly excited, and become synonymous with the love of individual accumulation — of selfish hoarding.

But in a wisely ordered community, where, through the perfection of art and science, the production of every desirable thing is rendered easy, and where leisure abounds; where the daily hours of life would be appropriated so as to minister to useful occupation, to health, to study, and to the cultivation of the moral sentiments, the excitement of the organ of Acquisitiveness would be different. Each and all, like Lord Kaimes's beavers, "would perceive the supplies they stored up, to be their own property," but no one would or could have any desire to seize on an undue portion for himself, to claim a "Benjamin's mess" which he could not enjoy. Such an erroneous, over-excited action of the organ of Acquisitiveness, — now, alas! considered by moralists as its legitimate action in the human animal — would cease with the cause of its excitement, namely, competition and the fear of poverty.

But it is said in the passage quoted from my correspondent, that "some, by their organisation, are predisposed to prey upon others." Granted again. Examples enough are adduced by Mr. Combe, both in his 'System of Phrenology' and 'Constitution of Man,' to prove the truth of this assertion. But every phrenologist feels, and Combe has shewn, as already quoted, that these peculiar predisposing organisations are effects resulting definitely from causes. And, from his arguments and facts, it may be safely asserted that such unfavourable combinations, such "predispositions" to evil, would gradually cease to be observed, as education, systematic control, and time beneficially and delightfully occupied, should form the staple of the circumstances that should surround and influence ALL.

I might thus take the round of all the organs, and shew that

in their healthy and harmonious action, they would all combine to render happy the state of Community. My correspondent imagines that "peculiarities" — "individual dispositions, will ever tend to create distinctions, which *must* prevent the success of the scheme." But it is because he, like most others, persists, involuntarily and habitually, in thinking of human nature only as it is now seen, driven by opponent interests into selfishness and perpetual hostility.

We have a right to assume that there is a standard of absolute perfection, towards which the human race will ever advance; and that the nearer that standard is approached, the more nearly will one organisation, and consequently one mind, resemble another. If perfection be *one*, perfection, reached, would therefore present uniformity of organisation. But it is needless to speculate on such an issue. The circumstances that influence the organisation of the human being are, and must be, to a great degree recondite and undiscoverable. The moving causes of this or that peculiarity, like those which direct the gyrations of the falling feather, or guide the erratic flight of the Australian Boomerang, are all doubtless as definite as that which brings the apple to the ground, but they are so remote and so fine that there is no hazard of a dead uniformity even in Community. Still, the more happiness prevails, the more education is diffused, the less will the causes of unfavourable organisations exist. To refer, once more, to a quotation already cited; Mr. Owen may "deny the existence" of a propensity called Destructiveness. He does so, because he is, by the phrenologists, informed only what is its effect in ordinary life. They talk with unction of "a bold, active, daring spirit," and delight in its exposition in the northern motto "nemo me impune lacessit;" as if quarrels, frequent and bitter, were inevitable. The real meaning of Owen is, that this, like the other faculties, ought to be duly regulated, — to combine with the others in giving determination and dignity to the character; and thus, all causes of disagreement removed, to promote the general happiness.

Peculiarities of disposition, like peculiarities of feature, would always exist; though there might be an increasing and improving nationality discernible in both. They would exhibit a beneficial variety, by means of which, each, in his own sphere, would be enabled to serve the Society: they would never be the cause of bitterness and strife. They would, on the contrary, ensure the success and prosperity of the Community System, by giving zest to its operations.

Tastes and talents also, it may be presumed and hoped, would always vary. The application of a life may suffice to

enable a happily constituted individual to attain a proficiency in two or three pursuits, and to benefit his fellow beings by his skill. But when we consider the vastness of the circle of science, of that which is known and that which remains to be discovered, we may safely affirm that, practically, no time can ever arrive when all shall be equally and fully skilled in all. Circumstances will, as now, exert a predisposing influence, but as money-making will never be heard of, the proficiency — the genius — of the poet, painter, linguist, machinist, will each tend to increase the happiness and well-being of the whole.

It is a common dream of the old-world arguers, that, in Community, art and science must decline, for want of motive to exertion, because "a' the folk i' the glen" would be the better for every energy and for every work. This is the rampant demon of selfishness, — the busy, pertinacious spirit of the shop, again. It is easily laid. Even in the competitive world, the greatest achievements in art and science have been made by those who have been least greedy of gain. Homer, Phidias, Shakspeare, Milton, Galileo, Locke, Priestley, scarcely sought their reward in hard cash; though even a phrenologist, in this age of ledgers and steam, can perhaps hardly credit the fact. Much less would such motive prevail when plenty and leisure should surround all, and invite all to the free cultivation of those faculties of the intellect, in the exercise of which they would receive the greatest gratification.

"But your first Community cannot consist of such persons. How will you commence?" To wait till mankind generally are so improved, before we put in action the great, effective means of improvement, would be to emulate the cautious wisdom of him who should decline to commit his body to the water, till he had first learned to swim. "The first Co-operators," said Lord Brougham, long ago, "must be picked men;" as much above the common average as possible; and their proceedings must be subject to strict control. The persons to whom is confided the hard-raised capital of the entire body, must show their trustworthiness by acting faithfully and implicitly under the guidance of their instructors, who must be carefully selected for their fitness for the office. By the time the first Community has earned its freedom by paying off its debt, its members will have acquired the habits which will enable them to pursue by choice, and at the same time under the guidance of successive governors freely chosen, the path which will secure the best interests of each and all. And such model Community would quickly send forth, as from a normal school, a supply of instructors for subsequent similar establishments.

Thus, start from what point I may, I find the system of So-

cialism — as philosophy, morals and economics — impregnable. It is not founded directly and designedly on phrenology; but in its mental and moral science it appeals to observation and fact; and it must therefore be identical in its tendency with phrenology, if this latter be really the “science of mind,” founded on the observation of facts. Some socialists may declare themselves hostile to phrenology; and phrenologists repeating words and phrases unexplained, may imagine Socialism to be visionary and impracticable. This will not last. Time and study will shew to both, that they are following the dictates of the same teacher — NATURE, and are aiming at the same end — TRUTH. Both are seeking to work towards perfection the constitution of the human being, — to raise man to his due place in the scale of creation, — to secure “the greatest happiness to the greatest number.”

III. *Phrenology and the Medical Profession.*

IN the earlier years of the phrenological controversy, it was frequently objected that very few members of the Medical Profession gave their sanction to the novel doctrines touching the functions of the brain; and hence it was concluded, that these novelties must be unsound. Admitting the fact, the conclusion was not necessarily correct, although a very plausible one; but they who made the objection, created also the plausibility by their manner of announcing a literal fact. It was true, that few medical men at first gave their countenance to the phrenological doctrines; but the same being equally true of the parties following any other pursuit or calling in life, there was nothing peculiarly unfavourable, in the circumstance of physicians and surgeons acting like other men, and evincing sometimes hostility, more frequently mere indifference, to the physiological and metaphysical doctrines of Gall. To have fairly tested the state of feeling amongst medical men, as compared with other classes, the proper course was clearly that of ascertaining whether amongst the supporters of phrenology there was a larger or smaller proportion of members of the medical profession, than was found amongst the educated classes in general society. On this more strict test being afterwards applied, the result proved that the subject had particularly attracted the favourable attention of the profession; and whether we counted the authors on phrenology, the lecturers, or the

members of societies devoted to the subject, always the proportion of physicians and surgeons was found to be very large.

For several years also we have been accustomed to look upon the most influential medical periodicals as certainly favourable to the physiological part of phrenology; and in particular, the *Medico-Chirurgical Review* has been long distinguished for the impartial expression of opinions on this subject, recommending it to attention, without overlooking the imperfections unavoidable in the yet incomplete state of our knowledge of mental phenomena.

The *British and Foreign Medical Review* has hitherto been rather more shy of the subject than (in our opinion) a medical review ought to have been; although the allusions and incidental notices occasionally appearing in its pages were so far favourable. In the last number however (January, 1840) a bolder tone is assumed; and although the reviewers still speak with judicious and allowable caution, we cannot now have the slightest hesitation to enumerate them amongst the decided friends of phrenology — not, of course, as “thick and thin” advocates, but as well wishers for the diffusion of all that is true in it — of all its sound and available knowledge, amongst the members of their profession.

So far as we are entitled to judge the position of the medical profession on this still controversial ground, by reference to its periodicals — and the test is not a bad one, — we may pronounce it to be “half and half” by numbers, but more than a half by authority, on our own side of the battle field. The *London Catalogue of Periodicals, for 1839*, includes six professionals, and we divide them thus:

Favourable.	Unfavourable.
<p><i>Medico-Chirurgical Review.</i> <i>British and Foreign Medical Review.</i> <i>Lancet.</i></p>	<p><i>Edinburgh Medical and Surgical Journal.</i> <i>Dublin Medical Journal.</i> <i>Medical Gazette.</i></p>

The first of the three unfavourable periodicals, is a publication of value and authority, and we should much prefer to see it amongst the friends of our favourite science. But allowing all the weight to which that Journal is entitled, it may be fairly presumed that no one conversant with these periodicals would hesitate a moment about giving the preference to the former three, taking them in contrasted trios. Hence is it that we say, authority is on the phrenological side, amongst the medical periodicals.

It is our wish, in introducing this subject, to make some

extracts from the very able article in the British and Foreign Medical Review; and to conjoin therewith some others from Dr. Cowan's capital paper in the last (seventh) volume of the Transactions of the Provincial Medical and Surgical Association, briefly mentioned in our own last number. The appearance of these two articles is not without significancy, as marking the progress of phrenological views amongst a body of men, of all others the best prepared to understand and appreciate them. The articles represent the opinions of their individual writers, we allow, but something more than these individual opinions must have procured their introduction into the respectable publications in which they come before the world. There must have been a belief in influential quarters that the subject was worthy of attention, and that the writers were worthy of their subject; and hence, we conceive, the publication of the two articles is in some measure a proof (we could add many others thereto) that phrenological views gain ground amongst the profession; whilst we must also look upon them as in part an exposition of medical opinions on the subject.

Perhaps, indeed, neither article can be received as the production of a perfectly unbiassed writer. Dr. Cowan is well known to be a phrenologist; and the Reviewer evinces too intimate an acquaintance with the history and literature, as well as the principles of Phrenology, to leave any doubt that he is thoroughly one of the fraternity, were not the fact otherwise betrayed in a tendency to *answer* opponents, which must convict him, before his readers, of being art and part in the controversial bearings. This amount of party spirit is probably unavoidable. A phrenologist, if really meriting the designation, is one who is not only intellectually familiar with his science, but impressed also with a high opinion of its great value to mankind; and hence he almost unconsciously will become a pleader *for* it, whilst he is really desirous to take only the part of critical writer *upon* it.

Notwithstanding a certain kind of partiality thus created and manifested, our two medical authors give as fair and candid a view of their subject as it is perhaps possible for any writer to give; and whilst forcibly recommending it to the attention of their medical brethren, they do not conceal their own belief that errors and uncertainties may exist which will require future correction. In another part of the same Review, (but not by the phrenological reviewer) Dr. Cowan is styled "a philosophical, in other words, a reasonable phrenologist." This is a compliment properly applied, and is one that may assuredly be applied also to the author of "Phrenology" in the Review.

Let us, then, proceed to give some samples of the ideas of philosophical or reasonable phrenologists; and first we will take the reviewer.

He thus introduces his subject: — “The time seems to us to have now arrived when a careful and conscientious examination of the truth and merits of phrenology has become imperative on every intelligent member of the profession, and when its claims to attention can no longer be safely neglected, even by those who are more concerned about their personal reputation than about the advancement of science and improvement of mankind. If phrenology be true, its importance to medicine and to philosophy can scarcely be overrated, and no one can be more usefully employed than in advocating its cause; whereas, if it be false, and the observations on which it professes to rest be really incorrect, a great service would be rendered to medicine by at once demonstrating their hollowness, and directing the able and zealous exertions of its misled followers into a safer and more profitable channel.”

This is quite clear, and in a right spirit for a Medical Review. The author then contrasts the past scorn and the present growing respect towards the subject, both in and out of the profession. “We confess,” he says, “that, although far from inattentive to its later progress, we were not prepared for the numerous evidences of its extended diffusion which forced themselves upon our notice, without inquiry, in a late tour through part of England, Scotland, and the north of France, Paris included. In asylums, schools, and factories, we found it recognised and acted upon, where ten years before not a trace of its existence was to be heard of.” He also alludes to the number of works published, and the large sales of those of an elementary character. And justly remarks, “Not only, however, are works on phrenology rapidly multiplying in number, but they are improving in character; and in accuracy of observation, sobriety of inference, and vigour of thinking, a few of them may bear a comparison with any physiological or philosophical works which have lately appeared.”

In proceeding with his instances of increasing diffusion and (what is better) practical adoption, he adds, “But perhaps more than all, the rapid diffusion of phrenological ideas under the cover of ordinary language, and without any reference to their true source, is a proof not only that the new philosophy is making progress, but that it is found to be of direct utility in questions of nervous disorder, insanity, education, morals, and crime. We are acquainted with medical and educational works which have gained no small repute, from the copious but

unacknowledged use they have made of the doctrines of phrenology."

There is doubtless truth in this; although we fear that phrenologists are a little apt to overrate the progress of their doctrines in this covert form. The fact seems to us, that many of these views are truths which have been arrived at by different roads, although their soundness may be more clearly shown by phrenological tests. Some, however, we doubt not, really have emanated from the phrenological school, as the only original source, and have been instilled into the public mind by parties whose personal interests prevented the proper acknowledgment of the sources whence their opinions were derived. On this underhand practice the reviewer very judiciously remarks, "But much as we rejoice in the diffusion of useful truth, we cannot refrain from condemning this plan of acquiring a temporary popularity at the expense of science; and we are glad that the risk of detection will soon become so great as to deter most men from such unscrupulous conduct. It may seem at first view a light matter thus to put forth a truth in disguise; but in reality its forced separation from the principle which alone renders its application safe and advantageous, deprives it of much of its practical value; and it is for this reason, as well as for its dishonesty, that we object to the practice."

The presumptions in favour of the phrenological doctrines are urged with force and fairness, and the array of evidences accumulated in the writings of the school are contrasted with the utter absence of contradictory evidences in those of the hostile party, — after deducting therefrom the "mistakes" of individuals, and matters still held in debate by the phrenologists themselves. On the distorted use made of these occasional blunders, by some of the less conscientious anti-phrenologists, the reviewer comments in the following passage, which we quote for the sake of its distinction betwixt a fact in nature and a misapprehension of it by an individual. "Again," he writes, "we have known a phrenologist hastily pronounce an organ to be moderate, which was really large, and thus give rise to an apparent contradiction. But although this may happen now and then, it does not alter the reality; it leaves the organ of the same size as before, and if a more careful comparison shows it to be really large, the induction remains valid, although the manipulator committed a mistake. This, however, is carefully kept in the back ground by the opponents of phrenology, who often confound an erroneous estimate of a fact with hostility of the fact itself, and thence infer that phrenology must be in fault, when there has been merely an error on

the part of the individual, for which the science ought never to be made answerable."

The reviewer replies in some detail to the objections urged by Drs. Roget, Prichard, and Holland, especially the latter, as the most recent writer; and whose lucubrations, by the by, we have not yet noticed in this Journal. They do not appear, however, to have any claim to novelty; but if our reviewer quotes Dr. Holland's words, about the relation of size to function, accurately and fully, he seems to us to reply wide of the mark; because the words of Dr. Holland, as quoted, do not authorise the reviewer's expressions of "size alone" (page 198.) and "constant relation" (page 199.). However, we judge without having the essays of Dr. Holland before us, and there may be in his pages a sufficient warrant for the reviewer's strictures.

Although, as we before remarked, the reviewer thus exhibits a proneness to *answer* objectors and their objections, he does not hold himself forth as a phrenologist ready to "go the whole hog," and willing to gulp down camels and elephants if his throat would let them pass. On the contrary, he admits imperfection whilst giving testimony to the prevailing accuracy and value, in stating a "conviction that phrenology embodies many facts and views of great general interest, and direct practical utility to the physician, the philosopher, and the philanthropist; and that as such, it has established a claim to a more careful, serious, and impartial examination on the part of the profession than it has ever yet received."

He then adds a qualification: — "We do not by this mean to affirm that all the facts and doctrines taught by the phrenologists are accurate and true; so far from it, we have satisfied ourselves that many have been admitted without a sufficiently scrupulous examination; and that not seldom the conclusions deduced from them have been pushed beyond the limits of strictly logical inference." To this passage — it comes from no weak authority — we earnestly beg the attention of those amongst our readers who have felt disappointed and displeased by the cautious and more "doubting spirit" latterly adopted in the Phrenological Journal. Again, the reviewer returns to this important point, after describing the gradual belief effected in himself by inquiry and observation, "but," he adds, "although we see strong grounds for believing that an imperishable foundation has been laid, the edifice itself is still far from being complete, and many years and much labour will be required to bring it to that perfection, of which even its present outline shows it to be susceptible, and which, in their shortsightedness, some of its admirers imagine it already to have attained."

But we find ourselves trespassing too far upon our own space, and must reluctantly arrest the pen. This is of less consequence, because the essay having been reprinted in form of a pamphlet ("Phrenology, physiologically and philosophically considered:" Churchill, Princes-street, Soho) may now be purchased apart from the Review, at a trifling cost, and we would strongly recommend our readers to procure it. Though apparently designed to be chiefly of an elementary and recommendatory character, it abounds in useful suggestions, nice discriminations, and close reasoning; and is, in short, pre-eminently deserving of that so often misapplied epithet "philosophical." That it has emanated from the pen of one who is thoroughly conversant with phrenology, we cannot doubt; and various internal evidences might be adduced to authorise our affiliation of it upon one whom we lately designated, whilst noticing the Sixth Number of the American Phrenological Journal, "unrivalled amongst phrenological writers." Though the sentiments may have been in some measure adapted to editorial views, the tone of the article is still that of the writer alluded to; whilst the many words and sentences printed in italics, and certain forms of expression, both also assist in indicating its paternity, even to his frequent and favourite (though not strictly correct) expression "*cæteris paribus*." The woodcuts also, which illustrate the article, will be familiar to readers of phrenological works printed in Edinburgh.

Possibly we may startle some readers by disputing the correctness of that time-honoured couplet of words "*cæteris paribus*;" and hence shall we explain why the parenthetical remark is authorised. The free translation of those words into "all other circumstances being equal" represents only a non-entity. There never did exist two persons perfectly alike in bodily frame and all the accidents of life, save and except in the size of their brains, or of some part of their brains; and hence the proposition comes in one of those very safe forms which can never be proved or disproved. A reasoning mind may conceive the proposition to be an abstract truth, and that size of brain *would be* a measure of mental power *if* all other circumstances were equal; but its truth can never be realised in external nature. What is intended by it, is, that the energy of function will be found in correspondence with the size of organ, the disturbing effect of other circumstances being duly allowed for. Thrown into the form of a logical proposition, this would be literally correct; because in estimating the mental qualities of individuals, from inspection of their heads, we can *allow for* differences other than those of volume, although we never can *equalise* the differences in any two cases. This will read like

hypercriticism, in the eyes of many ; but we think phrenology would not be injured if the spirit of hypercriticism should for a space of time be substituted in the stead of that present looseness of language so characteristic of phrenological writings, though not of those of the reviewer.

In turning to the pages of Dr. Cowan, we find it difficult to detach portions of the essay without interference with the sense and bearings of the extracts. With this explanation, however, we shall venture on a few extracts where the embodied views are important, or the arguments and illustrations appear particularly felicitous.

On the old metaphysical mode of studying mind almost exclusively by meditations on self-consciousness, Dr. Cowan observes, "It need not be argued that the description of any class of animals from a single specimen must be very incomplete, and of necessity fail to include the numerous and important varieties of which the race might consist ; and any system of mental philosophy, founded upon the analysis of any single mind, can only be descriptive of minds similarly constituted, and, in proportion, imperfect as a type of mind in general." "It is, therefore, not difficult to discover the cause of the comparative failure of our efforts to establish the science of mental physiology, because the materials on which induction has hitherto rested, have been palpably insufficient for the purpose ; and though every metaphysical system has involved a certain proportion of truth, having availed itself of *one* of the means which we must pursue for its attainment, namely, the analysis of internal consciousness, yet, as a whole, each has been deeply tinctured with error, inundated with hypothesis, and has succeeded in presenting but a partial and distorted view of our mental and moral history."

Then, as to the rationality and success of Gall's method of studying mind, we have the following summary :— "Hitherto we have viewed the subject at a distance, and satisfied ourselves with inferential evidence, but we will now turn to positive proofs, and submit them to the calm consideration of impartial minds. It is palpable to the most superficial observer, that the human head presents an infinite variety of forms, whether we simply look at individuals or nations ; that women have differently shaped heads from men ; and that there are very appreciable differences in the size and form of the head of the child and of the adult. That the heads of animals are also distinguished by peculiarity of form, which not only can be regarded as characteristic of particular races, but as peculiar to each individual of which the race is composed. These variations in

form must, therefore, be considered as a legitimate and highly interesting subject of investigation ; and the attempt to determine their correspondence with, or independence of, any peculiarity of mental manifestation, can surely not be regarded as exceeding the limits of rational enquiry. Anatomy proves that there is a correspondence between the brain, the acknowledged organ of the mind, and the outward configuration of the skull ; and although this fact is not without exceptions, yet, for practical purposes, and in any large number of instances, the relation in form of one with the other is such as not materially to interfere with the correctness of external indications. Now, for nearly half a century, a prodigious number of observations have been made upon the form of the head in men and animals, in order to ascertain its accordance or non-accordance with particular mental conditions ; and though for a long time pursued without reference to the structure or functions of the brain, they have terminated not only in establishing the fact of such agreement between form and function, but have originated a system of mental philosophy, which is the only one the world has ever seen capable of a practical application."

We entirely concur with Dr. Cowan's opinion that a general agreement has been established between "form and function ;" and for the satisfaction of the many phrenologists who deem us too sceptical in still saying that the individual distinctness of the phrenological organs has not been established, we subjoin a short passage conveying the impression that Dr. Cowan concurs with them, not with ourselves. Perhaps, we are scarcely justified in using the editorial "we" and "ourselves," while writing on this topic ; since it is highly probable that amongst phrenologists, the editor is here in a small minority : amongst other scientific men, not of the phrenological school — anatomists, physiologists, &c. — it is equally probable that Dr. Cowan would be in the minority. The passage runs thus ; — "After long years of indefatigable research, he accumulated an unequalled series of facts, demonstrative, we do not hesitate to say, of the important principle, that the brain is multiple, and that the development of its different parts corresponds to certain mental manifestations."

It appears to the editor of this Journal, that the development of certain portions of the brain may correspond with the tendency to certain mental manifestations, and yet this correspondence not necessarily imply a multiplicity of organs. Whilst we still remain in utter ignorance of the *modus operandi* of the nervous system — of the organic actions which constitute the proximate cause of motion, sensation, thought, emotion, &c. — we are not justified in a philosophical light, in assuming that

differences in the form or proportions of one organ *cannot* be the cause of all those peculiarities which phrenologists explain by hypothetically assuming the existence of so many distinct organs. This hypothesis at present seems to afford the most satisfactory explanation of observed facts; yet, after all, it may hereafter turn out to be the wrong one. Such things have happened many times in the history of science. Several physiologists incline to a belief that the action of the nervous system is akin to physical undulation or vibration; and this view is countenanced by the manner in which external agents are known or presumed to act on the nerves of sense. Now, assuming for a moment that such a view is really correct, we may ask whether movements of the nature of vibrations or undulations would not be materially affected by differences of form and proportion in the substances thus set in action? In suggesting this, we seek only to show the *possibility* of another explanation; whilst we still freely allow that the hypothesis of a multiplicity of cerebral organs is the more probable one, albeit, we maintain, it has not been certainly demonstrated.

We are desirous to draw the attention of medical phrenologists to this uncertainty, for they alone can clearly appreciate the grounds upon which we still withhold assent to the "second principle of phrenology," except as a high probability, just short of certainty. The analogies drawn from the distinctness of function in the nerves is close, but not conclusive; because here we can show the distinctness both anatomically and experimentally, which is not the case with the alleged phrenological organs in the brain. It is to be kept in mind also, that the word "brain" has two very different significations, and much of the apparent corroboration of phrenological views herein, derived from the writings of Cuvier and others, turn upon their use of the word "brain" in a wider sense than that in which it is applied and received by phrenologists. In the writings of many anatomists, physiologists, and naturalists, the word "brain" is used to express almost the whole contents of the skull, and for which other writers employ the term *encephalos*. When the term is taken in this wider sense, all anatomists now allow that the brain (*encephalos*) is composed of many distinct organs — many parts having wholly different functions; and they can usually distinguish these organs, one from the other, without any difficulty. When, however, we use the word "brain" to express only that part of the *encephalos* which is composed of the phrenological organs, Amateness excepted, and which is technically denominated *cerebrum* (or, more precisely still, the cerebral hemispheres, or the hemispherical ganglia), then it is that we fail in

showing the brain (cerebrum) to consist of a multiplicity of organs. Dr. Cowan quotes Cuvier and Solly, as corroborating the phrenological view "that the brain is multiple." The difference of meaning, however, should not be lost sight of. Cuvier and Solly, as we understand them, mean that the *encephalos* is multiple, while phrenologists mean that a part of it, (namely, the *cerebral hemispheres*,) is multiple. Even the clear-sighted medical reviewer neglects this very important distinction, and thus inadvertently lapses into a sort of case-making that, we are convinced, neither he nor Dr. Cowan would ever deliberately intend. Their argument really amounts to a parallel of this: England consists of many counties; therefore it is probable that Yorkshire consists of many counties.

But to proceed with our illustrations of Dr. Cowan's views, in his own words, he thus bears testimony to the improved knowledge of the cerebral functions, which has resulted from the persevering labours of Gall and his successors. "No one," he writes, "can now be acquainted with the actual state of our information in reference to the functions of the brain, and either not oppose to it a blind and unqualified disbelief, or admit that we are in possession of knowledge far exceeding in interest and importance any that we have ever previously acquired; and though it is far from our intention to assert that our acquaintance with the cerebral functions and organisation is no longer beset with difficulties, yet we are anxious to excite the attention of medical men to the fact, that we already know sufficient, not only to stimulate enquiry, but at once to admit of useful practical application."

In allusion to the reception of these additions to our positive and practical knowledge, and to the treatment of those who have devoted their time and powers to increase or to diffuse this knowledge, we have the following just observations, strongly indicative of high intellectual and moral qualities in the writer of them. "In concluding this part of our subject," he says, "we would remark, that if an individual submitting his head for examination to a perfect stranger, can receive information respecting himself, which he acknowledges to be correct, and if this experiment can be repeated an indefinite number of times, it is idle to deny the truth or value of the method employed, and absurd to suppose that it can have any other data than positive facts for its support; and yet, strange to say, the discovery of the function of a single nervous filament seems to excite more interest and controversy among the majority of medical observers, than the ascertaining the functions of the brain; and those who have devoted their lives and talents to what is incomparably the most important and

difficult of all physiological problems, have too frequently only encountered ridicule or opposition, academic condemnation, and scholastic contempt. Our estimate of effort is not always proportioned to the value of the object which it seeks to attain, and our respect and admiration for a time are often withheld from those whose labours have most tended to advance the best interests of mankind. The period, however, never fails to arrive, sooner or later, when public opinion acknowledges the force of truth; and we believe a far higher rank will be conceded to those who have so successfully laboured to advance our cerebral physiology, than it has hitherto been their good fortune to secure."

Dr. Cowan agrees with the reviewer in manifesting some disposition to qualify his general belief, by protesting against the too hasty inferences and confidence of certain unnamed phrenologists. "That phrenology," he writes, "is susceptible, like every other branch of human knowledge, of abuse, we willingly, and from painful experience, admit; and we do not hesitate to assert that by some of its ablest expounders the applications of the science have been carried beyond their legitimate bounds, and that the facts have been too often interpreted to the exclusion and to the prejudice of revealed truth. It has also always appeared to us that the connection established between individual portions of the brain and particular mental faculties, does not involve that addition to our *real* knowledge of the nature and of the laws of mental and moral phenomena which some able writers seem to imply, since it must be admitted that much general knowledge had been previously acquired, and that we are still restricted to the study of the *instrument* of the mind *alone*, of which we know nothing beyond some of its grosser modifications, and are wholly ignorant of the nature, and but very imperfectly acquainted with the modes of acting of the mind itself; our analysis of the functions of the latter being throughout incomplete, and in many of the details most unsatisfactory. Much flimsy and superficial philosophising has also, we believe, resulted from the popular phraseology of the science, and that to regard the system in its present form as a complete elucidation of our moral and intellectual machinery, and to contemplate its progress and diffusion as the means of man's future regeneration, is to mistake a very small part of the problem for the whole, and to encourage hopes directly at variance with the statements of Revelation."

That phrenologists have drawn inferences too confidently, we are quite willing to allow, and lament the circumstance; but we cannot help suggesting that, whilst interpretations of

“revealed truth” vary so much, a philosopher should be slow in denouncing phrenological inferences as being contrary to revealed truth, when they may simply be at variance with incorrect interpretations of it. And to speak of the brain as the instrument of mind, though the mode of expression may be allowed in addressing an ignorant assemblage or the general public, cannot be regarded as very suitable to professional readers. If meant literally, it is a physiological blunder; and if intended only in its figurative sense, it seems to us to be a figure far-fetched and misplaced.

Again, although we cannot concur with Dr. Cowan’s animadversions here, we shall not withhold the two following paragraphs; premising that we should not have taken the expression “secreting thought” in a literal sense, as Dr. Cowan appears to understand it; although we certainly do so understand that of “organ of the mind,” which we must regard as a vastly superior mode of stating the relation of brain to mind, than the unscientific substitute of “instrument.” The optic nerve is an *organ* of sight: a pair of spectacles is an *instrument* of sight.

“To talk,” says Dr. Cowan, “as some of our teachers unfortunately do talk, of the brain “secreting thought,” or of its being the “organ of the mind,” in the *same sense* as we understand the lungs to be the organ of respiration, is to violate all scientific accuracy of expression, to involve fundamental error, and to confound things which are essentially distinct. Mental phenomena do not in the slightest degree resemble the modes of acting of our other organs,—always excepting those evident effects resulting from the admitted influence of matter upon mind,—and cannot, with the least pretence to probability, be classified with them.”

“The assumption of the different portions of the brain *originating* their respective functions, would be irreconcilable with strict phrenological principles, since such [? each] organ must then be compounded of all the other organs, distinguished merely by an excess in some individual faculty, in the direction of which it has a constant tendency itself to act, and to induce its neighbours to follow its example. Unless we admit this, we cannot rationally explain the mutual influence of the different powers, the modes of combination of our faculties: for how can they modify or control each other, unless they are mutually conscious of each other’s dispositions and intentions, and endowed with the power of mutual communication, and of imparting their wishes or commands in a manner which the object of their indignation can comprehend? For Conscientiousness to restrain Acquisitiveness, or Benevolence Destructiveness, they must surely be capable of appreciating each other’s modes of

acting or feeling, of perceiving the objects of their activity, of judging how far those objects are justifiable or otherwise, or no possible reason for their interference could exist; and to imagine such a colloquial intercourse to take place among the differently organised beings which each cerebral organ would thus represent, is quite as adverse to every principle of cerebral physiology, as it is a glaring infringement of all personal experience on the subject."

We confess ourselves unable to see the force of this reasoning. But the passage is curious in itself, and tends much to show the embarrassments induced by the substitution of figurative in place of literal forms of speech in philosophical expositions. We should think that Mr. Combe (to whose writings, it is presumed, Dr. Cowan alludes, in thus describing the "colloquial intercourse" of the organs) will be not a little surprised to meet with this paraphrase of his own ideas. The succeeding portion of the paragraph quoted, however, will explain the matter to Dr. Cowan's phrenological readers; though, from its extending over upwards of two pages, we are compelled to omit it here. It appears that Dr. Cowan gives mankind credit for conceptions and emotions which are beyond the power of the "sensorium," or of any part of their "organic confinements."

In conclusion, we may express the high pleasure experienced by us, in reading these two articles so well meriting the attention of the medical world. But critics love to start objections, and to find flaws in whatever passes through their hands; and as editors are always critics by profession, we must imitate the rest, by adding, that the articles lean too much to reasoning and to argumentative points, and are not sufficiently directed to the strictly professional bearings of their subject. In a review of phrenology in a medical journal, one might have expected the anatomical and pathological bearings to have been examined, for in these matters the science is far the most open to objection, and consequently most needing to be closely scrutinised. We are not blind to the value of good directions — and the reviewer's are very good directions — "how to observe" in phrenology; yet it strikes us, that the best place for such instructions would be in the pages of introductory works, rather than in those of a medical review; whilst we should have rejoiced to see their space occupied by a close examination of the pathological cases bearing on the subject, which have been published during the last twenty years, made with a view of determining whether, and to what extent, they give trustworthy confirmations of the phrenological doctrines. We cannot but think the reviewer to be one well qualified for such a task; and though

the disciples of phrenology do often cry down the value of pathological observations, it is to be remembered that cases of this kind, properly observed, might become "crucial" instances of the highest value; and, in medical eyes, they might prove the most convincing evidences. At all events, the alleged want of pathological evidences is a very frequent objection on the tongues of the medical opponents of Gall's doctrines.

IV. *The Fareham Controversy.*

As an ordinary rule, we hold that discussions on the "truth of Phrenology" at provincial institutions, equally as newspaper controversies and local pamphleteering on the same topic, should be avoided by the real well-wishers of that science. The usual effects of measures of this sort are, to excite much angry feeling between the parties taking any interest in the matter, either on their own account or on behalf of their friends, and to make third parties vote the subject "a bore," because one whose consideration cannot be entertained without squabbling;—improvement of the science itself, or advancement of it in the estimation of others, being amongst the least likely results. Discussion is not objectionable, and commonly assumes a totally different aspect, when it is carried on at an organised Debating Society, whose members have by practice been trained to the temperate and logical examination of questions submitted to them as intellectual exercises. And literary controversy may sometimes become necessary, when replies are called for by published attacks on phrenology, proceeding from persons whose public reputation gives authority to the objections they may advance, or to the adverse decisions they may promulgate. It may, for instance, be deemed needful and proper to reply publicly to the grounds of condemnation put forth by writers like Dr. Prichard, whose opinion carries some authority in the estimation of the scientific world, or even to those of less able men like Dr. Roget, whom the non-scientific portion of the public erroneously supposes to have similar authority. But rarely indeed can it be needful to raise a public perturbation about the opinions given by persons whose names are unknown ten miles from home, notwithstanding that they may be men of respectability in their own localities, and enjoying the petty influence of a circumscribed sphere—a "Little Pedlington."

Much of this merely local character is exhibited in a controversy lately carried on between Dr. Engledue, with some anonymous allies, on the one part, and the Rev. Sir Henry Thompson and Mr. Staniland, a surgeon, on the other part. Half a dozen controversial pamphlets relating to this dispute, with various reports and letters in newspapers, have been kindly forwarded to us by phrenological friends, and have been read with mingled emotions of pleasure and pain. It was impossible not to entertain a feeling of gratification at the evidently superior attainments of the champion of phrenology, Dr. Engledue, when compared with those of his opponents. Yet this feeling has been alloyed with regret that the discussion has been carried to such a length, both literally and metaphorically; — literally, in the quantity of letter press, which, at a guess, is fully equal to that required for an edition of Combe's *Elements of Phrenology*; — metaphorically, in the usual accompaniments of paper warfare, namely, charges of misrepresentations, corrections of mis-statements, cavillings about words and modes of expression, interlarded disputations concerning other topics incidentally alluded to, but of no importance to the essential question, and general allegations of infidelity, absurdity, falsehood, &c. (Dr. Engledue quotes a string of such allegations, culled from the letters of his reverend opponent; whilst Sir Henry Thompson accuses Dr. Engledue of using "coarse personal abuse.")

Amidst these accompaniments, it is troublesome to sift out the real merits of the matter; and since the subject can have little interest for parties beyond the immediate locality, our notice of it shall be limited. Dr. Engledue, it seems, had been repeatedly requested to lecture on phrenology before the members of the "Literary and Philosophical Institution" of Fareham; and at length he complied with the request. This excited the organs of combative-propensity or of the love-of-personal-display, in the brain of the said Mr. Staniland, who thereupon delivered two lectures on "Anti-Phrenology." Such is the title under which an "Epitome" of the two lectures was subsequently published; and assuredly such a collection of blunders in composition, in logic, and in anatomical matters, is right well designated "Anti-Phrenology." We should have been thoroughly ashamed of any friend of Phrenology, who had published such a series of mistakes in science and literature, under the latter name, and without its prefix of "Anti;" though Anti-Physiology would have applied to the farrago equally well with "Anti-Phrenology."

As an explanation wherefore he makes this public display of unfitness to grapple with the subject he sought to oppose, Mr.

Staniland has been compelled to resort to the favourite excuse for their appearance "in print," ordinarily selected by the authorlings of last century, — an age, from which also he seems to have drawn his notions of science. The excuse is conceived in the solicitation of "numerous of my friends;" albeit his friends have no reason to thank him for thus holding them up before the world of Fareham as the most injudicious of counsellors. Nevertheless, having felt in duty bound to read the "Epitome," and having ascertained the two leading characteristics displayed in it, to be egotism and ignorance, we shall select one illustration of each peculiarity by way of samples of the whole.

Perhaps one of the most palpable proofs of the latter characteristic is contained in the following assertion; — "I stated that the animals nearly related to man in zoological classification, (viz. monkeys, quadrupeds, &c.) have the brain formed on its upper region *exactly* like his own." Now, every naturalist, every comparative anatomist, every one who has ever compared the brains of man and quadrupeds, must know this assertion to be directly contrary to fact. Even in monkeys, though some of the more intelligent and docile certainly approximate to man in the form of their brains, there are still readily perceptible differences. We presume Mr. Staniland to be ignorant that, in the year 1829, a paper was read before the Royal Society of London, purposely to explain the differences betwixt the brains (especially at their upper parts) of Man and the Ourang, the most man-like of the monkey race. The paper was not published in the Transactions of the Royal Society, because, it was alleged, these views were not then novel. He must also be ignorant of Tiedemann's researches.

Secondly, as an illustration of egotism, we shall copy the first paragraph of the pamphlet, which affords another example of that proneness to the use of the first personal pronoun so characteristic of self-esteeming men, who are presumptuous enough to suppose that a ridiculous manifestation of their own self-conceit is "performing a duty to God." Mr. Staniland writes, "It was not at all *my* intention to have appeared further before the public, on the subject of phrenology, than when *I* lectured before the members of the Fareham Institution, but having been solicited by numerous of *my* friends, to publish a sketch of the arguments *I* used on that occasion, *I* no longer hesitate to comply with their request, lest they might deem *me* culpable by preserving an obstinate silence. The more, however, *I* think of the doctrines of phrenology, the more *I* feel convinced that *I* was performing a duty to God and the insti-

tutions of *my* country, and the more glad am *I* to yield to the solicitations of those, who think that a sketch of *my* lectures will be worth their perusal."

After the second lecture by Mr. Staniland, Dr. Engledue wished to reply, and eventually he was allowed to do so, though at first refused a hearing. The "philosophical" decorum practised at the Institution may be conceived after perusal of the following little episode, introduced into the report of Dr. Engledue's reply, as printed in the Hampshire Telegraph:—

"Captain O'Brien, who had been vociferous more than once before, now exclaimed, 'We have had enough of phrenology — quite enough — at least I have; I am sick of it!'

"Captain Chads — Why don't you prove the organs?"

"Dr. Engledue requested the President to interfere, stating that it was inconvenient to be interrupted so frequently.

"Captain Chads — You will not be interrupted, Sir? — You shall be interrupted, Sir! You shall be interrupted!"

After conclusion of Dr. Engledue's reply, the President, Sir Henry Thompson, claimed the privilege of a rejoinder; and from the comments then made by Sir Henry Thompson, and the report of them in the Hampshire Telegraph, the controversy between Dr. Engledue and the reverend Baronet apparently originated. Into this lengthy controversy our limits forbid us to enter; and the pamphlets are accessible for those who desire to make themselves acquainted with it. We should have preferred to find Dr. Engledue simply calling attention to the fact, that Sir Henry Thompson's knowledge of the subject was not such as to qualify him for passing judgment on phrenology; and that in thus hastily denouncing it, he was just exhibiting that rashness of judgment which Mr. Deville would seem to have detected when telling Sir Henry, that he would easily be imposed upon; though in thus rashly committing himself against an *unstudied* subject, he appears to have supposed, strangely enough, that he was showing the incorrectness of Mr. Deville's predication of his character. The following note, on the eleventh page of Sir Henry Thompson's pamphlet, is a frank admission of his own unfitness — we should say, not merely for passing judgment on phrenology, but also for filling the office of President of a Literary and Philosophical Institution, seeing that no one moderately well read in the literature of the last score of years could have avoided seeing mention made of the country where phrenology originated, or of meeting with allusions to Gall as a German by birth.

"Dr. E. is quite correct," says Sir Henry Thompson, "in suspecting my previous ignorance of phrenology. Nearly all I know of it, is derived from the careful perusal of his own

lectures, which have satisfied me that it has no foundation. I used the word north on the supposition that Dr. Gall had been a Scotchman; for never having been acquainted with any person of common sense who had deeply studied the system, before I had the honour of an introduction to Dr. E., I had always classed Phrenology with Palmistry, and had neglected to study it from an instinctive dislike to nonsense."

II. CASES AND FACTS.

- I. *Case of precocious Musical Talent, being a Notice of the late ERNEST AUGUSTUS KELLNER, Maestro Academico Filarmónico di Bologna, Pianist to her Majesty Maria Louisa Arch-Duchess and Duchess of Parma, &c., &c., late Maestro di Cappella to the Bavarian Embassy, London: with some Phrenological Remarks on his Head and Character, by Mr. RICHARD CULL.*

THE attention of society is occasionally awakened to witness a spontaneous manifestation of precocious talent in very young children. Such phenomena excite much temporary curiosity to see the child; but, instead of leading to investigation, it generally ends in an expression of wonder as to how the child can possess talent without having received instruction. It is much to be regretted that we are not only ignorant of the circumstances which accompany precocity, and which might probably throw some light on its cause, but that our knowledge even of the nature and extent of the talent is both inexact and incomplete.

The most marked, or at least the most popularly known, examples of precocious talent are the musicians and arithmetical calculators. The special faculties which are subservient to those talents, however, are not the only parts of the human mind which are capable of precocious manifestations; on the contrary, it appears from observation, that any one of the faculties can singly manifest itself both precociously and spontaneously.

Those precocious talents which command admiration are displayed before the public, as the juvenile musicians and arithmeticians; while those which are visited with disapprobation are cautiously concealed from the public, as the juvenile liars and thieves; and it may be remarked, that examples of the former are commonly thought to indicate a natural bias of

mind apart from the influence of education or example, while a similar conclusion concerning the latter is seldom entertained.

In the cases of precocious musicians and arithmeticians, the remarkable fact is familiarly known, that while the one talent displays itself in the accurate judgment, taste, power, and facility of practised maturity, the mind, in other respects, is infantine. Bidder, for a moment, left his playthings to solve arithmetical problems, when he immediately returned to his toys. His faculty for calculating numbers enabled him in arithmetic, while yet an infant, to take standing with men, while the rest of his faculties sought only childish objects. Crotch played his father's organ before he could speak; his musical faculty was ripe before its time, and fully displaying the fruits of maturity, while the other faculties of his mind were still only in the bud. The boy Mozart, "*Master and Composer of music at seven years old,*" as he is styled in the portraits; and the boy Mori, the late lamented leader at the opera, are prominent examples in which the musical faculty was precociously manifested to the admiration of the wondering public, whose opinion of their juvenile concerts was expressed in gold.

It is also familiarly known, that those who have been remarkable for the spontaneous manifestation of precocious talent, in general cease to be distinguished for that talent in after life, and thus disappoint the high expectations which had been formed of their future excellence. In many persons, however, the talent continues to manifest itself through life, as in Mozart and Mori. The circumstances which have been observed in connexion with the continuance and discontinuance of that talent which has been precociously manifested, will form the subject of a future communication.

The late Ernest Augustus Kellner was born at Windsor, 26th January, 1792. His father and grandfather were natives of Saxe Weimar. His grandfather was an organist and composer of some reputation in his native town. His father was a violinist in Queen Charlotte's private band: it is well known that King George III. and his family had considerable taste for music.

When an infant, E. A. Kellner evinced so decided a disposition for music, that his father began to instruct him on the piano-forte before he was two years old. At five he played one of Handel's concertos at an evening concert at Windsor Castle, before the Royal Family, who took great notice of him. The King, observing he had a good voice, desired Sir William Parsons, the singing master to the princesses, to qualify him

to sing classical sacred music at their Majesties' concerts; and so apt was the pupil, that before he was eight years old he made his vocal *début* at one of their Majesties' evening concerts. In the mean time he was not idle, as he continually had the honour of playing concertos before his royal patrons. He now became a favourite, and followed the Royal Family as they changed their residence, receiving his lessons occasionally in the King's presence, and frequently along with the princesses. He was much humoured and petted, until he became, in short, a spoiled child. He was placed under a tutor for general education, with whom he made but little progress, which in after life he attributed to idleness.

His father, in opposition to the King's wish, now made engagements for him to sing in public, after which he was seldom at the Castle. He next became the *protégé* of the Hon. John Spencer, an amateur musician of great reputation, who obtained for him many good engagements, as the Ancient Concerts, Harrison's, Bartleman's, the Glee and the Nobleman's Catch Clubs. At Dr. Arnold's oratorios he sang with Mara and with Banti; and more than once, when Banti was ill, he supplied her place. These two great singers retired at the end of the season of the year 1802, and in that October Dr. Arnold died; so that young Kellner took a conspicuous part in the chief concerts of the day, when he was only ten years old. He continued to sing in public until 1805, when he entered the navy as a midshipman, which at last, after much solicitation from his father, he left in 1808 to resume his musical engagements; in the interim, his voice had changed to a fine baritone.

He now seriously began the study of music to make it his profession, and to cultivate his other mental faculties, which had been much neglected. In 1813 and 1814 his engagements were very successful. In 1815, being twenty-three years of age, he married and went to Italy, where he soon discovered that he knew but little of the real art of singing. He resided at Florence for two years, studying day and night under Porri; he then went to Naples to receive instruction from Casseli and Nozzari, with whom he studied two years, when he proceeded to Bologna to consult Crescentini; and returning to England, he gave concerts in Italy, Switzerland, and Germany on his route.

He arrived in December, 1820, and published some music; he sang at the leading concerts, and made an eminently successful tour with Catalani. He introduced the peculiar intonation in which the Swiss mountaineers sing their *Ranz des Vaches*, called Jodeln, and with which the Rayner family have subsequently made us so familiar. He was appointed organist to the chapel of the Bavarian embassy in London, where his

great talent for sacred music soon became known, and amateurs of all creeds flocked to the chapel,

“Not for the doctrine, but the music there.”

In 1824 he accepted an engagement at the Venetian opera, where he made his *début* as the Mosé, in Rossini's opera of that name, on the 1st January, 1825. This opera was represented thirty-six nights out of the fifty of which the season consists. In the *Varietà Teatralia*, p. 139., which is an opera periodical, there is a criticism on the production of this opera. After noticing and confirming the statements of the *Nuova Osservatore* and the *Gazetta privilegiata*, it describes the opera of the Mosé as miraculously got up in five or six days, as represented by four great singers who were applauded to enthusiasm, viz. Lalande, Davide, Tamburini, and Kellner. This last named actor, born and educated in England, had never before appeared on the public stage. He has, however, met with a favourable reception; and so great and numerous are his means of pleasing, derived from a profound knowledge of his art, from force and flexibility of a fine voice, and lastly, from a cultivated mind, that he will very soon become one of the first ornaments of the musical theatre.* His triumph was complete, for he was rapturously received in that country where the opera is best understood and cultivated. The periodicals continued to praise him in those lavish terms with which that language so abounds.†

He now proceeded to Bologna, presented himself for examination, composed a symphony in score with a fugue for voices as his exercise, and thus obtained his musical degree of *Maestro Academico Filarmonico*. At Parma he was received with distinction by the Archduchess, who gave him a court appointment,

* The words are, “Quest' ultimo attore, nato ed educato in Inghilterra, non erasi mai prima d' ora esposto sopra pubblica scena. — Su queste adunque ha incontrato favorevolmente il primo cimento; e sono per verità tali e tanti i suoi mezzi per piacere, derivantè da profonde cognizioni dell' arte, da forza e pregiovollezza di chiara voce, ed infini da coltivato ingegno, ch' egli addiverà ben presto un primario ornamento del musicale teatro.”

† In the supplement to the Nuovo Osservatore of the 8th January, 1825, occurs the following notice of his excellences: — “Altro soggetto del tutto nuovo regalato ci viene ora dall' appalto nel primo basso, Signor Kellner, che rappresenta il Mosé. Giovine anch' esso, ed anch' esso dotato di commendevoli prerogative, ha ottenuto nell' approvazione del suo uditorio la meritata giustizia. Bella presenza, bella voce, buona agilità, e per quanto appare conoscenza franca di musica, si aggiunga per l' esercizio una più libera facilità di pronunzia ed una più sciolta declamazione, e si avrà nel Sig. Kellner, un artista di primo grado.”

After deploring the absence of great opera actors at Milan, Turin, Genoa, and Naples, the same periodical states, that — “Venezia ricca di Madama Lalande, dei Signori Davide, Tamburini, e Kellner, con dolce convincimento applaudee quattro virtuosi di singular distinzione esecutori d' una musica deliziosa.”

and many solid proofs that she appreciated his talents. But in 1828 he received the most pleasing homage on his route through Poland and Russia; for, during his few weeks' stay at Lemberg, one of Mozart's sons, knowing his talents, brought all his pupils to him to receive his instructions and advice.

He delighted the Empress of Russia by singing, at her request, Scotch songs, which she prefers to Italian music. In 1833 he left St. Petersburg for Paris; for the French revolution and the English Reform Bill had made foreigners of those nations obnoxious to the Russian court. In 1834 he returned to London, where, in consequence of ill health, he lived chiefly in retirement. He professed belief in Gall's doctrine, and joined the London Phrenological Society. After eight months' illness, he died of decline, on the 18th of July 1839, aged 47.

I have obtained the following particulars of his precocious talent. His disposition for music was observed, and he received piano-forte lessons, before he was two years old.* When a boy his perception of music was very accurate, while his memory was both slow in acquiring and treacherous in retaining; and yet he paid great attention to it. Like young Crotch †, he could by his ear distinguish, at a distance from any instrument, and when out of sight of the keys, any note that was struck. And he also could distinguish in what key any music was played. He evinced a sound judgment and a refined taste in music. Although he was so successful as a pianist and singer before he was ten years old, yet he only began seriously to study music in 1811, when he was nineteen. This is all that can now be collected of his early powers.

Mr. Kellner was better known in Italy, the land of song, than in England. Mr. Kollmann, the organist to her Majesty's German chapel, St. James's, states him, as a singer, to have been of the very first class. Of this extraordinary singing at sight, Mr. Kollmann relates that Mr. Kellner happened to call on him when he received from abroad the first copy of the *Semiramide*, and on looking it over together, Kellner at once and without the slightest hesitation sang one of the basses through. Mr. Kollmann tells me that his execution, for facility, flexibility, and accuracy, was wonderful.

The polish and cultivation of his singing were thought by some excellent judges to be extreme. He brought all his

* This day, 13th November, 1839, I have seen a child, sixteen months old, exhibit an unequivocal disposition for music, by attempts to dance, waltz, and otherwise move in measure to music, and even attempt to sing. When the music ceased, she lisped "*more more*," and renewed her attempts to dance and sing. The organs of Time and Tune are largely developed in her head.

† See Vol. II. New Series, p. 139.

powers to the one object of fully expressing deep emotion; and it is acknowledged that he admirably succeeded in emotions of grief, distress, and sorrow, but was pre-eminent in contending emotions. His dramatic singing not only made others, but himself, weep and tremble with intensity of feeling. His *Deeper and deeper still* of Handel:— His Cain's soliloquy, "*Misero, in quale abisso,*" of his own composition; and Romeo's soliloquy, *Amor mio! O mia sposa!* also his own music; with many others of a similar intensity of emotion, cannot easily be forgotten.

As a pianist, although he had great execution, yet he was not what is termed a brilliant player: he chiefly aimed at expression. His power and facility of composition were very great when sitting at his instrument. He would improvise sonatas and fugues on the piano-forte or organ, which astonished and delighted the Italians and Germans. His concerts on the Continent were in general limited to his own performances, in which he commonly sang six pieces and played two, one of which was improvised. He could not remember any of these performances, to play them again. He revelled in the organ's sublimities, and would improvise overtures, sonatas, and fugues, until, overcome with excitement, his mind became depressed and his body weary.

His compositions, chiefly manuscript, are highly spoken of by musicians; and an unfinished dramatic piece entitled "Poland" contains some very fine music.

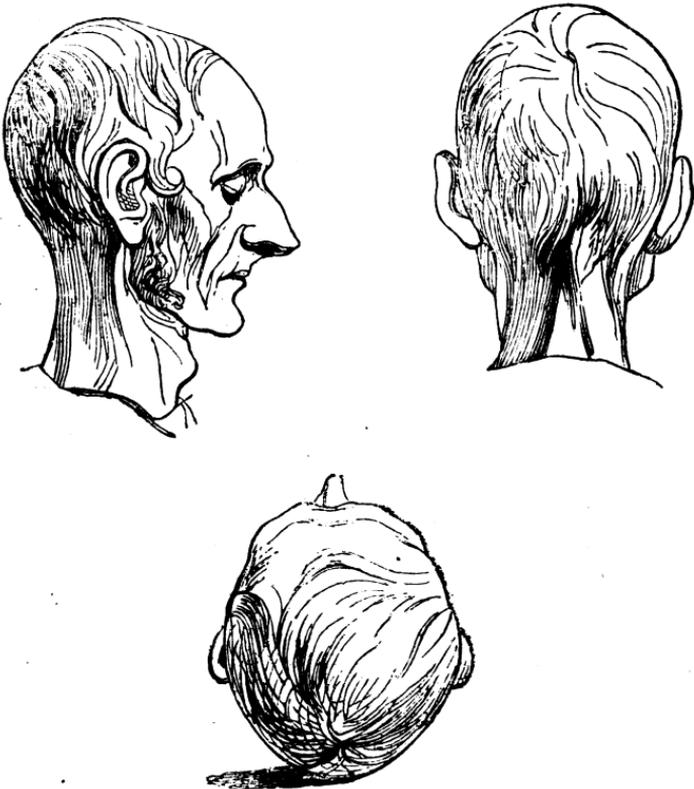
A friend tested the accuracy of his ear many times, and invariably found him correct, by promiscuously striking several keys of the piano-forte at once, when he immediately stated the notes struck, and named the intervals, however distant. This power is generally the result of great experience; but Mr. Kellner stated that he could do it as early as he could remember.

Mr. Butler, sculptor, took a cast of the head after death, from which drawings for the subjoined woodcuts, to insure accuracy, were taken by a camera lucida by Mr. Jenkins.

1. QUANTITY of Brain. The head was about the average size. In health, the integuments were remarkably thin, and Mr. Hering informs me that they partook of the general emaciation. The dimensions of the cast are as under.

The greatest circumference is over Individuality and Philo-	
progenitiveness	- 21 $\frac{1}{4}$
From Individuality over top of head to occipital spine	- 13 $\frac{1}{2}$
Ear to ear vertically over top of head	- 13 $\frac{3}{8}$
Individuality to Philoprogenitiveness (greatest length)	7 $\frac{3}{8}$

Inhabitiveness to Comparison	-	-	-	$7\frac{1}{8}$
Ear to Philoprogenitiveness	-	-	-	$4\frac{3}{4}$
Ear to Individuality	-	-	-	$4\frac{3}{4}$
Ear to Benevolence	-	-	-	$5\frac{3}{8}$
Ear to Veneration	-	-	-	$5\frac{3}{8}$
Ear to Firmness	-	-	-	6
Destructiveness to Destructiveness	-	-	-	$5\frac{7}{8}$
Secretiveness to Secretiveness	-	-	-	$5\frac{5}{8}$
Cautiousness to Cautiousness	-	-	-	$5\frac{3}{8}$
Ideality to Ideality	-	-	-	$5\frac{1}{8}$
Constructiveness to Constructiveness	-	-	-	$4\frac{7}{8}$
Melody to Melody	-	-	-	$4\frac{7}{8}$
Mastoid Process to Mastoid Process	-	-	-	$5\frac{1}{4}$



2. **QUALITY of Brain.** Its activity and intensity of action were very great, as denoted by the following signs: A restless activity, a consistency of flesh, but small muscles with an absence of fat, a fair complexion with some colour on the cheeks, great activity of the arterial system, dark blue eyes which were sparkling and animated, and extremely fine silky hair of a dark

brown colour ; which indicate a sanguineous blended with both the bilious and nervous temperaments. Kellner's brain, then, was of average *size* and of great *activity*.

3. The RELATIVE DEVELOPMENT OF THE THREE GREAT DIVISIONS OF THE BRAIN. Phrenologists divide heads into classes according to the relative development of certain regions. The *first* class consists of those in which the organs of the propensities and lower sentiments predominate over the organs of the faculties proper to man. The *second* class consists of those of the opposite description. And the *third* class consists of those in which the two orders of organs are nearly equally balanced. The first two classes are strongly biassed by internal impulse ; the first inclines to evil, the second to good. The third class are readily impressed and swayed by external sollicitation, and therefore take their bias from the present society. To this third class, but with a leaning to the second, belonged the head of Mr. Kellner. Although the coronal appears to fully balance the basilar region, it must be borne in mind that it is the posterior coronal which is so large, and which comprehends the organs of Self-Esteem, Love of Approbation, and Firmness, all of which frequently lend their aid to the propensities. The anterior lobe containing the organs of the intellectual faculties is very prettily developed. The relative size of the several organs is shown in the following arranged statement :—

	Predominate.	Medium.	Small.
Propensities	Destructiveness Adhesiveness	Secretiveness Acquisitiveness Combativeness Amativeness Philoprogenitiveness Inhabitiveness	Gustativeness
Sentiments	Self-Esteem Firmness Love of Approbation Conscientiousness Hope	Ideality Organ marked " ? " Benevolence Veneration Marvellousness Imitation Caution Wit	
Perceptive faculties	Individuality Tune Language Eventuality Order	Form Size Weight Locality Time Colour	Number
Reflective faculties		Comparison Causality	

A person with such a head requires much excellent discipline in youth, in order to acquire a well-regulated mind. It is evident that no position in society could be more unfortunate than Kellner's to obtain it. For with a precocious talent, considerable intellect joined to so overwhelming a Self-Esteem, Love of Approbation, and Firmness, instead of being indulged and praised and petted in a palace by the sovereign and his family as an extraordinarily talented boy, he should have *roughed* in a cottage, have found his level by mixing with sharp boys, and been trained with a firm hand by a tutor of superior intellect and high moral and religious feeling.

As I know the actual character he manifested, it is better to leave the reader to infer the phrenological character, and simply to draw attention to a very few points. The predominating organs would form prominent features in the character variously combined with each other, and with the larger of the medium organs. If the Self-Esteem and Love of Approbation were pleasantly affected, they would act with the superior sentiments, and the character would appear to be amiable, elegant, intellectual, and gentlemanly. If, however, the Self-Esteem or Love of Approbation were disagreeably affected, the character would assume an opposite phase. This twofold character arising from pleased or displeased Self-Esteem or Love of Approbation is inexplicable but by Phrenology.

Activity of Adhesiveness and Destructiveness ought to have been marked features in the character, although they might be modified both in their action and direction by other organs, as Self-Esteem for instance: The want of Gustativeness should also be a feature, while the other propensities should have been subordinate to the two active features of mind.

Amongst the sentiments, Self-Esteem, Firmness, Love of Approbation, Conscientiousness, Hope, Ideality, and the organ marked ? ought to have been conspicuous features of the mind, while the others should be subordinate.

In the intellect, the activity of Individuality, Tune, Language, Eventuality, and Order should be distinguished, while the rest should be of subordinate rank only, and the want of Number ought to be a peculiarity of the mind.

The following is a sketch of his actual character. He was more remarkable for elegance than for power of mind. He was devotedly fond of the fine arts. His greatest talent was for music, his least for arithmetic, while drawing, painting, and poetry held intermediate place. He epitomised nearly all he read, and much liked to arrange his knowledge in a tabular form. He required elegance in all things, and was dissatisfied with the realities of life not coming up to his ideas of refinement.

He was entirely without tact, being open and candid in all his proceedings. His manners were elegant and gentlemanly; but when offended,—and he was very touchy,—he was often the reverse; and, regardless of time, place, or circumstance, he freely spoke his mind, and, utterly careless of consequences, would manifest his temper in the most overbearing and insulting manner. With much affection to his friends, and kindness, he was prone to speak and act from personal feeling, which he afterwards regretted. He was seldom calm in argument. He was more cheerful than gloomy, and fond of humour and wit. He was unalterably firm in his opinions, which he stated with great confidence, and for which he claimed much deference. He estimated talents in others, and was particularly pleased with talented, pretty, and modest children. He took much interest in the Society for the Prevention of Cruelty to Animals. In all his pursuits he panted for excellence. He preferred the study of individualities and detail to the consideration of any branch of knowledge as a whole. Mineralogy attracted much notice, and arrangements of objects by their physical properties claimed more attention than a systematic classification. He was extremely anxious to be esteemed a philosopher, and to be thought both free from and above prejudice. His memory was universally bad. He cared but little about money. With Lalande, the French astronomer, he might have said, “I am an oil-cloth for blame and a sponge for praise.”

II. *Notes on the Portrait of Archibald Bolam, found guilty of Manslaughter, at the Summer Assizes for Northumberland, 1839,*

MUCH painful interest was excited in the north of England, in the winter of last year, by the murder of Millie, a clerk in the Newcastle Savings' Bank, and the attempt to burn the Bank itself with the body of Millie in it, under circumstances strongly tending to fix the guilt on Archibald Bolam, the actuary of the Bank. The trial was postponed till July last on account of the prejudices alleged to have been created against the accused through the editors of newspapers asserting their belief in his guilt. During the trial a portrait of Bolam was taken by an eminent miniature painter in Newcastle, who, we are assured, has studied phrenology, and is carefully accurate in his cranial representations. The subjoined figure is a *copy* from a wood-cut made after the artist's drawing. The original wood-cut was very rudely executed; and in attempting to improve the cutting

of the hair, the back of the head has been somewhat diminished by the London artist who cut the block here used. Otherwise his copy appears to be accurate.



In consequence of the quantity of hair it is impossible to speak with any exactness respecting the development of the organs separately; though we can have no hesitation in concluding from the general outline of the head, that the animal region (the back and base of the brain) predominates over the moral (the forepart of the upper surface of the brain), and that the organs of reflection (in the upper part of the forehead) are decidedly inferior in development comparatively with those of simple observation (in the lower part of the forehead). To the extent that the cranial indications can be thus relied upon, the head is in accordance with Bolam's conduct; and as no cast would seem to have been taken from his head, we are induced to put on record the only evidence we have obtained concerning the cranial development of a person whose habits and occupation had placed him in a sphere considerably above that of ordinary criminals; but from which he has now precipitated himself by a single act, the motives for which (if aught like deliberative motives existed) are left quite unexplained.

On the trial, Bolam's counsel brought forward good witnesses to character and previous propriety of conduct, and it also appeared that to Millie himself Bolam had acted in a friendly and benevolent manner. Nevertheless both judge and jury were satisfied about his guilt; and presuming the verdict of *guilty* to have been a correct one, we have here another example added to the many previously on record, that the same person may conduct himself with so much propriety in the general business and routine of life, as to acquire a fair reputation, and yet may still be capable of committing an action which in the ordinary language of newspapers (that is, in language adapted to the taste of the public) is designated "atrocious — brutal — barbarous — diabolical." It has well been said, that no system of mental philosophy, save that founded upon Gall's discoveries, could offer a probable explanation of these opposite phases of character shown by the same individual.

At the same time they explain the fact, not sufficiently attended to in the earlier years of British phrenology, that the heads of criminals are not altogether those of a distinct class.* It is true, the heads of the thoroughly vicious constitute a class distinguishable from the heads of the ordinary and everyday characters of society, and that the best of the criminal heads are equally distinguishable from the heads of the noblest characters — the Melancthons, Sullys, Oberlins, Eustaches, &c. But the heads of some criminals are not inferior to those of persons who pass their lives without committing any offence such as would bring them under the iron heel of the criminal law, or the moral ban of society. Such is Bolam's, and he might have died respected in 1838. It is here in these medium heads, in which the animal organs predominate though not excessively so, that we find the truth of the old notion about the difference betwixt the thief and his judge being one of circumstances rather than of inherent personal qualities — acquired, not original. The popular fallacy, forming so important an item in Mr. Robert Owen's philosophical creed, lies in exalting this partial truth into one of universal application, by tacitly assuming

* The editor well remembers being present at a meeting of the Edinburgh Phrenological Society, about ten or twelve years ago, when a member enquired whether any effort had been made to obtain a cast from the head of a murderer then recently executed. A leading member of the society immediately replied that they had heads enough of criminals — all presented the same type. Since that time, we have had the heads of Lacenaire, Perrie, the Thugs, and others differing much from the type then apparently supposed to be the uniform type of criminals. The responding member has been since frequently rebuked for drawing conclusions from few and insufficient data; and it may now be said that this same peculiarity constitutes the greatest blemish in his writings, which, barring this one defect, are of the highest order of philosophical composition.

that, what is true of two individuals, must also be true of the whole human race.

A sufficiently copious report of the trial of Bolam may be seen in a threepenny pamphlet published at Gateshead, and to that pamphlet and the local newspapers we must refer readers who may desire to know particulars which our own limits oblige us to leave unstated. A portrait of Bolam, given in the pamphlet, represents a more lymphatic cast of face; but otherwise it agrees with our cut in its cranial indications, some slight allowance being made for a difference in the hair.

The proofs of Bolam's guilt were entirely circumstantial; and it is worthy of notice, in connection with his good observing and deficient reflecting intellect, that Bolam had fabricated a minutely circumstantial story to account for the murder and fire, and his own (unavoidable) presence in the bank without being able to give an alarm, although escaping serious injury at the hands of the pretended murderer; but that the story was so insufficiently confirmed by his own state, and by the condition of things in the bank, as almost immediately to lead other minds into the inference that Bolam was himself the guilty party. Had a cast been obtained, we should have made a full report of the affair. In the absence of this important addition to the case, we shall merely copy such portion of the judge's comments as may serve to illustrate the general character before assigned to the head; premising that Bolam deliberately asserted his innocence when brought into court to hear sentence passed, on the day following that on which the verdict of the jury had been returned; and also that, according to our view of the evidence, the verdict ought to have been on the question of *not guilty* or *guilty of murder*. Perhaps a feeling of compassion induced the jury to give a verdict which would not lead to the execution of the person whose guilt had not been proved by direct evidence.

In his address to the jury, the judge observed that the prisoner had been accused of making statements, in his own version of the affair, which were certainly false; but that the witnesses spoke only on their recollection of his words which had not been taken down in writing, and hence they might be mistaken about what Bolam had really said. The judge then proceeded with his address to the following effect:—

“A man would hardly tell a wilful falsehood, which would not only do him no good, but positive injury. And this brought him to what the prisoner had stated of the deceased. He had said that Millie had gone to tea before he (the prisoner) left the bank. If this were false, it could do him no service, but quite the contrary. He would be well aware, that if Millie

did not go home to tea, his children would prove that such was the case; and the falsehood, therefore, being injurious to him, instead of being serviceable, it seemed unlikely that he should tell it. Millie's key being found in the door, seemed consistent with the supposition, that some person had induced him to let him into the bank. The prisoner's case was, that some assassin had gained admittance during his absence: that this unknown man had murdered the deceased — knocked the prisoner down on his entrance — attempted to cut his throat, and afterwards set fire to the premises. This case laboured under great difficulties. If the unknown assassin set the premises on fire, his object would be, to destroy all traces of the deed he had committed. But the state of things at the bank did not accord with what would be the actions of a man who had such an object in view. His care would be to take every precaution to conceal the fire from the observation of those without, till it had made so great a progress as to insure the destruction of the bank and its contents. Yet, the shutters of the waiting room, in which the fire was kindled, were not closed, and the outer door of the bank was left open. It certainly seemed very improbable, that a person who desired the destruction of the premises should leave them in such a state. Then came the inquiry, how these things accorded with the prosecutor's case. His case was, that the prisoner committed the murder; and he would lead the jury to the inference, that the prisoner sought by the fire to draw attention to the bank. The state of the bank, it must be admitted, favoured this case. The shutters of the waiting room were [not] closed, so that the fire would almost instantly be seen from the Manor-chare. The outer door of the bank was standing open, so that the fire might be discovered from the Arcade. And the fastenings of the window near which the prisoner lay, in the large room, were undone, so that a person might readily get out into the street. The prisoner, no doubt, was found lying in a place where, if he had lain much longer, he would have perished; and it might be that he was willing to commit suicide. This might be said for the prisoner, that the unknown ruffian had acted unaccountably — that his conduct had certainly been inexplicable — but that the prisoner was not bound to account for that person's conduct. Hitherto, the case had been considered as one of murder, and the question raised was merely this — whether the prisoner, or some unknown person, was the murderer. But it might be regarded under another aspect. The prisoner might not be guiltless of the death of the deceased, but he might have destroyed his fellow clerk under circumstances which did not amount to murder."

The judge then proceeded to show at considerable length, how a quarrel might have occurred ending in the death of Millie, by being savagely beaten with a poker in the hands of Bolam. On passing sentence of transportation for life, he further stated his utter disbelief of Bolam's protestation of innocence, and his concurrence in the propriety of the verdict. Our extract is taken from the report of the judge's address, in the Gateshead pamphlet. The version in the Newcastle Courant differs a good deal from that of the pamphlet.

III. *The Organ of Language in Rousseau.*

IN reading the "Confessions of J. J. Rousseau, Citizen of Geneva," — that strange enthusiast, many of whose writing exhibit so peculiar an obliquity both of the intellectual and moral faculties, I was much struck by *two passages*, which appear confirmatory of the correctness of the doctrine of Gall, who placed the organ of verbal memory in the portion of brain over the back part of the socket of the eye. If you think proper, you may give them a place among your "Cases and Facts." Jean Jaques is describing his personal appearance, in his sixteenth year: — "I had a good foot, a well-turned leg, and animated countenance; a well-proportioned mouth, black hair, and eyebrows, and *my eyes, though small, and rather too far in my head, sparkling with vivacity.*" (Page 67. Edition, Longman and Co. London, 1819.) The other passage is at page 164: — "My manuscripts blotted, scratched, interlined, and scarcely legible, attest the trouble they cost me; nor is there one of them, but I have been obliged to transcribe four or five times before it went to press. Never could I do any thing when placed at a table, pen in hand; it must be walking among the rocks, or in the woods; it is at night in my bed, during my wakeful hours that I compose; it may be judged how slowly, particularly for *a man who has not the advantage of verbal memory, and never in his life could retain by heart six verses.* Some of my periods I have turned and returned in my head for five or six nights before they were fit to be put to paper; thus it is that I succeed better in works that require laborious attention, than those that appear more trivial, such as letters, in which I could never succeed, and being obliged to write one is to me a serious punishment; nor can I express my thoughts on the most trifling subjects without it costing me hours of fatigue.

If I write immediately what strikes me, my letter is a long, confused, unconnected string of expressions, which, when read, can hardly be understood. It is not only painful for me to give language to my ideas, but even to receive them." This appears to be a most faithful description of the difficulties that must beset an author, whose organ of language is decidedly small.*— (R. C. — Kilmarnock.)

IV. *Movements in the Brain during its functional Activity.*

"THE daughter of a scientific gentleman of this city (James J. Mapes, Esq. of New York) fell from the room window when she was about four years of age; her head struck upon the iron bar which extended from the railing to the wall, and the skull was extensively fractured, without rupturing the pia mater or doing any serious injury to the brain. She was attended by Dr. Mott; the skull was removed from the superior posterior portion of the head, the integuments were drawn over, and the child recovered. Immediately after the wound was closed, her father was struck with the variety of motions in the brain, and its great activity during excitement, producing, as he said, a sensation in the hand as if it were feeling at a struggling leech through a silk handkerchief. The child has a well-formed head, with large Self-Esteem, Love-of-Approbation, and Firmness. I have before stated, that bashfulness is principally an affection of Self-Esteem; and, when I put my hand on the integuments soon after she entered the room, I felt this organ distinctly in great commotion, with Love-of-Approbation affected in a less degree. I spoke to her in a friendly manner; and as she acquired confidence, the commotion of Self-Esteem subsided, and that of Love-of-Approbation increased. The father stated that when intellect was engaged, the excitement in the region of the sentiments ceased. He gave her an arithmetical problem to solve which puzzled her a little, and all the commotion of Self-Esteem and Love-of-Approbation disappeared, except the regular arterial throb." — (*Combe's Lectures, by Boardman*, pp. 340, 341.)

* "It is said that Racine never forgot anything. Rousseau, on the contrary, is constantly complaining of his bad memory. 'Every morning, about ten o'clock,' he says, 'I walked to the Luxembourg, with a Virgil or a Rousseau in my pocket; and there, till dinner time, I recalled either a sacred ode or a bucolic, without feeling disheartened, because in conning that of to-day I never failed to forget that of the past day.'"— Gall, 8vo. vol. v. page 25.

III. NOTICES OF BOOKS.

1. *Lectures on Phrenology ; by GEORGE COMBE, Esq., including its Application to the Present and Prospective Condition of the United States. — With Notes, an Introductory Essay, and Historical Sketch.* By ANDREW BOARDMAN, Recording Secretary of the Phrenological Society of New York. London : Simpkin, Marshall, and Co. 1839. 8vo. pp. 389.

MR. COMBE has not yet stood in his proper position amongst his fellow men, whether he be regarded as a philosopher, a moralist, or an author. He is at once over-estimated and under-estimated. He is over-estimated by a numerous body of kindly disposed but superficial thinkers, who read his works and are delighted with their moral tone ; who understand his illustrations and analogical arguments, and receive them as truths without any close scrutiny into the exactness of the rules and principles they are supposed to establish ; and who adopt his philosophical views in utter non-conception of the results to which they would inevitably lead, if they should be completely followed out to their natural consequences. We say, these admirers over-estimate Mr. Combe, not because he is in himself unworthy of the amount of admiration they can and do bestow ; but because they bestow it blindly, often admiring that which is defective or misunderstood, and passing unrecognized those other qualities meriting the highest respect. The admiration, in short, is due to Mr. Combe's writings, but is awarded to them on wrong grounds.

On the other hand, with all his "popular" reputation, Mr. Combe does not yet hold that place in the estimation of the leading minds of the day, which his own mental qualities and exertions should entitle him to hold. If he has received admiration on wrong grounds, from inferior minds, he has not yet received all the tribute due to him on right grounds, from the superior minds of the age ; and we feel very confident that, in the estimation of the leaders of another generation, he will stand far higher than he now stands in the estimation of those of to-day. The faults of his philosophical writings — and they certainly are by no means faultless — are those chiefly of manner and method, and are perhaps in no slight degree attributable to his desire of adapting his works to the tastes and understandings of the many. These faults will have little influence in tarnishing his posthumous reputation ; whilst the excellencies of his literary productions are those of a more enduring character, to be found in their subject-matter, and in the spirit in

which it is treated—they are seen in his capacity for seizing upon the essential bearings of the questions handled, without having his attention diverted by accidental accompaniments—in his just appreciation of first principles, as the proper tests of conduct and opinions—in his clear solutions of problems in morals and intellectual philosophy, which have baffled preceding inquirers gifted with the highest ability—and in the admirable adaptation of his philosophical views to the affairs of real and every-day life. His thoughts are clear, profound, and practical; although in his too eager search for general principles he no doubt at times oversteps the limits of rigid induction, exalting mere probabilities into the rank of demonstrated truths, and converting concomitant conditions into those of necessary dependence. These are defects overlooked by many of his readers; but they are not absent, because not detected by all. We might also add, that however clearly he can state the results of his own meditations, he is apt to misconceive the ideas of others, although stated with sufficient clearness in their own works: he is a good thinker, but a bad learner.

Like every other literary production emanating from the "mentation" (as Dr. Engledue designates mental action) of Mr. Combe, the Lectures teem with comprehensive and clear-sighted views of men and manners, illustrated by striking and appropriate examples drawn from the daily habits of society, or from the actions of noted personages; so that sound philosophy is brought home to the conceptions of his readers (and hearers, we presume) as clearly and closely as it is possible to bring it home to the class of general readers. Mr. Combe is fortunate also in his reporter, who appears to have been fully competent to the duty undertaken by him; whilst in his own notes and additions to the volume of lectures, Mr. Boardman shows himself to possess both a good knowledge of phrenology and a high capacity for analytical criticism. In reading the volume, we had turned down the corner of a leaf, on which any passage had seemed particularly deserving of notice; and on looking back, it appears that no fewer than fifty-three leaves have been thus distinguished. A very few of these leaves, indeed, were so folded because they contained passages in which, it seemed to ourselves, that the Lecturer had pushed his views beyond the inferences strictly arising from the premises of known facts; but far the majority were thus marked on account of the excellence of the passages. The circumstance may perhaps say more in recommendation of the volume, than would whole pages of laudation; since it implies that an attentive reader can scarcely avoid becoming interested in the Lectures; and that one who reads them in the character of a critic on duty—

that is, a hunter of defects — is nevertheless constrained to admire much more than to censure.

Readers already familiar with the *System of Phrenology and Constitution of Man*, will scarcely anticipate novelty in a report of Mr. Combe's lectures. Essentially they contain the same ideas, in words somewhat different, and frequently elucidated or enforced by different illustrations. But Mr. Combe's ideas are not those which are to be read once, and then to be forgotten as if they were of no permanent interest or value. They may be read again and again, and each time with pleasure and advantage; for all his writings bear the high characteristic of being eminently suggestive, as well as directly instructive. They convey a large amount of information to him who reads them for the first time; and they most probably benefit a reflective mind quite as much by suggesting trains of thought, to be followed up to their results, as by the information actually conveyed. Though in a general view they must be referred to the class of "popular" works — that is, works written for the general public more than for the smaller classes of the thoughtful and the scientific — Mr. Combe's writings will nevertheless seldom fail of inciting the higher order of minds to a second perusal, and will amply repay them for this (now-a-days) very unusual procedure. It is, indeed, a peculiar characteristic of Mr. Combe's pen, to excite interest in two classes of readers, whose favourable opinions are very rarely bestowed on the same works; and the student of human nature may find useful exercise for his penetration, in an inquiry how these usually incompatible results are effected. Perhaps it is by the aptness of his illustrations and analogical arguments, as before intimated, and the felicitous manner in which he appeals to the ordinary experience of his more superficial readers, that he is enabled to attract and please the one class; whilst the philosophical spirit and elevated tone, so largely pervading his works, insure also the favourable judgment of the other class of readers, who attach value chiefly to these qualities. The former class will readily catch at and comprehend the illustration, and imagine that they see the analogy; whilst they may, likely enough, misapprehend the principle, and prove unable to apply it correctly on a different occasion. The second class, on the other hand, may recognise the essential accuracy of the principle, independently of any analogical argument or special illustration: nay, they may do this occasionally, whilst they even deny the soundness of the analogy, and reject the illustration, introduced for the purpose of rendering the principle intelligible and acceptable to the former class. There will appear to be something closely bordering on a paradox, in this

last observation ; yet paradoxical though it should appear, the writings of Mr. Combe will furnish cases in point. We select an example : not the best that could be chosen for the special purpose, but chosen under the wish to contradict an unfair view of the efforts of experimental physiologists, which is given through it. It is the now familiar comparison betwixt vivisection and the fracture of a musical instrument, lately repeated in different works, and appearing on page 116 of the Lectures under consideration.

“Formerly,” says Mr. Combe, “it was very prevalent in France to cut out parts from the brains of living animals, in order to ascertain functions; a practice as absurd as it was cruel. The experimenters proceeded on the supposition that nothing was known concerning the functions of the brain, and yet they expected to ascertain functions, by observing what powers were not manifested when various parts were destroyed. Suppose a musical instrument were presented to one of these operators, and that his object was to discover, by experiments, what sounds it was capable of producing, and by what part of it each sound was emitted. Imagine him to take a hammer and smash, at random, a number of its springs and wheels, and then set the machine a-going. By listening to the sounds emitted, how could he tell *what were wanting*, when he did not know the whole originally within its compass? And how could he tell by their silence, the sounds which the broken strings were originally calculated to emit? Yet this would be precisely analogous to the procedure of the vivisectors. They are unacquainted with the number of the mental powers, and they destroy several of them at random, that they may find it out. They do not know what particular power is manifested by any particular part of the brain, yet they destroy the part to get it to reveal its function. They break the string of the musical instrument, and then listen to hear what sound it will not emit !”

Another, but very similar, version of the same comparison may be seen on pages 558 and 559 of the tenth volume of this Journal. We have met with those who pronounced it to be a capital illustration of, and argument against, the experiments of physiologists; yet it appears to us to be quite unsound viewed in either light. The proceeding of the vivisector (a vivisector being one who makes experiments by mutilation of living animals) is this: he takes a dog, or other animal with the manifestation of whose mental qualities he is conversant from ordinary and every-day experience, although he may not know every feeling and quality it possesses. He removes some portion of this animal's brain, *not* destroying it *at random*, but believing

that he knows the part removed so well as to be able to point out the corresponding portion of the brain in another animal of the same species. Having done this, he closely watches the actions of the animal operated upon, in hopes to *miss* some customary manifestation, but certainly not under any idea that the destroyed part of the brain will *reveal* its function; on the contrary, he expects some previously *known* functional manifestation to be no longer perceptible. He would then probably infer that the lost function depended upon that part of the brain which he had destroyed. Substituting *nerves* for *brain*, this was precisely the proceeding of Sir Charles Bell, when he demonstrated the distinctness of the nerves of sensation and motion, by experiments on living animals. Now, assuming the analogy betwixt a mechanical instrument and a living animal to be unobjectionable, and that what was true of the one would be also true of the other, — we ought to suppose the destroyer of the strings to be a musician who had frequently heard the instrument played, but who did not yet know whether he had heard the sounds of every string. In breaking a particular string, he might happen to break one that he had never heard sounding, and in this case he might no doubt hear over again all the tunes he had heard from the instrument, without ascertaining the sound of the broken string. But if (as would be greatly more probable in a fracture of a familiar instrument) he chanced to break a string whose sound he had frequently heard, he would certainly miss that sound when he had set the instrument to play; and knowing which of the strings he had broken, he would correctly conclude that the lost sound had proceeded formerly from that particular string.

Rightly stated, the analogy would thus seem to tell in favour of the vivisector; that is, if we allow a comparison betwixt the instrument and the animal. Nevertheless, the rule or principle designed to be conveyed by Mr. Combe, is correct, though illustrated by a false analogy. The peculiarity in the structure of the brain, which makes the rule a right one, is precisely that which makes the analogy a false one. In a musical instrument, each string is introduced in order that it may emit a definite sound, when thrown into vibration; the strings are distinct and independent one from another, and may be separately destroyed; and any one may continue to emit its perfect sound after all the rest have been destroyed. In the brain, on the contrary, taking the phrenological view of it, each single organ has various modes of manifestation; the organs cannot be separated, or even distinguished one from another, by the most skilful anatomist; and the destruction of any one of them would affect the functional manifestation of some (if not all) of

the rest. We agree with Mr. Combe's postulate, that mutilations of the brains of animals are unlikely alone to lead to clear views concerning their functions; but we must object to the comparison by which he seeks to give a popular illustration of the insufficiency of vivisection: we object, first, because the case of the vivisectors is not correctly stated, and secondly, because no real analogy can exist between experiments on a mechanically constructed instrument and those on the organised brain of a living animal.

This is a lengthy digression from the Lectures, to quarrel with an incidental illustration; but the faults of Mr. Combe's writings, if trivial in themselves, may become of serious importance when received and re-echoed by the public; and highly as we esteem both the works and their author, we never hesitate to affirm the opinion expressed two or three pages back, that they are by no means faultless. Indeed, we have more than once felt tempted to pass the works of this celebrated writer under close review, and to direct attention to their scattered blemishes, in the hope of seeing them removed. A critical notice of Mr. Combe's works could at present be looked for only in a phrenological journal; and considering the intimate connection of their author with this Journal, until recently, no unbiassed review of them could have been expected even here: hence, possibly, one chief cause of the blemishes remaining unremoved. Another example strikes the eye, on the page opposite to that from which we have quoted the musical-instrument comparison. It is there remarked, "Again, pathological cases have been brought forward to illustrate the functions of the brain; and sometimes to oppose phrenology. Now, before you can draw any conclusion concerning the function of a part from a state of disease, you must know the function of the part in health." Here also we have the fallacy of an incomplete view. It is true, we must know the function, and we must know also the part; but it is not necessary that we should know the function to be *the* function of *that* part: it is by attentive observation of disease, concomitant in organ and function, that a pathologist would seek to connect one with the other; and in fact important discoveries have been made or early confirmed in this way. Phrenology itself affords examples; and if Mr. Combe will call to recollection the manner in which Gall was led to the discovery of the functions assigned to the cerebellum, he will have one of the examples. If we thus allude freely to faults, let our coincident assertion be remembered, namely, that the faults are immeasurably exceeded by the excellencies.

There is much in the volume before us, to which we should

gladly call the reader's attention, by making extracts of various suggestions, anecdotes, and sketches of character; but how far it would be deemed proper thus to enrich our own pages, by seizing upon the ornaments of Mr. Combe's Lectures, we are at a loss to determine. For the present we shall arrest the pen, in the full intention of continuing the notice of this work in the succeeding No. But we must first copy two short paragraphs, which will help to impress on the reader's recollection that old-fashioned advice about not judging by outside appearances only.

"In the course of my lectures I have made some observations on your institutions; in this lecture I shall make others. But I must always be understood as speaking of things as they appear to me. I once visited a part of Somersetshire in which the soil is very light, and there saw a man guide a light plough drawn by four large horses. 'What a waste of strength! is here!' I thought. I expressed this opinion to a very intelligent farmer whom I met next day in society. 'You, sir,' said he, 'judge as strangers naturally do, and think we are very foolish; but it is our business to train horses for the London market, and this is the plan we take to break in the young horses to labour, which increases the price when we come to sell them.'" (Page 353.)

"Phrenology has a great tendency to encourage and give confidence to the good. In my own country, men with a large coronal region, reflective faculties, and Ideality, shrink from the turmoil, bustle, and degradation consequent on becoming a candidate for public office; and those who are most eager after distinction are often found to have little except Self-Esteem and Love-of-Approbation to recommend them, their coronal region being often small. They will send round their emissaries to learn what opinions or measures are popular among the electors, and then come out in their advocacy with all their might. The people are thus pleased, and deceived into the election of an unworthy man. When phrenology shall be well known, the highly moral and intellectual men will find their place, and stand shoulder to shoulder in the great work of human advancement." (Page 373.)

This last paragraph affords also one illustration of a subject, on which a prize essay appeared in the last No. of this Journal, namely, 'The Application of Phrenology in the Choice of Parliamentary Representatives,'—a subject to which we may again return ere long.

II. *Phrenology and the Periodicals.*

THE pressure of accumulated materials, in the two last Nos. of this Journal, compelled the omission of its customary notices of articles bearing on Phrenology, which had fallen under the editor's observation in the pages of other periodicals; and we are consequently half a year in arrear.

The Analyst, No. 28, has only one article closely connected with the subjects noticed in this Journal, namely, "An Essay on the expediency and means of elevating the profession of the educator in the estimation of the public." Though rather overlaid with words, the article deserves its place in the pages of that varied periodical, on account of its general tone of good sense and good feeling. Nevertheless, we could wish to see writers on such a subject, evincing more knowledge of mental philosophy, and ceasing to employ the misleading (however familiar and customary) expressions about "hardening of the heart," "newness of heart," &c. when referring to the cultivation of the moral faculties. The separation of "moral" and "mental" training into two distinct heads, implies a sad confusion of ideas: full "mental" training necessarily includes "moral" training, seeing that the latter is but a part of the former, and that the moral qualities depend on the brain equally as all other mental qualities. The following paragraph conveys a truth which can scarcely be too much insisted upon:—"If the Government will not educate the people, bad circumstances, temptations, and evil companions will educate them, for man cannot merely vegetate; he will learn to do good or evil. In vain is the voice of religion and reason turned to the ear of a people morally deaf, in vain do the humane try to repel the tide of habituated evil; the remedies they propose are suitable, but not adequate in power, and while individuals or parties may swell the list of converts bad and depraved education is moulding and manufacturing a whole generation in the indulgence and practice of every vice. Amid the great bouleversement the rulers and governors of this kingdom are busied in court intrigues and senatorial squabbles, or in their utmost efforts stretch not beyond a municipal corporation bill, or the levying a new impost." In No. 30 (January last) there is a capital sketch of the progress of Animal Magnetism, which we strongly recommend for perusal by those who have wished the introduction of that subject into the Phrenological Journal.

The Athenæum, No. 607, in a notice of the English reprint of Sewall's Lectures, announces the newly discovered fact, that Phrenology has been left to make its own way in peace and quietness, saving a little hubbub in a corner, quite out of the public way, and merely confined to "a coterie," which phrenologists mistake for the public. This is a curious opinion to be put forth at the present day, by the Editor of a "Journal of English and Foreign Literature, Science, and the Fine Arts," before whose eyes so many new works and so much of the periodical literature of this country at least ought to come. Phrenology may be said to have been first introduced to the reading public of Britain, by a condemnation of it, in the *Edinburgh Review*, in 1803, and to the medical profession, in 1807, by the *Edinburgh Medical and Surgical Journal*; and to have been at length more fully offered to the general public, in 1814 and 1815, by the publications and lectures of Spurzheim. Since that date, not a year has elapsed in which Phrenology has not been attacked in some of our periodicals, and often by those of widest circulation and greatest public influence. The subject has also been written upon by many pamphleteers, and in most of the Cyclopædias; and it has been read and spouted against, times innumerable, in Royal and Scientific Societies, in colleges, and before public audiences of all grades of rank, excepting only the highest. Really it must be a curious "coterie" which includes together the *Edinburgh and Quarterly Reviews*—the *Monthly Magazine and Medical Gazette*—*Blackwood's and Tait's Magazines*—*The Athenæum and the Literary Gazette*—*The Times and Morning Herald*—*The Encyclopædia Britannica and Rees's Cyclopædia*, &c. &c. besides a whole host of individual writers as far asunder as it is well possible to be, in station, acquirements, abode, profession, religious tenets, and other circumstances. We suspect that the "coterie" of the *Athenæum* may mistake itself for the "public," and thus be self-deceived into supposing the rest of the public to be a coterie.

The British and Foreign Medical Review, No. 16, has a critical analysis of the contents of a small work recently published by Tiedemann, on the European, Negro, and Ourang brain. It is an amplification of his paper on the same subject, printed in the *Philosophical Transactions*, and to which sufficient allusion has been already made in the *Phrenological Journal*. Tiedemann says, that the brain of the ourang is smaller absolutely, — smaller relatively to the body, — smaller relatively to the nerves, — has smaller cerebral hemispheres relatively to the spinal cord, medulla oblongata, cerebellum, and corpora qua-

drigemina, and the convolutions are fewer, and the sulci shallower. In these particulars it differs from the Negro as well as from the European brain. The editorial observations on Tiedemann's "evident spirit of partisanship" are just, and given in a spirit very much the opposite of partisanship. "Contributions illustrative of the functions of the cerebellum," by Dr. Fisher of Boston, are eminently worthy of phrenological attention. The details, however, would not suit this Journal: they directly confirm the phrenological views respecting the function of the cerebellum. In one of the cases, where the patient had received a severe blow at the back of the head and neck, objects appeared to the individual to be much more distant than they really were, and he felt as if he were much elevated above them, and much taller than other men with whom he conversed (Self-Esteem?); yet all objects appeared natural in colour, size and proportion. Memory, however, was also impaired; so that perhaps the anterior lobe had suffered from the injury. We have already spoken at length upon the able article on Phrenology, in No. 17.

The Medico-Chirurgical Review, No. 61, N. S. has an abstract of some remarks by Esquirol and Marc, on an uncontrollable propensity to theft exhibited by a lady of very impressionable temperament, and liable to irregularities of the mental faculties. The case is one of interest as an illustration of the often close connexion betwixt insanity and crime; but the explanations of Esquirol and Marc are superficial and inadequate. They say, "the act seems to be, in such cases, the consequence of disordered ideas and of false conceptions, the offspring of a delirium, or of an instinctive uncontrollable impulse." Probably, they may be correct in saying "an instinctive uncontrollable impulse," but "false conception" and "disordered ideas" are mere unmeaning words, when given as a supposed explanation of the act. — In the same No. page 282, Mr. Henry Whitfield starts a rather curious notion touching the final cause (if we may use that common, though ridiculous expression, "final cause") of suicide. He looks upon suicide as the natural termination for mental disease not otherwise remediable, as death in the ordinary way, by failure of the bodily powers, is the natural termination for irremediable corporeal disease. He avoids the discussion of diseases of a mixed character, "such as partake both of body and mind," which, we conceive, all the diseases called "mental" must do; and he states that in irremediable bodily disease, suicide is not committed, because nature will kill the patient. We were acquainted with a sane physician who deliberately committed suicide, rather than go

through the painful process of dying slowly of cancer of the stomach. And, again, many lunatics remain insane for a long series of years without any greater wish for dying by the labour of their own hands, than some other sane persons feel for living by the same means. — In No. 62 we are informed that, from recent experiments, Magendie has concluded, “that the roots of the sensitive and motor spinal nerves are equally sensible when they are both entire. If the sensitive nerves be cut, the motor immediately lose their sensibility. If the motive nerves be cut across at the middle of their roots, the end which remains attached to the spinal cord is perfectly insensible, but the other end (next the ganglion) preserves an extreme sensibility.” (Page 577.) — In the same No. the editor records the case of a boy, who had complained for several months of severe headache, and still more of a most distressing sense of “tiredness.” On dissection, several white and hard tubercles were found in the cerebellum, one of which adhered to, and pressed upon the corpus olivare of the same side. This case is worthy of note, in connexion with the motor function often attributed to the cerebellum. The boy was only eight years of age. — We feel under obligation to the editor of the January No. (63) for copying a portion of our remarks upon the malpractices of “itinerant phrenologists,” and thus giving to them a much wider circulation than our own pages can command.

The Monthly Chronicle for February, No. 24, has inserted a Letter from Dr. Mayo, on the subject of the physiology of mind, in which the writer speaks favourably of Gall’s views, and quotes Combe’s recommendation of phrenology, as a theory of mind. We mention this circumstance, though trifling in itself, because the *Chronicle* has hitherto avoided Phrenology, and advocated some views incompatible with that science.

The Naturalist, we regret to say, is discontinued for want of sufficient support. There are too many periodical publications connected with natural history, each professing to include various distinct branches of the general subject, and thus none of them doing full justice to any one branch, as its journalist. One good zoological, botanical, geological, or meteorological journal — each keeping to its own subject, and treating the progress fully — would no doubt be well supported. But half a dozen magazines, each magazine doing a little in each subject, cannot be efficiently supported. We omitted to refer to a paper on “Comparative Phrenology,” by Mr. Levison, in No. 32 (May last) and subsequently continued. The paper is not underserving of perusal, though containing some inaccuracies.

Mr. Levison, for instance, seems unaware that in several species of birds, and even in some of the varieties of our common poultry, a cast from the inside of the skull is widely unlike the outside outline of the same skull: in other words, there are great irregularities in the thickness of the skulls of various birds, though Mr. Levison appears to think that they are always thin, and of nearly uniform thickness throughout.

III. *The American Phrenological Journal and Miscellany.* Nos. 8 to 12. Philadelphia: A. Waldie. London: Wiley and Putnam, Paternoster Row.

THE American Journal proceeds vigorously: its contents are judiciously selected; and many of the articles are very ably written, and possess great intrinsic interest. Our former notice of the contents terminated with No. 7. We resume the subject with No. 8. This pleases us less than the following Nos. The first article is on the "utility of phrenology;" but is little more than a special pleading against the metaphysical writers; and itself smacks far more of the school of conjecture and authorities, than of truth and nature. — The second article is entitled, "Remarks upon the Scripture doctrine of regeneration;" and assuredly should have had no place in a journal that intends to be one of science. — Next comes an article "on duelling." This is a sensibly written paper, though we regret to see it starting with the old twaddle of the really timid, namely, that duellists are cowards. It is true they are ordinarily persons sensitive to the "world's dread laugh," and so far they act from a kind of *fear*; but just so far also do they show that fear of bodily injury is secondary to the fear of mental injury; and we take it, that in the vocabulary of most persons, *cowardice* means fear for life and limb. — The fourth article, "on the possibility of increasing the development of the cerebral organs by adequate exercise of the mental faculties," is a continuation of an article by Dr. Combe, copied from this Journal. — The fifth article gives the development and character of a man named Millar, executed for murder. — The sixth article is a curious one, and we shall hope to make some extracts from it, or to copy the whole, hereafter. Its title is, "The heads of our great men." It is a remarkable fact, that the heads of several of these "great men," according to the table of measurements of fifty-two heads, are only from seven to seven and a half inches in length, from Individuality to the occipital spine.

It is stated in the paper that the average length of the adult male head is seven and a half inches: on what induction?

No. 9 commences with a paper "on the primary function of Ideality." The writer, Mr. M. B. Sampson, expresses his ideas remarkably well: whether they are sound views of nature, may however be questioned. "It appears to us," he writes, "that the emotion of beauty which gratifies Ideality, arises when an object is presented that appeals *harmoniously* to *all* our faculties, and that whenever one faculty is excited to a preponderance above the rest, the idea of beauty is destroyed." This view is illustrated by the feeling of beauty in trees, which, "next to man himself, are the most beautiful objects in nature," and "in the contemplation of them all the faculties of mind, with scarcely an exception, are harmoniously and agreeably excited." Again, Mr. Sampson says, "it is the function of Ideality to deceive [decree?], that all the faculties of the mind should be exercised in an equal degree, and that none should be suffered to obtain undue dominion. The moment this takes place, the organ is roused to resistance, and, to use a familiar expression, 'good taste' is offended." Also, "It has been observed, however, that those possessing this organ [much developed] rarely commit crimes of violence or ferocity. This may be attributed to the repugnance which it manifests to *excesses* of any description." Now, for our own part, we cannot avoid the suspicion, that there are both physiological and metaphysical difficulties in the way of appointing Ideality to the office of overlooker or drill-serjeant to the other organs; and that, as a matter of fact, individuals endowed with large Ideality are rather more prone than others to run into some extremes, though not into the extremes of brutality and sordid vice. — The second article of the same No. is entitled "Testimonials in favour of Phrenology," consisting of extracts from Mr. Combe's Testimonials mentioned in our tenth volume. — The third article "Woman in her social and domestic character" is copied from the thirty-first No. of this Journal. The fourth is from the pen of Dr. Caldwell, expressing strong doubts respecting the possibility of "determining the temperament of a person, and (if that person be a Caucasian) the complexion of his hair, eyes, and skin, by an examination of his cranium;" and also disputing the possibility of deciding upon the religious tenets of persons by examination of their heads. — Fifthly, we have an article on the "Elementary principles of Phrenology." — Sixthly, comes a letter from Mr. Combe, touching a discussion in Edinburgh, by the "associated societies of the University," on the question, "Does phrenology afford or contain a sound system of mental philosophy?" a question that was negatived by a majority of 40 to

13. This is the first intimation of the discussion that has fallen under our individual notice, although Mr. Combe's letter on the subject bears the date of May, 1839. We shall copy it into a future No.

The Tenth No. opens with an article on "Phrenology in relation to fatalism, necessity, and human responsibility," written by Mr. Warne. This is one of the topics that we prefer to avoid.—The second article, by Mr. Combe, "on the nature of the evidence by which the functions of different parts of the brain may be established," is copied from our fifty-first No. We cannot altogether concur with Mr. Combe's views on this subject, and should pronounce it to be one more fitted for the pen of a physician than for that of a lawyer.—The third article is on "the temperaments;" and is merely an enunciation of the empirical views about lymphatic, nervous, &c. familiar to all readers of phrenological works, and which we trust will ere long give way to more precise views and definitions.—Fourthly, there is an eloquent address, delivered by President Shannon, "before a public meeting of the Phrenological Society of the College of Louisiana."—"Fruits of hostile misrepresentations of phrenology" is the fifth article, and is founded on "J. W."s letter published in our eleventh volume. The sixth article is a "character of Chief Justice Marshall."

In the Eleventh No. we have a long paper by Dr. Caldwell, being "Thoughts on the most effective condition of the brain as the organ of the mind, and on the modes of attaining it." As with every other production of Dr. Caldwell's pen, it is characterised by force of language and vigour of thought. But we cannot join in his "postulate, that; as abstract substances and independent entities, all human minds are alike—the mind of a Newton, or a Napoleon, having no superiority over that of an idiot. And such postulate, though not demonstrable, is in the highest degree probable." To us, we confess, it appears to be in the highest degree *improbable*; but we could readily admit the rest of the postulate if Dr. Caldwell would demonstrate the existence of one of these "independent entities." In treating of the size of the brain, and referring to the insufficiency of hatter's measure for determining its dimensions correctly, we have the following remarks on Lord Byron's head, which has been said to have required a small hat:—"But in truth, Lord Byron's head was not unusually small. Of the size of his hat, I have nothing to say; because I never examined it. His Grecian helmet, however, I have examined, and have had it on my head; and it is far from being uncommonly small. Yet the gentleman who now possesses it, and

who knows the fact to be true, assured me that his Lordship did not wear it with entire ease and comfort, but complained of its tightness and uncomfortable pressure."— The second article is by Dr. W. B. Powell, and contains some "Remarks on the human skull," which are highly deserving of attention. Dr. Powell intimates that he has a collection of three hundred skulls, and that he has "examined more than as many more." To the opinions of one who speaks from this extensive study of facts, we allow much weight; yet our readers must prepare for some startling conclusions. Dr. Powell expresses his belief that partial inactivity of the brain leads to changes of thickness in the corresponding part of the skull; the latter becoming thicker over cerebral organs left in indolence, in consequence of the inner table following the decreasing size of the adjacent part of the brain, whilst no change takes place in the external table. Now, Mr. Deville shows plaster casts taken from the same head at different periods of life, which, according to that gentleman, show that the outer table of the skull sinks over organs presumed to have decreased in their functional manifestations. Here, then, Dr. Powell's skulls say one thing, whilst Mr. Deville's casts say another totally different. But Dr. Powell also says, that he has "unequivocal evidence that cerebral convolutions do enlarge after mature age, under the influence of appropriate excitement," and also that "when a cerebral convolution is very active, the two tables of the skull are much compressed, and when it enlarges, both tables become adapted to it." Here Dr. Powell and Mr. Deville may join hands, for the latter has a number of casts which he shows in corroboration of his opinion that partial exercise of the cerebral organs increases the size of that part of the head where the more fully exercised organs are situate. Dr. Powell thinks that the portions of the skull over which muscles are attached, must be excepted, because "the two tables of these portions are always compressed, and very nearly the same in all conditions of the brain, presenting but little, if any, indication of cerebral increase or diminution." On a topic of considerable interest to phrenologists, namely, how the brain was affected in consequence of the compression of the head by the Monumental Indians (the now extinct races whose skulls are dug out of their antient mounds), we have these remarks;— "I conclude from the uniform thickness and the unnatural figure of these crania, that the compression did not, in a specific manner, prevent the development of the compressed organs; nor increase the uncompressed; but caused, to some extent, a general inactivity of the whole brain; which, perhaps, as much as anything else, contributed to produce the extinction of this people."

— The third article is a pathological fact confirmatory of Phrenology," reported by Dr. Munger, of Waterville, New York. The case is one of disease of the brain, in the site of Conscientiousness, in the right hemisphere, but involving probably the adjacent organs also; the left hemisphere being healthy. The symptoms manifested during life, were those of religious insanity, a fear of committing wrong or sin, and a change from penuriousness of disposition to great readiness in granting favours by loan and gift; this latter change apparently connected with some feeling of duty to God, which obliged him to give away his corn and food. — The fourth article is a brief notice of the "phrenological development of Fieschi."

The Twelfth No. commences with a pretty long notice of the second edition of Dr. Sewall's "Examination of Phrenology." — The next article is a "case in which character was inferred from cerebral development." — Then follows a review of a work by Mr. Warne, under the title of "Phrenology in the Family, or the Utility of Phrenology in Early Domestic Education." — The fourth article calls attention to a new organ, under the head of "Remarks on the organ of Watchfulness." It is by Dr. Powell, who assigns this function of watchfulness to the portion of the brain betwixt Ideality and Cautiousness, and marked "?" in recent busts. According to Dr. Powell, it makes its possessors inclined to study man and animals rather than inanimate objects, gives them tact in reading the intentions of others, enables a lawyer to pump a witness, keeps people awake, predisposes drunkards to attacks of *delirium tremens*, impels men to suicide, and teaches us to know a burglar in the street at a glance, even a week before he commits his burglary. Presented thus skeletonwise, Dr. Powell's ideas seem almost absurd; yet in truth they lose their seeming absurdity when read in his own words and with his own explanations in detail. Let it be kept in recollection, however, how many qualities of mind have been connected with this part of the brain, by one or other phrenological observer. It was said, in reference to the loading of stage coaches ere railroads were, "that there was no known weight which four English posters could not be made to draw;" and we are almost tempted to parody the saying, by suggesting that there is no known mental manifestation which cannot be saddled upon the organ "?". Once it was divided between Ideality and Cautiousness, in the proportions of two to one. A great part of it was subsequently handed over to Acquisitiveness. Again, formed into an independent territory, it was chosen for the province of Sublimity; but Sublimity soon had a competitor in Love-of-the-Past; Love-of-the-Past is now hard run upon by Watchfulness, or a sort of

Having-one's-wits-alive-to-the-present faculty. All this variation tends much to impress upon us the value of Dr. Powell's concluding paragraph. It seems that his ideas about Watchfulness were first conceived several years ago, and he says, "Some persons may desire to know why I did not long since make the discovery known to the public. For the benefit of young men, I will give my reasons. Immediately after graduating in medicine, one of the professors, Dr. Drake, advised me not to "dabble," while young, in the public prints; but to make observations, and mature my judgment on the subjects I might investigate. This advice was not lost; and the more I read the journals of the day, the more I have reason to thank him for it. The great amount of juvenile matter, betraying much want of observation, which many of them contain, greatly lessens their value."—The fifth article continues Mr. Warne's views on "fatalism, necessity, and human responsibility."

Altogether, we have been so well pleased with the American Phrenological Journal, as far as hitherto seen, that we cannot help much regretting the limited circulation it is likely to have in England. We say *likely*, in the presumption that the different modes of subscribing to periodicals, in the two countries, will be a bar to its circulation here.

IV. *Three Lectures on the insufficiency of Physical Facts for establishing the continued existence of the Deity; and on the superiority of the Proofs that may be derived from the structure of the Human Mind, and its adaptation to the External World.* By Sir G. S. MACKENZIE, Bart. F.R.S. &c. London: Simpkin, Marshall, and Co. Edinburgh: Maclachlan and Stewart. 8vo. pp. 69.

It has been intimated heretofore that Theology, whether Natural or Revealed, would be held foreign to the pages of this Journal; yet we may feel justified in simply calling the attention of phrenologists to these Lectures, in connexion with the latter half of the title page, where the adaptation of the human mind to external nature is referred to. The Lectures throughout evince a spirit of justice, candour, and goodwill to mankind, such as we rarely find in works of this description; but since their subject is here "tabooed," we must reluctantly abstain from exposition or extract.

IV. INTELLIGENCE* AND SHORT ARTICLES.

ATHENS. — Mr. J. Horatio Lloyd, of the Inner Temple, has lately lectured on Phrenology, in Athens, in compliance with the request of the English residents. We have been informed that great interest was expressed in the subject; the lecturer being attended by the leading personages in Athens, who willingly sat to hear lectures of three hours' duration. It is a curious fact in the history of Man, thus to see philosophy travelling from the Modern Athens, *viâ* London, to the ancient seat of wisdom. A marked Bust and a copy of Combe's System of Phrenology were already in Athens; but touching the more public reception of the science there, we hope to obtain some particulars before our next No. goes to press.

HALIFAX, NOVA SCOTIA. — The Colonial Pearl has long reports of a course of lectures on Phrenology, delivered by Dr. William Grigor, at Halifax, in November last. It was with great pleasure that we read these reports, as furnishing additional proof of the wide-spreading interest excited by the subject, and of the able manner in which many well-informed persons are exerting themselves in diffusing a correct knowledge of it. We heartily wish Dr. Grigor every success in his laudable efforts to instruct the inhabitants of Nova Scotia.

MR. COMBE. — It is expected that Mr. Combe will return to England early in June; and we wait the termination of his visit to the New World, before carrying on our notice of his proceedings, brought down to last summer.

DR. CALDWELL. — The leading champion of Phrenology, in the United States, Dr. Caldwell, is expected to visit England in April; and we hope that he may be induced to give some of our towns the benefit of his oratory.

JERSEY. — "Sir George Mackenzie delivered an introductory lecture on Phrenology, on Wednesday evening last, at the Royal Yacht Club Hotel. All the *élite* of society were present on the occasion, and appeared to take a lively interest in the lucid and interesting expositions of Sir George. . . . He was much applauded, and his lecture gave universal satisfaction." *The British Press*, Feb. 21.

NORWICH. — We learn by the Norwich Mercury, that Mr. William Stark has lately (Feb. 12.) delivered a lecture before an audience of three hun-

* Some of these items of "Intelligence" are of elderly date, owing to the small space remaining for such matters in our two last Nos. A few of our readers object to small type for their "Short Articles;" but the gain of quantity, through the use of it, is very considerable.

dred ladies and gentlemen, at the Norwich Museum, "on the functions of the brain, phrenologically considered." The *Mercury* of February 22d gives a long report of the Lecture, and leads to the belief that it was a very able and comprehensive one, and highly creditable to the Lecturer.

Chatham and Rochester Mechanics' Institution. — "On Monday, 25th ult., Mr. S. Logan concluded a course of three lectures on phrenology, in which a comprehensive view of the leading features of the science was presented. In his illustrations of the principles and application of phrenology the lecturer was particularly happy; especially in its bearing upon the philosophy of education. The lecture room was crowded every evening, and, judging from the general expression of approbation, Mr. Logan appears to be the most popular lecturer who has for some time appeared at this institution." *Chatham Telegraph*, Nov. 2. 1839.

Catlin's Indian Gallery. — We recommend phrenologists to pay a visit to this Gallery of Portraits, &c. now exhibiting in the Egyptian Hall, Piccadilly. The heads are in general very characteristic of the various American tribes, many of them being portraits of individuals who have acquired a sort of historical fame. Amongst others, is the celebrated "Black Hawk," of whose head and character we hope to give some account in our No. for July. The large Language and Observing organs in the orators and "clever" men, and the large posterior and lateral development of the mere "braves" or warriors, are very striking characters of the heads. We have not space for individual notices this quarter.

Cast of Sir Walter Scott's Head. — I find in your Journal an account of Sir Walter Scott's head, by Mr. Combe, who is not aware of the existence of any authentic cast. I have a cast in my possession which was carefully taken by Mr. George Bullock, expressly for Dr. Spurzheim. The original mould, I am sorry to say, has accidentally been destroyed, which had retained some of the hair of Sir Walter's eyebrow, in proof of its identity. Mr. Bullock also made a bust from careful measurement, and that of Chantry must, I think, be very correct, as he took great trouble with it; and the cast that I have was lent to him at the time, as well as to Edwin Landseer, who painted Sir Walter's portrait. Some of the measurements upon the cast differ considerably from those of Mr. Combe, taken upon Mr. Macdonald's bust. Mr. Combe makes the head rather too long, and the width between Constructiveness considerably less; and certainly constructive a propensity in Scott's character, as the great number of his letters to my father (which I have) will prove. These letters are chiefly respecting the building of Abbotsford, and contain the most minute details, even to the construction of a chair and a bedstead; which is the more striking, when we remember that Sir Walter had those engaged for him who were fully qualified to give him the best advice, and in whom he placed the most entire confidence. — (*Mr. Henry G. Atkinson.*)

[By favour of Mr. Atkinson, we have examined this highly interesting cast; but in consequence of the hair having been enveloped in a cap, to prevent

adherence to the plaster, it is impossible to speak about the development of individual organs, except those of the forehead, which closely correspond with Mr. Combe's note of development. — *Editor.*]

Comparative estimate of writings on Phrenology or by Phrenologists. — The Society for the Diffusion of Useful Knowledge have recently published a 'Manual for Mechanics' Institutions,' edited by the late Baldwin F. Duppa. Amongst the works recommended in its Library-Outline, are, Combe's Constitution of Man — Andrew Combe's Physiological Works — Hewett Watson's Geographical Distribution of Plants. No mention is made of Phrenology in any portion of the works: the phrenologists are regarded with more favour than their science. — *Mr. E. J. Hytche.*

Mr. Sidney Smith's Theory of the Temperaments. — In the "Principles of Phrenology" Mr. Smith states his belief that the bilious temperament accompanies a large organ of Firmness, the sanguine a large development of Hope, the nervous large Cautiousness, and that the lymphatic is simply the absence of the other temperaments, induced by a low development of the three organs above mentioned. I have met with facts which powerfully militate against this hypothesis. In Heaton the murderer, in whom Firmness is considerably larger than Hope, the temperament was sanguine. An individual of my acquaintance has Firmness, Cautiousness, and Hope all large, and yet manifests a good share of the lymphatic in his constitution. In another gentleman, whose Firmness is very large and Cautiousness small, the temperament is decidedly nervous. I could add other cases, but these, I conceive, are amply sufficient to demonstrate the incorrectness of the theory. — *Mr. Peter Rylands.*

A good distinction. — By the term of "new poets" we do not mean tyros, but those who are "rising geniuses" of the time; *i. e.* to the estimation of whose genius the *public is rising*, for this is the real sense of the foregoing expression. — *Monthly Chronicle*, September, 1839.

[A comfortable creed for poets, whose works are not admired by "a discerning public;" but doubtless true in some instances. Any writer who seeks immediate popularity, must address the degree of taste and intelligence characterising the public at large; — in other words, a taste and intelligence far below the highest, but at the same time as much above the lowest.]

Popularity of Boz, and the school of coarse literature. — "It has been observed by a critic on the writings of Mr. Dickens, that their popularity was a natural and inevitable reaction of the public mind upon the fashion of the so-called silver-fork school; that the public, satiated with vapid and languid insipidity, turned with a morbid appetite in search of strong excitement, to the coarse manners and vulgar crimes of low life. We, however, are more inclined to refer these literary phenomena to a common circumstance, and to attribute the prevailing taste to an incapacity for sympathising with the

elevated and the ennobling, produced by causes to which we shall presently advert We are certain that it is far less the under-current of philosophy which has sold his book, than the strong flavour of the medium in which he has disguised the bitterness of its taste." — *Athenæum*.

Anti-phrenological Compliments to the Ladies. — On the continent, as in England, in cathedrals, abbeys, churches, chapels, and Exeter Halls, do women abound ten to one of our sex. Why? are there really ten religious women to one religious man then? No; but as men are taken up almost entirely by this world they have little time to expend on the other; whilst women, who hang loosely on society, have little or nothing to occupy their spare time, and generally incapable of filling it with useful study, feel a dead flatness on their long mornings. The spirit of humanity that will be doing, craves excitement, and the same desire to escape from flatulency of the inactive soul, urges the lady into the conventicle and the barrow-woman into the gin shop. If the reader think this a libel on church-goers, let him analyse the pomp and vanity of his own parish congregation before he denounces this description, and we comfortably abide the result. — *A. M.'s Challenge to the Phrenologists*.

Character of the Danes. — "As to mental constitution, the Danes, upon the whole, may be considered an intellectual people, but belonging to that class in which all the faculties are equally developed without any great preponderance of any one in particular. The head is of moderate size, and they are what may be termed clever rather than possessed of any great powers of mind. In this respect they are more like the Germans, whom they also resemble in possessing faculties better adapted for the cultivation of the sciences than for that of the arts. Thus, though many truly scientific men are found amongst us, there are but few good poets, painters, musicians, artisans, &c.; the great poet Oehlensläger, and the sculptor Thorvaldsen, are, however, amongst our countrymen. In assiduity and application, the Danes likewise resemble the Germans. They possess more judgment than imagination, and think more than they invent, and are, in general, a grave people." (Ότο, in *Transactions of the Provincial Medical and Surgical Association*, Vol. 7.)

"*Res non verba quæso*" is the motto which I had inscribed on a seal I gave to Spurzheim, and which, after his death, came into the possession of Dr. Robertson of Paris. Such is the origin of that motto, adopted by Mr. Combe, and other phrenologists. — (*Sir G. S. Mackenzie*, in letter.)

Aberdeen Phrenological Society. — The Society here resumed its sittings on the 1st October. The first two meetings were occupied by the reading of an Essay by Mr. Straton on "the Education of the working classes; what it is, and what it ought to be," which was very well received, and gave rise to a good deal of discussion. On the 29th October Mr. Clerchew, Teacher, read an Essay on "the theory and practice of Education," the object of which was to show, that the grand defect in the

intellectual system as followed out by Wood, Pestalozzi, Mayo, and others, is that the culture of the knowing faculties is pursued to the almost total neglect of the reflecting powers. He was not against the study of natural science, on the contrary he wished to see it cultivated extensively; but he could not help condemning in the severest terms the parrot system of instruction introduced by the above Educationists, by which the dull monotony of the reading system is changed into minute and often fanciful expositions of the etymology of words, and the memory loaded with descriptions of animals and plants, without any attempt being made to cultivate the judgment and improve the reasoning powers in the search after truth. Mr. Clerchew's views were deemed the more worthy of attention that he has been fully successful in carrying them out in the school under his own charge. On the 12th November Mr. Kirby read an Essay on Self-government, and on the 26th Mr. Waddel read one on Truth. The interest taken in the subjects under discussion has been strongly evinced this season by the large attendance of the members. About a dozen of new members have been added to the Society this session. — (*J. S.*, 5th December, 1839.)

Blackburn Phrenological and Geological Society. — At the weekly meeting of this Society, held in their room on Friday evening last, it was agreed that the future weekly meetings should be held on the Thursday evenings. Two new members were then proposed; after which Mr. Barlow, surgeon, read an interesting paper on the Geology of Slaidburn and its neighbourhood. The members of the Society intend to celebrate the anniversary of the establishment of the Society, by dining together on Thursday the 10th inst. A number of Geological specimens were laid on the table, which will make an interesting addition to the Museum. The Secretary read a letter received in answer to an invitation from Wm. Fielden, Esq. M.P., expressing his intention to honour the members with his presence at the anniversary dinner. Wm. Turner, Esq. M.P., is also invited, but being at Shrigley, it is not known whether he will be able to attend. The hon. gentlemen, we are happy to say, have both become patrons of the Society. — *Blackburn Gazette*, Oct. 9. 1839.

Dumfries Phrenological Society. — The Dumfries Society was founded March 2d, 1839, and consists of thirty-nine members. Of these, eight are connected with the study and practice of Medicine, four with Law; one Teacher, one Editor, and twenty-five members of miscellaneous trades or professions. The following gentlemen were elected Office-bearers. Sir Andrew Halliday, K. H. — President. Archibald Blacklock, Esq. Surgeon — Vice-President. Ambrose Blacklock, Esq., Honorary Surgeon to the Infirmary — Curator of the Museum. William C. Aitken — Secretary and Treasurer. Dr. Browne, Mr. John M'Kinnell, Mr. Robert M'Adam, Mr. James Fraser, Mr. Joseph Hammond — Members of Council. — (*W. A.*)

Preston Phrenological Society. — On Monday evening last, Mr. Henry Anderton, of Walton-le-Dale, delivered a most talented and eloquent lec-

ture, at the rooms of the Phrenological Society, on the necessity of calling into active operation the slumbering resources of the national mind. Mr. A. treated his subject in a most masterly style; — his arguments, his illustrations, and appeals, were couched in a strain of gorgeous eloquence, and were rendered doubly interesting by a profusion of appropriate and rich imagery. He frequently introduced poetical passages of his own composition, to give variety to the lecture, one of which passages appears in our poet's corner. Mr. A. was frequently and heartily applauded by a numerous audience. — *Preston Chronicle*, Nov. 30.

The Warrington Phrenological Society. — The following Report of the Council was read on the Fourth of October last, at the General Meeting of the Society. "The Council on presenting a Report of the second Session of the WARRINGTON PHRENOLOGICAL SOCIETY, congratulate the Members on the success which has hitherto attended their exertions. When the Society was established in 1837, there were but very few individuals in Warrington who were acquainted with the doctrines of Phrenology, or were favourably disposed towards the Science. The Society however has stood its ground, and, there is reason to believe, has been the means of removing from the minds of not a few of the inhabitants of this town, various prejudices which previously existed against the Science. The Council have, in addition to this, the satisfaction of believing that the Members themselves have received much information by associating together. To those gentlemen who have composed or read papers at the meetings of the Society, the Council would, on behalf of the members generally, tender their acknowledgments. The MUSEUM now contains about 200 objects, and the Council would express their obligations to W. Weir, Esq., M.D. of Glasgow, Mr. Bradshaw of Appleton, Hewett C. Watson, Esq., of Thames Ditton, and Mr. Bally, of Manchester, for donations of Casts. During the last session a considerable addition has been made to the Museum by the purchase, at very moderate terms, of a number of interesting Casts and Busts, from the collection of the late A. P. Moss, M.D. The Council expect that during the next year further purchases will be made; and also that steps will be taken for compiling a *Catalogue raisonné* of the objects of the Society's Museum, which would much facilitate an examination of the Specimens, and constitute a valuable epitome of information respecting them. The LIBRARY now contains works by Geo. Combe, Watson, Broussais, Macnish, Epps, and Sidney Smith; together with the *Transactions of the Edinburgh Phrenological Society*, several *early Nos.* of the *Phrenological Journal*, (now exceedingly rare and valuable,) Cox's *Selections from the Phrenological Journal*, &c. Since the commencement of the new series of the Journal a copy of each number has been purchased. To their successors in office, the Council would recommend as necessary additions to the Society's Library, Gall and Spurzheim's Works, Combe's *Constitution*, and Scott's "*Harmony of Phrenology with Scriptur.*" During the past Session the Council have to acknowledge donations of Books, &c. from the Rev. D. G. Goyder, W. Weir, M.D., and Neville Wood, Esq. The Council

refer with pleasure to the Lectures by H. C. Watson, Esq., F.L.S., &c. which undoubtedly produced an impression highly favourable to the progress of the Science in this town. They would also acknowledge the politeness with which, at personal inconvenience, Mr. Watson acceded to their wishes. It is worthy of notice respecting the Lectures delivered under the auspices of the Warrington Lecture Society, that Mr. D'Orsey's on Education were based upon the practical application of Phrenological principles, and that B. R. Haydon, Esq., in his course on Painting very powerfully advocated the truth of Phrenology. In concluding this Report the Council earnestly request the Members of the Society to be active during the next Session; they hope there will be no scarcity of Papers, and that each Member will use every means in his power to make the meetings of the Society interesting and instructive, as well as to diffuse information on the principles of the Science amongst his townsmen. Much has yet to be done for the progression of Phrenology — many prejudices have to be dissipated. — Let every one therefore who believes it to be a highly important Science strive to subdue opposition to its claims for respectful attention, by diffusing correct information on its evidences, and practical application."

Phrenological Class at the London Mechanics' Institution.— During the past quarter papers were read upon the following subjects:— On Phrenology and Legislation. — A review of Sewall's "Examination of Phrenology." — On Self-Esteem, illustrated by Shakspeare's Characters of Coriolanus and Malvolio. — On the propriety of studying religion in connection with Phrenology. — On the relative influence of Size and Activity of Brain. — On the influence of Luxury on the Opinions of Society. — Two Lectures on the Life and Character of Eugene Aram. — On the Social principles of Robert Owen as tested by Phrenology. — On the Perceptive and Reflective Faculties, and their relative effects; and on the effect of nutriment on the Brain. During the month of September a Reverend Gentleman brought forward a proposition in the Discussion Class of this Institution which stated that the phrenological portion of Combe's "Constitution of Man" was — forbear smiling, reader! if you can — "presumptuous, fallacious, and anti-Christian." This novel proposition was supported in a suitable manner, and, therefore, mysticism, deficient logic, misconception, and mis-statement were the leading characteristics of the orator's remarks; whilst the manner in which his views were supported supplied an apt illustration of dogmatic "zeal without knowledge," and the fervent spirit with which he destroyed self-created fallacies would have delighted the chivalrous Don Quixote had he witnessed the mind-absorbing display. The singular notions of the worthy divine excited much discussion, in which the phrenologists appeared to advantage; and the class resolved with one dissentient — the proposer of the *original* motion being the unit, — that the phrenological portion of Combe's "Constitution of Man" is based upon truth, and is in entire accordance with the *spirit* of Christianity. — (*Mr. Hytche*, Oct. 1839.)

Wolverhampton Literary and Philosophical Society. — "On Tuesday last Mr. W. R. Lowe read to the above society the first of two papers on "The

Utility of Phrenology." In his introductory remarks the writer commented on Lord Bacon's saying, "Knowledge is power," observing that phrenology as a branch of knowledge is an important instrument of power, but conceding at the same time that that power, if wielded by badly disposed individuals, might be rendered productive of evil rather than good. This capability for abuse he, however, contended afforded but a feeble argument against the extension of phrenology, since it would apply with equal force to most, if not all, the other branches of knowledge. He then proceeded to glance at the comparative merits of metaphysics and phrenology, as systems of mental science, and (which was the only use of phrenology considered in the present paper) argued that the latter affords a lucid and rational explanation of many mental phenomena, for which the metaphysician was utterly at a loss to account. In discussing this subject, genius, insanity, dreaming, and spectral illusions, were respectively considered and explained. Dr. Johnson's idea "that there is no such thing as genius," and Dugald Stewart's, that "it is the result of particular habits of study or of business, aided by favourable circumstances," were examined and controverted, and one or two cases related, in which phrenologists have been able to predicate accurately, not only the existence, but the precise nature, of genius, from an inspection of the cranium. In considering insanity, the writer adopted Mr. Rumball's definition, namely, that "insanity is the excitement of any one or more of the mental faculties, beyond the control of the rest;" and as phrenology has discovered that every faculty is manifested by means of a distinct cerebral organ, capable of being separately diseased, he pointed out the flood of light afforded by phrenology on the diseased, as well as healthy mental manifestations. Dreaming was defined to be the activity of some of the mental faculties while the rest are in a state of quiescence. Cases of dreaming were given and explained. Spectral illusions were the fourth and only other mental phenomenon which was examined. These were referred to a peculiar state of the organs of the perceptive faculties, induced in the generality of cases by cerebral disease; and the frequent concomitance of pain in those precise organs which the phrenologist would, *à priori*, expect to be affected, was adduced as an argument in favour of the phrenological hypothesis. The discussion that followed was of an interesting character; and, as the views advocated in the paper met with both supporters and opponents, was kept up with unusual spirit on both sides. Mr. Lowe's next paper is intended to embrace the more important, because practical, application of phrenology to education, criminal legislation, the treatment of the insane, and other useful purposes." — (*Wolverhampton Chronicle*, Nov. 20. 1839.)

Mr. D'Orsey's reply to the charge of teaching Phrenology in the Glasgow High School. — "Thirdly, Extraneous matters. Mr. Paul loves to amplify in this painful and unseemly discussion; for, leaving the point at issue, he volunteered, at last meeting of Council, a speech on charges against me quite foreign to the matter in hand. The words in the report are, 'In a long address, Bailie Paul reiterated the charges formerly made against Mr. D'Orsey, and likewise charged him with interfering in the departments set

apart to the other teachers, and with introducing into his class-room the teaching of Geography, Chemistry, and Phrenology — one of these a direct interference of another teacher, and one of them not an acknowledged science.' It is true that I have used the first incidentally in teaching the Scriptures, and in giving lessons on history ; but, so far from injuring my colleague's interest, the Geographical master has stated, that many pupils entered with him from having imbibed a taste for the study under my care. The amount of my chemical teachings may be best explained by an example. The word '*effervescence*' occurs in the lesson. In place of giving the dictionary definition, 'The production of heat by intestine motion,' I pour a little sulphuric acid on a piece of chalk, and *show* the pupils '*effervescence*.' According to Mr. Paul's views, if I sketch a diagram on the black-board, I should encroach on the Drawing-master ; if I make my pupils write exercises, I interfere with the Writing Department ; or, if I venture to trace the etymology of a word from the Greek or Latin, I make inroads on the territory of my classical colleagues ! If Mr. Paul understood those advanced views of education, which he is pleased to despise, he would be aware that mere words do not constitute knowledge, and that, to make the pupil fully realise the meaning of his lessons, aid must be borrowed from every source that will afford it. As to Phrenology, I do not hesitate to avow that, *as a Teacher*, I have derived most important assistance from that science which Mr. Paul has not yet acknowledged ; but I defy Mr. P. to prove his assertion that I have systematically taught Phrenology to my public pupils. I have used it in illustration ; I have treated of it, along with other systems, in sketching the History of Mental Philosophy to my Logic Class ; but, so far from teaching it dogmatically, I have invariably left the pupils free to form their own opinions ; with one special injunction, which would be useful in other quarters, that they should not condemn before they have examined. May I ask Mr. Paul how often he visited the Logic Class, during the five years of his convenership, and on what he founds the statement of my teaching Phrenology ?" (Extracted from the *Glasgow Argus* of Nov. 11. 1839. The dispute giving origin to the letter from which the extract is made, was alluded to on page 96. of our current volume.)

Lady Lecturers on Phrenology. — In the last two years we have received several newspapers and handbills, from different and distant parts of England, announcing Mrs. Hamilton's lectures on Phrenology. The wording of her advertisement would alone suffice to prove how slender must be her qualifications for the profession she has selected. But unwilling to single out a female, for animadversion, while there were so many male lecturers and manipulators, not much better informed, we have hitherto abstained from mentioning Mrs. Hamilton by name. The following descriptions, however, are copied from the *Kilmarnock Journal*, as coming from an eye and ear witness, and appearing editorially in the columns of a newspaper, whose editor, we have grounds for believing, is really qualified to give a correct judgment on the subject. — "TEMPERANCE AND PHRENOLOGY. — Mrs. Hamilton, a native of Saltcoats, who, for several years, has been lecturing

through the three kingdoms, delivered an address on Monday evening (July 22d), in the Independent Chapel, to a crowded audience of both sexes. The scope of the address was to enforce, from the principles of Phrenology, the duty of total abstinence from all spirituous liquors. There is a general repugnance to women speaking in public, arising from a feeling that in doing so a female is going out of her proper sphere. Mrs. H. was aware of this, and endeavoured to defend her unusual practice by the example of other illustrious women, with whom she thinks herself entitled to rank ; but her vindication must be reckoned incomplete till some more favourable specimen of her talents than the present be exhibited. Her confused and illogical rhapsody, delivered in ungrammatical and mystical language, gave no indications of a mind of superior powers, clearly comprehending principles, and demonstrating by the possession of *power* the *right* to teach. Mrs. H. possesses a great deal of egotism, and a good portion of her discourse was filled with irrelevant personal details. The whole was a ridiculous farce ; and though the church was crowded, curiosity to hear a female lecturer was the chief attraction, and we are certain that she will never again collect such an audience in this town. The discourse lasted an hour and a half, and the assemblage were very attentive. It was announced at the close of the address, that Mrs. Hamilton intends to deliver four lectures on Phrenology — a science which every sciolist thinks he can master, and which so few are capable of understanding.” — Again we have the same lady’s lectures.

“ PHRENOLOGY. — A Mrs. Hamilton lectured on this subject on Wednesday evening (July 24th), in the Independent Chapel. She communicated absolutely no information to her audience upon the science ; and it has seldom been our fate to listen to a more incoherent and disjointed discourse. Her lecture seemed quite extemporaneous ; and every striking word that she uttered afforded her an excuse for wandering from the subject, for the indulgence of pride and vanity, and giving details about her travels, or a rhapsody of the most mystical and unmeaning kind. Her audience had great reason to address her in the language of the magpie in the fable —

‘ Then tell us not of where you’ve been,
Of what you’ve done, of what you’ve seen ;
For you, and all your wandering pack
Cuckoos go out, cuckoos come back.’ ”

To the Editor of the Kilmarnock Journal we tender our hearty thanks, for thus informing his readers that they are not to estimate Phrenology by the merits of any or every self-constituted expounder of it.

Characteristics of the Nubians or Berbers. — “ We started for the second, and principal cataracts of the Nile, a few miles only beyond Wady Halifax, in a small boat manned with Nubian sailors, or Berbers as they are called in their native tongue ; and Barbaradesa is the name given to all this district in the Hindoo Records. They are a very handsome race, far superior to the Arabs — of Egypt at least ; almost black, but with a polished skin, quite unlike the dirty hue of the negro ; the eye rests far more complacently on their naked limbs, than on those of the whiter casts ; they are tall for

the most part, and beautifully proportioned ; sinewy, no fat ; the heel on a line with the back of the leg ; a noble expression of countenance, and fine phrenological foreheads ; their honesty is proverbial. Cultivation, I think, might do wonders with them." (*Lord Lindsay's Letters on Egypt, Edom, and the Holy Land.* Vol. 1. p. 211., second edition.)

"The people here (Philæ) are of the Berber race, or Nubians, a very fine nation, no people have ever struck me so much ; they are almost invariably handsome, and elegant in their form and features, with an expression of high intelligence and mind I never saw in other people of their rank. Talking phrenologically, their heads are *perfect*, and I cannot help thinking their capabilities of civilisation very great. They seem to have a great deal of ready wit and humour, to judge by the constant repartees and roars of laughter ; and their songs are beautiful." — *Mr. Ramsay's observations on the same people, quoted by Lord Lindsay.* — (*Mr. Morgan.*)

Hindoo Cranioscopy and Fatalism. — The author of an American Missionary Work on Ceylon, after speaking of the belief of the Hindoos in the metempsychosis, or transmigration of souls, says, "According to the character formed in any birth will be the condition of that next succeeding. Good and evil, both natural and moral, are entailed from one birth to another, and the fate of each one is written in his head when he is born. This is indicated by the sutures of the skull, which are considered to be writing. This fate is unalterable, and excludes the idea of praise or blame. It is a sufficient excuse for any course of evil conduct, to say 'It is fate in my head — my forehead is bad.'" — (*Mr. Morgan.*)

Suggestions for an interchange of papers read before Phrenological Societies.

— In the reports of proceedings of the different societies, which appear from time to time in the Phrenological Journal, we uniformly see the titles of papers on deeply interesting subjects, and wish that we had been present to hear them read. We at the same time feel assured that those who take the trouble of composing and delivering essays before their respective societies, would have cheerfully permitted their brethren from all quarters to have constituted their audience, had it been practicable. It has often occurred to me, that our mutual desires in this respect might be gratified to a very considerable extent, and with the happiest effects, if a number of societies would agree that the papers read before and approved of by one, should be transmitted to be read before all the others choosing to receive them. The cheap postage affords facility for such a system of literary intercourse, and many advantages would attend upon it. The Journal in some measure anticipates my suggestion, but its pages are not unlimited. — (*Mr. James Straton.*)

Head of Deschappelles. — "The truth of Phrenology is strongly borne out by the Conformation of Deschappelles' forehead, in which the organ of Calculation is more considerably developed than in that of any other human being we ever saw. A high and sharp ridge stands forth as the boundary

of his fine, square forehead; attracting, at the first glance, the earnest attention of the disciples of Combe and Spurzheim." — *Fraser's Magazine*, No. CXI. p. 313. March, 1839. Art. "Deschappelles the Chess King." — *W. A. F. B.*

Note on the report of a case of Cerebellitis. — "This case of inflammation of the cerebellum (cerebellitis) occurred in a girl seventeen years of age, and suddenly became fatal by the appearance of acute comatose symptoms, which resisted every kind of treatment. A circumstance worthy of notice in this case, and which UNDOUBTEDLY ought only to be attributed to a simple coincidence, was the existence of two cysts, of the size of a small nut, in the ovary, opposite to that [side] in which the inflammation of the brain occurred." — *Lancet*, Vol. ii. p. 659. (*Révue Médicale* for July, 1824. Diseases observed in the Hôtel Dieu, &c. by L. Martinet.)

[It is surprising that the Medical Reporter of this case took the trouble to mention so particularly what he regards as undoubtedly a mere coincidence. To a Phrenologist the two appearances may seem to be more closely connected. *W. B. H.*]

Blindness to Facts contradicting a favourite Hypothesis. — A correspondent has transmitted to us the following extract from Dr. John Gregory's Lectures on the Duties and Qualifications of a Physician (lect. iv.), as furnishing a useful hint to such phrenologists as have more zeal than discretion. "There is a certain intoxication," says that philosophical writer, "usually attending the supposed discovery of general principles in science, or of useful inventions in the arts, which renders men of warm imaginations blind to every difficulty that lies in their way, and often induces them even to suppress such difficulties. The concealment of facts that contradict a favourite hypothesis, is not always owing to want of candour; sometimes the author does not mention them, because he does not see them; sometimes he disregards them; and sometimes he conceals them, from the fear of creating a prejudice against what he thinks an important discovery. Every true philosopher, however, will be particularly diffident of himself in this respect; and whenever he gets a glimpse of a theory will immediately set his invention at work, to contrive every experiment that can produce a direct evidence, either of its truth or falsehood. This philosophical diffidence is so far from discouraging, that it greatly promotes the investigation of causes and general laws. A state of suspense is always disagreeable; and the uneasiness it gives becomes a powerful incitement to such further inquiries as may remove it. A zealous attachment to theories may not only lead into dangerous mistakes, but, by betraying men into a false security, cut off every motive to further inquiry. It is not a true philosophical scepticism, nor a low opinion of our present knowledge, which checks the spirit of inquiry into the laws of Nature; it is a mean opinion of the human powers which effectually chills the ardour of genius, and blasts all grand and extensive views of improvement."

Fanaticism. — The landlord of the Red Lion, and several others, have received letters from London, signed "William Courtenay," wherein it is

stated that he was only in the grave seven days, and that he will make an appearance at the Red Lion, Broughton, in the course of this month; that every thing is to be in preparation, and he will be there and work miracles. We understand that the Rev. Mr. Handly, of Herne-hill, has seen one of the letters. Strange as it may appear, many of his deluded followers in the Vale of Dunkirk are anticipating the day of his arrival. It was at the latter end of May last year that the lamentable occurrence known as the "Courtenay tragedy" took place. The subject is too serious for a hoax, and the attempt to raise an excitement of this kind is most discreditable to the writers of these letters. — *Kent Herald*, 1839.

Morals of Controversy. — Individuals, connected with political bodies, generally fall into the error of abusing instead of reasoning with hostile parties; such conduct must injure any cause, however good, by driving away, or rendering apathetic, its friends, and creates almost insurmountable difficulties to the conversion of those who hold other political views. It has been with considerable pain that we have frequently read statements emanating from both the Reform and the Tory party, especially the latter, some studded with epithets disgracefully abusive, and others penned without any regard to truth. Feeling convinced that the Education of the People, the protection of Industry, the freedom of Trade, the impartial administration of Justice, and other Political principles held by Reformers, are essential to the prosperity of the Commonwealth, it is expedient to forward those views with respectful and charitable language and actions, and to observe a scrupulous regard to truth at all times: let the Reformers take their course accordingly, and leave violence and dishonesty to those who are obliged to have recourse to such weapons to maintain their own despotic views. — *Star in the East*.

Natural Language of Benevolence. — In speaking of the natural language of Benevolence, you confined your description to the notice of a portrait beaming with an expression of good-will. Perhaps I may be allowed to suggest, that the "friendly nod," or instinctive bending forward of the head, with which we greet a person to whom we feel kindly disposed, is also part of the natural language of this organ. You must have observed that there exists a class of persons in whom Self-Esteem is large and Benevolence small, who never condescend to *nod* — who pride themselves, indeed, upon the dexterity with which they can "cut" those with whom at some former time they have been perfectly familiar; while there are others to whom the mere attempt to pass any one with whom they had once been acquainted, without this salutation, would be absolutely painful, and who would find themselves betrayed into a nod, despite of all their efforts. It may be remarked, also, that persons of kind disposition have a habit of nodding gently to those with whom they may be in conversation; the same action may likewise be observed when they are excited by feelings of compassion. — (*Mr. M. B. Sampson*, in letter to Mr. Combe.)

BOOKS AND PAPERS RECEIVED.

- Combe's Lectures on Phrenology, by A. Boardman. 8vo. pp. 389.
 Verity's Changes in the Nervous System, produced by civilisation. 2d edition. 8vo. pp. 143.
 Mackenzie's Lectures. 8vo. pp. 69.
 Cargill's Origin, Progress, and Tendency of the 'Prussian League.' 8vo. pp. 50.
 Engledeu's Correspondence with Sir Henry Thompson, &c. Five Pamphlets.
 Nineteenth Report of the Dundee Lunatic Asylum.
 Report of the Visiting Justices of the Hanwell Asylum, 1839.
 American Phrenological Journal. Nos. 8, 9, 10, 11, 12.
 Analyst. Nos. 29 and 30. (October and January.)
 British and Foreign Medical Review. Nos. 16 and 17.
 Medico-Chirurgical Review. Nos. 62 and 63.
Newspapers (from October last). — Blackburn Gazette, Oct. 9. 16. — Glasgow Argus, Oct. 14., Nov. 11. — Aberdeen Herald, Oct. 26. — Chatham Telegraph, Nov. 2. — Hartford Times, Nov. 2. — Scotsman, Nov. 6. — Hampshire Telegraph, Nov. 11, 18, 25, Dec. 16, Jan. 6, 13, 20. — Scott's Times, Nov. 15. — Britannia, Nov. 16. — Staffordshire Examiner, Nov. 16. — Wolverhampton Chronicle, Nov. 20. — Preston Chronicle, Nov. 30. — Colonial Pearl, Dec. 16, 18, 20. — Western Times, Dec. 14. — Kilmarnock Journal, Dec. 16. — Northern Star, Dec. 21. — Brighton Herald, Dec. 28. — Boston Mercantile Journal, Jan. 2. — Tyne Pilot, Feb. 1. — British Press, Feb. 21. — Norwich Mercury, Feb. 22.

To Correspondents. — The following papers have been received or promised. The greater part will appear in our next No.; but we can at present scarcely say which of them will be printed. The mechanical arrangements of each No., and articles requiring more immediate publication, frequently interfere with our intentions, and compel postponements which cannot be foreseen. The papers in hand or expected, are the following: — Conclusion of Mr. Cull's Essay on the Musical Faculty. — On the suicidal feeling experienced whilst looking down precipices. — An examination of the pupils in the Exeter Institution for the Deaf and Dumb. — Notes on the plans of the Art-Union. — Hints on the choice and management of Servants. — Phrenology and Lunatic Asylums. — Phrenology and the London Exhibitions, for 1840. — Early opinions on the functions of the brain. — On Destructiveness. — On comparisons of the brains of different kinds of animals. — Letter from the Emperor of China to Dr. Sewall. — Case of religious melancholy, with disease of the brain in the site of Veneration. — Continuation of Dr. Verity's notes on antient busts. — Cases illustrating the function of Concentrativeness. — Case of deficient perception of colour, with pain in the site of the organ. — Case confirmatory of Alimentiveness. — An account of Black Hawk, the Indian Warrior, whose portrait is now exhibiting in Catlin's Gallery.

N.B. Books, or other articles too heavy for the post, may be left (free of expense) with the publishers, Messrs. Simpkin, Marshall, and Co., Stationers' Hall Court, London. Post letters and papers may be addressed to the Editor, Thames Ditton, Surrey.

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NEW SERIES.—No. XI.

I. MISCELLANEOUS PAPERS.

- I. *Remarks on the Function of the Organ named Tune or Melody.*
By MR. RICHARD CULL. (Concluded from Vol. XII. p. 317.)

On Peculiarities of Power in the Pitch-of-sound-distinguishing Faculty.

It has been shown that the term *Musical Ear*, apart from phrenology and even before its existence, has been employed to designate that faculty, which perceives the pitch-distinctions of sounds as they occur in music. It has also been shown that these pitch-distinctions exclusively belong to musical sounds, and alone form the basis of the entire theory of music. It has also been further shown that the language adopted by Gall, Spurzheim, Broussais, and Fossati, to describe the special function of the organ named tune or melody, is exclusively applicable to the pitch-distinctions of sounds in their gamut relationships. It has been stated that Spurzheim, in his lectures, identified the *musical ear* as the function of the organ of Tune. And it may be added that British writers on phrenology maintain the same views as Gall maintained, which they express in similar language. Now in order to make exact observations on this organ's function, it is necessary to know the pitch-distinctions of sound, which I shall therefore briefly describe.

These distinctions are familiarly known as high and low. The musical scale is a series of sounds which are arranged in a certain order, beginning at a low pitch, and each sound successively being of a higher pitch; they are denoted by the letters C, D, E, F, G, A, B. This scale is heard when the long or

white finger-keys of the piano-forte are successively struck, beginning with C (which is situated on the left of each group of two black keys), and proceeding towards the right hand. The word *scale* is derived from the Latin or Italian word *scala*, which signifies a ladder or stairs. In proceeding from the lowest to the higher sounds of the series, we are said to go up, or to ascend the scale; and when proceeding in the contrary direction we are said to go down, or to descend the scale.

The steps or degrees of this scale rise by unequal intervals of pitch; thus the first interval or step which is from C to D, is called a Tone, and the next step, from D to E, is similar, and is therefore also called a Tone, but the third step from E to F is different, it is less than the preceding step, and it is called a Semitone. The next three steps are all tones, viz. from F to G, from G to A, and from A to B. If we would extend the scale still higher, the musical ear rigidly demands that the next step, which is from B to an eighth sound, shall be a semitone; and it is felt that this eighth sound is necessary to make the ascending scale completely satisfactory to the musical ear. On comparing this eighth sound with C, the lowest sound of the scale, we perceive that they have a great resemblance to each other; and if the two sounds are struck at the same time we perceive that they coalesce in the ear. Indeed these two sounds are so intimately related, that the one is considered to be a repetition of the other, and it has in consequence received the same name C.

If from this second C we would extend the scale still higher, we find its successive steps to be similar to the former series in all its steps, which are therefore denoted by the same letters c, d, e, f, g, a, b. Thus, the eighth we have seen coalesces with the first, that is c with C; we find the ninth coalesces with the second, that is d with D; the tenth with the third, e with E; the eleventh with the fourth, f with F; the twelfth with the fifth, g with G; the thirteenth with the sixth, a with A; the fourteenth with the seventh, b with B. And this, like the former series, requires another step, which must be a semitone from b to C', to completely satisfy the musical ear. "In order to show how truly these two octaves or scales are repetitions of each other, let a male and female voice sing the scale together; those who have never before attended to the observation, will believe that the two voices are singing the same sounds; but on a careful attention it will be found that the female voice is all along singing octaves above the male voice. In like manner, should we take octaves below all the sounds of the first scale, we should have a third scale exactly similar to the two former in all the degrees; and so the scale or scales may be

carried as far upwards or downwards as may be required. Piano-fortes generally comprehend six octaves."*

Let us now examine the octave or scale a little closer. The sounds are named numerically, beginning at the lowest, which is called the first sound of the octave; consequently the name of each indicates its true place in the octave.† The term *Interval* in music means the difference of pitch between two sounds. Thus from C, which is the first degree of the scale, to D, is a certain difference of pitch, or interval; from C to E is a greater interval, and from C to F is still greater. The intervals are named from the number of sounds comprehended in the diatonic scale between, and including the two sounds. Thus the interval from C to D is a second, because two sounds only are named in reckoning it, and it is denoted by the figure 2. The interval C E is a third, because three sounds are named in reckoning it, viz. C, D, E, and so on of other intervals.

In this scale, then, we observe three distinct things which the musical ear at once apprehends viz., 1st, The sound itself; 2dly, Its local position in the series; and 3dly, Its interval from the key-note, which constitutes its chief relationship in the scale. And it will be found that the perception of these essentials of each component sound of a melody is necessary to the perception and enjoyment of music.

The following remarks, together with a glance at the keyboard of a piano-forte, will give an idea of some peculiarities of the scale. It is familiarly known that the black keys are in groups, alternately of two and three in each group. The white key on the left of each group of two is C; the next white key to the right is D; and those successively further to the right are E, F, G, A, B, respectively. It is also familiarly known that the black keys are semitones, which are interposed between the tones. Now as the interval between the third and fourth, and that between the seventh and eighth sounds, are naturally semitones, there can be no semitones (black keys) interposed. There being therefore no black keys between E and F, nor between B and C, the black keys fall into binary and ternary groups.

The series of eight sounds to the octave is called the Diatonic scale. The occurrence of the two semitonic intervals suggested a further subdivision by the interposition of semitones between all

* Article Music in the Encyclo. Metropol.

† Besides the numerical name of each sound, musicians use a technical term expressive of a quality or power, which each sound derives from its place in the octave, thus beginning at the first which is termed the *tonic*, the others are termed the *super-tonic*, *mediant*, *sub-dominant*, *dominant*, *sub-mediant*, *sub-tonic*, and the *octave* or *tonic*, which is a repetition of the *key note* or *tonic*.

the tones, in order to make a Semitonic or Chromatic scale as it is termed. The chief value, however, of these semitones is in the doctrine of musical key, for the chromatic scale is not adopted in modern music. These semitones enable the musician to preserve the integrity of the scale, although the diatonic series of sounds should begin on any other sound than C, which is so important to satisfy the rigid demands of a musical ear. In order to suggest some experiments for testing the perceptive power of a small organ of Tune, I will briefly describe the means of restoring the semitones to their true places in a diatonic scale. Let a hyphen denote the situation of the semitonic intervals. The key of C (which means that the scale of whose component sounds any music is composed begins on C) is called a *natural* key, because the semitonic intervals occur in their natural places, as in the subjoined scheme: —

C, D, E — F, G, A, B — C.
1, 2, 3 — 4, 5, 6, 7 — 8.

The intervals between the sounds E, F, which are the third and fourth of the series, and between the sounds B, C, which are the seventh and eighth of the series, are both semitonic. Now let us take the fifth sound of the scale for the key-note, which is G, and observe the places of the natural semitones; —

1, 2, 3 — 4, 5, 6, 7 — 8.
G, A, B — C, D, E — F, G.

The first semitone, B, C, rightly falls between the third and fourth; but the other semitone, which should be between the seventh and eighth, falls between the sixth and seventh.

Now, although a non-musical ear might be satisfied with this scale, it will offend a musical ear. The black keys of the piano-forte are used to restore the semitones to their true places in the scale. Thus, if instead of the white key F natural, the black key F sharp is used, the semitone will be restored to its place, and the scale will now be in tune so as to satisfy the demands of a musical ear. In other keys other sharps are employed to restore the semitones to their places until every sharp is called into action. Thus the actual sounds are different in every scale; but the sounds of each scale are in a similar relationship to its key-note. And when an air is composed in any key, as that of G, the actual sounds which are employed are those of the scale which begins on G; consequently, in this case, the F's are all sharp. Now, to test the obtuseness of musical perception let a well-known air be played in any key but C, and without the necessary sharps to restore the semitones to their places; thus, if in the key of G, without using F sharp. This will suggest many experiments to the musical phrenologist.

Music must end or come to a cadence on the key-note, which is that which begins the series of sounds of that scale which is employed. Thus, if the key be C, the cadence will repose on C; if G, it must end on G. Not only so, but the melody must arrive at this final degree of pitch in a certain way in order to satisfy a musical ear; and the cadence is named perfect or imperfect, direct or inverted, according as it suggests those ideas to the musical ear.

If these remarks on the musical scale should be deemed rather lengthy by the non-musical phrenologists, those who are musical may consider them to be barely sufficient for my purpose, and they will know that much of the diatonic major scale is omitted, besides all mention of the other scales. It would be as interesting as useful to inquire if the scale is a natural or an artificial arrangement of the pitch-distinctions of sounds; but my desire not to extend either the number or the length of these papers forbids that, and several other kindred inquiries. The object has been to state sufficient musical principles to draw attention to the subject, and to suggest to those phrenologists who are acquainted with musical science certain points of inquiry, on which they may make interesting observations.

Several years ago the late Mr. Clarke, who was a singing-master, had a pupil, a young man about seventeen years of age, whom he wished me to see, because, after two months' instruction, and he believed with every effort on the pupil's part to learn, he made no progress in acquiring the scale: in fact, he seldom knew for certain whether his tutor's voice was ascending or descending the scale unless thirds or wider intervals were intonated.

On seeing him, I was struck with the marked deficiency of the organ of music. I found that his hearing was acute, for he could hear very faint sounds, he could hear very distant sounds; and was generally alive to the physical cause of sounds on first hearing them. By several experiments it was found that he could well perceive degrees of loudness of sound, and various qualities of sound. He could judge, and that very truly, of both the distance and the direction a sound came, and also its cause, which depend on perceiving both loudness and quality of sound. He readily perceived varieties of duration of sound, and also musical rhythmus, for he could dance well and accurately keep the time. He could not well perceive the pitch-distinctions of sounds. He seldom attempted to sing or even hum a tune, and he frankly confessed he cared nothing about music.

His perception of pitch was found to be deficient in all parts of the scale. He could not decide that a sound which was only

a semitone, or tone above or below any given sound, was different when struck on the piano-forte, or when intonated by the voice. He never could perceive the difference between B and C, but he sometimes could (or else it was a happy guess) between E and F. He could always perceive the harmonic sounds, viz. the 1st, 3d, 5th, and 8th; and he could produce them with tolerable correctness. I omitted to ascertain if he could perceive the harmonies which are generated from a fundamental sound.

After explaining to him what is audible in sound, his attention was directed to the pitch-distinctions, but his perception was still uncertain. He was easily deceived by striking the same key of the piano with different force, and then asking him if the two sounds differed in pitch, and which was the higher sound? When thus thrown off his guard, he frequently mistook the louder sound for one of a higher pitch. The experiments on the piano were performed, so that he could not see the keys. Mr. Clarke discontinued his instructions because he could not perceive the musical distinctions of pitch. At a subsequent period I was desirous to see him in order to make further observations, but Mr. Clarke had lost sight of him, indeed he had forgotten his name; and Mr. Clarke's death seems to have precluded chance of further knowledge of this case.

Miss H., a well-educated lady, and moving in high society, has a small organ of music, but not so remarkably small as the preceding. She was taught the piano-forte at school, but being indifferent to music, has played but little since she left: she attempted to learn singing, but made very little of it, although she has a good voice. She can seldom remember enough of a tune to sing or even hum it. She is so conscious of her inability even to give an idea of the melody of our national airs, that I never could induce her to manifest to me that inability. She considers herself a decided case of musical deficiency, and accordingly, to test phrenology, she has had her head examined, but no one has discovered the musical deficiency. She can recognise a simple melody after once hearing, but can seldom recognise concerted music after many times hearing; and upon inquiry, I find that those she recognises have very marked features, as the overtures to Guillaume Tell, Masaniello, Semiramide, &c. She seldom goes to a concert for the sake of the music, but she has repeatedly been to the *Concerts à la Musard*, where her musical incapacity has several times been manifested. Sometimes the audience are divided in opinion concerning the repetition of a piece of music: on several such occasions, when the band has resumed and the uproar has ceased, while hearing

the music she has asked if the band were playing the next piece in the programme, or were repeating what was encored. She frequents the opera more for fashion than for the music, although she likes music very well. She cannot help thinking that those who express themselves in rapturous and glowing language on the pleasures of music somewhat exaggerate what they feel. She thinks the music of all the operas she has heard is very similar. She tells me that Sir Walter Scott's description of his own musical capacity, in his diary, published in Lockhart's life, is a good description of hers. "Complicated harmonies seem to me a bubble of confused, though pleasing, sounds. Yet simple melodies, especially if connected with words and ideas, have as much effect on me as on most people." She cannot think how it is that any one can tell when a piece of music, which they hear for the first time, is about to terminate; other people, she finds, anticipate the approach of the end, just as she can anticipate the approaching end of a tale; but the cessation of the music surprises her, for in general she has no idea of the coming conclusion. And she thinks this a strong indication of her natural incapacity for music. She perceives the degrees of pitch to be higher or lower than each other, but cannot perceive their relations to a key-note. The harmonies, viz. the key-note, 3d, 5th, and 8th of the key of C, she seemed readily to sing, and could perceive the other intervals, and even sing them tolerably exact; but on changing to the key of G, she did not discover whether the F natural or sharp were used, her ear was not offended by the scale being out of tune when the second semitonic interval was out of its true place. It is curious to know that in the scale of D her ear was offended unless the F sharp were employed, which restores the semitone to the fourth. Further experiment seemed to indicate her perception to be more accurate up to the fifth than beyond it. She intellectually understands the doctrine of key, but can scarcely believe it possible to perceive by the ear alone in what key a piece of music is played. She can perceive the harmonies which are generated by a fundamental sound, and she likes the wild and fairy-like music of the Æolian harp.

Miss W., a lady about forty years of age, with small organ of music, was not taught music because she was indifferent to it, and expressed an aversion to learning it. She was never heard to hum a tune. She once went to a concert with one of her sisters who is musical, but instead of receiving pleasure she found it irksome, and therefore she never went again. She occasionally goes to the theatre, and describes the opening overture as quite unnecessary, since it appears to her to be a mixture of many kinds of sound, differing, however, in loudness,

She is perplexed at the satisfaction her friends experience in hearing music, and much dislikes the chanting at church. I explained to her the nature of musical sound, and illustrated its generic properties. She can perceive differences of pitch, and likes the succession of the harmonies. A series of fifths she thinks is pretty; she also likes thirds. She can recognise simple airs, especially Scotch airs; "Roy's Wife," "Scots wha hae," "Ye Banks and Braes," and some others she likes. She recognises the scale on which Scotch music is based in the black keys of the piano-forte. It is well known that the scale of the black keys is of similar intervals to the old Scotch scale, and every musical tyro can produce the peculiar effect of Scotch music by rolling an orange to and fro over the black keys of a piano-forte. She perceives no dissimilarity of the scale in D, when both semitones are out of their true places until restored by the F and C sharp. Several airs were played to her on the piano-forte, and her attention was directed to observe their approaching conclusion, but in vain; for the cadence at last fell unexpectedly on her ear. Her hearing is acute; she judges very well of the distance, direction, and cause of sound, so that she perceives nice degrees of loudness and varieties of the quality of sound: and her perception of time and rythmus is very tolerable.

It is useless to extend this paper by quoting more examples in illustration of my views. If sufficient have been said to point out with exactness *what* should be observed, my present object is accomplished; for I am anxious that others should collect facts in this department, and hope by recording what they observe, to obtain a mass of evidence that shall make our knowledge of this organ's function both positive and exact.

Gall describes the organ of music, when largely developed, as presenting always one or other of two forms.* And here I

* Galls own words are, — "Ou bien l'angle extérieur du front, placé immédiatement au-dessus de l'angle externe de l'œil, s'élargit considérablement vers les tempes, de manière que dans ce cas les parties latérales du front débordent l'angle externe de l'œil; alors toute la région frontale au-dessus de l'angle externe de l'œil est, jusqu'à la moitié de la hauteur du front, considérablement bombée; ou bien il s'élève immédiatement au-dessus de l'angle externe de l'œil, une proéminence en forme de pyramide, dont la base est appuyée au-dessus de l'œil, et dont la pointe s'étend sur le bord extérieur antérieur du front, jusqu'à la moitié de sa hauteur. De-là il arrive que les musiciens ont la partie inférieure du front ou très-large ou carrée. Le célèbre dessinateur d'animaux, Tischbein, à Hambourg, sans penser à l'existence d'une organe de la musique, avait fait la même observation sur les têtes des grands musiciens ils ont des fronts de bœuf, nous dit il. Souvent les fronts des musiciens paraissent fortement enflés au-dessus de l'angle externe de l'œil.

"Mozart, père et fils, Michel Haydn, M. Paër, MM. les frères Nadermann, Dussek, Marchesi, Viotti, Blasius, Daleyrac, Delavigne, Zumsteeg, Crescentini, servent d'exemples de la première conformation. MM. Beethoven, Lafont, Neukom, Joseph Haydn, J. J. Rousseau, Benucci, Grétry, et Gluck, de la seconde.

am compelled to remark that, contrary to Gall's usual procedure, which is as much marked by the absence of fancy and assumption as by unwearied zeal in collecting facts and cautious deductions from those facts, he in this case assumed a distinction in the talent manifested by each form of the organ. He stated he had no idea of the distinction; yet he presumed that a musician instructed in organology would observe the peculiarity of each, and thus discover the nature of the distinction. But, whatever this distinction might be, it does not determine the character of the composer's music; for Gall rightly ascribes this to the guidance of other organs; thus, when the organ of Veneration is largely developed, along with that of Music, the disposition is for sacred music; when a great development of Combativeness and Destructiveness co-exist with that of Music, a tendency to martial music is observed; and so on with other combinations. The feelings have two natural languages, viz. Music and Gesture. When the feelings are active they express themselves by music, or by gesture, or by both, according to fixed laws. In this way the habitually active feelings (which are manifestations of the predominant organs) express themselves in the compositions of the musician, and thus confer a character on each composer's music, as in the cases of Boyeldieu, Weber, Kellner, Auber, &c. When this character is so uniform as to stamp itself continually the same on the ear, it then becomes a mannerism, as in much of Auber's music, in the quadrilles of Musard, and in the waltzes of Launer, and in those of Strauss. In some few great geniuses, on the contrary, the rich variety of musical ideas excludes repetition, as in the grand compositions of Handel, Rossini, and Mozart, whom the Germans term the Shakspeares of music.

The musical performer, also, is influenced by his predominant organs, both in the selection of the music he studies and also in the character of his performance *, as is observable in

"Je n'ai encore aucune idée de la différence du talent qui résulte de cette différence de conformation. Il est cependant à présumer qu'un musicien qui serait en même temps instruit dans l'organologie, découvrirait une nuance du talent de la musique; ce qu'il y a de certain, c'est que l'une ou l'autre de ces deux conformations se rencontre constamment chez toutes les personnes donées d'un grand génie musical." — GALL *sur le Cerveau*, t. v. p. 113. 8vo. ed. Paris, 1823.

Spurzheim thus describes the two forms: "A greater development of the organ on which musical perception depends enlarges the lateral parts of the forehead, but its form varies according to the direction and form of the convolution composing it. In Gluck, Haydn, and others, it had a pyramidal form; in Mozart, Viotti, Zumsteeg, Dussek, Crescentini, and others, the external corners of the forehead were only enlarged and rounded." — SPURZHEIM, *Phrenology*, p. 206. 4th ed. 1833.

* The fact of having a good voice often leads to the study of vocal music. But what determines a man to select a certain instrument for his study? I hope this question will engage attention. Why does a child of only three years of age select a double bass in preference to a violoncello or a violin?

the vocalists Braham, Kellner, Lablache, Rubini, Tamburini, Malibran, and Schroeder Devrient; and also in the instrumentalists, Lindley, Dragonetti, Blagrove, Spohr, Adams, Bull, and the unapproachable Paganini.

As these diversities of character, both in musical composition and in performance, depend on various combinations occurring along with an ample development of the organ of music, Gall's question is still unanswered, What is the difference of talent? In other words, What is the peculiarity of talent which each form of organ exclusively manifests? As I cannot state what these peculiarities are, I will narrow the inquiry by showing what they are not.

I. As regards composition, or the theory of music.

1. Neither form of organ exclusively confers the power of composition, since Mozart, with enlarged-temple form of organ, and Beethoven, with pyramidal form of organ, were both eminent composers.
2. Neither form of organ exclusively leads to the composition of vocal in preference to instrumental music, since Mozart and Haydn, with pyramidal form of organ, were each eminent in both kinds of musical composition.
3. Neither form of organ exclusively enables the musician to express sentiment and emotion in his compositions, since Mozart and Haydn were both eminent in expression.

II. As regards performance, or the practice of music.

1. Neither form of organ exclusively determines to the practice of music, since Moschelles, with the enlarged-temple form of organ, and Mr. G. Kiallmark, with pyramidal-formed organ, are both excellent pianists.
2. Neither form of organ exclusively leads to singing in preference to playing on instruments, since Malibran, with enlarged-temple form of organ, and Schroeder, with pyramidal form of organ, were both excellent vocalists. And neither form necessarily and exclusively leads to playing, as Moschelles and Kiallmark, above quoted, prove.
3. Neither form of organ exclusively confers the power of expressing sentiment and emotion by the voice, since Malibran and Schroeder were eminent for expression. Nor yet by instruments, since Nicholson with enlarged-temple form of organ was, and T. Cooke with pyramidal form of organ is, eminent for expression.

The negative results of this inquiry induced me to request the opinions of several musicians, both professional and amateur,

on the peculiarities of Mozart's music contrasted with Haydn's; and of Beethoven's contrasted with Rossini's, not as a language expressive of peculiar or other feeling, but simply as music, as *abstract* music. Amongst others I applied to Dr. Busby, but like the rest he answered only in those loose and unprofitable generalities, which couched in metaphorical language were entirely useless. The inquiry was evidently new to them all: and each answer had reference either to the general scope and aim of the composer's works, or to the character of his music derived from the composer's mental constitution.

Failing to obtain the required information, and unable to discover any peculiarity myself apart from the influence of the general character of the composer, I was inclined to suspect that no such peculiarity existed; and then began to inquire if the difference in the forehead's form described by Gall were really dependent alone on the organ of music, or were produced by the relative development of surrounding organs. I consulted the octavo edition of Gall's works, being his latest, and again studied his text in connexion with the folio plates, which convinced me that Gall actually meant that there are two distinct forms of the organ of music. His description of these two forms are already quoted in a preceding note in his own words. I then observed the heads, casts or portraits of the following distinguished musicians; besides many others both professional and amateur, viz. Adams, Busby, Arne, Arnold, Alcock, Burney, Crotch, Blow, Purcell, Wesley, Kellner, Mozart father and son, Kollmann father and son, Parry father and son, Joseph and Michael Haydn, Neukom, Handel, Bach, Cramer, Weber, Rossini, Kiallmark, Spohr, Catrufo, Thalberg, Herz, Webbe, Corelli, Geminiani, Dussek, Marchesi, Viotti, Gretry, Zumsteeg, Crescentini, T. Cooke, Broschi, better known as Farinella, Tenducci, Mara, Banti, Liberti, C. Novello, C. Fisher, Bull, Dulcken, Monticelli, Rauzzini, Benucci, Strauss, Harper, Gluck, Mori, Nicholson, Malibran, Grisi, Lablache, Rubini, Tamburini, Persiani, Schroeder, Mendlesohn, Robinson, Bartleman, Braham, Kiesewetter, Ole Bull, Bochsa, Bishop, Hummel, Sandoni, Pepusch, Paisiello, Hensett, Beethoven, Clementi, Spagnoletti, Dragonetti, Lindley, Puzzi, Barnett, Catalani, Blagrove, and Paganini. In all these examples the forehead presented the appearance of either one or other of the forms described by Gall. But after repeated and attentive observation, it appears to me that these two forms of forehead are not produced by the shape of the organ of music alone; but result from the relative development of the surrounding organs also, along with that of music.

Should this view be confirmed by other observers, it will somewhat modify Gall's doctrine on this organ. Gall well knew that a more extended inquiry suggesting more exact observation would modify some of his doctrines: and he well knew the unchangeableness of the facts on which those doctrines are based; for he says of the *Sens des Mots*, "Les faits resteront immuables, dans le cas même où ma manière de les envisager subirait encore des modifications."* And speaking of the deep and varied knowledge necessary to treat of his science in all its bearings, he says, — "Il me faudrait des connaissances presque universelles, chose impossible, mais qui doit engager un jour les connoisseurs à faire l'application de l'organologie à chaque partie en particulier." †

In conclusion, a few words on the name of the organ on which musical perception depends. It is known that when Gall could not convey his idea of an organ's function by one term, that he endeavoured to suggest what he meant by the adoption of several terms of kindred meaning. Thus he adopted the German term *Tonsinn* (Tone sense), the French terms *Sens des Rapports des tons*, *Talent de la musique*, *L'organ de la musique*, in his published works, and he is reported to have used the terms *Organ of Sounds* ‡, and *Organ of aptness to learn and retain music* §, in his lectures in Germany, to describe the function of this organ. And British phrenologists indiscriminately term the organ Tune, Melody, and Music.

I have shown that the terms Tune, Melody, and Music are improper terms as they overname the organ's function by comprising Duration and Rhythmus. || The word *tone* is of so lax a signification as to be inadmissible unless qualified; and that especially since Dr. Fossati makes *Son* convertible with *Ton*, (*sound with tone*) in the phrase which he adopts to describe the organ's function. *Sens du Rapport des Sons* ¶: and also since Mr. Simpson so emphatically asserts that ALL sounds are musical **, from which it is fair to assume that he also would use the terms *sound* and *tone* as convertible with each other. Dr. Gall's phrase, *Sense of the relations of tones*, would be the best term of any that have been adopted, were it not for the ambiguity of the word *tone*; but the addition of the word *pitch* to his term would remove the ambiguity, and thus make it an

* Gall sur le Cerveau, tom. v. p. 13.

† Ibid. p. 88.

‡ Phrenological Transactions, p. 24.

§ Some Account of Gall's new Theory of Physiognomy, p. 115. London, 1807.

|| Phren. Journ. New Series vol. i. p. 34.

¶ Journal de la Société Phrenologique de Paris. Janvier, 1835, p. 93. et seq.

** Phren. Journ. Old Series, Vol. X. p. 436. et seq.

accurate description of the organ's function in the phrase *Sense of the pitch-relations of tones.*

RICHARD CULL.

14. Caroline Street, Bedford Square,
May 11. 1840.

II. *Copy of a Letter lately addressed to the President and Members of the Phrenological Society of Paris, by Sir G. S. MACKENZIE, Bart.**

GENTLEMEN, — In requesting you to place in your library a little volume on the Principles of Education, I wish to express my respect for the Phrenologists of Paris. The volume may be scarcely deemed worthy of the honour; but I trust you will duly appreciate my motives for having attempted to call the attention of the French nation to one of the most important applications of our science.

It has given me deep concern to be informed that Phrenology languishes amongst you. The cause of this I am inclined to attribute to the want of a strong effort to exhibit its practical utility, and to make the success of its application known to the public. I was told by a French physician in this town, that France was not the country in which great perseverance, and devoted energy, was ever bestowed on any object; and that, while we in Britain never ceased to push Truth forward until she was embraced, in France she was too much left to make her own way. I have some doubts of this, as a general proposition; because no people on the globe are more earnest in the pursuit of scientific discovery than the French, and no people have excelled them in that department. If the individual to whom I refer intended to say, that the French were not active in applying discovery when made, your nation is not singular in that respect. Everywhere the charm is found in making discovery; and no sooner is one discovery made than it is left to itself, and another is sought for. In every country it is certain that, when discovery can be applied to increase supply to our physical wants, and add to wealth, its application is pursued with eagerness. But it is disgraceful to the present age that our moral wants are scarcely, if at all, attended to. Crime is

* The contents of this letter will sufficiently explain wherefore it is printed here. We understand that no notice was taken of it by the Paris Society. Surely there must have been some oversight in this neglect! — *Editor.*

complained of, but its causes are not looked for. Effects are punished, instead of causes being removed; and thus the world stands still, and advances not one step in elevating human nature to the station which it was destined to occupy in the scale of being. Excuse me if I remark that the Phrenological Society of Paris holds the moral destiny of France in its hands. Let the duty of the society be done. Let its members arm themselves with the irresistible weapon of Truth, and go forth to conquer. Let them force on public attention not only the truths of Phrenology itself, but the applications of truth to practice. Let them not be discouraged by ridicule or obloquy, nor by the tardy approach of their countrymen to the light of the torch which they hold up. If I might presume to give advice, I should most anxiously exhort the society to make immediate use of a blessing which we do not possess in England, a Minister of Public Instruction. Besiege him with memorials and petitions to see, in person, that the predominant character of men may be known by an examination of the head. Satisfy him — insist on his being satisfied that, if this can be done, the most important improvements can be effected in education, in criminal legislation, in the care of the insane, and in the choice of men to superintend every kind of business, in the state, in municipal government, in commerce, in every thing. Tell him that the cultivation of the understanding alone may make men wise, but that *alone* it will not make men good members of society. Tell him that man has moral sentiments, and that their cultivation is necessary to render a people truly great, truly happy, and contented. Cease not to importune him and the public. Demand their attention to Truth. Institute lectures, and invite men in high stations to listen to them. Go to the prisons, and other public establishments, and exhibit your knowledge in discriminating character, and rest not till you prevail on men in power to attend you. In short, be every where with Phrenology, and you will, in a few years, have excited all France in its favour. Above all, visit schools; to accompany you to them, the Minister of Instruction cannot refuse. In these visits, let the teacher retire; and then point out the young persons who excel in different studies. Show them to the Minister, and then call in the teacher and desire him to point out those he knows do excel. You may also point out the tempers of boys, and separate the quarrelsome from the timid, &c. This is the way to propagate Phrenology. The world is too busy with self to attend to any thing that requires study. Show to it, therefore, some real facts, some valuable results, and then it will attend to you. But do not wait till it comes to you; go to it—force it by persevering importunity to

attend to you. The combined efforts of such men as compose the Phrenological Society of Paris, if directed as I have ventured (perhaps somewhat presumptuously) to propose, must bear all before them. The great fault of Phrenologists, every where, has been, that they confine themselves too much to mutual instruction and conversation, and reflection on farther discovery; but while they do so, they ought to consider the science sufficiently advanced to be applied extensively in practice. Medical men have numerous opportunities of disseminating Phrenology by talking to their patients about it, and divining to them their peculiarities. I beg your pardon for having said so much. Attribute my forwardness to my zeal.

I have sent a copy of my book to the Minister of Public Instruction; and I have suggested to him to send some able young men to Scotland with introductions which I can give, to see the *true* mode of conducting infant schools, and the instruction of youth of more advanced years. The Society may, perhaps, find young men who would willingly go under the auspices of the Minister, and be able to benefit by the mission.

Should you, Mr. President and Gentlemen, deem my little work likely to be of use in forwarding the cause of Phrenology, to which it may serve as an introduction, you will oblige me by making it known as extensively as may be in your power individually. With every feeling of respect, and ardent wishes for the prosperity of the Society, I have the honour, &c.

III. *Phrenological Illustrations from the Encyclopædia Britannica.* By Mr. ROBERT COX.

IN looking over some volumes of the new edition of the *Encyclopædia Britannica*, I have observed a few passages, which, as illustrative of Phrenology, may be worthy of transference to the pages of the *Phrenological Journal*.

In the *Life of Linnæus*, (vol. xiii. p. 367.) we are told that "his head was large, and its hinder part very high; his look was ardent, piercing, and apt to daunt the beholder; his ear was not sensible to music; and his temper quick, but easily appeased. Nature had, in an eminent manner, been liberal in the endowment of his mind. He seems to have possessed a lively imagination, corrected by a strong judgment, a most retentive memory, *unremitting industry, and the greatest perseverance in all his pursuits.*" To say nothing of the large head,

liberal endowment of the mental powers in general, and symptoms of a lively temperament,—the coincidence between the loftiness of head at the organ of Firmness, and the persevering disposition of Linnæus, is sufficiently remarkable.

Although few are now to be found who seriously dispute the innateness of genius, the following quotation from Mr. Haydon's eloquent article on PAINTING, (vol. xvi. p. 721.) will not be out of place in your Journal:—“If ever there was a refutation of Reynolds's own theory, that ‘genius was the child of circumstances,’ he was a living one; in spite of all circumstances, in spite of the utter want of all education as a painter, in spite of all the apathy of the nation, and the extinction of art in Europe, out he came with a vigour and beauty which have ever since defied rivalry in portrait and children.”

It appears from the article MAHOMMED that the brain of that remarkable man was large, and his temperament, like that of so many other similar characters, sanguine-bilious. “The personal appearance and private life of the prophet have been minutely described by the Arabian writers. He was of the middle height, and of a sanguine temperament; his head was large, and his complexion dark, but animated by ruddy hues; his features were regular and strongly formed; his eyes black and full of fire; he had a prominent forehead, an aquiline nose, full cheeks, and well-proportioned jaws; his mouth, though rather wide, was well formed, and his teeth white but not closely set; his hair, before he had it shaved off, was black, and his thick bushy beard had scarcely begun to blench at the time of his death; on the lower lip he had a small black mark, and between his eyebrows a vein which swelled under the excitement of cholera. His physiognomy was at once mild and majestic, and his gait free notwithstanding his stoutness. His bones were thick and solid; the soles of his feet and the palms of his hands were strong and coarse, his ear was acute, his voice fine and sonorous; and between the shoulders he had an excrescence or wen, which the Mahommedans called ‘the seal of the prophecy,’ and which disappeared after his death. Such is the portrait which the Arabian authors have left us of Mahommed, and of which the exactness seems to be attested by the minuteness of the details.” (Vol. xiv. p. 30.)

Speaking of the unsatisfactory state of mental philosophy, and the little progress which it has made in comparison with the physical sciences, Professor Robison observes, (article PHILOSOPHY, vol. xvii. p. 445.) “We have not, perhaps, attained such a representation of human nature as will bear comparison with the original, nor will the legitimate deductions from such doctrines be of much more service to us for directing

our conduct than those of ancient times; for whilst we observe this difference between these two general classes of speculations, we may remark, that it is conjoined with a difference in the manner of conducting the study. We have proceeded according to the old Aristotelian method when investigating the nature of mind; yet we see the material philosophers running about, passing much of their time away from books in the shop of the artisan, or in the open fields engaged in observation, labouring with their hands, and busy with experiments. But the speculatist on the intellect and the active powers of the human soul seems unwilling to be indebted to any thing but his own ingenuity, and his labours are confined to the closet. In the first class, we have met with something like success, and we have improved many arts; in the other, it is to be feared that we are not much wiser, or better, or happier, for all our philosophical attainments." It is the boast of the phrenologists that they proceed after the fashion of "the material philosophers;" let them preserve their consistency by observing carefully and extensively, in place of chiefly speculating, as some are too apt to do.

In the article *MALEBRANCHE*, (vol. xiv. p. 30.) and also in Mr. Stewart's Preliminary Dissertation, (vol. i. p. 74.) a curious fact is recorded of that great philosopher, on the authority of Bayle, Fontenelle, and D'Alembert. "It is a singular feature," says Mr. Stewart, "in the history of Malebranche, that, notwithstanding the poetical colouring, which adds so much animation and grace to his style, he never could read, without disgust, a page of the finest verses." Can any of your readers suggest an explanation of this circumstance, which, if true, seems as obscure to the phrenologist as it could be to Mr. Stewart? If, like his illustrious contemporary Locke, he had manifested in his style a deficiency of Ideality, we should not have been surprised to find in him the same indifference to poetry which was exhibited by the English philosopher. In Aikin's General Biography the subject is mentioned thus: "He ridiculed the constraint to which poets subject themselves, and could never read ten verses without disgust."

The article on *PRACTICE OF PHYSIC* (vol. xvii. p. 477.) contains some instructive observations on the occasional existence of organic disease in various organs of the body, without any derangement of function being exhibited. "It has elsewhere been shown (*PATHOLOGY, GENERAL*) that very obvious deviations from the healthy exercise of the function of a part may manifest themselves during life, without its being possible to detect in that part, after death, the minutest deviation from its natural structure. And it is not less fully

established, that in a large number of cases there have been found, on the dissection of bodies after death, deviations of parts from their healthy structure, of which no indicatory symptoms, direct or indirect, had presented themselves during life." The circumstances on which it may depend, that an organ may be altered in its structure, and yet no deviation from its healthy functions, or from those of the economy generally, be observable, or at least be observed to result, are treated of under several heads. "First, The exercise of the function of the particular organ may not be conspicuous to observation. *Secondly*, We may be ignorant of the purpose which the part serves in the economy, and consequently unable to detect any deviation from the proper exercise of its functions. *Thirdly*, The function of the organ may not be essential for the general well-being of the economy, as is the case with the ovary; or it may be of trivial importance in itself, and exercise little influence on the action of other organs, as is the case with the gall-bladder. *Fourthly*, The change which the organ has undergone, though apparently considerable in amount, may not be of a nature to prevent its performing its destined purposes in the economy. This seems in particular to be the case when the structural change occurs in a gradual manner, the parts apparently adapting themselves to their altered circumstances. 'When a compressing cause,' observes M. Cruveilhier, 'acts slowly on the brain, this organ accustoms itself to the compression, or rather the compressed portion becomes atrophied; and if this compressed or atrophied portion is not indispensable to the free exercise either of the sensory and locomotory functions or of the intellectual faculties, the patient and the physician are not made aware, by any morbid feeling or phenomenon, of the existence of the cerebral lesion.' (*Anatomie Pathologique*, folio, livr. viii. pl. i. ii. and iii.) 'The very great frequency,' says Dr. Sims, 'of collections of serous fluid found in the ventricles or membranes of the brain, in cases where no cerebral symptoms were known to have existed, is a subject of great importance to pathologists and practical physicians, especially when viewed in reference to the discrimination and curative treatment of apoplexy and other diseases of the nervous system. There is also a great variety of other morbid appearances found on dissection of the brain, in cases where no symptom, or no symptoms adequate to explain the phenomena (that is, indicative of organic lesion of this organ), were noticed during life.' (*Med. Chir. Trans.* xix. 274.) With the view of attempting to illustrate this subject, Dr. Sims has subjoined a table, containing fifty cases of persons who died of various diseases not cerebral, and who manifested

no symptoms referrible to the brain, though, on dissection, effusion of fluid and other morbid appearances were found in the brain or membranes.—‘Cerebral diseases,’ says M. Rostan, (*Med. Clin.* ii. 354.) ‘may go on without there existing any symptoms to characterise them. At all times the occurrence of latent diseases has been acknowledged; there exist fewer of them at present than formerly; our means of investigation have been multiplied to such a degree, that many diseases which would formerly have been overlooked, are, in our days, easily recognised. Nevertheless, there are still affections of organs which we are surprised to meet with after death, and which have not produced during life any sign that could have revealed their existence. This point of pathology is truly very obscure, and almost inexplicable. It is very certain that these things happen when the affection has advanced slowly, and has destroyed the organ slowly; it is very certain also that a lesion of very limited extent, that has come on rapidly, gives rise to well-marked phenomena: but this does not alter the fact that, in the first case, an organ which is destroyed [injured?] continues its functions; and that, in the second, an organ almost unchanged ceases from its functions. How can the functions still go on in the first case? how do they stop in the second? It is therefore very difficult, not to say impossible, to recognise diseases when they are truly latent; and that there are such is proved by experience.’—The secreting glands seem to be capable of undergoing a very great degree of organic change without their secretion being put a stop to, or even sensibly disturbed; so that unless some other symptoms should happen to indicate the affection that exists, it will not be manifested by any deficient exercise of the proper function of the organ.” Chardel mentions that observation convinced him that frequently even the most considerable diseases of the liver occasion no impediment to the secretion of bile. He makes a similar remark on the kidneys, “than which,” says the writer of the article, “there is perhaps no organ of the body in which a greater extent of structural alteration may take place, without affecting, in a very marked degree, the exercise of its function.” So, also, of the bladder.—“*Fifth*, Some other organ or part may supply the place of that which, by a change of structure, has, in whole or in part, been rendered incapable of exercising its function: this is especially the case with those glandular organs which are double.” When the functions of one kidney, for instance, are deranged or destroyed, the other may be left to the more vigorous performance of its duty; “a circumstance,” as Mr. Howship remarks, “most happily calculated to guard the constitution from the ill effects of a disease, the complete establish-

ment of which is almost invariably fatal." Here the writer of the article puts the question, "May we, in this point of view, consider the brain, or any portion of it, as a double organ; that is to say, may we believe that the corresponding portions of its two hemispheres co-operate in the exercise of a common function, and that this function will continue to be performed without any sensible or considerable impairment, though the part concerned in its exercise is injured or diseased on one side, provided the corresponding part of the opposite hemisphere remains sound?" On page 465. of the same volume of the *Encyclopædia*, Dr. Roget scouts the recourse had by Dr. Spurzheim (in answering objections to phrenology drawn from cases of cerebral injury) to the duplicity of the organs — "a principle," says Dr. R., "of very dubious application, on a subject of so much uncertainty as the physiology of the brain." The principle, nevertheless, appears from the facts already mentioned to be very strongly supported by analogy; and the writer from whose article I am now quoting seems to take a different view from that of his *collaborateur*, so, at least, we may infer from his quoting, in answer to his own question, two passages from eminent French authors, who look upon the principle as the reverse of "dubious." M. Bouillaud, (*Traité de l'Encephalite*, p. 263. 1825,) in speaking of the lesions of the intellectual functions which occur in encephalitis, or inflammation of the brain, decidedly adopts this idea. "When one of the hemispheres only," says he, "is diseased, either in whole or in part, the phenomena purely intellectual continue entire. I have adduced a great number of observations in support of this fact. The slightest reflection, indeed, might have enabled us to anticipate this result. It is obvious that the brain, the organ of the intellectual faculties, being composed of two halves, which are symmetrical and perfectly similar, each of them is equivalent, in what regards the mechanism of intelligence, to the two combined." And M. Lallemand had previously expressed his belief (*Rech. Anat. Pathol. sur l'Encephale*, 1820, i. 435.) "that when the sound hemisphere of the brain is not compressed by the one which is diseased, it will continue to perform its functions in respect of intelligence, as in respect of voluntary motion and sensibility; that the patient will continue to think with a half of his brain, as he continues to see with one eye, and to hear with one ear." Bouillaud, in the above quotation, goes farther than Gall and Spurzheim, who, although they maintain that one hemisphere may carry on the functions, do not venture to say that each is equivalent in power to the two combined.

I conclude this desultory communication with remarking

that in the article on Dr. Gall (Vol. X. p. 296.) there are two inaccuracies, probably derived from a French authority. He is named John Joseph Gall, instead of Francis Joseph; and of his and Spurzheim's *Anatomie et Physiologie du Système Nerveux* it is said, that "there only appeared a volume and a half." The fact is, that after the publication of the volume and a half by the two authors jointly, the work was completed by Dr. Gall alone, in four volumes, the last of which appeared in 1819.

I am, &c.

ROBERT COX.

EDINBURGH, March, 1840.

IV. *Notes of Mr. Barber's Visit to the Exeter Institution for the Deaf and Dumb.* (An Extract from the Journal of the Deaf and Dumb Society.)

THE weather is inconstant. The sun has been sometimes glittering over the gloomy landscape. The winter is past. To-morrow the first month of spring commences. Mr. Barber and his son, and other gentlemen and ladies, visited us. Mr. Barber examined some of our heads. We did not know the meaning of it. Mr. Barber examined Coyle's head, and spoke to Mr. Gordon. Mr. Gordon then asked us who had the greatest imagination among the boys. They wrote on the tablet "Hugh Coyle." Mr. Gordon then signed to us that Mr. Barber discovered that Hugh Coyle had a large imagination by the examination of his head. We wondered. Mr. Barber looked at Facey. Mr. Gordon did not sign about his conversation with Mr. Barber, but asked what was Facey most fond of as a study. We wrote "geography and painting." Mr. Gordon signed Mr. Barber said so before you wrote. But we did not know he said so. We wonder much. Mr. Barber wrote, "You think me a conjurer." Mr. Barber told us that Tom has a beautiful head, and many fine and noble qualities. That is true. Tom is pure in his thoughts and signs. He said that Tom loved to mimic or imitate. That is right, because Tom is always drawing funny faces of us, and he signs cheerfully and prettily about many things, and he imitates all people's manners to make us laugh; but he is not rude or vulgar in his signs, but is very pleasing, and we love him. Mr. Barber said, Engraving is fitted to the ability of Aubin. That is right. Aubin is fond of drawing ships and

outlines of form, and he is very clever to copy writing or drawing. Mr. Barber said Edwards is the lover of approbation, and he is fond of being admired, and he is amiable and talented. That is true. Mr. Barber looked at Sulby, and said, Sulby is always orderly and careful of his things. That is true; because Sulby's box is always neat, and he is vexed if boys disorder his desk. Mr. Barber said Harris is "benevolent." That is true. Harris is generous; he always unselfishly gives away his things to his favourite companions. His countenance looks open and enchanting. Mr. Barber examined George Cooke's head, and spoke to Mr. Gordon. Mr. Gordon asked us what sort of employment does Cooke like? George Cooke signed, "he liked using different tools," and he wrote, "He is fond of making pretty things, and he can make them cleverly." Mr. Gordon signed, "Mr. Barber said all this before you wrote." We signed to Mr. Gordon, "How does Mr. Barber know our characters? He is strange to us, and he is strange to you." Mr. Gordon spoke to Mr. Barber, and they smiled at us. Mr. Barber looked at Perry, and spoke to Mr. Gordon and the ladies and gentlemen, and Mr. Gordon asked us to tell Perry's character, and we wrote "cunning." Mr. Gordon signed Mr. Barber said Perry was cunning, scheming, and clever. We were surprised: Mr. Barber is true. Perry is very cunning. I will write about Perry's cunning. He dislikes gymnastics, and he said he could not see the exercises because his eyes were dim, but he has good eyes and quick; he said he wanted new spectacles, and Mr. Gordon gave him new spectacles: he was pleased; but he became cunning again, and said his trowsers were disagreeable when he marched, and he must have new breeches. The tayloress has measured him for new knee breeches, like old men's breeches. We laugh much at Perry's cunning and clever signs. Mr. Barber asked, "What is Attention?" "Is Attention a faculty of the mind or the modification of a faculty?" "I give attention to the forms of beauty because I wish to be an artist. My attention is then ardent, and I look into the changes of form, and I put forms together to make a beautiful imagination. Again, I give attention to the history of man, seek attentively for the motives of their actions, and I wish to make maxims; but in attention to history and in attention to my painting I have not equal pleasure, because I think of my livelihood when I give attention to my painting, but I think only of knowledge when I give my attention to history." (R. Facey.) "I think of a simile to explain Attention. I look at the master in a manufactory. He walks through the rooms and gives orders to his men; he directs their powers and abili-

ties to their proper work. I think of my mind. It has Judgment, Reason, Hope, Fear, &c. Does Attention, like the master in a shop, bind my reason to its objects? Does Attention tell my judgment to weigh and decide? No, sir. It is not like that, because hope has its own world and fear its own world, and attention is different in hoping and fearing. I am not clever to write much about this as the metaphysician, but I think feebly about it, because I have not thought about it." (H. Coyle). Mr. Barber next asked, "What is Memory?" "Memory is an attribute of all the faculties of my mind. I remember the actions of my past years. I played, I idled, I looked in sadness on the world when I was ignorant. Memory of my ignorance is painful. I change my thoughts. I think of my progress in knowledge, and I count the subjects of my studies. The memory of this knowledge brings cheerfulness to my mind. But when I remember the maxims of my judgment, I do not remember the pains of my ignorance, but I remember those things when I think of them separately." (R. Facey.) "Sympathy has its memories, and the love of my God to my soul has its memories, holy in my heart; and the memories of my play-times and my laughs do not come with the memory of my Saviour's bleeding death, because my remembrance of Him is profound and single, and it has wonder to me, and it sweeps away the selfish memory of earth. Have I one memory like a kingdom with many mansions? Or is gratitude its own memory? and is conscience its own memory? I do not know, sir, but I will think much about this. (Hugh Coyle.)

J. H. H.

(EXETER, Jan. 31. 1840.)

V. *Copy of Dr. Spurzheim's Will.*

WE have been requested by a friendly correspondent, to print the following copy of a letter from Dr. Spurzheim to Mr. Holm, which was proved as the Will of the former, after his unexpected death in America, without signing any more regular or formal document. The recent Act of Parliament, it is presumed, would now prevent such a letter being received as the Will of a dead person; but it may be remembered that two witnesses present at the signature of a Will, passing personal property only, were not required at the date of Spurzheim's

letter. It is somewhat late for such a document to appear in the pages of this journal; and we cannot give any other reason for now printing it, except that of acceding to the suggestion of the zealous phrenologist, by whom we are requested to do so. And at all events, it is trusted that the document will still have enough of interest to justify its insertion, whilst its brevity is such as not to interfere much with the contributions of others.

“Paris, 9th March, 1832. — You are very good, my dear friend, that you take so much interest in my welfare. I am glad that your 16 says that I am right, because I would not like to do any thing in opposition to it. You may believe that I have particular reasons which have disposed me to undertake my new plan of life. There was a great deal, pro and con., in my mind before I decided. I cannot mention them but verbally, and I flatter myself that when you hear my reasons you will approve my decision. If Bally go with me, of course he may take my things with him directly hence; if he send you a letter for me, be pleased to open it to see its contents before you send it to me. If he decline to accompany me, then send directly my drawings and the other desired objects to me here, that I can take together every thing necessary to my lectures. We may, then, wait with the books till I am in America, or know a direction in New York where they may be sent to. As soon as I know one, I shall let you know it, or are you acquainted with a house there who would take charge of the books till I call for them? I would then mention what I want certainly. I shall take unbound copies. Tell your son and daughter that I thank them for their attachment. There is no reason of thinking of losing me. I am only a little more removed from, and that only for a short time. My intention is, to sail on the 20th of June. There are three packets from Havre every month: there is one on the 1st, a second on the 10th, and a third on the 20th. I am advised to go, then, in order to lose no time, since I may lecture in Newhaven in August, but at that time they are out of New York, on account of the heat. I shall thank you for a life-jacket for prudence-sake, though I hope that I shall not need it. If I die in America, my collection of books of ordinary use are your son White's property. Deliver my other things of value in your possession to my relations who have a right to claim them. I give no specification of the things; whatever you remit has my consent and approbation. I have full confidence in your righteousness. The cholera is tremendous among the poor of Paris. I am in good spirits, and my friends are well. You seem to be easy about it, since you have begun to show your collection. Dr. And. Combe, I am told, is dying from con-

sumption, at Naples. It is a pity. Believe me ever and every where, yours most sincerely and affectionately — SPURZHEIM.

Superscribed, "J. D. Holm, Esq., High Street, Highgate, near London."

VI. *On the peculiar Cerebral Affection experienced whilst looking down Precipices.* By Mr. E. J. HYTCHE.

MANY persons are liable to a peculiar cerebral affection which has not hitherto, I believe, received any sufficient explanation: I refer to the desire which they experience whilst standing on any eminence, or looking over a cliff, to precipitate themselves from its summit. Cases of this nature are related by Esquirol and Dr. Golding Bird — the latter of whom has himself on several occasions been subject to the affection. Holman, the blind traveller, also refers to it; and he considers that his deprivation of sight prevents the occurrence of the feeling. He says that, when he stands on the edge of a precipice, not only is no disagreeable sensation produced, but that much pleasure is imparted thereby. Therefore, arguing from his own case, he ascribes the affection to an excessive fear generated by the proximity to danger, which produces an "irritability of the nervous system," such as could not occur if the abyss below were not seen and enlarged by the natural operation of fear. In referring the primary origination of this affection to a pervading fear, Mr. Holman is doubtlessly correct; but that there is another element in the feeling is proved by the fact that, if the eyes are bandaged whilst standing in an erect attitude, an involuntary, though slight oscillation in the body is immediately produced — which becomes greater the longer the eyes are closed; and which requires the exercise of a determined effort or the balance would be lost. This fact shows that partial derangement of Weight can occur during temporary deprivation of sight; and we analogically consider that the same effect would be produced by similar causes during total suspension of sight, if a superior endowment of Weight did not serve to counterbalance the disorganizing circumstances. I should, therefore, consider that, if Mr. Holman is unaffected by the feeling, it is ascribable to his possession of a largely developed Weight; such, indeed, as many of his exploits show that he possesses, and which is indicated by the portrait attached to his travels.

I have also met with persons who have complained of this affection; one of whom, an old lady, ascribes its origin to the agency of that universal scape-goat, Satan! In testing these cases by Phrenology I have invariably found an excessive development of Cautiousness, combined with a relative deficiency of the organ of Weight. The affection is generally accompanied by giddiness, rapid pulsation of the brain, and by indistinct or clouded vision, in which buildings, trees, and men become blended together in one dreamy mass; and, in many instances, a feeling approaching nausea has been produced:—all of which indicate extreme cerebral derangement. The only exception to these painful concomitants with which I am acquainted, is in the case of a young lady who is so much subject to the affection that, even when she looks out of a window, she feels an instantaneous and almost irresistible desire to throw herself out. She says that the feeling is merely a strong desire, and that it is unaccompanied by giddiness; but she feels that she cannot preserve her balance, and, whilst she is engrossed by her *felt* inability to prevent the occurrence of an accident, the desire forcibly arises, and does not subside until she withdraws herself from the sphere of the temptation. In accordance with my previously observed cases her organ of Weight is deficient; whilst that of Cautiousness is very large. As one general result of my observations, I may state that women are more liable to the affection than men, and that a less elevation will produce it, and that its influence is more powerful and of longer duration. Again, those tradesmen whose avocations have a tendency to increase the power of balancing the body—such as building, and house painting—are rarely subject to the affection when in health, although it occasionally occurs when they are enfeebled or diseased.

In considering a deficient Weight to be one of the elements in the production of this affection, I would guard against being considered to imply that such deficiency necessarily indicates that the feeling has been produced: for, on the contrary, I am acquainted with several persons, who, though they possess the requisite organization, are never troubled by the desire; and whose nearest approach to any disagreeable sensation is a slight feeling of nausea, and even *that* is produced only after a long continuance in a bending attitude. But I have not met with one case—however large Cautiousness might be—in which there was not a perceptible deficiency of Weight. That this would be the case we might analogically expect; for, in most cases where the organ of Weight is affected, either actively or negatively, giddiness, nausea, and visual dimness ensue, to a greater or less extent according to physical and other circum-

stances. Therefore, taking every fact into consideration, I conclude that if a deficiency of Weight be but a secondary quality in the constitution of the phenomenon, such a deficiency is essential to the production of a larger portion of the phenomena by which the existence of the affection is manifested, and without which it would be divested of much of its terror.

In analysing this affection, with a view to trace its source, it is necessary to separate the real from the imaginary in the statements of persons who are liable to its influence. It is obvious that no certain reliance can be placed upon their reports; for the very same undue cerebral excitement which occasions the entertainment, or even the occurrence of such a feeling, would, by concentrating the powers on the resistance of so fearful an impulse, necessarily prevent their analysing the emotion; so that the feeling being described as it impressed the individual when in a state of excitement, an unintentional exaggeration in the detail of the affection would be produced. In addition to the foregoing observations it may be remarked that it appears rather extraordinary — if the accounts be correct — that the mere looking over a precipice should really produce an energetic impulse to commit suicide in men to whom it does not occur on any other occasion. Such a report bears too much of the impress of terror to receive perfect credence: as well might we rely upon the report of a Ghost-seer, who, though the spectre is self-created, believes it to be an external tangible being, of flesh and blood like himself! Thus a question necessarily occurs — namely, Is the desire to commit suicide really felt? or, in the excitement of the moment, does the idea, of what in essence is but fear, become so predominant as to be regarded as an impulsive desire? The supposition involved in the latter question I consider to be correctly formed; and, consequently, that, in the cerebral derangement induced by an over-tasked Weight, the illusion becomes so complete, that the symptoms are mistaken, and, therefore, misdescribed. The only objection which can, I conceive, be made to this theory is, that there is a comparative uniformity in the description of the affection; whereas, if the statements were partially imaginary, some discrepancy might be expected to occur in the various reports, instead of there being a general resemblance. But such an objection would not invalidate my deduction: for, if the description be uniform, it merely shows that the symptoms are generally similar; and thus — if my statement of those symptoms be correct — the general incompetency to analyse, or to perceive the true features of the affection, will become obvious.

From a consideration of these facts I conclude that the evolution of the affection is ascribable to the operation of a pre-

dominating Cautiousness upon the perceptives in general, and on a deficient Weight in particular. The organ of Cautiousness, after learning its dangerous position, in accordance with its unregulated function, magnifies the danger, and thereby an absorbing fear is generated. This feeling of dread is promoted and rendered more energetic by the symptoms displayed by Weight of its incapacity to preserve the required equilibrium, as the efficient action of Weight is perceived to be the only security against the proximate danger. Thus a general consternation is occasioned, such as would be likely to produce the very same fatal consequences as are dreaded, did not the reflectives, together with the organs of Love of Life and Firmness, combine their influence to repress the affection by withdrawing the individual from the range of the temptation.

VII. Notes on Opinions.

Fancy versus Knowledge. — “WELL may the lovers of fiction triumph over the prophecy, that was to see an end put to all poetry and romance by the progress of science; to care for nothing but what the chemist could analyse, and the manufacturer realise; and take no further delight in nymphs and gnomes, because Sir Humphry Davy had made a lamp; nor in the story of Isis, because, as Peter Parley has it, the public was learning to know all about rainbows. . . . And now, behold the Brighton coach running, or about to run, its thirty miles an hour; behold all England ‘starting’ every day for its triumph over time and space, and the little children knowing all about strata, and prisms, and maps of the ‘universe,’—and behold at the same time fiction never so triumphant! Behold poetry never so rich since the time of Milton, novels and circulating libraries never so invincible, fairy tales never so honoured with republication and embellishment, and behold edition upon edition pouring forth all over Europe (for such is the fact) of the book which, forty years ago, Mr. Hole apologized for admiring,—now the glory of old readers as well as young, and the rapture of the critics.” — *Westminster Review*, No. 64.

Note.—We quote this passage from some remarks introductory to a review of the new translations of the ‘Arabian Nights,’ in the periodical named. It affords an example of that kind of partial reasoning by no means rare in the *Westminster Review*; namely, a statement of half the data, and

drawing an inference from the one half, which would be negatived by the whole. It is perfectly true that the readers of fiction have much increased their numbers in the course of the last twenty years; but it by no means follows, as the reviewer infers from this fact, that science—*i. e.* knowledge of truth—is not banishing fancy—*i. e.* distortions of truth. Readers are now probably in the proportion of ten to one, comparing the present with the past century; and unless it can be shown that readers of fiction have increased at a greater rate, and readers of science at a less rate than the average increase of all readers, the reviewer is not logically entitled to aver that fiction is obtaining a triumph: it may have absolutely increased, whilst relatively it has decreased, and we are as confident as it is possible to be without the requisite statistical data, that science is usurping much of the ground formerly occupied by fiction. We cannot entertain a doubt that the readers of science are increasing at a much higher rate than the readers of fiction, relatively to their respective numbers in the past century. And although it may be true that the readers of fiction are still the more numerous class, it may be equally true that science is overtaking fiction,—knowledge becoming more attractive than delusion,—truth rising supreme over those false views of ourselves and of external nature so abundantly put forth in novels and poetry. For the sake of illustration, let us suppose a *rate* of increase,—say that fiction is doubling, and that science is trebling, its votaries in any definite period,—however low in numbers the latter may be on starting, however superior the former, it is clear that the absolute increase of the one is still relatively a decrease: thus,—

Fiction=100—200—400—800—1600—3200—6400—12800.

Science=10—30—60—180—540—1620—4860—14580.

These are of course imaginary rates, assumed for the sake of illustration. Now a case-maker looking to the numerical increase at any one step in the scale, short of the last, would be entitled to aver, first, that the lovers of fiction were rapidly increasing, and, secondly, that they were more numerous than the lovers of truth; but he would be in error if, like our Westminster reviewer, he should leap to the third (inferential) proposition, that fiction was not losing ground before science. The essential question is—and it is one of no mean importance to human progress—does the love of reading truth increase at a greater rate than the love of reading fiction? We say “Yes”—the Westminster reviewer intimates “No.” If we are right, the present proportional rate of increase amongst the lovers of fiction, whatever it be, must soon lessen; because the

number of readers is limited, and the greater rate of increase for the lovers of truth must tend to lessen that of the other class, in proportion to their difference in numbers. We believe, however, that the day is very remote indeed when truth-lovers will largely predominate over delusion-lovers. The Westminster reviewer speaks of childhood's love of fiction, and this explains the past, and probably the present, numerical superiority of fiction-lovers: — it is the uninstructed mind that loves fiction, and whatever may be the natural capabilities of a mind, it will remain to a great extent ignorant of truth afterwards if an early bias be unfortunately given to fiction; for minds thus biassed never see Truth in its naked simplicity: they see Truth dressed and painted after their own fancy.

Lady Blessington's Ideas of Phrenology. — “The appearance and manners of this convict were those of a gentleman, notwithstanding the hideous dress he wore. He was employed in engraving a cocoa-nut, and displayed great taste and skill in the execution of his task, and presented it for our inspection with a grace that would not have shamed a finished courtier. This man once possessed a large fortune, and had been mayor of Dijon. His wife had great wealth, independent of him, and he sought every means to induce her to resign it in his favour. She resisted all his entreaties and threats; and was shortly after found dead in her apartment with her feet and legs scorched. The body bore the marks of strangulation, as also of fire; for the assassin had attempted to consume the corse, in order that it might be believed that she had been accidentally burned; but all his efforts to ignite the body were fruitless. He was taken up on suspicion of the murder; and though the proofs of his guilt were not sufficiently strong to convict him to death, they were deemed conclusive enough to draw on him a sentence of condemnation to the galleys for life. *This man's countenance would have puzzled Gall and Spurzheim, so calm and benevolent was its character.*”

Note.— The preceding paragraph is quoted as an illustration of the utter misconception of Gall's doctrines, commonly to be found amongst literary characters. They almost always confound science and art, not only in phrenological matters, but in every other department of knowledge. It is evident from the words we have marked by italics, that Lady Blessington conceives Phrenology to be not only a physiognomical art, but one which takes the *face* as the index of character, and forms an *empirical* judgment from it. To this mistake of the nature of scientific investigations, as distinguished from the empiricism of art, must be attributed a considerable share of the opposition

towards Gall's doctrines, on the part of our literary periodicals. Their editors are usually men unaccustomed to scientific or philosophical enquiries, and they cannot see wherein lies the definite and solid basis of Phrenology; and thus it is that these merely literary characters, whilst only writing against their own erroneous impressions, imagine that they are disproving the principles of our science. Lady Blessington's acquaintances, we presume, are many of them literary gentlemen, from whom she can scarcely fail to hear occasional allusions to Gall and Spurzheim's doctrines. In this case, it is clear that the allusions are either misunderstood by herself, or, more probably, are incorrectly made by those with whom she converses. The remark about the "benevolent" character of the countenance can only tend to show that her ladyship is not a good judge of what a benevolent countenance is; and we hold it very probable that she mistook a cunning for a benevolent expression; like the mouse in the fable, when it wished to make acquaintance with the cat, whose "calm and benevolent" countenance it so much admired. The gentlemanlike manners assumed by the man, and the means taken to kill his wife and to conceal the crime, indicated a high endowment of Secretiveness; and this mental quality would likely enough be manifested in a calm and cat-like expression of countenance. We have frequently seen such countenances pointed out by superficial observers, as *amiable, pleasing, benevolent, &c. &c.*

Connection of Mind and Organisation. (Death of William the Third.) "The Archbishop prayed on Saturday some time with him; but he was then so weak that he could scarce speak, but gave him his hand as a sign that he firmly believed the truth of the Christian religion, and said he intended to receive the sacrament; his reason and all his senses were entire to the last minute: about five in the morning he desired the sacrament, and went through the office with great appearance of seriousness, but could not express himself." — *Burnet*. "His body was ill-constituted and his health infirm from his birth,—resembling in this the contemporary king Charles II. of Spain. But, as if to prove the independence of the intellectual and moral upon the physical in man, the life of William was active and illustrious as that of Charles was indolent and obscure. The immediate cause of his death was found in the wasted and diseased state of the lungs. The brain and heart—those two organs with which it is common to associate thought and courage—were unimpaired. *Wallace's England*, in the Cabinet Cyclopædia, vol. cxiii.

Note. — We would correct two errors in quoting these passages.

Mr. Wallace quotes the first from Burnet, and comments upon the contradiction of saying that the king's "reason and all his senses were entire to the last minute," when he was so nearly dead that he had become incapable of "expressing himself." As to the "appearance of seriousness," a physician would likely have designated it apathy or loss of sense, unless he were one of the anti-phrenologists who love to adduce these faithful cases of dying persons retaining their senses to the last, in imaginary disproof of phrenological doctrines. But it is very worthy of note, that Mr. Wallace should have fallen into the far greater physiological blunder, of adducing the fact, of a sound brain and heart—"organs which it is common to associate with thought and courage"—in a feeble body, amongst the evidences "to prove the independence" of mind and body. The propositions are virtually these:—William had feeble bodily, but strong mental powers. — The organs immediately necessary to the manifestation of mental power were sound, those not so immediately necessary to the manifestation of mental power were feeble or diseased.—Therefore the manifestation of mental power is independent of organs. Can we be surprised at the slow progress of Phrenology amongst the merely literary characters, thus blind to physiological causation?

Christian Observation.—“The phrenologists pretend to have discovered an organ which incites its possessor to give credence, without adequate evidence, to what is mystical, marvellous, and visionary; and I remember hearing it said that the abettors of the opinions which about eight or nine years ago were beginning to be broached, about the modern revival of miracles, must one and all have this assumed organ in a high state of excitement; though its practical influence, as it affected their future conduct, would depend upon its combination with other congenial or counteracting bumps, such as Conscientiousness, Cautiousness, Acquisitiveness, Veneration, Courage, Combativeness, and with the relative weakness or strength of the intellectual organs. I do not vouch for the theory couched in this jargon; but speaking soberly and scripturally, I cannot wonder if, among those who gave themselves over to such imaginations, some went over to Irvingism, and others to Popery; while others combined the mysticism of both, without nominally forsaking the English Church.”—*A Correspondent* “N. O.” in the *Christian Observer*, October, 1838.

Note.—The title of the paper communicated by the above correspondent to the *Christian Observer*, is “Different Aspects of Christianity.” The writer begins by saying, “I have been often struck with the differences of aspect in which Christianity appears to different men, and which is often as great as if the

parties professed so many different religions." He then touches upon many varieties of Christian belief, which would not be matters of surprise to him if he were to study the contemned science of phrenology, and of which he now evidently knows little or nothing. (T. M.)

‡ *Conciliation versus Coercion of Voters.* — "The radicals, (I do not use this word in any offensive sense, for I know many honest and excellent men of this way of thinking,) but the radicals praise and admit the lawful influence of wealth and power. They are quite satisfied if a rich man of popular manners gains the votes and affections of his dependants; but is this not as bad as intimidation? The real object is to vote for the good politician, not for the kind-hearted or agreeable man: the mischief is just the same to the country whether I am smiled into a corrupt choice, or frowned into a corrupt choice, — what is it to me whether my landlord is the best of landlords, or the most agreeable of men? I must vote for Joseph Hume, if I think Joseph Hume more honest than the Marquis." — *The Rev. Sydney Smith on the Ballot.*

Note. — This reasoning is more specious than sound. The introduction of the ability and the honesty of a politician smothers the distinction in the leading contrast. Neither coercion nor conciliation will ensure an able and honest representative; and yet the latter may be far preferable both for the individual voter and the general community. The elector's own comfort and self-satisfaction are very differently affected by a voluntary or a compulsory vote; and if he errs once in giving his voluntary vote, he has the chance of amending his choice next time. Further, the man who resorts to coercion, because he cannot obtain a seat in parliament by other means, thereby proves himself to be selfish, tyrannical, and unscrupulous; and such a man *must* be unfit for a legislator. On the contrary, a man who obtains his seat by conciliatory means, *may* be a very fit person; and the chance of good is to be preferred before a certainty of evil. In the case above put, by the reverend advocate, against the ballot, kind-heartedness (Benevolence) and excellence as a landlord (Benevolence again, with at least enough Conscientiousness for enforcing justice to inferiors) are amongst the conciliatory qualities, and these we see must imply the leading moral requisites for a parliamentary representative; so that here the elector could not be smiled into a *corrupt* choice. Unfortunately, however, the conciliatory measures of most parliamentary candidates are such as imply a deficiency of Conscientiousness, a greater endowment of which would prevent the artifices, cajolery, and false professions, too

frequently resorted to for the purpose of gaining votes. The ballot, certainly, will do little to amend this, until the electors become better able to understand and to value moral and intellectual fitness in their representatives. In the present state of matters, a truly conscientious man cannot be successful in a popular election. With the ballot his chance would not be so utterly hopeless; but whether with or without the ballot, the electors are themselves at present incompetent to choose proper representatives.

Incapacity of Public Officers. — “From the very commencement up to the present hour, all the evils with which our colonies have been afflicted, have arisen in a great measure from the persons on whom they were bestowed, or to whom their government was committed, having been chosen rather on account of their influence and interest with the reigning powers, than for their fitness or ability to discharge the duties required of them.” — *Sir Andrew Halliday's West Indies.*

Note. — Some exceptions to this sweeping charge there may have been, though it is doubtless true in the main. But a part of the mischief should be attributed to the want of some adequate tests, whereby the fitness of an individual for colonial government could be inferred before the experiment of an appointment in the dark. The requisites are twofold: first, there should be the requisite knowledge concerning the place and people to be governed; and, secondly, the governor ought to have a natural fitness for bringing his knowledge into successful bearing. The former might be acquired by any one possessing the second kind of fitness; and it would not be difficult to ascertain whether he had acquired it. The latter could be judged of with tolerable accuracy by those who are in possession of the clue to character, which is afforded by phrenological science.

VIII. *A few Words on the Remuneration for Authorship.*

It has been somewhat humorously observed that it should be a rule, in estimating the fortunes of unmarried ladies, first to divide the alleged amount by *two*, and then to take *half* the quotient so obtained, and call it something more than the reality. This is a roundabout manner of saying that common report more than quadruples a lady's fortune; and if we should apply the like rule to the reports so industriously circulated

respecting the profits of authorship in various forms, it is probable that we should be at the least as near truth, as are those who apply it to the "attractions" of the ladies. The vanity of writers, and the pecuniary interests of publishers, unite in the propagation of false statements respecting the circulation of their works, and of the sums paid to its producers by the dealers in literature. The one is assumed to be an inferential, the other a direct proof that every body reads the works in question; and advertising publishers know well that if they can only persuade the public into a belief that every body is reading a publication, the copies of it will soon be bought.

It might at first thought be deemed a matter of little consequence that the public should be thus egregiously imposed upon, and should be deceived into supposing the sale or profit of any author's works to be fourfold of the reality; but the point assumes a more serious aspect when we reflect upon the evil consequences of the lure thus falsely thrown out, and operating as a strong inducement for young men to quit the counter or the office, where a respectable livelihood might be earned by them, in order to take up the unprofitable and woefully overstocked trade of book-making. Well would it be, if the truth were universally forced upon juvenile authors, before they venture to print, that comparatively few books ever repay the costs incurred by their publication, without at all taking into account the time consumed in writing them. Even in works adapted to the tastes and capacities of the many, and hence bought most numerous, the pecuniary profit to the writers of them is in most cases very trifling, and far less in amount than they might have obtained by devoting an equal length of time to a trade or to the duties of a profession. Some few writers, to whom rapid composition is easy, and who have acquired the tact of meeting the public taste in style and subject, may earn a moderate annual income by the labour of their pens; but not one in a thousand authors ever lays by a fortune, saved out of the remuneration for his literary efforts; whilst the majority of those who resort to literary composition as a trade, at best earn only a bare livelihood, and many of them fall short of this.

We do indeed hear of Mr. Somebody being paid five hundred pounds a month, for a tale published monthly in shilling Nos., — of Dr. Otherbody getting two thousand a year for editing a cyclopædia or a periodical, — of Sir Such-a-One receiving fifteen hundred pounds apiece for every novel that he may condescend to write; and we are gravely told of various popular publications which sell five, ten, or twenty thousand copies yearly. But all such reports as these require the aforesaid rule for finding the true value of a lady's fortune; and

they may commonly be set down in the light of gratifications to the personal vanity of the authors, or of helps to the pecuniary affairs of the publishers: the reports are intended to make others praise and buy the works.

With periodicals, however, there is a second object in view, in promulgating exaggerated statements of their circulation, namely, an increase of advertisements. An advertiser naturally desires to send his advertisements to publications circulating a large number of copies; and in order to catch these advertisements, the circulation of almost all our periodicals — daily, monthly, quarterly — is greatly over-stated. The recent regulations respecting the issuing of newspaper stamps have operated as a partial check upon these fraudulent representations, though there is still room enough left for knavery; and it is asserted of some newspapers, that quantities of stamps are bought and destroyed, in order that they may have the appearance of requiring a large supply. On our unstamped periodicals there is no such check, and their nominal circulation is in consequence just whatsoever any interested parties can make the public believe it to be; but perhaps not many of the reviews or magazines report their circulation at more than double its actual amount.

But whatever be the motive, the fact of these habitual exaggerations of the sale and profit of books is undeniable, and gives rise to the serious evil before adverted to, namely, the excitement of equally exaggerated hopes in the minds of novices. We care little that the public is made to buy Mr. A.'s book in preference to that of Mr. B. For the majority of readers it matters not whether they amuse themselves with the stories of Scott or of Bulwer, whether they read travels in Persia or travels in Norway; but it does give us no little concern to see the false expectations, and witness the blighted hopes which can be traced back to these habitual falsifications. The "*cacoethes scribendi*," or the promptings of Self-Esteem and Love of Approbation, will rarely fail of proving a sufficient spur to exertion, without the lure of false intelligence concerning the prizes that await success in literature. The multitude of volumes falling almost still-born from the printing press every year, and the deluge of manuscripts submitted to the editors of periodicals, from the newspapers upwards, sufficiently attest the fact, that no hot-bed forcing need be resorted to for the production of books; and it seems by no means improbable that our literature would become far superior to what it now is, if honour could be made the sole incentive, and all chance of pecuniary advantage be utterly denied to the authors of books. But in illustration of the risks and disappointments which young authors must be prepared for, if writing with a

view to emolument, we shall extend these remarks by some extracts borrowed from other periodicals, and apparently from the pens of those who have looked behind the scenes.

“The truth is,” says a writer in the *Aldine Magazine*, “almost every author considers himself a man of talent, whether patronage, the public taste, or the times bear him out or otherwise. As an instance of this, it is upon record that a poor vicar, in a remote diocese, had on some popular occasion, preached a sermon acceptable to his parishioners, who entreated him to print it, and he undertook a journey to London for that purpose. On his arrival in town, he was recommended to the late Mr. Rivington, to whom he triumphantly related the object of his journey. The bookseller agreed to the proposals, and required to know how many copies he would choose to have struck off. ‘Why, sir,’ returned the clergyman, ‘I have calculated that there are in the kingdom ten thousand parishes, and that each parish will at least take one, and others more; so that I think we may venture to print about thirty-five or thirty-six thousand copies.’ The bookseller remonstrated, the author insisted, and the matter was settled; and the reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass, when his golden visions so tormented his imagination, that he could endure it no longer, and accordingly wrote to Mr. Rivington, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. R.’s convenience. Judge of the astonishment, tribulation, and anguish, excited by the receipt of the following account:—

The Rev. Dr. * * * *			
To C. Rivington, Dr.			
To printing and paper, 35,000 copies of	£	s.	d.
Sermon - - - - -	785	5	6
By the sale of seventeen copies of said			
Sermon - - - - -	1	5	6
	<hr/>		
Balance due to C. Rivington	£784	0	0
	<hr/>		

The bookseller, however, in a day or two, sent a letter to the following purport:—‘Rev. Sir, — I beg pardon for innocently amusing myself at your expense, but you need not give yourself any uneasiness. I knew better than you could do, the extent of the sale of single sermons, and accordingly printed but one hundred copies, to the expense of which you are heartily welcome.’”

The preceding anecdote points out the best course for young

authors to pursue, if they cannot afford to pay for the gratification of a whim, by incurring the loss attendant on the publication of works not calculated for extensive sale; namely, to consult a respectable publisher, and let his experience be their guide. If a publisher will neither purchase the copyright, nor print and publish the manuscript at his own risk, the author must anticipate a considerable loss in having it printed for himself. No doubt booksellers sometimes refuse works which nevertheless become highly popular; but we should probably not exceed truth in saying, that out of a hundred manuscripts rejected by the trade, ninety-nine would be published at a loss by their authors.

Nearly the same remarks might be applied to manuscripts offered to editors of periodicals, though on the whole it may be considered that editorial rejection is a less accurate test of the probability of loss in publication. A publishing bookseller is guided by his opinion as to the probability of sale, and judges of this almost without reference to the intrinsic merit of a work, or to the talent exerted in its production; whilst an editor is usually swayed (at least in part*) by his estimate of the writer's fitness for his subject. The number of articles offered to editors of periodicals is often very large, and the manuscripts declined must greatly exceed those which are ever printed. In a recent No. of the *Westminster Review*, it is said, "We may be the means of saving some of the many literary aspirants of the present hour from much misery, by mentioning a fact or two, which they are not, perhaps, in a position to know. Two editors of periodicals, who pay their contributors, were talking on the number of chance articles they had inserted during their editorships.—'I have accepted two in three years,' said one; 'and I am certain,' replied the other, 'that in seven years I have not inserted a dozen, taking them all together.'"

It would be a great service rendered to truth, if some one well acquainted with the practices of the trade should take on himself to make out a list of prices actually paid for the copyright of those modern works, said to have proved so profitable to the authors,—to show what is the usual or average remuneration for the authorship of successful works,—the loss upon those which are unsuccessful, that is, whose sale is not adequate to meet the costs of publication,—and, above all, to expose the various arts by which books are forced into circulation, and currency is given to the exaggerated reports of their profits,

* Articles sent to this Journal have been rejected almost solely on account of faults of penmanship, such as illegibility, the substitution of dashes in place of stops, improper introduction of capital letters, &c. &c., because these faults materially add to the cost and trouble in the necessary correcting of the proof sheets.

against which our present remarks are chiefly directed. The following short extract from the Aldine Magazine may serve to explain one of these latter arts:—“ Without specific application to * * * *, or to any one else, let us, for the sake of illustration, imagine a case. An author's former productions have been eminently successful. The publisher, in consequence, can afford a handsome price; and he agrees to give him a thousand pounds for a new work. ‘ Well, now, Mr. * * *, this is a large sum — a very large sum — that I am paying you for this — and it's all speculation — I am sure I do not know how I am ever to get my money back. But now, just — just — it won't do you any harm — in fact, it will be of service to you, if you ever engage with another publisher — and — and, it will serve me, too, in a particular quarter — just — I give you one thousand pounds — it's a very large sum, but, just — just write me a receipt for fifteen hundred pounds, will you? I am sure it will do you good as well as me.’ The request is, of course, acceded to; bookseller and author are both delighted, and — the public are gulled.”

IX. *On the Difficulties experienced in the Study of Phrenology.*

By Mr. JOHN ISAAC HAWKINS. (Read at a Meeting of the London Phrenological Society, April 6th, 1840.)

SINCE looking at difficulties in the face, offers the greatest chance of overcoming them, while to turn the back upon them, is to greatly augment their force; it may be useful to examine the principal difficulties attending the study of phrenology, and to consider the means necessary for overcoming them.

Many persons falsely imagine that phrenology is to be learned by committing to memory the divisions of a marked bust, and examining the living head, to notice the degree of elevation or depression of the corresponding localities. Were these all the requisites of the science we should have a truly “royal road” to phrenology, on which we might travel at our ease, and be sure of arriving without fatigue at our destination. We should then, indeed, have phrenology “made plain to the meanest capacity,” and the examining of heads, from the mapping of the bust, would be as easy as the tracing of streets from the map of a town or a city. This is about the amount of the notion, which the anti-phrenologists, in their gross ignorance, assume as the whole of the science itself, and then pro-

ceed to fight against their own false assumption with as much effect as Don Quixote produced against the windmill which he assumed to be an armed knight.

The marked bust is about as useful to the student of phrenology as the finger-post at the fork of a road is to the traveller; they both indicate the direction which must be pursued in order to the attainment of the respective ends, but there must be no abiding by the one or by the other, they must both be left behind in order to progress; the traveller must follow the road indicated by the finger-post, and he who would be a successful phrenologist must follow nature, and observe for himself her operations; he must note the formation of heads and skulls of known characters, and as soon as possible slip out of the leading strings of the marked bust. The marked bust is of similar value to phrenology as the alphabet is to language; the numeration table to arithmetic; the notes and other characters to music; the symbols to algebra; and the elements of any science to the science itself. The learning of these is necessary as a preliminary step. It is a transition state, but it is only a transition state, and must be passed through in order to any progress in the respective sciences to which the state introduces.

It is impracticable to mark a bust or a skull, that shall give a tolerably accurate view of the immense variety in which nature sports, in the formation of the human head, and in the location of the phrenological organs; because the organs are often found in nature, to be at a considerable distance from the spot in one head to what they are in another: for instance, I have seen the organ of Self-Esteem three inches higher in one head than in another, and observed several organs two inches distant from the situation in one head, to that of the same organs in another. Those who depend on a marked bust in such cases lead themselves sadly astray. I know a case where the organ of Self-Esteem is excessively high, that of Inhabitiveness very high and prominent, with a deep hollow between it and Philoprogenitiveness: I pronounced Inhabitiveness to be very large, quite a bump; another person declared it to be very small, mistaking the hollow for the organ. On appealing to the gentleman whose head we were examining, he said that his love of home was so excessive, that it produced misery when business forced him to travel. Now the hollow was at the spot usually marked on the bust for the organ in question, but the organ was clearly an inch and a half higher.

The phrenologist who would be a successful observer of nature must study the characteristic appearance of the respective organs as he finds them developed in the living head and

in well-executed casts. And in order to form his eye for judging of the locations and configurations he must pursue a long course of diligent research. Any person who will not give due diligence to the pursuit, would evince his good sense and modesty by silence on the subject, and not, as is too frequently the case with such persons, become virulent anti-phrenologists, as an excuse for their idleness or incapacity. If each anti-phrenologist were to be thoroughly sifted, I apprehend he would be found in this latter predicament.

I obtained a good store of experience nearly twenty years ago, by taking a number of skulls, and placing a light inside each. I marked on the outsides of all the skulls the bright spots, and then compared together the various corresponding marks on the different skulls; this procedure showed the impossibility of so marking a bust that it shall be any thing more than an approximation to the varieties of location which the different skulls thus presented to view. A period of twenty years of close observation pursued since the time alluded to has so strengthened in me this conviction, that I hold it to be an established fact. Here then is a source of immense difficulty, which I would hold up to the sanguine tyro who expects to travel into the inmost recesses of the science of phrenology with railroad speed. To such I would say, Observe a hundred times before you pronounce once, and when you do pronounce, let it be with great diffidence, having the fear of error before your eyes. Shun the practice of predicting from development, for some years to come, but study development well after the disposition is decidedly manifested. This is a process perhaps too slow for you, but it will make sure of progress, and therefore is a safe mode of proceeding.

But ought the difficulties, met with in studying phrenology, to deter the student from proceeding, or are they such as to authorise any person of sense to conclude that the science is vague and uncertain, and therefore that it would be prudent to shrink from contending with such difficulties? If Newton had shrunk from difficulties would he have established the important laws of gravitation? If Davy had shrunk from difficulties, would he have made his brilliant discoveries in Galvanism? If Faraday had shrunk from difficulties, how would he have developed those extraordinary laws of electricity with which the recent volumes of the Philosophical Transactions abound? If Smeaton had shrunk from difficulties, where would be the Eddystone Lighthouse? What would have been the present state of the science of geology had Sedgwick, Buckland, Murchison and others shrunk from difficulty? What science is not beset with difficulties? Is geology — is chemistry — is astro-

nomny free from them, and do we shrink from studying those sciences on that account? Does not every lover of knowledge apply with the greater ardour in proportion to the difficulty of acquiring the knowledge, and does he not on that account prize it the more highly? Alluding again to the inefficacy of marked busts, I would ask, does any man expect to become a geologist, by committing to memory all the local out-croppings of the various strata as depicted on geological maps; and then barely inspecting the appearances of the surface of the land, at the places of those out-croppings, without undergoing the labour of examining precipices, quarries, wells, mines, &c. where the multiplied and complicated masses of fact can be collected? Or can any rational being expect to become a chemist, by the reading of elementary books, and witnessing a few common chemical experiments? Or an astronomer, by learning the constellations from a celestial globe and pointing his telescope, in a few fine nights, to some of the stars and planets, without braving frosty nights, or troubling the brain with intricate calculations and profound reflections?

These sciences, and many more that might be named, although dealing only with dead matter, require laborious research and deep thought to overcome the difficulties which are met with at every step of the student's progress, and shall the science of phrenology, which relates to the living operations of mind, be penetrated by less laborious research, and by shallower thought? The complicated nature and relations of man far exceed all the rest of creation. The microcosm is read and understood with more difficulty than the macrocosm.

Assuming this as an incontrovertible fact, it follows that the science which explores the nature and relations of man, must be beset with greater difficulties than all the other sciences put together; and since man is ever in a state of progression, by virtue of the accumulation of knowledge, the science of phrenology can never become an exact science. But, in fact, there is no such thing as an exact science. Science is the arrangements of all the known facts on any subject; and if, therefore, all the facts of any case are not known, a perfect science of them cannot be formed; an imperfect science will be the necessary consequence of an imperfect knowledge of facts. Strictly speaking, all the facts are not known of any subject, and thus every science is imperfect; for instance, geology, chemistry, astronomy, are imperfect, and ever must be so; since, as new facts are brought to light, old theories are compelled to yield to new ones. Phrenology is in the same condition, being a science eminently founded on fact, it therefore follows that, as new facts are discovered, the theories of

yesterday must give place to the theories of to-day; and these in their turn must yield to new theories of to-morrow. Away then with the nonsense of phrenology not being worth studying, because it is not an exact science, or because it is full of difficulties. The greatest men in all ages were those who overcame the greatest difficulties; and the most brilliant discoveries have been made in those sciences which presented the greatest difficulties to common minds. Will any rational man then shun the study of phrenology on account of the difficulties to be met with? Will he on that account shrink from the investigation of this, the most noble of sciences, which treats of the condition of the noblest part of the most exalted and complicated of the creatures of God? But the difficulties of phrenology affect not the leading facts; these are established on grounds beyond the reach of the most virulent assailants; the difficulties are in the details, and therefore present no firm foundation on which opponents can build a formidable fort from which to batter the citadel.

Another source of difficulty in phrenology arises from the conflicting appearances resulting from the variously combined influences of organization, of education, and of circumstances. In many cases the tendencies of the organization are kept in check by education, by associations, and by circumstances, during the greater part of life, and in some instances the natural disposition is never allowed to manifest itself, not even to the party himself. Persons who have not been tried, often know not what their real feelings and inclinations are. I have sometimes inferred, from organization, that there must be certain dispositions of mind which the party declared was not the case; yet on closely questioning him, he has found that the feeling had been always strong in him. Morbid Acquisitiveness might be, and often is, so kept in check by circumstances, as never to become manifest, although actively desiring to come into operation, and it will show itself when opportunity favours: hence we have the proverb that "Opportunity makes the Thief," which is not literally true, for opportunity never caused an honest man to thieve, but only allowed the thievish disposition to come into action. A difficulty exists in the different thicknesses of various parts of the same skull, but great differences of thickness are rarely found, except in the skulls of old or diseased persons, and they appear to be occasioned by the cessation of activity of particular organs causing them to shrink, and the inner plate of the skull to grow inwards and fill up the vacancy. If this assumption be a fact, and I have no doubt it is, the external figure of the skull in old persons indicates what the brain *was* and not always what it *is*.

In some cases the inner plate of the skull recedes so far from the outer, at the lower part of the front of the brain, as to leave a cavity between the two plates; this cavity receives the name of frontal sinus, and presents a difficulty requiring great caution on the part of the phrenologist, before he gives an opinion on the development of any organ, situated under the parts liable to frontal sinus, in the heads of adults and more especially of the aged. The skulls of young persons are generally found on examination to be nearly of equal thickness throughout.

There are difficulties arising from the varied thickness of the integuments enveloping the skull, but they easily yield to the persevering observer. A thick temporal muscle, for example, is frequently mistaken by young and careless students, for a great development of the Organ of Acquisitiveness.

The temperaments also present considerable difficulty to the inexperienced student. The stimulus of temperament appears often to exceed or fall short of the instrumental power of organization, in either of which cases there will be defective operation. There is frequently great difficulty in ascertaining the predominating temperament, the combination of two or three producing such complicated appearances, that even experienced phrenologists are sometimes at fault.

I have thus touched upon the principal difficulties met with in the study of phrenology. Perhaps the timid and the secretive devotee to the science will fancy that by thus blazoning our difficulties, we shall afford a handle for our opponents which they will use to the disadvantage of the science. But in reference to this apprehension, I would say, — Give them every possible handle, and let them amuse themselves by applying our handles to their own puny levers, and fruitlessly endeavour to overturn the laws of nature, which we have had the happiness to discover and to ascertain; and which they also might ascertain, would they but apply themselves to the subject in a rational manner, by careful and persevering research, free from the negating influence of prejudice; which candid procedure alone can authorize a person to pronounce for or against any science.

He who will thus investigate must become a phrenologist, or at least a believer in phrenology, because he cannot fail to find that the laws of nature loudly proclaim the truth of the science, however its professors may err in their individual judgments and views. I must say that I have never met with an unbeliever in the truths of phrenology, who could unblushingly declare that he had thoroughly investigated the subject; indeed, they generally acknowledge that they were so disgusted at the threshold, that they never could be tempted to venture into the

temple of the science. Is it not lamentable that men who expect a fair fame in the world should thus disgrace themselves by denying the truth of that which they openly pride themselves in refusing to examine? Can any one give himself a more disgraceful character, than to decide against a science on the ground of its being beneath his inquiry? Whoever will not inquire should have the modesty and prudence to remain silent.

The hasty judgments of many professors of phrenology have afforded much more powerful handles to the anti-phrenologists, than can be formed out of candid avowals of all the difficulties existing in the science. If we practise concealment, and allow our opponents to discover the difficulties, we afford them weapons wherewith to attack us with some appearance of force. Let us then honestly and boldly set forth to view the difficulties with which the science is beset, and show that they are to be overcome only by years of careful and intelligent observation of development, in connexion with ascertained facts of manifested disposition of mind; — that the student has a long straight road to travel, and therefore there can be no cuts across the fields, by which the road may be shortened.

Superficial inspection will avail little or nothing towards the attainment of the end. I do not hold the notion that phrenology can ever be “made plain to the meanest capacity;” all the books that can be written on the subject, however luminous, will never supersede the necessity of a careful and persevering investigation of nature, being pursued by each individual who wishes to understand the science thoroughly. All that books can do for us, is, to afford materials for thinking on, but they can never render deep thought unnecessary.

In order to become phrenologists we must, after obtaining our A, B, C, from the marked bust, and from elementary books, examine the living heads, skulls, or casts of well-known characters, of persons whose manifested dispositions are ascertained. After this course of study has been pursued for some time, without venturing to draw inferences from organization, the heads of persons associated for specific purposes may profitably be looked at, for in each of such associations there is to be observed a sort of family likeness.

In churches there will be found a predominant development of certain organs, varying according to the creeds. In theatres, another class of organs are seen strongly marked. And thus we may gain experience by looking at the respective groups assembled in various places. We may perceive distinct differences in the frequenters of theatres, of concert rooms, and of ball rooms; in the counsellors of the courts of common law,

and of chancery ; in the meetings of merchants, and of manufacturers ; in religious meetings ; in political meetings ; and in temperance meetings ; in the meetings of debating societies, and of prize fighters : and thus we might go through a long list of meetings, and find distinct differences in each, yet in all a great resemblance in some points.

Strongly marked differences in the forms of heads are noticeable in every nation, and in every province of a nation. I have observed in travelling, very decided differences in almost every county in England, as well as in various nations of Europe.

When the student has gone through a long course of observations in this manner, he may possibly have acquired sufficient experience to warrant him in hazarding, now and then, an opinion upon the probable character of a strongly marked organization, but he should ever have a dread of venturing out of his depth. In endeavouring to infer character from organization, I would recommend the commencing by taking a general view of the proportionate dimensions of the head in the first instance and then proceeding to observe the particular subordinate parts.

First, To look at the altitude above the orifice of the ear, and determine whether it be, very high, high, medium, low, or very low, and whether the greatest altitude be forwards or backwards. Secondly, To notice the longitude and the proportion of it before and behind the orifice of the ear, and whether each of these portions be, very long, long, medium, short, or very short. Thirdly, To observe the latitude or width from side to side, and whether the greatest breadth be, high, low, forwards, or backwards. These three dimensions with their proportions indicate the general character and the previous consideration of them will afford great facility towards judging of the development of the particular organs.

Great altitude appears to have an elevating tendency ; when the greatest height is forwards, a combination of elevation and progression may be inferred. When the greatest height is backwards, the indication, is combined elevation and resistance, or holding back. Great longitude from the orifice of the ear forwards, implies a tendency to progression, to research, to investigation. Great backward longitude from the orifice of the ear, tends to repression, to pulling back, to retrogression. Great latitude or width of head occasions a looking aside, digression, drawing aside, watching for collateral circumstances. When the greatest latitude is forwards, it seems to afford a breadth of progressive effort, giving force to research or intellectu-animal power. When the greatest breadth of the head is backwards, animal

power is implied. When the greatest breadth is high, great moral power is observed; when low, brute force is found to predominate.

I frequently note many combinations of these various tendencies, but language refuses terms to express what I feel to be the facts of nature, in this most interesting view of the formation of the human head, and in the manifestation of character. After forming a general opinion from the summing up of the various tendencies, the phrenologist is well prepared for examining the comparative development of the three regions of the brain,—the moral, the intellectual, and the animal,—from which he may observe the general preponderance, and may then profitably consider the development of the individual organs, in subordination to the general view acquired in the way described.

By thus proceeding, the student may have a fair chance of being able to form a sound opinion of the development of the organs of a head brought under his notice; but I would advise him to indulge himself sparingly for a long time, until he feels his powers to be sufficiently matured, to render his risk of error very small; thus he will avoid affording a handle for the anti-phrenologists to labour with, and make a show of having something whereby to attack a science of which they know nothing.

X. *Letter from the Emperor of China to Dr. Thomas Sewell, on the Merits of Phrenology.* (From the New York Evening Post.)

SINCE the second edition of Dr. Sewell's work, "Errors of Phrenology exposed," was published, the following letter has been received. It came too late to be printed along with the letters from Mr. John Quincy Adams, Dr. Reuel Keith, and other distinguished men, prefixed to the volume itself. The Evening Post is, therefore, requested to give it a place in its columns. It is proper to observe that, in the Chinese language, the word "barbarian," which occurs frequently in the letter, has a signification very much resembling the word "foreigner" in English. All who are not subjects of the Celestial Empire are "barbarians" in the court language of China; and the term is not intended to be offensively applied.

"We, Whang-Ho-Ching, Brother to the Sun and Moon, Cousin of the Stars, Grandfather to the Comets and Meteors,

Supreme Ruler of the Celestial Empire, and only Fountain of Universal Truth, to the learned barbarian Thomas Sewell, M. D., Professor of Anatomy and Physiology in the city of Washington, district of Columbia, in the United States of America, greeting:

“Thou hast done well, oh, learned barbarian! to lay at our feet thy production entitled ‘An Examination of Phrenology, in two Lectures;’ for we are the fountain of all science. Thou askest our judgment on thy grand proposition ‘the brain is a unit.’ We condescend to inform thee that we have never inquired into the dark mysteries of the human skull, but, in virtue of our high relationship to the sun and moon, it belongs to us to know all things without study; and also, in matters recondite and strange, to judge infallible judgment even without knowledge. Learn then that, in the celestial empire, men distinguished for their stupendous wisdom have no brains at all. It is only in the desolate outskirts of the universe, in regions far removed from the dazzling glories of the celestial kingdom, that brains are known to exist; and there they darken the sublime and immaterial spirit. We, and our treasurers and sub-treasurers, our postmasters and collectors, our mandarins and judges, district and supreme, men of surpassing wisdom, our wives and concubines, and the ten thousand millions of subjects who live on the breath of our celestial nostrils, are all brainless. Hence the greatness and glory of the celestial empire. Know, then, that the great sun of science Confucius, before whom all barbarian sages are ignorant as unborn babes, hath written ‘a hen’s head to a wise man, a big head to a fool; small heads shall be exalted, because they are light; large heads shall be abased, because they are heavy and full of brains.’ In the empire which encircles the universe, and is endless as time, we cut off all heads that are large because they are troublesome. Hence our everlasting peace.

“But oh, most learned barbarian! we chide the presumption of thy friends. Know that it belongs to us alone, in virtue of our high prerogative, to judge infallible judgment without knowledge. To barbarians this is not vouchsafed, yet a certain barbarian, who in thy pages indicates his existence by the hieroglyphic marks ‘J. Q. Adams,’ speaketh as one possessing wisdom concerning the uses of the brain; nevertheless, this barbarian saith, ‘I have never been able to prevail on myself to think of it as a serious speculation.’ We, the great Wang-Ho-Ching, rebuke the barbarian Adams. It belongs to us ALONE to judge infallible judgment without knowledge.

“We rebuke, also, the barbarian, whose marks are ‘John M’Lean,’ who useth these words: ‘I am, in a great measure,

unacquainted with the anatomy of the parts involved in the question; but I have always supposed that there was a tenancy in common in the brain.' Make known to this barbarian that he insults our Celestial Majesty by his presumption, and surely in his brain wisdom has no tenancy.

"It belongeth to the brother of the sun and moon alone, to judge righteous judgment without knowledge. Thou stylest this barbarian 'Judge of the Supreme Court of the United States.'—Truly hath the heaven-eyed Confucius written, 'Darkness envelopeth the barbarian.' How otherwise could a barbarian judge pretend to judge without knowledge.

"We rebuke also those who are known among barbarians by the hieroglyphic marks 'John Sargent,' 'H. L. Pinckney,' 'S. Chapin,' 'Justine Edwards,' 'Moses Stewart,' and 'Reuel Keith.' Touching the brain they have all usurped the celestial prerogative, which belongs to us alone,—they have pretended to judge infallible judgment without knowledge. Verily barbarian brains obscure wisdom and engender presumption.

"We commend the barbarian whose marks are 'Daniel Webster.' He judgeth *cautious* judgment, as behoveth all barbarians. He saith, 'Of the value of the physical and anatomical facts which you state, I am no competent judge; but *if* your premises be well founded, the argument is conclusive.'" Our great interpreter of the barbarian tongues, Hungi-Fuski-Chang, read to us, lately, forth of a barbarian book, these words—'A *second Daniel* come to judgment.' We condescend to greet this 'second Daniel.' His wisdom is worthy of a mandarin of the Celestial Empire: 'If the brain be good for nothing; then good for nothing is the brain!!' Has not this barbarian read the pages of the sublime Confucius? Only from the deep fountains of his inspired volumes could such discreet wisdom penetrate the mind of a barbarian obscured by a brain.

"We instruct our interpreter, Hungi-Fuski-Chang, to render this our epistle into thy barbarian speech, lest our celestial wisdom, radiating with too intense a brightness, should extinguish thy feeble and barbarian mind, clouded by that 'unit' styled by thee a brain.

"Given at our palace of the Moon, in the year of the Celestial Empire the seven hundred and fifty-fourth thousand; and of our reign the three hundred and ninety-sixth year.

Signed "WHANG-HO-CHING."

XI. *The Phrenological Association.*

We have been requested to print the following circular in the Phrenological Journal, as a means of laying it before many phrenologists whose post-addresses were not fully known to the Secretaries, but to whom copies of it would otherwise have been sent by post. The week of meeting for the British Association commences with Thursday, the 17th of September.

Circular.

SIR,—By direction of the General Committee of the Phrenological Association, we beg to call your attention to the annexed Extracts from the Laws of the Association; and also request that, in case you may desire to become a Member of the Association, you will signify your wishes as soon as convenient, in the Form prescribed by the Laws, and address the same to "Mr. Hewett Watson, Thames Ditton, Surry," in order that a correct list of Members may be drawn up. A full copy of the Laws may be seen in the Phrenological Journal, No. 62.

The following gentlemen have been elected Honorary Officers of the Association for the current year; namely,

GEORGE COMBE, Esq.	President.
Sir G. S. MACKENZIE, Bart. F.R.S. L. & E.	} Vice-Presidents.
W. C. TREVELYAN, Esq. F.R.S.E.	
Professor EVANSON, M.D. M.R.I.A.	
EDWARD BARLOW, M.D.	

The next Meeting of the Phrenological Association will be held in Glasgow, during the same week fixed for the Meeting of the British Association for the Advancement of Science; the necessary arrangements having been undertaken by a Local Committee, consisting of the following gentlemen:—

JAMES M'CLELLAND, Esq.
R. S. CUNLIFFE, Esq.
Dr. HUNTER.
Dr. HUTCHISON.
Dr. MAXWELL.
A. J. D'ORSEY, Esq.
Dr. WEIR.

The office of Secretary to the Local Committee having been accepted by Mr. Cunliffe, letters of inquiry respecting the arrangements in Glasgow may be addressed to that gentleman, at Glasgow.

We are, Sir,

Obediently yours,

JOSHUA TOULMIN SMITH, } Secretaries.
HEWETT C. WATSON, }

May, 1840.

Extract from the Laws relating to the Election of Members.

Qualifications.—Gentlemen possessing any of the following qualifications are deemed eligible for Members of the Association; namely,—

1. Members of Phrenological Societies, recognised by the Association.
2. Members of any chartered literary or scientific society in Britain or Ireland.
3. Members of "The British Association for the Advancement of Science."
4. Graduates of British or Irish Universities.
5. Gentleman recommended in writing by two members of the Association, personally acquainted with the parties recommended.
6. Gentlemen recommended by two office-bearers of the Association.

Application.—Any gentlemen desirous to become a Member, shall deliver to one of the Secretaries of the Association, a copy of the following Form, subscribed with his name designation, and post address.

Form.—The undersigned _____ desires to become a Member of The Phrenological Association. He believes the principles of Phrenology to have been founded upon a careful observation of the facts of nature. He is eligible by the _____

[*first, second, third, or otherwise.*]

qualification, namely, being, &c.

[*Added here, according to circumstances, "a Member of _____" or "a graduate of _____" or "the person named in the accompanying recommendation from _____ and _____ who are already Members of the Phrenological Association."*]

And he engages to submit to the laws of the Association so long as he shall continue to be a Member of the same.

[*Signature, &c.*] _____ .

Admission.—The Secretaries may at once admit the subscriber of the above Form to the privileges of a Member, subject to the confirmation of the Council at their next meeting.* Any candidate whose admission shall not have been confirmed by the Council, may appeal to the General Committee, the members of which shall decide on the appeal by ballot.

Payments.—Every Member attending the annual meeting of the Association shall pay such sum for his ticket, not exceeding half a sovereign, as shall be fixed by the Council. No payment shall be required from any Member during any year when he may not attend. No entrance fee shall be required, on first becoming a Member.

* To avoid unnecessary correspondence, the Secretaries request that all gentlemen transmitting the required Form, will hold themselves admitted "to the privileges of a Member," unless notice to the contrary be expressly given to them.

II. CASES AND FACTS.

I. *Character and Phrenological Development of Black Hawk, a celebrated native American Warrior.** — (Copied, with the cuts, from the American Phrenological Journal.)*Estimated Development of Head.*

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

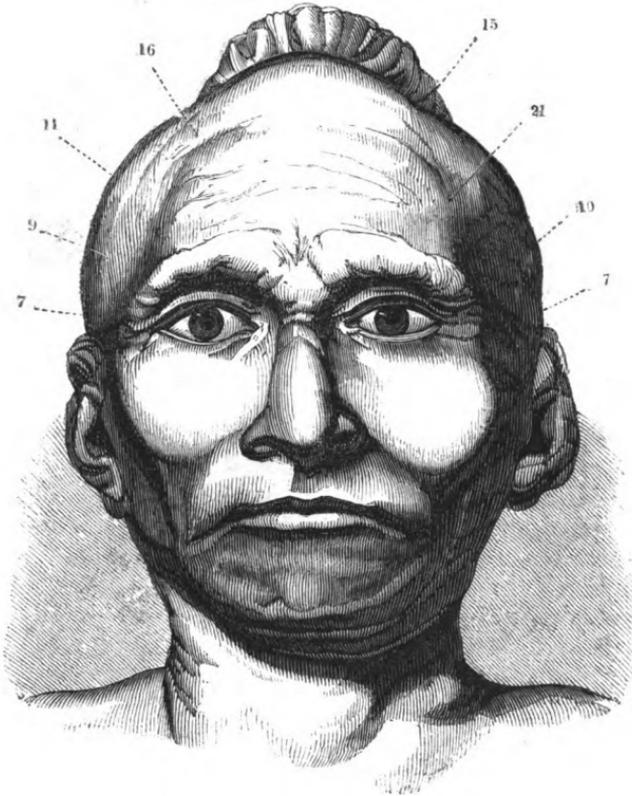
Measurements from his Bust. ‡

Circumference of the head, around Philoprogenitiveness, Secretiveness, and Eventuality	-	-	23 inches.
From ear to ear, over Firmness	-	-	14 $\frac{6}{8}$
Veneration	-	-	14 $\frac{6}{8}$
From the meatus auditorius to Firmness	-	-	6 $\frac{1}{2}$
Veneration	-	-	6 $\frac{1}{2}$

* [Full-sized portraits of Black Hawk, his sons, and others of his tribe, were exhibited amongst Mr. Catlin's collection, in the Egyptian Hall, Piccadilly, in the spring of this year; and the account of him, now copied from the American Journal, will be interesting to those who visited the gallery of Mr. Catlin.]

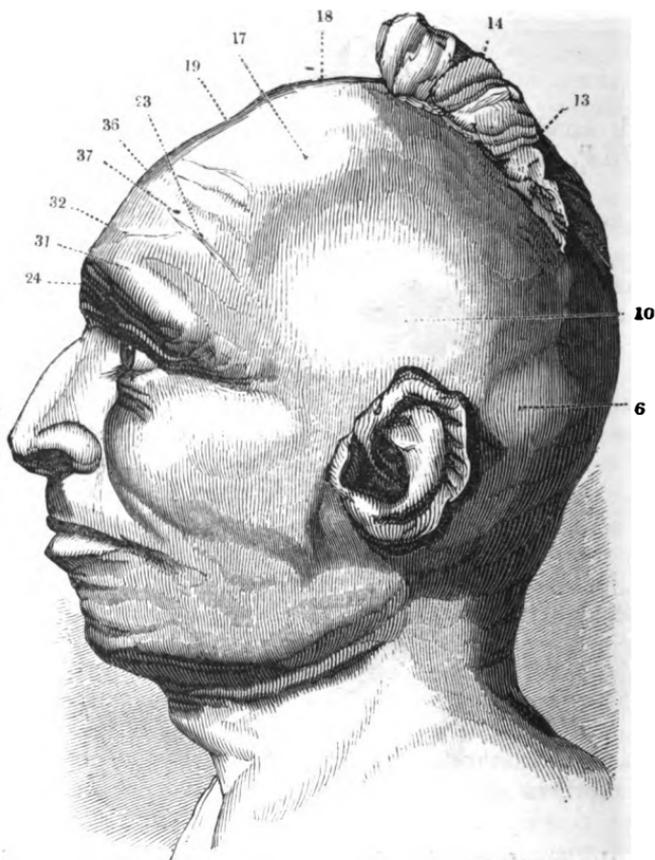
† We shall, in all cases in this Journal, use a scale of 7 — this being most convenient — making 4 an average; full, large, and very large, above par; moderate, small, and very small, below par. + = more, — less.

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



From the meatus auditorius to Benevolence	-	6 $\frac{1}{8}$
Comparison -	-	6 $\frac{1}{8}$
Individuality	-	5 $\frac{3}{4}$
Philoprogenitiveness	-	5 $\frac{1}{2}$
Self-Esteem -	-	6 $\frac{5}{8}$
From Destructiveness to Destructiveness	-	6 $\frac{5}{8}$
Secretiveness to Secretiveness	-	6 $\frac{5}{8}$
Combativeness to Combativeness	-	5 $\frac{3}{4}$
Cautiousness to Cautiousness	-	5 $\frac{7}{8}$
Ideality to Ideality	-	5

Having given the measurements of the head of Black Hawk, and the relative size of his organs, we will now deduce the phrenological analysis of his character, and then present the coincidence between what phrenology describes his character to be, and what his life, thus far, shows that it really is. His head is large, giving much more than an ordinary amount of intellect and feeling, and indicative also of weight of character and ex-



tent of influence. His temperament is bilious-nervous, combining great strength with great mental and physical activity, and power of endurance; which, in even common, and especially in favourable circumstances, would call into full exercise all the powers of his mind and body. The great size of Combativeness and the domestic organs, is indicated by the immense breadth of the head, behind the ears, rather than by posterior length. The phrenologist, on a careful inspection, will see the three following *clusters* of organs, as constituting the leading traits in *Black Hawk's* character; and all our readers will see for themselves these organs, or portions of the head, strikingly exhibited in the cuts.

First, the organs located in the *side* head, around the ears. These, being very large, give to this portion of the head a full, spherical, bulging appearance, as seen in both cuts. It embraces the organs of Combativeness, Destructiveness, Secre-

tiveness, Cautiousness, and Acquisitiveness. These organs, when large, or very large, always give great energy and force of character, and, in a savage state, would give cruelty, cunning, and revenge; would make an Indian the bold and desperate warrior, and tend to raise such a one to be a leader, or chief, where physical power and bravery are the most important requisites.

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

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

Combative-ness and Destructiveness "very large," would give great propelling power and physical courage, and almost any amount of resistance and severity when necessary. Secretiveness "very large," and Cautiousness "full," would give cunning, and induce a resort to stratagems and artful schemes; would also give much forethought and care, with scarcely any dread of danger. Self-Esteem, Approbativeness, Firmness, and Veneration, all "very large," would give real dignity, self-respect, and self-command, love of character, at times much pride, at others vanity, decision, fixedness of will and purpose, great religious adoration, and a respectful deference to men whom he recognised as having qualities similar to his own.

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

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

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

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

coincidence between the developments in the cuts, and the corresponding inferences.

We will now select quotations from the life of Black Hawk, dictated by himself, interpreted by A. Leclair, U. S. Interpreter for the Sacs and Foxes, edited by J. B. Patterson, of Block Island, Illinois; a book bearing the strongest internal and external evidence of its authenticity: and also from a large work, titled "Book of the Indians of North America," by S. G. Drake, published in Boston. We shall let the old chief speak for himself, and intersperse the quotations with explanations and remarks, showing the beautiful and almost perfect harmony between his real and his phrenological character.

The following corresponds with his large domestic organs:—

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

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

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

Amativeness, Adhesiveness, and Philoprogenitiveness prompt the last sentence.

His "very large" Self-Esteem and Approbativeness, restrained by "very large" Veneration, created that love of fame—that high sense of honour—that nobleness of soul—that

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

native magnanimity and greatness which always characterised him, and which are rarely found to such a degree in even civilised and refined society. His life shows that he despised every thing like meanness and littleness — was on all occasions the *man*, and possessed the *natural* elements which would adorn the most elevated stations. Had those elements been enlightened by education and Christianity, and controlled by the intellectual and moral, instead of being debased by the animal, part, ~~they would~~ have presented a far brighter, nobler, and more exalted portrait.

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

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

What a vivid description this of “ very large ” Approbativeness, Self-Esteem, Firmness, Combativeness, Destructiveness, and Secretiveness, in a lad about sixteen. Had these organs, or even one of them, been below average size, they never would have manifested such qualities in character. The remarkable development of these organs (see cuts) will warrant us in presenting a few more illustrations. Black Hawk, alluding to the above exploit, says — “ This excursion gained for me great applause (Approbativeness), and enabled me soon to raise a war party, of 180, to go against the Osages. Finding, to their (Black Hawk’s party) sorrow, the Osages had fled before their arrival, they returned.”

In his “ nineteenth year,” we find him again leading to battle 200 efficient warriors against the Osages, *determined to conquer or die*.” In this engagement he says — “ I killed in personal conflict five men and one squaw, and took the scalps of all I struck except one.” Soon after this we find him again in the field with his father : —

“ And seeing him fall, I took command (Self-Esteem), and fought desperately till the enemy retreated, killing three men (out of twenty), and wounding several. Soon after this I took a small party, and went against the enemy, but could find only *six* men ! Their forces being so weak, I thought it cowardly (“ very large ” Self-Esteem) to kill them.” “ Determined on the

final extermination of the Osages, we started early next morning, and before sun-down fell upon forty lodges, and killed all their inhabitants except *two squaws*. During this attack, I (Self-Esteem) killed *seven men and two boys*." "The loss of my father by the Cherokees made me *anxious* to avenge his death (Destructiveness and Veneration), by the annihilation of all their race. Finding but a small party of *five*, great as was my hatred of this people, I could not kill so small a party." (Very large Self-Esteem.)

"I led a large party against the Chippeways, Kaskaskias, and Osages. During this long and arduous campaign, I had seven regular engagements and a number of skirmishes. I killed *thirteen* of their bravest warriors with *my own* (Self-Esteem) hand."

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

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

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

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

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

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

The following quotations will strikingly illustrate his religious organs. On the death of his father, he said — "I now fell heir to the medicine bag of my forefathers, (which had been handed down from time immemorial, and was considered the

‘soul of their nation,’) and blacked my face, fasted and prayed for five years.” (Firmness.)

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

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

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

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

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

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

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

Notwithstanding his whole life abounds with the manifestations of Veneration and Marvellousness, yet there is scarcely a single exhibition of Benevolence and Conscientiousness. (See, in the cuts, the striking difference in the developments of Veneration and Benevolence.) The leading functions of Conscientiousness are to give a feeling of penitence, a spirit of forgiveness, a sense of guilt and right. But we cannot find a

single instance of the three former in his whole character. True, he occasionally talked about "right and wrong," and once spoke as follows:—

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

Conscientiousness moderate might have dictated the above; but, from the whole tenour of his life, it is evident that he had no definite ideas of the fundamental principles of right and justice. (See note, p. 248.) And as for Benevolence, how could any being possess or cultivate much of it, while constantly dealing in blood and carnage—exercising the most deadly hatred and revenge? The following is the only instance in his whole life that at all resembles sympathy, and this might have been dictated by strong social feelings, Destructiveness being appeased:—
"We met the man, supposed to have been killed, coming up the road, staggering like a drunken man, all covered with blood. *This was the most terrible sight I had ever seen*. I told my comrades *to kill him*, to put him out of misery—I could not look at him."

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

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

That his organ of Language is large, is proved from the *copia verborum* in his frequent speeches, and from the fact that

he conversed fluently in several Indian dialects, and on this account was once taken to be the chief of another tribe.

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

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

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

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

II. Cases illustrating the Function of that Part of the Brain, called Concentrativeness or Inhabitiveness. By Mr. W. R. LOWE.

WHEN the phrenologist meets with facts, which seem to him to establish or confirm any opinion, (however consonant with, or opposed to, the views of the great body of phrenologists that opinion may be,) I consider it a duty which he owes to his science to immediately make those facts known. Under this

impression, therefore, I am induced to add one more to the number of writers on Concentrativeness and Inhabitiveness, and to trouble the readers of this Journal with the following cases and remarks.

On reading the communication of "C. B.," at p. 44. of the 1st No. of this Journal (New Series), I felt at once convinced that Dr. Vimont's view of the case (so far as the fact of the organ previously marked No. 3. being in reality two organs — one of whose functions is Concentrativeness, and the other Inhabitiveness,) was quite correct. But on further reflection it appeared to me that if (as Dr. Vimont supposes) the lower of these organs be Concentrativeness, nature must have forgotten her usual harmony of arrangement; for, as we find Amativeness, whose function is *attachment* between the sexes, — Philoprogenitiveness, whose function is *attachment* to children, &c., — Adhesiveness, whose function is *attachment* to friends, — all located in one part of the brain, we should naturally expect, if the arrangement be perfect (and surely *nature's* works are all perfect), that the only other attachment-giving organ (Inhabitiveness) would also form one of this attachment-giving group, without allowing the intervention of another organ, with so totally different a function as that usually ascribed to Concentrativeness.*

Recollecting, however, that phrenology is a science of facts, and that therefore abstract reasoning on such a subject, unless borne out by facts, is worth little or nothing, I immediately resolved to collect any cases bearing on the subject, that might come within the sphere of my own observation. And in further consideration of the matter two striking cases occurred to my memory: the one of a lady, a near relative of my own, in whose character Inhabitiveness constitutes a most important feature, all her earthly joys being centred in her own house, which is the spot wherein she constantly loves to "live, and move, and have her being," while Concentrativeness is scarcely manifested in a mediocre degree; the other, of a young and accomplished lady, who exhibits considerable power of Concentrativeness, but in whom the faculty of Inhabitiveness is almost entirely wanting: — she is alike indifferent to the house, town, or part of the country in which she may reside, and (though a large development of Locality may certainly influence this) loves rambling and travelling for their own sakes alone, to

* And for the same reason (as Concentrativeness is in some degree allied in its function to Self-Esteem; though, I should certainly think, not identical therewith, as Mr. Dean strives to prove at p. 234. of the 11th volume of the Journal) we should also expect its organ to adjoin that of Self-Esteem, rather than occupy an isolated spot in the midst of a group with functions of so different a character.

such a degree, that, were it not for a somewhat powerful attachment to her friends, she would, I think, but seldom be induced to remain long in a place.

When, therefore, these cases occurred to my recollection, I was of course not long ere making an examination of the heads; feeling that two facts of this decisive character should do much towards annulling or confirming my previously conceived opinion. And on manipulating the heads I found, as I had anticipated, in the former lady the upper part of the organ very moderately developed indeed, while the lower is exceedingly prominent; and in the latter, though the organs are certainly not so *strikingly* marked as in the other instance, the reverse of this is the case.

Thinking, however, that as I had gone into the field with, perhaps, some little desire to establish certain views, and that therefore my judgment relative to the size of the organs might not be so strictly impartial as I could wish, I resolved that, whenever an opportunity might occur, I would have the opinion of some other phrenologist, unacquainted with the real characters of the ladies, on the subject. Accordingly (Mr. Rumball having been in this place recently, lecturing on phrenology,) I took the former of the two ladies to him, and requested a register of her development (the same plan should also have been adopted with the other lady, had not her absence from home rendered it impossible); which, from a principle of justice to Mr. Rumball, I must admit was exceedingly correct in every particular, and is, in itself, a standing monument of the general truth of phrenology. In this register I was also no less surprised than pleased, to find Mr. Rumball making the following remark, which so well accords, both with my own phrenological views and the real character of the lady:—“Inhabitiveness is well marked, Concentrativeness is not; you will love your home, but cannot so fix your mind as your body.” And on subsequent conversation with Mr. Rumball I find that he (though quite unacquainted with the fact that Vimont had made a similar division before) has, for a considerable length of time, regarded the space marked “No. 3.” on the busts as in reality two organs; and, like myself, has attributed the function of Inhabitiveness to the lower, and Concentrativeness to the upper of these.*

While writing on this subject I may also observe further, that within the last few days I have had some conversation with a physician in this place (a decided believer in phre-

* The idea of two organs in the portion of brain under question, has been repeated in most works on phrenology, since the publication of Vimont's, whose own ideas were given at length in our tenth volume. — *Editor.*

nology) who has also consulted Mr. Rumball; and says that "in no respect is Mr. R.'s register more correct, nor the truth of phrenology more decidedly confirmed, than in his (Mr. R.'s) remarks on Concentrativeness," the deficiency of which, the doctor himself admits, to be a prominent feature in his character. In this, as in the other cases, it must be borne in mind, that the register was given on the hypothesis (if such it be) of the upper of the two organs being Concentrativeness, and the lower Inhabitiveness.

Having now stated these three cases, which I should wish to be taken for just what they are worth, I here leave the subject, in the hope that this short communication will at least be the means of stimulating my fellow-labourers in the field of phrenology to a more extended and diligent investigation of *facts* (rather than mere reasonings) relating to this (at present) debateable part of our science.

III. *Concentrativeness of the French.* By Mr. W. HANCOCK, Junior.

PROBABLY the most striking difference in the English and French character, is the constancy of the one and the inconstancy of the other. The love of change in the French, and if I may so call it, the love of continuance in the English.

I have long believed, from reasons and observations which are stated more at length in the 57th No. of the Journal, that the function of the organ of Concentrativeness is a love of sameness, or fondness for continuing in the same pursuits, and that its manifestation is better expressed by our word constancy than by any other one word in the language. Just as I had settled into the conviction, from repeated observations, that my ideas on this organ were nearly about correct, I was somewhat startled to meet with a remark from Mr. Combe, to the effect that in his observations of the French, he had found concentrativeness large, whereas the French are the very people among whom I had expected it to be deficient. A short time ago I spent a fortnight in France, between the towns of St. Malo and Nantes, and my especial observation was naturally directed to this organ; and though it ill becomes me to mention an opinion contrary to Mr. Combe's, I cannot but declare that the organ No. 3. is decidedly small in the inhabitants of this

part of France. It may not be the case in all the departments, as tribes differing so much in character as the Gauls, in the days of Cæsar, are doubtless not yet completely amalgamated.

At a table d'hôte, or a theatre, the straight line of heads enables one to make many observations on this organ almost at a glance, and seldom or never did I find an instance of its approaching the size which is common in England. On one occasion, at a theatre, I had singled out a surprising concentrativeness for a Frenchman, at some distance from me; but upon the owner of it turning his head, he proved to be an Englishman with whom I happened to be acquainted. I need not now point out how exactly the French character is in accordance with a deficient Concentrativeness, according to the views which I have before adduced upon that organ. Indeed, the want of constancy in the pursuits of the French, is greater than I had conceived, and is shown in the most familiar, as well as the most important, objects. Customs that with us, when once set in, end only with the generation, and frequently not then, with the French, endure for three or four years, and then become distasteful. No one musical instrument is in vogue above two or three years at a time, when it gives place to another, and then, as a further refinement in change, instrumental music is at a discount, and nothing but singing can be endured. Thus they ring changes upon the piano, harp, guitar, &c., whilst with us the piano has long been universal in the drawing-room, and seems to become a greater and still greater favourite. In France, as was remarked to me by a very intelligent native, few or no public works, requiring time for their completion, are finished by the constant and unwearying attention of individual companies. When such a work is entered upon, the company gets tired of the undertaking, and it falls to the lot of the government to complete it. The stupendous undertakings in daily progress amongst ourselves shew the national difference in this respect. Judging from the towns I visited, I fear the state of phrenological knowledge in the provinces of France is not very encouraging. At Nantes, a fine town of, perhaps, 80,000 inhabitants, on enquiring for the phrenologists, I was directed to a young surgeon as the only person who knew any thing about it; and I found that although he had written some articles defending the principles of the science, he had by no means made phrenology a study. The temperament and comparative development of the people of Nantes appear to me to be good; but the head is considerably smaller than the English, with many instances of remarkably small ones, such as are very rarely met with in England. I happened to corroborate this in buying a hat. My own head

is barely of average size in England, yet at the first shop I entered at Nantes, there was no hat large enough for me, and at the second I chose the largest. On my asking the hatter if he found any difference in the size of the English and French head, he said that the heads of the English were generally very large; and putting his fists together, he added that at Nantes they sometimes had heads no bigger than that. It frequently struck me that the female head, relatively with the male, is larger and better developed among the French than with us; but I have not sufficient confidence in my observations on this point to say that it positively is so.

IV. *Case of Religious Melancholy, with Disease in the Organ of Veneration.* (Extracted from a Letter, addressed to Dr. W. A. F. BROWNE, by Dr. J. H. BALFOUR.)

“A CASE occurred here [Edinburgh] a few days ago [Feb. 1840] which I think will be interesting to you in a phrenological point of view, and therefore I sit down to give you a short notice of it. A man employed in a druggist’s shop (Pugh and Plew’s) laboured under *religious melancholy* for many months, if not years, and attempted to poison himself some time ago by laudanum. In this he failed; but being still intent on self-destruction, he at length succeeded by swallowing about an ounce and a half of strong sulphuric acid. He lingered in great agony in the Infirmary for four hours. * * The point, however, to which I wish to direct your notice, is the state of the brain. The organ of *Veneration* in one hemisphere (the right, I think,) had obviously been for some time in a state of chronic inflammation. The membrane covering it was opaque and much thickened, and there was a sort of hollow over it, the convolution being flattened. The circumstance was particularly pointed out to me by Dr. John Reid, who examined carefully the position of the disease as well as of the organ.” *

* “Speaking of phrenology, I should have told you that while many of the natural-history periodicals were thrown out by the Medical Society the other day, on the ground of economy, the Phrenological Journal was retained.”

V. *Case confirmatory of the Site of Alimentiveness.* Communicated by Mr. CHARLES MEYMOTT.

A SHORT time since, whilst on a visit at Mr. W——'s, I had a good opportunity of making some observations on a case confirmatory of Dr. Hoppe's opinion of the organ of Alimentiveness. It is that of a child eleven months old, who has a remarkable fulness of the head in front of the ear, at the place which, on the phrenological busts, is marked with a cross; the child's head being broader at that point than at any other, notwithstanding that Destructiveness is largely developed. I was first led to look at the child's head in consequence of observing the great avidity with which it devoured (eat is too mild a term) its food. Most young children in health eat as though they were hungry: this child was ravenous. Directly its food was brought into the room, it almost jumped out of its little chair, with both arms on the stretch, and eyes glistening with anticipated luxury. It would burst into a passionate flood of tears between each spoonful because you could not feed it fast enough, and then mumble with delight as the hot poultice was crammed between its little red lips, which all the while ran saliva. This was an every-day scene, not a casual occurrence, nor was it a consequence of previous abstemiousness, for it was fed very frequently during the day. There was no spurning one sort of food in preference to another, as is the case with many children, no fastidiousness, no partiality. Every thing that was eatable or drinkable went down with the same gusto. I had occasion to give it a dose of rhubarb, and, as I had anticipated, it cried for more.

VI. *On some peculiar Manifestations supposed to be connected with comparative Deficiency of Eventuality.* Communicated by Mr. CHARLES MEYMOTT.

ON entering an engraver's shop, about a month since, I encountered an individual whose face and person were familiar to me. We shook hands, and a few common-place observations passed between us. He being about my own age, well dressed, and evidently wishing, or expecting, a recognition, together with my perfect remembrance of his person, led me to suppose

at the instant that I must have met him on equal terms, perhaps, many times before. But by no effort of memory could I recollect when, where, or how often I had seen him before, his name, occupation, or, indeed, any event whatever relating to him. I puzzled my brain all that day to find out something about him, but all to no purpose; he was a problem too hard for me to solve, so I gave it up. A few days after this, having occasion to make some purchases at a shop where I had been before to look over and select some articles, who should come forward and assist me but the person in question. Now the riddle was solved. I recollected that it was here I had seen him before, that this was only the third time in my life I had seen him, and in short I immediately brought to mind many little events which happened whilst choosing the things I was in want of; but seeing him in a different situation, and under different circumstances, I could recollect nothing but the individual.* This is only one instance out of many of the same kind that are continually occurring to me. I am very often placed in exceedingly unpleasant situations in consequence of this deficient memory for events. One day, in a public room, I met a gentleman whom I instantly recognised as some old acquaintance, as I thought; and as luck would have it, whilst conversing with me, he mentioned his own name, but until he did so I was utterly ignorant of every circumstance connected with him. I believed, but was not certain, that we must have been tolerably intimate at one time, and so it was; for as soon as he mentioned his name, I immediately associated it with other names, and then remembered that we had been on very good terms but a short time before, and many little events were by this means brought to light. On another occasion I conversed for a short time familiarly with a gentleman, whose face and person I knew; but to this day I cannot bring to mind a single circumstance of any former meeting between us, nor could I recollect his name.

I do not think myself competent to judge nicely on my own development of brain; and as my head has not been examined by a phrenologist, I cannot speak with certainty as to the size of all my organs, but this is certain, Eventuality is without doubt relatively much smaller than the surrounding organs.

* I conceive that in this case the organs of Locality and Comparison being excited, stimulated their respective neighbours, Causality and Time, which together with excited Individuality, not to mention Form, Size, &c. were sufficient to bring slothful Eventuality into that action, which Individuality alone was unable to effect.

VII. *Case of Deficient Perception of Colours, with Pain in the Site of the Organ, relieved by Electricity.* (By a Correspondent.)

SIR, — I beg to forward for insertion in your periodical the following statement of a case which occurred at Exeter, and which was communicated to me by Miss Cragg, a lady not altogether unknown in the scientific world as a pneumatic chemist, and on whose probity and exactitude the most implicit reliance may be placed. It is one among the many facts strikingly illustrative of the truth of phrenology, and the great benefit to be derived from the operative effects of a diffusion of this science amongst all classes of persons.

A young lady was brought by her friends to Miss Cragg, for a defect of vision in the left eye. She could perfectly distinguish every peculiarity of form in any object presented to her; but in the diseased eye she had no perception of colour; every thing, even of the brightest tints, appeared black. The eye itself, on examination, had no visible symptom of disease. She had never experienced the slightest sensation of pain in it, but she complained of a "constant mouldering pain" in exactly that part of the eyebrow where the organ of Colour is situated. This circumstance, viewed speculatively, led Miss Cragg to suspect the probability of some internal obstruction operating on that part of the cerebral mass, and thereby preventing the perfect transmission of nervous sensation through the medium of the optic nerve. The effect of electricity, with its stimulating influence, suggested itself to her; she placed the patient on an insulated stool, and directed the *aura electrica* to the spot in which the pain was felt. This experiment was repeated every alternate day; and in the course of a week was attended with evident beneficial results. At the end of three weeks the pain had entirely disappeared, and she could clearly distinguish even the minutest shades of colour. With the right eye closed, she was taken into a room in the window of which were placed some chrysanthemums in full bloom. Many of these flowers were most delicately tinted, indeed their indeterminate-ness of colour rendered them difficult to describe; nevertheless she, without the least hesitation, assigned the proper colour to each of them; and on uncovering the other eye, she satisfied herself that she had not been mistaken in any of the flowers she had been looking at.

It is gratifying to observe the experiment was crowned with success. It is a fact full of importance to phrenologists, and I

think must tend to controvert the arguments of those who have enlisted themselves as the enemies of phrenology. This science has justly attracted the attention, and exercised the reflecting faculties of a large portion of those thinking members of society who have employed themselves and their energies in the service of philosophy. Few, indeed, among the modern physiologists venture to deny to the expansion of the anterior lobes of the cerebral hemispheres a corresponding development of intellectual power, and to the contraction of the same portion of the brain a proportionate deficiency in the mental operations. It is not my present purpose to discuss the many unsubstantiated and fanciful objections that our opponents have brought forward to confront us. Additional evidence and facts, equally positive and undeniable, are daily accumulating in favour of the phrenologist; and we are not without hope that, when human reason has so far advanced as to be able to throw aside its leading strings and stand in its own strength to examine truth and error, and rejecting every preliminary supposition or assumption, to judge impartially between them, phrenology will be hailed as the correct system of philosophy of the mind. All other systems have been proved destitute of universal application; and the numerous wild and baseless theories which the metaphysicians of all ages have brought forward on this subject, succeeding ages have proved to be the wayward wanderings of genius unassisted by judgment. No system can sustain for any lengthened period the repeated and vigorous exertions of writers of high eminence, unless it be really based on truth. How many means have been resorted to for the downfall of the one of which I now speak, — sound argument, violent assertion, and that most offensive and effectual weapon, ridicule, have all by turns been wielded by its opponents; but still it stands uninjured, and has many a staunch and unyielding advocate; many who, having experienced its efficacy in following the important advice contained in the celebrated inscription on the Temple of Delphos, “Know thyself,” are desirous of extending the means of this knowledge to others. Among this description of persons I venture to class myself; and with a sincere wish for an increased circulation of your journal,

I remain, Sir,
Yours, &c.

E. M. A.

2. CLAREMONT TERRACE, EXETER,
Feb. 13, 1840.

III. NOTICES OF BOOKS.

- I. *Strictures on the Conduct of Hewett Watson, F.L.S., in his Capacity of Editor of the Phrenological Journal; — with an Appendix, containing a Speculative Analysis of the Mental Functions.* By T. S. PRIDEAUX. Ryde: Hellyer. 8vo. pp. 72.

THIS pamphlet commences with a highly disingenuous statement, which has just sufficient admixture of truth, to give a colour of reality to representations eminently calculated to convey false impressions to readers. The rest of the "Strictures" are in keeping with that auspicious introduction, being a medley of unscrupulous misrepresentation, spiteful abuse, and cavilling criticisms worthy of the fly that could see only the roughness of a marble column. The readers of the *Phrenological Journal* are aware that we do not bring such charges as these against any published work, without at the same time adducing proofs sufficient to substantiate their correctness; and it is with much regret that we now feel called upon to trouble them with the character of a pamphlet involving so much of mere personal accusation and invective; but they will see by the title under which Mr. Prideaux has distributed his publication, and still more clearly by the examples presently to be given from its contents, that an exposure of the calumniator is forced upon us. Abuse and captious cavillings might, indeed, be safely left to their own natural fate; but mis-statements of fact, perversions of meaning, and other modes of misrepresentation, often require more close scrutiny and collation, in order to their exposure and refutation, than readers feel disposed to give to so unprofitable a subject as personal controversy; and if not exposed and refuted, they leave on most minds an impression that there must be at least some truth in them. It is trusted, under these circumstances, that our readers will hold the Editor excused in devoting a few pages to an exposure of the calumnies put forth in the pamphlet of Mr. Prideaux, and thus showing that the tone and character of the pamphlet itself fully establish the propriety of not allowing its author to remain amongst the contributors to a Journal which requires to preserve a reputation for fidelity and independence.

First, as to the misrepresentations. We shall give a few examples of these, but cannot devote the space that would be required for an exposure of the whole series. At the foot of the first page of the pamphlet, we find the following note:—

"He [Mr. Watson] observes that he hopes his readers, after reading the extracts, will 'be prepared to estimate any complaints made on the score of

non-insertion'!!! Did Mr. Watson ever hear of an individual making complaints of the non-insertion of a *private* letter in a *public* journal?"

The author here avoids a direct assertion, by putting a question; but we ask our readers whether the question (taking it in connection with the preceding lines) does not convey to their minds an insinuation, first, that the extracts alluded to had been copied from some private or confidential letter to Mr. Watson; and, secondly, that Mr. Prideaux had been represented as likely to complain, because that "private" letter had not been printed? There is no allusion, either in this note or in the text of the page from which we have quoted it, to any paper sent for publication, to which the "complaints" could apply, or from which the "extracts" could have been made. The truth, however, is simply this. On pages 20 and 21, of our Number for January last, we gave two extracts in illustration of the rude style of correspondence indulged in by Mr. Prideaux. As we had then only occasion to show the fact of his impertinence towards ourselves individually, we did not enter into any unnecessary explanations as to whether Mr. Prideaux had wished his impertinent language to be printed, or not so. In the note above quoted, he insinuates that the said extracts were *not* sent for publication, and that, nevertheless, we *had* represented them as having been sent for that purpose. Both turns of the insinuation are false. We gave no such representation, though we might have done so with perfect truth, in reference to ONE of these two extracts, since it was copied from a paper, sent by Mr. Prideaux, *expressly for publication in this Journal*; the OTHER extract having been copied from a letter which accompanied that paper, *to require that it should be printed*. By thus suppressing the fact of one of the extracts having been copied from a paper sent for publication, and avoiding allusion to any such paper, Mr. Prideaux has connected the "extracts," and also the "complaints" about non-insertion, with what he designates a "private" letter only. The other fact, of one of the extracts having been taken from a letter not itself sent for publication, although sent to demand publication of another which accompanied it, is just that partial admixture of truth which gives a colour of reality to insinuations that are in other respects totally false.

But this word "private," applied to the letter, is calculated to deceive a reader into the supposition that there was something confidential in the letter, and by writing "Mr. Watson," instead of "Editor," Mr. Prideaux gives a semblance of something like personal confidence. Mr. Prideaux, however, is personally a stranger to Mr. Watson;—his letter was addressed to "the Editor" of the Phrenological Journal, and might have

fallen into other hands than those of Mr. Watson;—it was written on the same page as the latter part of the paper sent for publication;—and it related (in the portion copied, related solely) to the matter contained in the paper for publication. There was and could be nothing confidential in such a letter; whilst the insolence of its language absolved us from any consideration of delicacy towards the writer, which might have urged us to keep it secret. The correspondence of private acquaintances is properly held sacred; but the letter of a stranger, addressed to an individual in his public capacity, must run the chance of the latter consenting to receive it as a secret communication. We apprehend that if a stranger were to address impertinent letters to the editors of the Times, or Athenæum, or any other periodical, they would feel under no obligation to conceal his impertinence, whatever might be his own wishes on the subject. We know that the editors of various periodicals have publicly exposed the writers of such letters.

It is more easy to make an exposure of direct mis-statements, than of those misrepresentations which are only insinuated by questions and perverse constructions; and we shall now turn to one of these more easily exposed mis-statements. It occurs in the four words which we distinguish by italic letters, in the following paragraph, copied from page 10 of the pamphlet, where it appears also as a foot-note:—

“By printing in the 9th Number my observations, written and forwarded in the interval between the appearance of the 6th and 7th Numbers, *without noticing the fact*, Mr. Watson makes me pass an opinion on the relative merits of two Journals I had never seen, and at the same time gives his readers the fruitless task of hunting in the 8th Journal, instead of the 6th, for the assertion said to be injurious to the character of Spurzheim. This may be inadvertence, but I confess it has very much the appearance of artifice.”

No doubt this has very much the appearance of artifice; but the artifice is with Mr. Prideaux, not with the Editor of this Journal; and a very clumsy artifice it is. We particularly stated that the opinion of Mr. Prideaux was dated “in May last;” and as our statement was published in January, 1840, it was a clear indication of Mr. Prideaux having given his opinion between the days for publication of our 6th and 7th Nos.; the former having been published in April, 1839, the latter in July, 1839. It is the absurdity of mis-statement, to say that we made Mr. Prideaux give an opinion of two journals published in July and October, when the written opinion was particularly stated to bear the date of May preceding. Mr. Prideaux, however, with unparalleled effrontery, asserts that we did not notice the fact. Here are our words:—

“In the same sheet of manuscript from which we have already quoted, and *dated in May last*, Mr. Prideaux informs us that ‘the Nos. of the

New Series [of this Journal] have progressively deteriorated in interest and value since the second No.'” (P. J. No. 9. ; N. S. page 24.)

We pause here, to ask the readers of the Phrenological Journal, what reliance they can place upon the *ex parte* statements and accusations of a writer who is so little scrupulous in regard to the fidelity of his assertions? We shall still adduce a few other illustrations of this serious fault in the pamphlet, although greatly reluctant to trespass so long on the patience of our readers.

On page 9, Mr. Prideaux says that we copied *two* extracts from his “private” letter (namely, a letter not designed for publication), and placed them “in juxta-position” with *another* paragraph taken from a paper sent for publication, (namely, the paper he forgot to mention on his first page, when it was convenient to give an impression that the extracts had all come from a private letter;) also he says that we did not acknowledge the fact of this juxta-position. Doubly false again! *First*, upwards of three pages intervene betwixt one of these passages and the two others with which it is said (by Mr. Prideaux) to have been placed “in juxta-position.” *Secondly*, so far from not acknowledging the fact, we carefully showed that the two other passages, which really were printed one after the other, on the same page, were two distinct quotations, by printing them with the usual marks of quotation (“ ”), and introducing the word “Again,” between them, in order to show that they were distinct passages. Mr. Prideaux cannot be ignorant that this is a mode in every-day use when separate passages are quoted in succession.

Mr. Prideaux also charges us with being (in his own words) “at great pains to convey an exaggerated impression of the length of my communication to his readers, speaking of it as a sheet of manuscript.” Doubly false again! *First*, there was no exaggeration. We spoke of the length of the letters from Mr. Prideaux, in reference to the note from Mr. Levison, and said that the former differed in being “lengthy.” Now, Mr. Levison’s note occupies only twelve lines of our text, (page 18, of No. 9,) whilst the letters of Mr. Prideaux would have filled more than two pages, probably near three pages of the Journal. *Secondly*, we have here a real example of that false juxta-position which Mr. Prideaux unjustly charged against ourselves. The words “sheet of manuscript” are brought by him from page 24. of the Journal (where they were used without any reference whatever to the length of the manuscripts), and are applied by Mr. Prideaux to our allusion to the greater length of his strictures, on page 21. (Same No. 9, before referred to.) The fact is, we used the words “*in the same sheet of manu-*

script," solely to fix the like date for the several extracts. The words *in the same*, left out by Mr. Prideaux, clearly show this purpose; but since Mr. Prideaux was faithless enough to deny that the date had been given, we do not feel surprised that he should also suppress the words "in the same," and unite the expression "sheet of manuscript" with a totally different matter, namely, the *length* instead of the *date*.

In each of these four examples, we find a double misrepresentation; and we must yet trouble our readers with one more instance of these unwarrantable charges on the part of Mr. Prideaux. He asserts that the Editor of this Journal was the *first* to adopt a style devoid of courtesy: with what truth, we beg to show. The series of alternate remarks was threefold, relating to Comparison, to Cautiousness, and to Size: we take those on the latter in illustration.

Mr. Prideaux.

"Dr. Vimont, in his 'Traite de Phrenologie,' 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."

Editor.

"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."

Mr. Prideaux.

The remarks you have appended to my observations on Dr. Vimont's admitting separate organs for Size and Distance, are so evidently written with a goose quill as to deserve no comment.

The editorial remark was obviously a hint to readers, that they should observe facts, rather than reason upon what they might conceive must be the work of nature. Dr. Otto sent a *case* of great interest: Mr. Prideaux sent a "*therefore I regard*," founded on an argument which had been introduced into phrenological works many years back (*Mackenzie's Illustrations*, 1820). He might have fancied that he was making a novel contribution to phrenology; but even if he were labouring under this mistake, there was nothing in our remarks that should have called forth the ungentlemanlike comment of Mr. Prideaux.*

* Mr. Prideaux expatiates coarsely on a remark by the Editor, touching a possible connection betwixt ideas of Loudness and the organ of Comparison, and endeavours to be facetious upon the following passage: "We cannot here enter into a full explanation of the grounds upon which we *did not refer* ideas of loudness to

After adducing these various examples, we feel it to be quite unnecessary to say more in confirmation of the first character assigned to the pamphlet, namely, that of "unscrupulous misrepresentation." In every instance where the Author has charged the Editor of this Journal with such malpractices, they are entirely his own perversions and mis-statements.

Secondly, are we justified in attributing "spiteful abuse" to the pamphlet? Mr. Prideaux formerly said that certain remarks by the Editor, were "evidently written with a goose-quill:" he now thinks that the public will concur with him, in adding the words, "and by a goose." This will not be called a remarkably gentlemanlike style of comment upon the opinions of another, on a question in science; but it certainly does refer to Mr. Watson, "in his capacity of Editor of the Phrenological Journal." Mr. Prideaux, however, forgets the title of his pamphlet, when he attacks Mr. Watson's botanical works, and designates their author, "a mere labourer, a mere carrier of the hod and mortar," and one amongst "the lowest class of contributors to the march of science." This is amusing enough from Mr. Prideaux, who, to the best of our knowledge, has never contributed in any shape whatever "to the march of *botanical* science;" but who, in thus ignorantly vituperating, runs good chance of obtaining the verdict of "spiteful abuse." Honourable men will have no difficulty in applying the like epithet to the opinion of Mr. Prideaux, that

Comparison, but expressed a disposition to do so." The Editor *did not* refer those ideas to Comparison, as a fact, because he had not sufficient evidence to justify a positive reference: but he *did* feel disposed to do so, because it was not only in accordance with other analogies, but he had seen cases that suggested the notion. The most important of these cases occurs in an individual resident 200 miles from London, and until proper opportunity shall have occurred for more ample observation upon the individual, it would be premature to publish that case. If Mr. Prideaux has not sufficient Comparison to understand the distinction betwixt an actual reference and a disposition to make it—between asserted knowledge and mere suggestion—the fault is not with us. But should he ever have the misfortune to fall amongst those personages who greet strangers with the salutation of "your money or your life," we do hope they may only express a disposition to murder him, and not actually do so: he will then find out an important practical difference betwixt the act and the inclination.

Such words as *loudness*, *softness*, *faintness*, *febleness*, &c. express no absolute quality of things, as do the terms *round*, *square*, *red*, *blue*, and the signs used to express definite sounds in writing music. They indicate only some comparative quality in its abstract state, or the degree of intensity with which our organs of sense are affected by external agents. We never can speak of any sound being *loud* or *soft*, without an implied comparison with some other sound which is *more* or *less* loud or soft; and if it be true that there is a special organ and faculty of Comparison, which is correctly treated by Spurzheim, we do not see how to avoid connecting these terms therewith. Spurzheim says of Comparison, "It compares, discriminates, separates, abstracts, adapts, and generalises." He also says, "all abstract ideas and general notions are conceived by Comparison."

Mr. Watson's "remarks" in the *Phrenological Journal* are not "encumbered by the inconvenient restraint of attending to the dictates of Conscientiousness;" and, truly, this opinion comes with surpassing grace from an author guilty of the gross misrepresentations that we have exposed in preceding pages!

But Mr. Prideaux deems the Editor to be, intellectually as well as morally, quite incompetent to the performance of his duties, — to be "a mere man-milliner in phrenology," — whose "scientific productions, or rather preparations (absurdities excepted), might all be equalled in originality by an operation of Babbage's calculating machine," — a "present ignorant editor," — whose "want of any editorial qualifications," is such, as to convince Mr. Prideaux, "that if confirmatory evidence of the existence of a feeling of self-esteem were required, it might be found in the circumstance of an individual of his intellectual calibre and literary attainments, assuming the editorship of a scientific journal," — and were Mr. Prideaux to be guided by his "own impressions," he "should suppose it next to impossible that there could be a single individual competent to form an opinion on the subject, who must not be thoroughly convinced of Mr. Watson's incapacity for the office of Editor." — This is either dreadfully severe, or — spitefully abusive.

Mr. Prideaux cannot complain that we do not give to these opinions all the circulation in our power. If they be sound, and the deliberate convictions of one writing with a calm and unbiassed temper, and under a conscientious desire of giving to every man his due, Mr. Prideaux will of course receive the applauses of the phrenological world for his penetration and independence. If the contrary be the fact, he will certainly have a very different verdict recorded against him. Mr. Prideaux, we must beg to remind our readers, is a young man, hitherto unknown in the phrenological world, and has never seen the Editor of this Journal. The former proprietors, however, had been several years acquainted with him, and they had frequently printed articles written by him, before they assigned over their Journal to his hands. Their estimate of his fitness was publicly stated at the time. It was also after an acquaintance of some duration, interchange of visits, and country excursions together, leading to numerous conversations on phrenology and other subjects, that Dr. Spurzheim printed the following remark upon the Editor, in the last edition of "*Phrenology*;" namely, "I am delighted to know that this gentleman is engaged in the pursuit of phrenology; he is destined to render great service to its cause." Friends, it is allowed, judge partially; but so also do angry pamphleteers:

truth lies between them. Like many other persons, Mr. Watson has been of some service (and hopes yet to be of more service) in promoting and diffusing phrenology; but he has never pretended to great powers of mind. Such powers may be necessary for a discoverer in science, but are not so necessary to him who is occupied chiefly in recording the progress of a science, and the doings of its cultivators, which is the principal duty of a journalist.

But it may occur to readers of his pamphlet, that Mr. Prideaux is rather inconsistent in excepting the two first Nos. of our New Series from his sweeping condemnation, and in even alluding to them with approbation. Now, seeing that Mr. Watson wrote quite as much of those, as of any Nos. subsequently published, it might seem strange that those two Nos. should not be equally bad, did we not believe ourselves able to throw some light on this curious anomaly; having in our possession a letter from Mr. Prideaux (written after the second No. was published) wherein he "congratulates" us upon the "excellence" of their editorial articles. This letter was written before we had unfortunately hurt the writer's self-love, by giving precedence to the compositions of other contributors. Editors invariably find their periodicals "excellent" in the eyes of those who are anxious to see their own compositions printed therein; and they rarely fail to find admiration converted into contempt, if the wishes of that class of contributors be not promptly gratified:—we mean the class of essayists who seek for attention, not by the goodness of their articles, but through "gentle fillips" to the vanity of editors. This explanation may afford some clue to the pamphleteer's exception in favour of the two first Nos. The abuse, he knew, must be made to apply only to Nos. that had not been praised.

Thirdly, we have spoken of "cavilling criticisms;" but as these must be very much matters of opinion, they shall be briefly treated. The cavils are of various kinds, but for the most part they turn upon an industrious raking-up of the misprints and inadvertencies of composition, to be found in this, as in every other periodical. For instance, Mr. Prideaux finds an article that commences with these words, "They, whose heads have grown grey," &c., and misquoting it into "They who," he declares it to be the phraseology of grooms and chambermaids. We do not profess to have studied the phraseology of grooms and chambermaids; but we will allow freely that the mode of expression is ugly, though not absolutely incorrect. He also finds the words "gentle fillip" (an allusion to Gulliver in Laputa), and treats these with no gentleness at

all. Several other similar criticisms may be seen in this valuable pamphlet; but it is rather remarkable that the author should himself have fallen into blunders of composition, fully as glaring as any of those charged against this Journal. For example, he informs his readers "that the *extent* of the surfaces of the organs *do* not bear any invariable proportion to *each other*;"—really meaning, it may be conjectured, "that, in the extent of their surfaces, the *organs do* not bear any invariable proportion to *each other*." And as to punctuation and the position of words, these are frequently such as to set all meaning at defiance, if read literally. Example:—"I believe that the former supposition, cannot be for a moment, entertained, by any one who takes an enlarged and comprehensive view of the subject;" &c. A pamphleteer has not the same excuse for such faults as a journalist may plead, namely, that being tied to produce his publication by a certain date, he must often write hastily and print hastily, and not seldom do so amidst interruptions and inconveniences of various descriptions.

It is, however, worthy of note, that with an evidently intense anxiety to pick out faults, Mr. Prideaux should have been unable to find any, except trifling inadvertencies of composition, occasional carelessness in expression, or mere errors of the press. The alleged faults in things, not words, are dexterously made for us by wilful distortions of signification or of fact, akin to those exposed in the earlier part of this notice.

There is still one insinuation that we feel it imperative upon us to repel; and the most appropriate classification for it seems to be amongst the cavils. We refer to the insinuation (page 17) of incompetency in those who favour us with their assistance in conducting this Journal. We have the best assistance that can be procured under the existing conditions of the science; and if that be not satisfactory to Mr. Prideaux, he may take the easy remedy of ceasing to read the Journal. Its original conductors, (Mr. James Simpson, Dr. Andrew Combe, Mr. George Combe,) when assigning the Phrenological Journal into other hands, voluntarily "pledged themselves still to lend their best assistance to the new editor, in rendering it worthy of approbation." In accordance with this pledge, they have assisted in some form in every No. of the New Series hitherto published. Mr. Robert Cox, the accurate and able editor of the four latter volumes published in Edinburgh, has also largely contributed to the New Series. With very few exceptions, the best writers in the Old Series have also continued their aid; and many of the articles written by the new contributors will well bear comparison with those from older friends:

for example, the series of papers on music and the musical faculties, brought to a conclusion in this present No., cannot be matched by any other articles on the same subject, either in the Phrenological Journal, or in other phrenological publications.

Mr. Prideaux must be callous, indeed, if he cannot yet feel any shame at the unenviable position in which he has compelled us now to place him. But we will endeavour to afford some alleviation to the painful emotions that we give him credit for being able to feel, by communicating a small item of intelligence that may prove pleasurable to him; namely, that the Phrenological Journal is not likely to remain long in its present hands. Before commencing the third volume of the New Series, — that is, last year, — the present editor intimated to Messrs. Combe and Sir G. S. Mackenzie, that he felt desirous of giving over the Journal into other hands; chiefly because there was no sufficient inducement (in the present state of phrenology, and proceedings of many of its supporters) to continue a duty which greatly interfered with his private pursuits and engagements. The difficulty of finding a substitute has hitherto prevented the change; but he is still desirous to effect it, so soon as any competent phrenologist will come forward and declare himself willing to sacrifice the time, money, and personal exertion, required from one who undertakes the task. Possibly, the introduction of this statement here may be the means of calling forth some properly qualified phrenologist. But will this phrenologist be Mr. Prideaux? — either on the ground of qualification, or of willingness to make the sacrifice just alluded to? We suspect it will not be so; and we also suspect, that those amongst the supporters of the Phrenological Journal, who may take the trouble to read the pamphlet and this reply to it, will scarcely desire that it should be so. For ourselves, after reading his pamphlet, we deliberately repeat our opinion, that the compositions of Mr. Prideaux, so far as yet seen, are not written in that spirit which would give this Journal “credit in the estimation of scientific or philosophical minds.” Certainly, overweening self-conceit, carelessness about the truth of statements, and a taste for abusive calumnies, are not the qualities likely to give credit to any journal of science. And we should moreover require better reasons than a perpetual reference to himself, under the form of “I believe,” “I conceive,” “I regard,” “I conclude,” &c. &c. &c. before consenting to fill our pages with the mere speculations of an obscure young man.

II. *The Edinburgh Academic Annual, for 1840, — consisting of Contributions in Literature and Science.* By ALUMNI of the University of Edinburgh. A. and C. Black, Edinburgh. 12mo. pp. 237.

(*On the Mental Qualities of Birds, as compared with their Cerebral Development.* By JOHN MACGILLIVRAY. — pp. 69—96. of the Academic Annual.)

SOME years ago it was a current opinion amongst the students of Edinburgh, that attacks on phrenology afforded the readiest steps for mounting into favour with the professors of the University, and for attaining to a sort of juvenile notoriety that was naturally enough mistaken for public celebrity by those whose world was pretty well limited to their teachers and fellow-students. The appearance of Mr. Macgillivray's essay, in the pages of the Academic Annual, leads to the inference that the opinion referred to still lingers with some of the student successors of those who first acted upon it, and has now prompted the young essayist, in a spirit of imitative ambition, to travel along the same track worn by his predecessors. One thing may be said in favour of this fresh aspirant for anti-phrenological notoriety, or claimant for professorial smiles (as the case may be), namely, that he evinces a better insight into the methods necessary to be adopted in testing phrenological views; and though he has utterly failed in this attempt, the failure may be attributable more to youthful inexperience than to any mental incapacity for handling his subject. He has been in such a hurry to make his onset, that he has forgotten first to ascertain the position of the forces he would attack; and he has consequently rushed headlong past their entrenchments instead of marching against them. Leaving metaphorical language, we would remark, that he has evidently omitted the needful preliminary process of making himself accurately acquainted with the science he was desirous of bringing to the test of nature, in one of its subordinate departments. This is to be regretted, because he who appeals directly to the facts of nature for a confirmation of his opinions, whether he comes as a friend or as a foe to phrenology, is entitled to the attention of inquirers who seek truth.

In the earlier stages of every science, many errors and doubtful speculations become closely intermingled amongst the items of positive knowledge; so that there is always room and need for the labours of scrupulous re-examiners; and the exertions of those who occupy themselves in sifting out and refuting the errors, may claim to be ranked, in practical useful-

ness, next after the services performed by others who add new truths to the general stock of knowledge. To qualify for the proper performance of that duty, however, the examiner should come to his task imbued with an earnest desire for truth, and a determination to acknowledge it wherever found; and he should be already furnished with an accurate knowledge of any doctrines that he would submit to impartial investigation. Thus qualified, his efforts would have the best prospect of turning out creditable to himself and serviceable to science. Whether Mr. Macgillivray has sufficiently qualified himself for the task he has undertaken, of trying phrenology by appeal to nature, we shall leave our readers to decide, after they have seen a few examples in illustration of the accuracy of his knowledge and consistency of his reasoning.

Mr. John Macgillivray* professes to refute certain alleged opinions of phrenologists, and to correct their blunders touching the phrenological characteristics of the feathered tribes, on the faith of his own observations on the "skulls" of two hundred and thirty-nine species of birds. Whether he has also examined the brains of a sufficient number of species, to authorise the substitution of "*cerebral*" in lieu of *cranial* development, in the title of his essay, we are not informed; although assured by the writer that the external configuration of birds' skulls will not enable us to estimate the development of brains within them. But waiving this question, and taking for granted that his examination of the skulls has been conducted in perfect sincerity and with the best intentions, (under his preconceived belief that phrenologists were totally in error, and that consequently the facts of nature must be adverse to their views,) we have still the conclusive objection against his essay, that it is an attempt to refute a phantom of his own imagination, which he has mistaken for phrenology. He has attacked—we may even say that he has vanquished—SOMETHING; but that SOMETHING being quite another thing than phrenology, the supporters of the latter will feel their doctrines wholly intact. Like his namesake of nursery celebrity, the essayist has killed giants that lived only in imagination; for the phantom is as little like unto phrenology, as the giants of fairy tale are like unto real living men.

Mr. Macgillivray falls into the usual errors of inexperienced disputants by seeking to prove too much against phrenology.

* Not Mr. William Macgillivray, author of various useful works on ornithology, botany, &c. as a reviewer in the *Athenæum* has fancied, even whilst censuring the *Annual* for its "immaturity of thought and grandiloquence of style, natural to young writers," though possibly Mr. W. M. has had "a finger" in this part of "the pie."

He not only overstates evidences which he supposes to be hostile to its doctrines, but also unintentionally mis-states the doctrines themselves, by attributing statements and inferences to phrenologists which none of them would recognise; and he thus exposes his whole train of argument to the easiest possible refutation, as far as phrenology is implicated. Thus, the following paragraph could only have been penned by one who was labouring under an almost total misconception of phrenological doctrines, in addition to a sad confusion of ideas touching the phenomena of mind.

“The utter fallacy of the phrenological doctrines,” writes the essayist, “as applied to the explanation of the psychological acts of animals, is no less apparent than real. Phrenologists maintain, as is well known, that the same profound mechanical genius which enabled Archimedes to destroy the Roman fleet, and which prompted the ancient Egyptians to rear up those massy edifices which will endure to the end of time, is no less called into daily operation by the bee in the construction of its little cell; as if the impelling cause were identical, and this tiny insect had studied the exact sciences, and was guided in its building operations by pure reason; the only conclusion to be drawn if we admit of the phrenological explanation. If we consider instinct as a natural impulse to certain actions, common to all the individuals of a species; which is neither improved nor deteriorated by experience, being perfect from the beginning; and yet deny, as phrenologists profess to do, that it is by this that the bird builds its nest and the bee its cell, a *reductio ad absurdum* is furnished, as complete as could be wished.” (Page 84.)

Verily, we have here, in full exhibition, that “immaturity of thought” which the Athenæum reviewer speaks of. An equal amount of misconception, and consequent mis-statement, is betrayed in the following passage:—

“In accordance with the statements of phrenologists, we would expect, in descending from quadrupeds to birds, to find the mental faculties of the latter class developed in an infinitely less degree than in the mammalia. But this is not the case; for although we find the docility of the dog and the elephant unrivalled among birds, yet, taken in the mass, we do not find the diversity in the comparative sagacity of the two classes of animals at all proportionate to the wide difference in the development of the cerebral mass. To prove that such is not a mere supposition, let us instance the docility of the falcon, the raven, the carrier pigeon, and the parrot, all of which, in complication of cerebral structure, fall far short of the most simple brain we find among the mammalia. Is a squirrel more saga-

cious than a sparrow? or does a cat show more cunning than a magpie? Is the migratory instinct of the swallow less wonderful than that of the lemming or the rein-deer? It is familiar to all, that the lapwing, the plover, and many other birds, will feign lameness in order to draw away an intruder from the neighbourhood of their nests; and the conduct of the hooded crow, in obtaining food from the larger shell-fish, by dropping them upon the ground from a great height, appears to be perfectly rational. Indeed, every ornithological work abounds with passages relating occurrences of a similar nature; but the above illustrations are sufficient to show, that birds are in no wise behind the mammalia (man, and two or three others being alone excepted) in the extent to which their reasoning powers, or instinct, if this term be preferred, are developed. Yet, by the phrenological doctrine, we ought to regard them *à priori* as almost devoid of mental qualities, on account of the extreme structural simplicity of their brain." (pp. 75-6.)

We need not trouble ourselves to show that the "statements" of phrenologists do not authorise any such expectation as that entertained by the young essayist. Nor need we tell the readers of this Journal, that no part of the "phrenological doctrine" would lead a sound reasoner into the supposition of birds being "almost devoid of mental qualities." But we shall briefly state some of the facts, and let them be contrasted with the strange distortions of fact in the paragraph quoted, by way of illustrating the over-statements and mis-statements of our young essayist.

"Mammalia" is the general name for all animals that suckle their young, including monkeys, bats, most quadrupeds, whales, &c. Usually the cerebral hemispheres of these animals are much larger and more convoluted on their surface, than are the brains of birds. Most physiologists and naturalists, equally as phrenologists, have believed that the superiority of the mammalia, in respect of their mental qualities, is dependent upon the larger size and more convoluted surface of their brains. So long as we contrast class against class — mammalia *versus* birds — in the aggregate, the superiority of the mammalia, both in brain and mind, is indisputable. The rule will also hold good if we contrast the brains and mental qualities of the most highly endowed mammalia against those of the most highly endowed birds; and then proceed downwards with our contrast until we have placed the middle of one class against the middle of the other, and the lowest of one class against the lowest of the other. In short, in an equal contrast, nobody can deny the superiority of the mammalia over the birds. Every child will feel that the quadruped and monkey tribes

approach nearer to itself, in mental endowments, than do the feathered tribes. But, when we make the most unequal contrast that it is possible to make between the two classes, by placing the most highly endowed birds against the quadrupeds that are least so, we no longer find that decided superiority in the latter, either in their mental endowments or in their cerebral hemispheres. Indeed, the development of brain and manifestation of mental qualities, in the lowest quadrupeds, reduce them to the level of birds, or even below some of the most highly endowed species amongst the birds.*

Thus, it is seen that, in both classes, contrast them as we will, the correspondence between mental qualities and cerebral development is clearly marked. In contrasting their mental qualities, of course a phrenologist does not limit his attention to any single quality possessed in a high degree — as cunning or ferocity, but matches the sum of their mental qualities. Thus, if it be true that a magpie evinces cunning equal to that of a cat, still no one should expect their development of brain to be equal, because the cat far exceeds the magpie in the sum total of its mental endowments: in its ferocity, in its fondness for caresses and attention, in the facility which it learns to understand signs and sounds, in its capacity for being taught to abstain from many natural acts and habits, and in various other mental qualities, the cat is vastly superior to the magpie.

To one who can apply these facts, the fallacies of our young essayist's reasoning, and the inaccuracy of his statements, will now be sufficiently apparent. But an example of the glaring

* Any anatomist may satisfy himself on this matter, by comparing the brains of the more intelligent birds included under the Linnean order of *Picæ*, with those of quadrupeds belonging to the order of *Glires*, if he would trace the approximation of the two classes, in respect of cerebral development. Or, if he desire to see the wide differences in other cases, he may contrast the brains of the *Primates* and many *Feræ*, amongst mammalia, against those seen in any order of birds. The following extract from Mr. Solly's esteemed work on the Anatomy of the Human Brain, will convince those who may not feel inclined to make the observations for themselves: — "MAMMALIA. The advance which the brain makes in this class of animals is very striking. The spinal cord no longer competes with it in point of dimensions. The hemispheres, except in the very lowest members of the class, begin to take on a convoluted appearance, and the optic tubercles, instead of remaining merely a single pair, have, appended to their posterior surface, two additional and smaller masses of medullary neurine, called the testes. But still we do not find any sudden transition from one form of brain to another; there is no great chasm between the brain in Birds and that of the Mammalia, for when we direct attention to the brain of the Rodentia, or gnawing animals, we find almost as much difference between its anatomy in them and in man, as between that of the feathered race and the lord of the creation. The upper surface of the hemispheres in the rat, mouse, marmot, beaver, and even the rabbit, is as smooth as in birds; the hemispheres in most of these animals do not cover the cerebellum, and in some instances not even the optic tubercles." — (Pages 87-8.)

inconsistencies into which anti-phrenological writers hurry themselves, by their determination to contradict every thing that is phrenological, may prove an useful warning to some other youthful controversialist, if thrown away upon Mr. Macgillivray.

“On the external surface of the cranium of birds,” writes the essayist, “we see none of those small elevations and depressions so frequent on the skulls of man and the mammalia, but, on the contrary, any rising or falling on the surface is gradual, and includes within its boundaries several, nay, even ten, a dozen, or more, phrenological organs, so that it is utterly impossible to point out whether any particular organ is or is not well developed.” (pp. 78-9.)

Well, then, being impossible, we might hold ourselves excused for supposing that Mr. Macgillivray would himself be unable to point out “whether any particular organ is or is not well developed.” Unluckily for the young writer’s consistency, he forgets that his assertion, if true, must terminate the whole discussion, and afterwards proceeds to contradict the individual facts of Vimont, by boldly pronouncing upon the development of particular organs! For instance, he says that, “on comparing the skull of a sparrow with that of a canary, it will be perceived that the musical organ is much better developed in the former than in the latter. I have before me specimens of both: the canary, an old male, was remarkable for its singing talents, while the other, also a male, was as unmusical as sparrows usually are.” Again, he contrasts the mocking bird of America against the blackbird of Europe, and concludes that the latter ought to excel the former in powers of song, “for on comparing skulls of these two birds now before me, I find the cerebral development of the latter to indicate greater musical talent than is possessed by the more celebrated songster of the western woods and prairies.” Again, also, “the organ is large in the sandpipers and godwits.” And several species of owls “have the organ in question well developed.”

Against the efforts of him to whom impossibilities are thus easy, it is in vain to struggle. Often, indeed, have we asserted the impossibility of destroying Phrenology; but the failure of all preceding essay-writers is now clearly explained: it was reserved for Mr. Macgillivray to perform an impossibility.

Yet, sadly faulty as the essay is in its logic, and in several of its author’s statements, it is not without indications of something better; and we shall be glad to meet with Mr. Macgillivray’s literary efforts at a future day, when his knowledge has become more exact, and his judgment more matured. Even now there are two or three smart hits at the trips of phrenolo-

gical writers; as, for example, where he holds up the inconsistency of Vimont, who at one time denounces the comparisons sometimes made by phrenologists, betwixt the brains of remote species; and who, nevertheless, when convenient for his purpose, does not hesitate himself to follow the same course that he condemns in others.

III. *Phrenological Almanac.* 1840. Prepared by L. N. FOWLER.
Boston, United States. Pp. 48.

THE novelty of its title may plead our excuse for thus formally introducing an almanac to our readers. It is printed in the ordinary form of almanacs, with the addition of some short papers upon Phrenology, illustrated by wood-cuts, and also contains a few poems. An example of the latter may amuse some of our readers, by its smartness, although poetical compositions are scarcely within our proper sphere. There is sound sense, too, under the mask of pleasantry, in the principle inculcated by these rough rhymes:—

Phrenology Applied.

Away with all fear and misgiving,
Young lovers must woo by the book—
There's an end to all trick and deceiving;
No man can be caught by a look.
Bright eyes, or a love-breeding dimple,
No longer the witchery fling;
That lover indeed must be simple
Who yields to so silly a thing.

No more need we shun the bright glances,
Whence Cupid shot arrows of yore;
To heads let us limit our fancies,
And love by the bumps we explore.
Oh! now we can tell in a minute,
What fate will be ours when we wed:
The heart has no passion within it,
That is not engraved on the head.

The first time I studied the science
With Jane;—and I cannot tell how,
'Twas not till the eve of alliance,
I noticed a bump on her brow:
Causality finely expanding,
The largest I ever did see.
She's arguments far too commanding,
Thought I, to be practised on me.

Then Emma came next, and each feature
 As mild as an angel's appears ;
 I ventured, however, sweet creature !
 To take a peep over her ears :
 Destructiveness, terrible omen,
 Most vilely developed did lie.
 (Though perhaps it is common in women,
 And hearts may be all they destroy.)

The organ of Speech was in Fanny,—
 I shudder'd, 'twas terribly strong !
 Then fled, for I'd rather that any
 Than that to my wife should belong.
 I next turned my fancy to Mary ;
 She said she loved nothing but me : —
 How the word and the index did vary !
 For nought but Self-Love did I see.

Locality, slyly betraying
 In Hannah a passion to roam,
 Spoke such predilection for straying,—
 Thought I, she will ne'er be at home.
 Oh ! some were so low in the forehead,
 I never could settle my mind ;
 Whilst others had all that was horrid,
 In terrible swellings behind.

At length, 'twas my lot to discover
 The finest of heads, I believe,
 To please and to puzzle a lover,
 That Spurzheim or Combe could conceive.
 'Twould take me long years to decipher
 The bumps on my Alice's head ;
 So I said, I will settle-for-life her,
 And study them after we're wed.

IV. *Christian Phrenology. A Book for the Million.* London :
 Drewett and Co. 1839. 18mo. pp. 82.

SOME score of years ago, Blackwood's Magazine was predicting the very speedy evaporation of Phrenology, before the next new French dance, or other trifling novelty of fashion ; how little would its editor, at that time, have credited the counter prediction, that booksellers would be publishing at this day "a book for the million," on this short-lived-that-was-to-be subject. The title is good — for advertisements ; the diminutive volume is as good as short compilations in science for the million usually are ; its contents being a sort of mosaic, where useful truths, unwarranted statements, errors, religious senti-

mentalism, and mystically unintelligible gibberish are worked up together; the first and last of these several ingredients predominating in the pattern. The title-page is without the author's name; but from the internal evidence, it would seem that the composition emanates from the pen of Mr. Bunney: if so, it is an improvement upon that gentleman's former essays; and could he release himself from the cobwebs of mysticism, and learn to narrate facts as they exist in nature, and unadulterated by fancies, we should no longer regret to see him amongst writers on phrenology.

V. *Our Library Table.*

The following publications, in their subjects more or less closely connected with phrenology, though not all of them written by phrenologists, are now before us, awaiting opportunity for notice more in detail: —

Disquisitions on the Theology and Metaphysics of Scripture is the title of a learned and elaborate treatise, in two octavo volumes, from the pen of Mr. Andrew Carmichael; a very remarkable production, in which the author supports his own readings of Scripture with great ingenuity of argument, much felicity of illustration, and copious citation of authorities in corroboration. It has been objected to our former intimations of unwillingness to introduce theological topics into a Phrenological Journal, that the two subjects are, nevertheless, closely connected. This is true; and we do not say that they cannot, or ought not, to be treated in connection; but that too many other subjects already crowd upon this Journal, and that exceedingly few readers will tolerate the application of natural science as a test of theological opinions — unless to confirm their own.

Crania Americana, by Dr. Morton, would have been noticed at some length in the present No.; but after setting in type other articles which happened to be first ready, it was unexpectedly ascertained that the remaining space would be insufficient, even for half the number of paragraphs awaiting insertion under the head of "INTELLIGENCE," and thus forbidding further notices of books. It is a beautiful work, and though not strictly to be designated a phrenological book, it nevertheless

contains much that bears a high interest for the cultivators of phrenology. An excellent analytical review of the work may be seen in the April Number of Silliman's American Journal of Science and Arts.

Lectures on Moral Philosophy, by Mr. Combe, strike us, on a hasty glance through the volume, as being well calculated to sustain, and even to increase, his already high reputation as a writer on moral philosophy. The same author's *Address*, delivered at the anniversary celebration of the birth of Spurzheim, and the organisation of the Boston Phrenological Society, is a deeply interesting pamphlet. The *Appendix* contributed by Mr. Combe to the before-noticed work of Dr. Morton, causes a mental jar with the author, because we cannot divest ourselves of the idea that he speaks in too positive terms on points which are by no means free from doubt. Of the same author's *Lectures on Phrenology* we had hoped to make some further notice in this No., but have been prevented by the influx of other works and of articles sent by contributors.

Dr. Andrew Combe's Physiological and Moral Management of Infancy is just such a treatise as might be expected from the pen of that clear, accurate, amiable, and considerate author; and if read extensively (and we cannot doubt that it will be extensively read) it may prove the means of preventing much infant suffering and parental disappointment. Happy, we now feel, would it have been for ourselves, had such a treatise been attentively studied by our own parents! Happy, therefore, do we feel that it must prove to many of the coming generation, that their parents are now about to read Dr. Combe's volume!

Grimes's New System of Phrenology; Swainson's Habits and Instincts of Animals; Lubbock's Classification of Human Knowledge; and a few other works, also offer subjects for comment and passages for extract, if future space can be given to them.

IV. INTELLIGENCE AND SHORT ARTICLES.

Obituary. — It is with feelings of deep regret that we have now to record the death of Mr. William Hawkes Smith, of Birmingham, author of an article in our last Number, written by him in reply to the objections which had been urged against the doctrines of Mr. Robert Owen and other Socialists, as well in the individual works of Mr. George Combe as in various articles in the Phrenological Journal. Although unable to concur with Mr. Smith in his views on the practicability of Mr. Owen's schemes, and in regard to the almost unqualified support which he appeared to think was afforded to those schemes by the doctrines of phrenologists, we always admired the acutely argumentative, temperate and candid manner in which his own views were advocated, both in his published pamphlets, and in the periodicals to which he contributed; and hence willingly acceded to his wish of laying his own version of Socialism before the readers of the Phrenological Journal. We are not aware that Mr. Smith's acquaintance with Phrenology had been of long standing, and from his obvious tendency to look at the subject through the coloured intermedium of Socialism, it seems probable that his opinions on the latter subject had been earlier embraced, and in some degree biassed his judgment of the former; but he had certainly formed a just appreciation of the great value of our science in its ethical bearings, and had exerted himself much on its behalf. In the head of Mr. Smith, the anterior lobe of the brain and the coronal region were finely developed; and the tone of his writings, and all the traits of his character falling under our observation, were in strict harmony with the natural nobility of mind indicated by the head. His death occurred on the 8th of April, from inflammation of the brain, and was in all likelihood mainly attributable to over-exertion in those philanthropical pursuits to which much of his time was devoted. Some of our readers may not be aware that Mr. W. H. Smith was the father of Mr. Joshua Toulmin Smith, an able writer on Phrenology and other topics.

Birmingham. — “The very interesting discussion on the popular science of Phrenology, which has been the subject-matter of debate at the Shakspearean Society for the last nine weeks, terminated on Saturday evening last. The resolution proposed to the society which created the very lengthened disputation was, ‘That phrenology is founded on reason;’ the amendment on this was, ‘That phrenology cannot be supported by facts, by philosophical induction, or by the argument of coincidence; and that it has an immoral tendency.’ On a division the amendment was carried by a majority of twelve. We have the satisfaction of adding that the discussion was carried on in the most gentlemanly, calm, and admirable manner. A desire to arrive at truth seemed to be the leading characteristic of each and every disputant; and we believe, throughout this long and important debate, not one personal or offensive observation escaped the lips of any one who addressed the society. During the debate there were various casts of heads of great statesmen, philanthropists, and notorious criminals. There were also several human skulls introduced to illustrate certain positions advanced by the medical gentlemen who took part in the discussion.” — *The Birmingham Times*, May 29.

Nottingham. — Just at the time of sending the manuscript for this sheet to the printer, we received a copy of the Nottingham Mercury, of June 5th,

containing two long letters from Mr. F. Eames and Mr. T. Beggs, written in comment upon a lecture against Mr. Combe's *Constitution of Man*, lately delivered (in Nottingham?) by the Rev. J. Butler; but which, it appears from the letter of Mr. Eames, was replied to in a lecture by Mr. Dow. We believe that lectures against Mr. Combe's phrenology, or against Mr. Combe's moral philosophy, are highly serviceable in diffusing his opinions. They excite many persons to inquire and learn, and they rouse up able defenders of the individual and opinions that are attacked therein. In fair and public discussion, the supporters of the phrenological philosophy will not lose ground before their antagonists.

Peterborough. — Mr. E. T. Craig delivered three lectures on Phrenology, at the Mechanics' Institution, in the early part of May. An antiphrenological lecture was delivered at the same institution, on the 20th May, by Mr. Shephard; and was replied to by Mr. Craig on the 25th. A sort of controversy, on the merits of the lectures, originated in the newspaper comments upon them. Subsequently, we are informed, the following resolutions were adopted by a large majority, at a monthly meeting of the Institution, on June 1st: — "That this meeting views with regret the appearance of an uncalled-for paragraph inserted in the Stamford Mercury of May 29, evidently written for the purpose of injuring Mr. Craig in his professional reputation as a phrenologist, and that it also considers the writer of that paragraph highly censurable. That Mr. Craig's lecture in defence of phrenology was not only very much to the purpose, but highly satisfactory to by far the greater portion of the members present upon the occasion; and that a vote of thanks to Mr. Craig was carried almost without a dissentient voice at the conclusion of the lecture."

Tavistock. — "Mr. Matheo, from Italy, has delivered two courses of lectures on Phrenology in this town; one at the Philosophical and Literary Institution, and the other at the Mechanics' Institution. In these lectures he very ably unfolded the principles of this increasingly interesting science, interspersing his lectures with many striking facts corroborative of its truth, and satisfactorily answering the objections which have been raised against it. At the close of each lecture a very animated discussion took place, which tended still more to remove any doubts remaining on the minds of those present. The lectures were well attended, and the auditory appeared highly pleased with the clear and argumentative manner in which the subject was brought before them. We hear the lecturer purposes visiting Launceston, &c.; and we can assure our friends, from the report we have heard, that those who attend his lectures may expect to hear the subject very ably treated, as he seems to understand the novel science on which he treats well, and is quite willing to answer any objections brought against it." — *West Briton and Cornwall Advertiser*, March 27.

Wisbeach. — "On Monday and Tuesday evenings a lecture on Phrenology was delivered at the Exchange-hall in this town, by Mr. E. T. Craig. The lecturer evidently understood the subject, and a respectable audience manifested the interest they took in it by their repeated applause. The science of Phrenology is certainly gaining ground, and, if true, is of incalculable importance to the educationalists." — *Lincoln Mercury*, April 17.

Wolverhampton. — We observe by the advertisements, that Mr. W. R. Lowe was intending to lecture on Phrenology, at the Mechanics' Institution, Wolverhampton, on the 18th of June. Query, is not this a more worthy employment of the evening, than attending a dinner and drinking bout in commemoration of the "glorious field of Waterloo"? It was stated in the

Wolverhampton Chronicle, of April 8th, that the Rev. S. Hunter had, a few days before that date, read a paper on "Metaphysics and Phrenology compared," in which the reverend gentleman gave it as his opinion, "that more useful and practical information respecting education might be found in a single metaphysical work, Mr. Stewart's 'Elements,' than in all the phrenological books taken collectively." We should be sorry to become one of the pupils of a gentleman holding such an opinion, if also acting upon it. Mr. Hunter, on the faith of observations on his own pupils, from the age of nine years and upwards, also declared that the reasoning powers of children were "predominantly active," contrary to the assertions of phrenologists. We suspect that Mr. Hunter may be correct in this notion. Children reason constantly; "why do you do so?" is an interrogation for ever on their tongues; and the upper part of the forehead is usually predominant in children, though Mr. Combe (we think) says the contrary. A retreating forehead is rare in childhood. Mr. Hunter's paper was probably a reply to one read by Mr. Lowe, on the use of Phrenology in Education, the preceding month.

Aberdeen Phrenological Society. — Since our last notice of this society, the following subjects have been before it for discussion. On the 24th December Mr. Black read a paper containing a defence of Mr. Combe's doctrine of the supremacy of the moral sentiments and intellect, against the attacks of Mr. Scott and others. On the 4th February, Mr. Straton read an Essay on the Manifestations of the Moral Sentiments in Lunatic Patients and Religious Fanatics, in which he explained, on natural principles, the causes of the alleged religious revivals which lately occurred at Kilsyth and other places. At the meetings of the 18th February and the 3d March, Mr. Clerihew, teacher, read an Essay on National Education, in which he described, at considerable length, the different branches and kind of education most essential to the elevation of the great mass of the people, the mode of tuition best fitted to reach and sway the intellect and feelings of the pupils, and the nature of the machinery he would propose for carrying his plan into effect. Mr. Clerihew's views on the subject met with the warm approbation of the members. On the 17th March, Mr. Jamieson read a paper "on the advantages of acquiring a taste for refined and elegant pleasures," which gave much satisfaction to the society. At the meeting of the 31st March, the members had under their consideration a proposal for having Lectures on Phrenology next autumn, under the management of the society, with the view of extending the knowledge of the science in this quarter; the lectures to be open to the public by means of tickets, issued by the members among such of their friends as were most likely to follow out the study. Mr. Clerihew agreed to lecture on the philosophy of the science, and Mr. Straton was willing to give instruction on the ordinary means of knowing the situation and estimating the size of the organs. A committee was appointed for carrying the scheme into effect, it being understood that these lectures should not be allowed to interfere with the ordinary business of the society. The society then adjourned its meetings until the first Tuesday of October. — (*J. S.* June 2, 1840.)

Bath Phrenological Society. — Our little society commenced the year with forty-two continued members. Following the course of the previous year, we have continued to hold our monthly evening meetings; the session commencing in November, and to end in April. Conceiving that general essays or speculative papers were not the best means of advancing the science, or extending a practical knowledge of it, we agreed on the expediency of encouraging expositions of individual organs,—one being made the subject of each lecture. Proceeding on this new plan, the following topics have occu-

pied our evenings during the present session. Nov. The organ and function of Benevolence, by Dr. James Watson.—Dec. Veneration, by Mr. Edward Stallard, Secretary.—Jan. Ideality, by General Swiney.—Feb. Christian Phrenology, by the Rev. J. G. Bedford.—March. An Anatomical Illustration of the Brain and Nervous System, by Mr. S. Loden.—April. The session will close with an Essay on Conscientiousness, to be supplied by myself. (Extracted from a letter from Dr. Barlow, of March 16th.)

Mr. Donovan's Phrenological Institution.—Mr. C. Donovan, a Member of the London Phrenological Society, has opened a depôt or institution for Phrenology, at No. 8, King William Street, West Strand; where he proposes to give instruction in Phrenology, to advise with parents on the education of their children, to take casts from the living head, and to keep for sale a selection of phrenological models, casts, and publications. Whether the subject has taken hold sufficiently of the public mind to render this a remunerating speculation, remains to be seen. In commencing the undertaking, Mr. Donovan evinces a strong faith in the increasing progress of the science in public estimation, and shows a devotion to the cause that merits the good-will of phrenologists.

London Mechanics' Institution.—We observe, by a report from this institution, that Dr. Epps was engaged to deliver a course of lectures on Phrenology, in April and May last.

False Records of Facts—Plaster Casts.—Several shops in London exhibit casts for sale which are commonly either total or partial misrepresentations of nature. Thus a cast of an amiable lady deceased is marked as that of Esther Hibner, who was a cruel murderess; and other examples of total misrepresentation by affixing wrong names to casts have come to my knowledge. The examples of partial misrepresentation of nature are more numerous; they chiefly arise from moulding and remoulding casts, until they cease to be accurate copies of nature. I have seen casts of Corder, Kean, Schroeder, and many others, so entirely altered by remoulding as to present more error than truth. It is obvious that such casts will mislead phrenological students, and also that they might be employed by opponents so as even to gain a temporary triumph over the inconsiderate. The multiplication of such false records of facts is much to be regretted, and their mischievous tendency can only be guarded against by the exposure of their worse than worthlessness.—*Mr. Richard Cull.*

[This evil may be kept in check by individual phrenologists refusing to purchase casts from any dealer whose accuracy and good faith are not above suspicion; but occasionally errors will be committed by the most scrupulous; and one of these errors we lately observed in the mould of a skull, marked "13" in the socket of the right eye, and bearing a deep gash in the right parietal bone, over Love-of-Approbation. By one dealer this is sold (rightly, we believe) as a Papuan, by another it is named Carib Chief; both dealers being recognised by phrenological authors and societies, and neither of them intending to practise any deception in regard to this cast.—*Editor.*]

Lardner's Cabinet Cyclopædia.—The early completion of this many-volumed publication is now announced, with a list of subjects treated, or yet to be treated. Phrenology is wholly excluded from the list.

BOOKS AND PAPERS RECEIVED.

Disquisitions on the Theology and Metaphysics of Scripture; with Strictures on various current Opinions in Divinity and Philosophy connected with these subjects. By Andrew Carmichael, M.R.I.A. Two volumes, 8vo. pp. 408 and 408.

A Treatise on the Physiological and Moral Management of Infancy. By Andrew Combe, M. D. &c. Small 8vo. pp. 375.

Lectures on Moral Philosophy, delivered before the Philosophical Association at Edinburgh, in the winter session of 1835-6. By George Combe. 12mo. pp. 464.

Address delivered at the Anniversary Celebration of the Birth of Spurzheim and the Organisation of the Boston Phrenological Society. December 31, 1849. By George Combe. 8vo. pp. 28.

A New System of Phrenology. By J. Stanley Grimes. 12mo. pp. 320.

The Fifty-third Report of the Visiting Justices of the County Lunatic Asylum, at Hanwell.

Einige Worte über Phrenologie hervorgerufen durch einen Aufsatz in dem Magazin für die Literatur des Auslandes. Von R. B. Noel. 12mo. pp. 46.

American Journal of Science and Arts. Second No. of Vol. XXXVIII. (April.)

American Phrenological Journal. Nos. 1-4 of the Second Volume. (October-January.)

British and Foreign Medical Review. No. XVIII. (April.)

Medico-Chirurgical Review. No. LXIV. N. S. (April.)

Newspapers. — Utica Observer, Feb. 18. — Macclesfield Courier, March 14. — Newcastle Journal, March 14. — The Statesman, March, 15, 22, 29. — Era, March 22. — Wolverhampton Chronicle, March 25, April 8. — West Briton, March 27. — Evening Signet, March 27. — Lincoln Mercury, April 17. — Scotsman, April 22. — Lincoln Mercury, April 22. — Dumfries Courier, April 29. — Newcastle Journal, May 2. — Port of Tyne Pilot, May 9. — Kilmarnock Journal, May 28. — The Ten Towns' Messenger, May 29. — Nottingham Mercury, June 5.

To Correspondents. — We wrote to Amicus, in April — Mr. Noel's valuable paper on the heads of Suicides will be printed in our next, with the drawings of the two heads. J. S. is referred to page 284.

N.B. Books, or other articles too heavy for the post, may be left (free of expense) with the publishers, Messrs. Simpkin, Marshall, and Co., Stationers' Hall Court, London. Post letters and papers may be addressed to Mr. Hewett Watson, Thames Ditton, Surrey. Articles intended for the next following No. must always be with the Editor full six weeks before the day of publication. Communications for the Section of "INTELLIGENCE" should be in hand three weeks before the same day.

THE
PHRENOLOGICAL JOURNAL.

No. LXV.

NEW SERIES.—No. XII.

I. MISCELLANEOUS PAPERS.

I. *Notice of Mr. Combe's Proceedings in America.* (Continued from page 331. of our last volume.)

WE left Mr. Combe about to visit Canada, at the end of May, 1839, when his phrenological exertions in the United States had temporarily ceased. In resuming the notice of his proceedings during the second year of his stay in America, we find ourselves less amply furnished with published materials; partly, it may be, from not having received any No. of the American Phrenological Journal of later date than January last, partly, also, from the circumstance of the American periodicals not repeating their remarks on Mr. Combe, during the second winter, after having once given highly favourable opinions.

Mr. Combe appears to have opened the phrenological campaign of 1839—40, by a course of twelve lectures delivered at Hartford, Connecticut, commencing the 27th of September, and terminating the 25th of October. The Hartford Times of November 2d, made the following report of proceedings on the part of Mr. Combe's audience, at the conclusion of the course.

“At a meeting of Mr. Combe's class, held at Gilman's Hall, on Friday evening, October 25th, immediately after the delivery of the last lecture of his phrenological course, the class was organized by calling the Rev. Dr. Totten to the chair, and appointing Wm. Jas. Hamersley secretary.

“On motion, a committee was appointed to draft resolutions for the consideration of the class.

“The committee consisted of the Rev. T. H. Gallaudet, Erastus Smith, Esq., and Dr. A. Brigham.

“The committee having reported, the following resolutions were discussed, and unanimously adopted:—

“Resolved, That we have derived pleasure and instruction from the interesting course of lectures now completed by Mr. Combe.

“Resolved, That from his able exposition of Phrenology, we have learned

numerous facts of practical utility, in relation to intellectual, moral, and physical education.

“Resolved, That we regard his exposition of the subject, as highly valuable in teaching us the functions of the brain, and the philosophy of the mind; and believe that great benefit will result from the application of many of its principles, to the education of youth, to legislation, jurisprudence, and the treatment of the insane.

“Resolved, That a committee of five be appointed to convey to Mr. Combe these resolutions of his class, and an expression of thanks for the gratification his lectures have afforded them.

“The committee appointed in accordance with the last resolution, consisted of the Rev. T. H. Gallaudet, Erastus Smith, Esq., Dr. A. Brigham, the Rev. S. Hovey, and Professor Stewart.

“On motion, adjourned.

“SILAS TOTTEN, Chairman.

“WM. JAS. HAMERSLEY, Secretary.”

In the month of November, a course also of twelve lectures was delivered at Boston, commencing on the 1st and terminating on the 27th. As the following report of the concluding lecture contains interesting allusions to the character of the American people and institutions, we copy it from the Boston Mercantile Journal of November 29th.

“Mr. Combe delivered the concluding lecture of his course on Wednesday evening. It is to be regretted that this excellent lecture was delivered on Thanksgiving eve — as many were in consequence prevented from attending. In this lecture he remarked freely on the character of the people of this country — and of our institutions — and told some truths, which we wish could have been listened to by thousands. His language was not that of prejudice, ill-nature, or envy — as is too often the case with foreigners — but it was the language of a philanthropist — of a philosopher — of an enlightened observer, who wishes to see this nation attain a proud eminence in the scale of intellectual excellence and moral grandeur.

“He conceived that the organ of Acquisitiveness was cultivated in this country to a great extent; and this was, perhaps, essential to the growth and prosperity of the country. But it should never be suffered to take the lead — it should always be kept in check, and made subordinate to the moral sentiments. The faculties, which next to Acquisitiveness seemed to be most constantly exercised, were Self-Esteem and Love of Approbation; and this arose in a great measure from the nature of our institutions. A boy was early told that he was a free citizen of a free government, and might in time become President of the United States. In our public schools these organs were constantly on the stretch. Here there was no division of the people into classes — no nobility; and the people were early taught to look back on the great achievements of their fathers, and to dwell upon them too much, until, like Madame de Stael (?), they were astonished at the magnificence of their attainments! He conceived that Love of Approbation was morbidly alive, and greatly influenced public opinion — sometimes producing lack of moral courage — whereas it should always be under the dominion of Veneration and Conscientiousness. The social affections in this country were in a healthy condition, but there was still wanting a knowledge of the proper mode of instructing children. This might be done by directing the faculties during education; and to effect this, teachers should be engaged, who were qualified for the task — who were capable of looking into the motives of human actions, and of reading the truth, as it was written in the great book of nature.

“He was told, before he came here, that this was the most excitable people on the globe; and the reason of it was found in the fact that no

country was ruled by men so young and inexperienced. The population doubled once in a quarter of a century : and hence the majority of the voters were less than thirty or thirty-five years of age, and more deficient in experience than the voters in other nations. The helm of government was thus placed in youthful hands ; and therefore, in this country, above all, great care should be taken of the education of youth, that they might be instructed in the great principles of religion, knowledge, and social improvement. In this way, wisdom inculcated in our public schools might be made to supply the want of experience.

“ Mr. C. thought that many among us had not a conception of what should contribute to the honour and glory of this country. Some thought it ought to become the richest country in the universe — others thought that it should become the most powerful, and spoke in raptures of military glory and war ; but he hoped that a nobler destiny awaited us. The philanthropist regarded us with great interest, and hoped that we should become a great nation, surpassing others in intellectual and moral improvement, and that the people would be educated, prosperous, and happy ; and he dwelt on the importance of Phrenology, as furnishing the means, by making man acquainted with his nature, of bringing about this great result. The founders of our institutions had assumed that the desires of the great mass of the people would be for what was good, holy, and just, and that they were capable of self-government. On the other hand, the despotic governments and established churches of Europe were grounded on the principle that the great body of men would be prompted to act by their propensities, instead of their intellectual or moral sentiments ; and the eyes of all Europe were directed to this country for the solution of this problem.

“ This subject was now warmly debated in Europe, between the despots and the liberals ; and all the imperfections in our institutions and our people were greedily seized hold of, and held up to ridicule and scorn — such as the system of “ colonizing ” and false swearing at the elections in New York — betting at elections — Lynch Laws — mobs and riots — negro slavery — abuse heaped by one party on the most distinguished men of the other — our frequent bankruptcies — the imperfection of the police in some of our great cities, particularly New York, &c. &c. : these were all carefully collected, and carried to Europe, and promulgated, to the unspeakable injury of civilised liberty throughout the globe. We had proclaimed the supremacy of man’s moral and intellectual faculties over the propensities ; and it might be expected that here would be found a purer morality, or more ardent desire for all that was just and good — a greater abhorrence of war, and all that tended to injustice, than were to be found in the countries of Europe ; and if we failed in this, we betrayed the great cause of Freedom, which Providence had entrusted to our care.

“ We have already stated that Mr. Combe intends giving a course of three lectures at the Odeon, to commence this evening, on the subject of mental Philosophy and Education, at which all the teachers in the city are invited to be present, free of expense. These lectures will embrace a vast amount of valuable matter, and the price of tickets is only one dollar for the course. We hope that the Odeon will be crowded — for such an opportunity to receive instruction in matters of high import, may never again occur.”

The American Phrenological Journal mentions that in Boston “ Mr. George Combe delivered two courses of lectures on Phrenology during the month of November — each course consisting of twelve lectures, and attended by audiences numbering somewhat more than three hundred.” Perhaps these were concurrent courses, such as Mr. Combe has given in this country for different classes.

In accordance with the intention intimated in the last paragraph of the before quoted report, Mr. Combe delivered three lectures on Education, in the Odeon, formerly the Theatre. These lectures were repeated in the course of December, to a different audience, at the same place, in compliance with a request from the Managers of the Lyceum, an institution for popular lectures. They are stated to have been attended by six hundred hearers, one-fourth of these being teachers. Three lectures were also delivered by Mr. Combe, on the same subject, at Salem, Massachusetts, on the 9th, 10th, and 13th of December. The same at Lowell, on the 16th, 17th, and 20th of the same month. Again, at Worcester, four lectures on the 24th, 27th, and 28th of December, and 2d of January, 1840. At Springfield, the lectures were repeated on the 3d, 6th, and 8th of January.

At Albany, a course of twelve lectures on Phrenology was given, commencing on the 13th of January, and terminating on the 7th of February. The following report of proceedings consequent on this course, is copied from the Albany Argus of February 10th.

“Chapel of the Albany Female Academy,
February 7, 1840.

“At the close of Mr. Combe’s course of lectures on Phrenology, a meeting of the class was called, and, on motion, Thomas W. Olcott, Esq., was appointed chairman, and the Rev. Dr. Bullions secretary.

“Mr. Olcott stated the object of the meeting in a brief address as follows :

“Ladies and Gentlemen : We have listened to the exposition of the principles of Phrenology, by decidedly the most gifted and distinguished advocate and teacher of that science now living, and the object of the meeting now called, is to convey to Mr. Combe, on bidding him farewell, the assurance of the pleasure with which we have attended his class and heard his lectures. The importance of Phrenology, as a guide to health and physical education, most of competent judges will freely admit. The respected senior trustee of the institution in which we are now assembled, has long been an able and faithful champion of this branch of the subject ; and Combe on Physiology has been adopted as a text book in this academy. If the science has not attained the accuracy of precision in details, yet its general principles are beginning to be acknowledged, and to occupy the attention of the most profound and cultivated minds. The proof of this fact I have in the character of the audience before me. If gentlemen have any remarks or resolutions to offer, they will now be entertained.’

“The following resolutions were offered by Rufus W. Peckham, Esq., and unanimously adopted :—

“Resolved, That we have listened with deep and increasing interest to the lectures delivered by George Combe, Esq., of Edinburgh, on the subject of Phrenology and its application.

“Resolved, That we feel gratified, and, in the highest degree, instructed by the clear and able manner in which the principles of that science have been explained, and that the facts and numerous illustrations with which Mr. Combe has fortified and enforced his principal positions, entitle them, in our view, to great weight and consideration.

“Resolved, That the application made by Mr. Combe, of the science of Phrenology, to the explaining of life’s complicated phenomena, and to the

unfolding of the great principles upon which the physical education and the intellectual and moral culture of the young should be conducted, invest it with an interest which, we believe, has not hitherto been properly appreciated; and we hope the day is not distant, when every parent in this country shall be familiar with those principles.

“Resolved, That in our estimation the American people are greatly indebted to Mr. Combe for his eminently successful efforts in promulgating doctrines so vitally essential to the proper development of the physical and mental powers of man, and the increasing consequences of which can be realised in a manner adequate to their importance, only by coming generations.

“On motion, Resolved, That Amos Dean, Esq., Dr. Hamilton, and Rufus W. Peckham, Esq. be a committee to wait on Mr. Combe, and present him with a copy of the above resolutions, and to request their publication in the daily papers of the city.

“On motion of Amos Dean, Esq., Resolved, That a committee of three be appointed to draft and report a constitution of a Phrenological Society for the city of Albany.

“Amos Dean, Esq., Dr. Hamilton, and Rufus W. Peckham, Esq., were appointed such committee.

“THOMAS W. OLCOTT, Chairman.

“P. BULLIONS, Secretary.”

During the progress of this course, namely, on the first of February, Mr. Combe dissected a brain before a number of medical gentlemen, in the Medical College of Albany, and, by a report in the *Utica Observer*, we learn that it was done to the complete satisfaction of his learned audience.

At Newhaven, Connecticut, the like course of twelve lectures on Phrenology was delivered in the interval from the 17th of February to the 16th of March; and these appear to have been the last lectures given by Mr. Combe in the United States. He reached London on the 17th of June last, in good health and spirits, and shortly afterwards proceeded to Edinburgh. And now, whilst enjoying the more calm pleasures and comforts of a home in his own land, we trust that he looks back with great satisfaction to his proceedings during the two years of his sojourn in America. Certainly, we cannot conceive a higher subject for self-congratulation, than the consciousness of having so very largely contributed to the diffusion of knowledge of the most valuable kind, amongst a people probably destined soon to become the most powerful and influential of nations. We are not unaware of the reports in circulation, both in England and America, which attribute a very different motive for Mr. Combe's phrenological lectures in America, than that which is here supposed to have been the chief object of his exertions; but the motives of all men are liable to misconception, and those of eminent persons are not seldom maliciously misrepresented.

There are two important proceedings of a public character that we have omitted in their chronological order. The first

of these was the delivery of an Address before the Phrenological Society of Boston, on the last day of December, 1839. That Address was printed as a pamphlet, by the Society, after obtaining Mr. Combe's consent to the step. To the high estimation thus indicated by the Society, it is unnecessary to add our own; but we cannot resist the inclination to copy the following bit of autobiography that occurs incidentally in the Address, having reference to the desirability of teaching phrenology to children.

"The organs," said Mr. Combe, "exist and perform their functions in children as they do in adults. The feelings are first developed; they are strong, they are blind, and they sometimes conflict. Phrenology enables the child to understand the nature, objects, uses, and relative authority of each. It introduces light and order where darkness and chaos formerly reigned. I can well recollect the painful conflicts which I experienced in my own childhood, and the difficulty which I felt in determining which feeling was right. For example, — having a large Self-Esteem, and tolerably good Combativeness and Destructiveness, I was easily offended, and I often burned to gratify my feelings of revenge; but Benevolence and Conscientiousness would whisper that this was wrong. I felt instinctively the opposition between these feelings, but I knew not their relative values. I sometimes thought that submission to aggression and forgiveness of injuries were cowardice, and indicated a want of manly spirit; and if the better principles actually prevailed, I rarely enjoyed the satisfaction of the conscious triumph of virtue. Again, having Love of Approbation equally large with Self-Esteem, I felt these two emotions constantly conflicting in my childhood. Love of Approbation prompted me to acts of vain-glory and boasting, of which Self-Esteem and the moral sentiments were soon heartily ashamed. I resolved to correct this fault, and put on a dogged indifference to the opinion of others, which was to me equally unnatural and unsatisfactory, and in itself unamiable. I could not adjust the balance between the two faculties. Nay, not only did this conflict annoy me in childhood, but it persecuted me far on in life, and I was constantly liable to run into an excess of complaisance, to give way to an undignified desire to cultivate favour by compliances, or to fall back on Self-Esteem, and set opinion at defiance. Phrenology conferred on me the first internal peace of mind that I experienced; and though I am still conscious of defects in external manners, arising from these disadvantages of youthful training, I now know, at least, what is the character and value of the different emotions that visit me. I could give many other examples; but these will suffice to render my proposition intelligible, that a knowledge of the faculties may be rendered of the highest utility to children themselves."

The other occurrence which has still to be mentioned, was the presentation of a beautiful vase, in March last, by the audience who had attended Mr. Combe's lectures in New York. We copy the particulars from the Evening Signal, of March 27th.

"The exquisite vase, subscribed for by the class in attendance on Mr. Combe's Phrenological Lectures in this city, was presented to the distinguished writer and lecturer, on Monday evening, 23d March, at Howard's Hotel, in presence of the subscribers, by a Committee consisting of the following gentlemen: — Mr. E. P. Hurlbut, Rev. T. J. Sawyer, Dr. Foster, Dr. Boardman, Mr. S. W. Dewey, Mr. E. C. Benedict. And, as this may

be considered the termination of Mr. Combe's lectures in the United States, we present our readers with the following accurate report of the proceedings.

"The Chairman of the Committee, Mr. Hurlbut, thus addressed Mr. Combe :—

"Sir,—The members of the class who attended your lectures, delivered in this city during the past year, have instructed us to present you with this vase, which, in their names, we now beg you to accept.

"It bears upon one side three medallic likenesses, exquisitely wrought— one of Gall, to whose great discoveries in nature we are indebted for the true science of mind ;— one of Spurzheim, who first aided in illustrating and establishing it ;— and the other of yourself, their first and favourite British disciple.

"This high and just association will ever endure. He who founded, and they who first illustrated and advanced the true science of intellectual and moral philosophy, will descend the stream of time together, shedding lustre upon future ages, and living in the grateful memories of generations to come after us.

"Upon this vase are also presented other medallic likenesses ;— one of Rush, whose far-seeing eye, penetrating the veil of nature, which Gall afterwards lifted, had visions of some of the great truths which he demonstrated ;— and the other of Caldwell, who was the first among our countrymen to embrace and defend the doctrines of the great German, with a boldness and vigour peculiarly his own.

"We feel a patriotic pride, in associating the names of two of our own countrymen with the most distinguished names of Europe, connected with mental science.

"You are soon to return to your native land—to your and our fathers' country.

"Your visit here has awakened the interest of thousands in your welfare—of thousands who are not wanting in gratitude for the instruction and delight which your discourses have afforded them—but who have had no opportunity to manifest, as we do on this most favoured occasion, their high appreciation of your character and attainments, and the enduring impression which your visit has made upon their minds. Their and our best wishes attend you.

"Receive, then, this vase—(the subscription upon which is also graven upon our hearts) and bear it to your home—a tribute to truth, and to the champion of truth ; and rest assured, that in our estimation, we could be called to perform no prouder office, than to render a just tribute of respect and admiration to the author of 'The Constitution of Man.'

"Mr. Combe received the vase and spoke to the following effect :—

"Gentlemen,—Although I cannot correctly say that I am unused to public speaking, yet on occasions like the present, words fail me to express what I feel. I accept of your handsome and generous gift with the highest gratification. The classical elegance of form, the exquisite workmanship, and the appropriate devices which it bears, render it a gem of beauty. As a mere physical object, indeed, its merits in this respect have been appreciated in this city ; it has gained the gold medal offered for the encouragement of art, and it will successfully sustain the strictest scrutiny of the distinguished artisans of the country to which I am about to carry it. But it is as a moral monument of your favourable estimation of my labours among you, and of the interest which you have taken in the science of mind, that it possesses to me an inestimable value. To Dr. Gall alone belongs the glory of having discovered the functions of the brain : Dr. Spurzheim generously devoted his whole life to the extension, improvement, and diffusion of this splendid product of Gall's originality and genius ; and it is difficult to do justice to the noble sacrifice which he made to the cause of truth. When Dr. Spurz-

heim became the disciple of Gall, no human being defended Phrenology except its author : and he not only stood alone, but encountered the hostility of civilized Europe, from the emperor to the peasant, a few high-minded individuals only excepted, who were silenced by the hand of power if they rose superior to the influence of scorn. It is no slender honour to me that you associate me with such men. Mine has been a flowery path compared with theirs. It is true that, when still a young man without name, fortune, high associations, or any external advantages to sustain me against public disapprobation, I fearlessly risked every prospect which the future held forth to my ambition, and became the defender of Phrenology when it had few other friends in the British Isles. Professional ruin was prophesied as the inevitable consequence of this, as it was then styled, rash and inconsiderate step. But for the encouragement of the young and ardent worshippers of truth, I am enabled to say that these auguries never were realised. Many were the shafts of ridicule that were hurled against me, and bitter the taunts poured forth by a hostile press ; but they never penetrated to my soul, disturbed my peace, nor impeded my prosperity. I mention this, not in the spirit of vain glory, but to confirm the young in the assurance, that the path of truth and independence may be safely trodden even against a world in arms, if courage and perseverance be added to prudence in the advance.

“ I have sojourned among you now for the greater part of two years, and I am about to leave your country. That I have experienced some inconvenience, and encountered several disagreeable incidents during my stay, is only what belongs to the lot of humanity ; but these sink into insignificance when contrasted with the generous cordiality and enlightened sympathy which have been showered upon me by yourselves and your fellow-citizens. I have held converse with many enlightened minds in this country ; minds that do honour to human nature ; whose philanthropy embraces not only patriotism, but an all-pervading interest in the advancement of the human race in knowledge, virtue, religion, and enjoyment in every clime. Many of these admirable men are deeply interested in phrenology. The gifted individual to whom Massachusetts owes an eternal debt of gratitude for his invaluable efforts in improving her educational establishments, has assured me that the new philosophy is a light in his path to which he attaches the highest value. You, sir, have shown, in a late valuable work that has issued from your pen, that you are penetrated to the core with this last and best of human sciences* ; and many who now hear me have expressed similar testimonials to its worth. I return, therefore, highly gratified with much that I have experienced among you, and I shall not need this emblem of your respect to maintain the recollection of such men as I have described, engraven on my affections for ever. Allow me to add one brief expression of admiration and gratitude to a young countryman of my own, Mr. William Morrison, from Edinburgh, whose exquisite skill chased these admirable ornaments on your gift. Among his first efforts in art was a wax model which he executed of my head in Edinburgh. Many years ago he came to this country, was highly esteemed as a man and as an artist, and the embellishment of this vase was almost the last act of his life. Ten days have scarcely elapsed since he was laid in a premature grave. It would have delighted me to have addressed to his living ear the tribute which I now offer to his memory.

“ Again, gentlemen, I assure you of my heartfelt gratitude and lasting respect, and with best wishes for your happiness and prosperity, bid you farewell.”

“ The vase is of exquisite workmanship — being of Grecian model, with three medallion likenesses on one side — one of Gall, one of Spurzheim, and one of Combe, with the motto ‘*res non verba quæso* ;’ and two medallion

* Mr. Combe here referred to a work recently published by Mr. Hurlbut, “*Civil Office and Political Ethics.*”

likenesses on the other—one of Dr. Benjamin Rush, and one of Dr. Charles Caldwell, with the following inscription :

“ Presented
to
George Combe, of Edinburgh,
by the class in attendance upon
his lectures delivered in the
City of New-York,
in 1839, on the subject of
Phrenology ;
In testimony of their profound respect for the
distinguished Lecturer, and of their
belief in, and admiration of,
the noble science
of which he is the ablest living
teacher and expounder.”

“ Around the base of the vase are chased the heads of several animals as emblematical of comparative Phrenology.”

II. *Measurements and Remarks on the Heads of Suicides.* Communicated by Mr. R. R. NOEL, of Dresden.

I TAKE the liberty of forwarding you a list of measurements taken from the heads of twenty male and six female suicides, in the course of the two last winters in Dresden. These suicides belonged entirely to the lower classes of society, and were delivered to the Chirurgical Academy for dissection, according to a Saxon law, as being cases where it could not be shown that insanity had led to the act. I have never had an opportunity of examining the heads of suicides belonging to the upper and better educated classes, but as with them the motives which lead to self-destruction seem of a very varied character, it may naturally be supposed that the same coincidence in development would not be found, as is so singularly the case in most of those which I have measured and examined. The number of these latter amounts altogether to upwards of fifty, and though, I am sorry to say, I have neglected to take measurements of the greater part, yet I have made memoranda of their cranial development in general, and must assert that I have found, in nearly all, the frontal lobe deficient in size, with great preponderance of brain in the basilar and lateral parts, as well as in the region of Self-Esteem and Love-of-Approbation; accompanied usually with small Benevolence and Adhesiveness. Indeed, I have scarcely seen one suicide with a head resembling the type of a moral and amiable character. The conclusion to be drawn from this general resemblance of the heads seems plain: the preponderance of selfish propensities, with pride and vanity, and the absence of any strong interest

in the welfare of others, as well as of individual attachments, have in many cases drawn upon these unfortunate beings the contempt of their neighbours, and in others have led to poverty, disgrace, or punishment; and life has thus become insupportable.

I regret that the measurements and remarks on the heads of these suicides are not more complete and precise, but unfortunately I know of no very specific and general directions for estimating and describing development, and as yet we have no normal standard of national heads, established by competent phrenologists, from extensive measurements and observations, to which we can refer in forming our judgment of individual cases. I hope in time to collect several hundred measurements of Saxon heads, taken indiscriminately, as well as to continue the measurements of those of suicides; so that at some future day I may be able to communicate the results of both, and thus afford information of real value and interest. In the mean time that which I now send as an earnest of something better, I trust may be found worthy of a place in your valuable Journal.

Heads of Six Female Suicides.

	Tape.	Calliper Measurements in English Inches and Eighths.								
	Circumference over Individuality and Occipital Spine.	From Occipital Spine to Individuality.	From Ear to Occipital Spine.	From Ear to Individuality.	From Ear to Self-Esteem.	From Ear to Benevolence.	From Ear to Veneration.	From Destructiveness to ditto.	From Cautiousness to ditto.	From Ideality to ditto.
No. 1.	21·4	7·4	5·1	4·3	5·5	5·2	5·1	6·2	6·0	4·0
2.	21·4	7·5	4·5	4·5	5·4	5·2	5·0	5·6	5·5	4·1
3.	22·0	7·4	4·5	4·3	5·5	5·0	5·1	6·2	6·1	4·3
4.	20·4	6·6	4·2	4·3	5·1	5·1	5·2	5·6	5·4	4·6
5.	22·0	7·3	4·3	4·6	5·2	5·6	5·5	6·4	6·0	5·0
6.	20·6	6·7	4·2	4·4	5·3	5·0	5·0	5·3	5·2	4·1

Remarks on the Female Suicides.

No. 1. Age 45. This woman placed herself behind her husband (Male Suicide, No. 8.), and was killed by the same ball that had passed through his heart. A wretched organisation; great preponderance of brain around and behind the ears, and very large cerebellum.

No. 2. Age 21. Hanged herself. Was in service with a small farmer, and harsh treatment from him was supposed to have led to suicide. The most prominent organs were Combativeness, Secretiveness, Self-Esteem, and Love-of-Approbation.

No. 3. Age 36. Throat cut. Cause of act not known. Forehead low and narrow. Lateral parts preponderating, together with the region of Self-Esteem and Love-of-Approbation. Very large cerebellum.

No. 4. Age 20. Hanged herself, after having received a severe scolding and box on the ear from her father, for some fault that she had committed. Very small frontal lobe, especially deficient in depth inwards. Great protuberance around the ears, with excessive development of Love-of-Approbation.

No. 5. Age 40. Hanged herself; motive for committing suicide was not known. Frontal lobe tolerably well developed. Largest organs Nos. 5, 7, 8, 10, 11 and 15. Very small Philoprogenitiveness and Adhesiveness.

No. 6. Age about 50. Drowned herself; nothing being known respecting the motive. Low and narrow forehead. Very large Love-of-Approbation, and great deficiency in the organs of attachment.

Heads of Twenty Male Suicides.

No.	Tape.	Calliper Measurements in English Inches and Eighths.								
	Circumference over Occipital Spine and Individuality.	From Occipital Spine to Individuality.	From Ear to Occipital Spine.	From Ear to Individuality.	From Ear to top of Self-Esteem.	From Ear to Benevolence.	From Ear to Veneration.	From Destructiveness to ditto.	From Cautiousness to ditto.	From Ideality to ditto.
1.	22·0	7·3	5·0	4·6	5·4	5·1	5·3	6·3	5·6	
2.	21·7	6·7	4·3	4·6	5·6	5·5		6·0	5·7	4·0
3.	22·0	7·0	4·4	4·7	5·6	5·3	5·2	6·3	5·7	4·3
4.	22·3	7·4	5·0	5·0	5·7	5·4	5·5	6·5	6·0	4·4
5.	22·2	7·1	4·5	4·6	5·5	5·3	5·4	6·5	6·1	4·4
6.	22·5	7·3	4·5	4·7	5·4	5·6		6·3	5·6	
7.	22·4	7·2	4·7	4·4	5·6	5·2		6·3	6·0	4·2
8.	22·4	7·5	5·0	4·7	5·5	5·3		6·2	5·4	4·1
9.	22·1	7·2	5·1	4·7	6·1	5·3	5·3	6·2	6·3	4·0
10.	22·3	7·1	4·4	4·6	5·5	5·2		5·6	6·1	4·5
11.	22·7	7·4	5·1	5·0	5·7	5·3	5·4	6·3	6·1	4·6
12.	22·4	7·1	4·5	4·7	5·4	5·4	5·6	6·3	6·4	5·0
13.	22·4	7·2	4·3	4·6	5·7	5·6	5·6	6·5	6·1	5·0
14.	22·5	7·3	4·5	4·6	4·7	4·6	4·5	6·3	6·2	
15.	22·6	7·4	4·5	4·6	5·6	5·2	5·4	6·4	6·0	4·7
16.	22·0	7·4	4·4	4·6	5·4	5·2		6·1	5·4	4·4
17.	22·0	7·2	4·3	4·4	4·6	5·1		6·0	5·4	4·7
18.	21·7	7·3	4·4	4·7	5·6	5·6	5·4	6·4	5·7	4·5
19.	22·2	7·4	4·4	5·1	5·7	5·4	5·4	6·4	6·0	4·4
20.	24·3	8·4	5·5	5·3	6·5	5·7	6·2	6·7	6·4	4·4

Remarks on the Male Suicides.

No. 1. Age 46. Hanged himself. Said to have been a skilful workman, and not in bad circumstances, but of a very sensitive and irritable disposition, and occasionally given to fits of violence. A strong muscular frame, and no organic disease discernible on dissection. Head rather larger, and more oval in shape, than usually seen amongst the lower classes in Saxony.

No. 2. Age 35. Hanging. Cause unknown.

No. 3. Age about 40. Hanging. No organic disease discovered on dissection.

No. 4. Age about 40. Drowning. This and the last suicide had low and narrow foreheads, particularly in the upper part; the principal development of brain lying in the basilar parts of the lateral lobes, especially behind the ears.

No. 5. Age 24. Hanging. Said to have been given to thieving, and to have destroyed himself on the discovery of his last offence. Preponderating organs were Combativeness, Destructiveness, and Secretiveness.

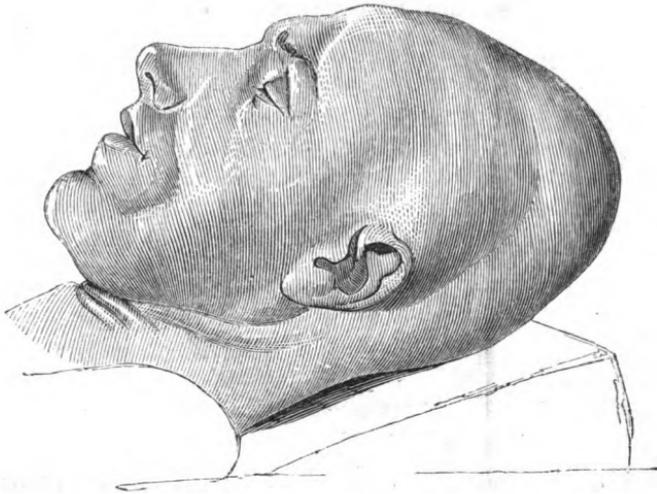
No. 6. Age 35. Shot himself through the face. A large scar on the throat showed that self-destruction had been before attempted. No organic disease discoverable on dissection. Basilar and lateral regions predominating, with very large Love-of-Approbation.

No. 7. Age about 30. Hanged himself in jail during the process of his trial for theft. Had been a bad character, as an incorrigible liar and cheat. Forehead miserably narrow and retreating. Very large cerebellum, and very small Adhesiveness.

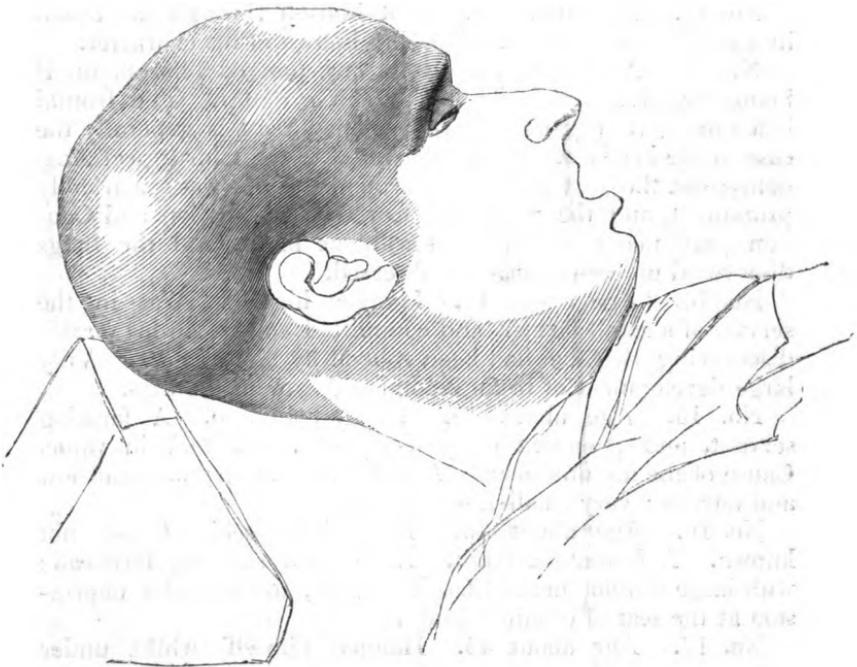
No. 8. Age about 50. Shot himself through the heart. Was in bad circumstances. Had married a woman of bad character, who met her death at the same time. (No. 1. of female suicides.)

No. 9. Age 25 to 30. Hanged himself in jail, being under examination for theft. Forehead contracted and low; preponderance of brain around and behind the ears, with enormous development of Self-Esteem and Love-of-Approbation. Said to have committed theft before, and to have been an excessively vainglorious character, so as to have been despised by his fellow workmen in the porcelain manufactory.

No. 10. Age about 45. Hanged himself in the House of Correction. Had been convicted, on circumstantial evidence, of the murder of his wife, but was not condemned to death as he could not be brought to confess the crime; and without such confession, no one can be executed according to the Saxon laws. He had before undergone a long imprisonment on a similar conviction of murder, to which he had never con-

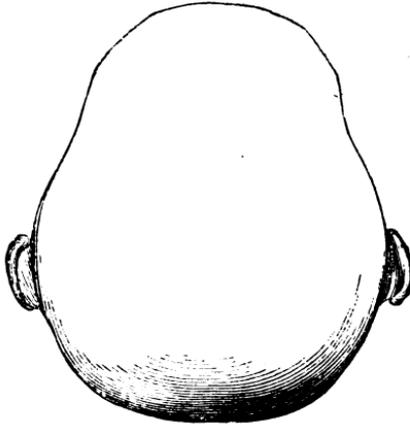


Suicide, No. 9.



Suicide, No. 10.

fessed. Remarkable preponderance of the organs of **Combativeness, Secretiveness, and Firmness.** Frontal lobe tolerably well developed.



Suicide, No. 10. (Horizontal Section.)

No. 11. Age about 35. Said to have been a confirmed drunkard. A narrow, receding forehead, with the lateral and basilar organs very prominent.

No. 12. Age about 30. Shot himself through the heart, in a wood near Dresden. Nothing known of his character.

No. 13. Age only 14. This boy hanged himself, on it being discovered that he had stolen a dollar. The frontal lobe and moral organs better developed than is generally the case in the heads of suicides delivered to the Chirurgical Academy; but the portion of brain around the ears was remarkably prominent, and the organs of Love-of-Approbation and Caution particularly so. Of a scrofulous habit, and the lungs discovered on dissection to be diseased.

No. 14. Age about 45. Hanged himself. Was in the service of a small farmer, and committed suicide on his master discovering that he had been robbed by him of corn. Very large development of brain behind and around the ears.

No. 15. Age about 45. Hanged himself. A farming servant, and possessed of property of about 80*l.* in value. Cause of the act unknown. A bad organisation; forehead low and narrow; very small Benevolence.

No. 16. Age about 35. Hanged himself. Cause not known. A farming servant. A low and slanting forehead; with large development of basilar region, and singular depression at the seat of organs 3 and 4.*

No. 17. Age about 45. Hanged himself, whilst under

* Mr. Noel has in many instances numbered instead of named the organs; and we have in consequence omitted his indications of development, in most of those cases; the numbers having been applied so differently by different writers, as to create ambiguity or positive errors in their use.—*Editor.*

arrest and examination for cunning and swindling. Was a soldier, and had been drum-major to a regiment. Frontal lobe well developed for this class of society, with large Amativeness.

No. 18. Age about 30. Shot himself through the heart with a musket. A soldier on furlough, and employed by a miller; who having discovered that he had been robbed by him, to a small amount, had threatened him with punishment. Frontal lobe small; head wide, and rather shelving off at the sincipital region.

No. 19. Age about 30. Hanged himself in the House of Correction, under imprisonment for theft. He was an incorrigible thief and cheat, and had passed the better part of his life, since childhood, in jail, undergoing punishment for different offences. A wretched organisation; with very low forehead.

No. 20. Age about 45. Hanged himself. A journeyman bookbinder, unmarried. I could learn nothing of his character or disposition. A singularly shaped head. Frontal lobe low and narrow, and not extending further inwards than the outward angle of the eye; middle lobe preponderating; with Self-Esteem and Philoprogenitiveness very large. Remarkable depression of organ of attachment.

N.B. I have mentioned the absence of organic disease in the cases of those suicides only, whose bodies have been minutely dissected. Some trifling want of correctness may have occurred in taking the foregoing measurements, owing to the horizontal position of the heads, and to the callipers being put more or less deep in the external opening of the ear, although uniformity in this respect has been attempted.

III. *Professor Jameson's Illustrations of a convenient Method for pruning Reviews that contain inconvenient Opinions.*

In two or three of the late Nos. of the Phrenological Journal, allusions have been made to a beautiful folio work by Dr. Morton, published under the title of *Crania Americana*; and amongst our Notices of Books in this current No. will be found some account of its contents. A full and ably written review of Dr. Morton's great work appeared in the American Journal of

Science and Arts, for April last. In the July following, that review was copied into the Edinburgh New Philosophical Journal, "nearly in its original form," as the readers of the Journal are informed. These words, "nearly in its original form," being interpreted statistically, mean the omission of one fifth part of the whole review, in detachments of short sentences, long sentences, or whole pages, selected for omission, from sundry parts of the article. Since the review is stated to have been left nevertheless "nearly in its original form," it might reasonably be supposed that the omitted passages bore the character of unimportant redundancies; and such possibly they may have appeared in the eyes of Professor Jameson, the editor of the Journal in question, who long ago unadvisedly placed himself in a hostile position towards phrenology, then wofully unpopular. Perhaps, however, it may be only a "curious coincidence," that most of these omitted passages have a direct and favourable bearing on phrenology, or are complimentary to Mr. Combe and other phrenologists, and the reverse of complimentary to the uncandid opponents of the science named. To us it appears a remarkable instance of bad judgment and blindness to moral consequences, in the Editor of the Edinburgh New Philosophical Journal, to have thus clandestinely suppressed all or almost all the passages which are calculated to support and recommend phrenological views; because such a proceeding, by a party committed against phrenology, is liable to be construed in a manner by no means favourable to his reputation for impartiality and disinterested love of truth. We say "clandestinely" suppressed, because the editor has failed to explain that these phrenological passages were, with few exceptions, the selected omissions; so that the reader who may feel desirous to know whether the heads of native Americans do or do not confirm phrenological doctrines, is led astray into the supposition that the volume of Dr. Morton has little or no relation to phrenology. However, we care little about the Professor's motives for the omission, our concern being with the fact; and since in one Journal this review is converted into a "family edition, with all the objectionable passages omitted," we shall feel it incumbent on ourselves, as gleaners for posterity, to restore "the original readings, by careful collation," &c. &c. &c., though some few of these do not directly relate to phrenology.

"We hail this work," says the *American* (but not the *Edinburgh*) Journal, "as the most extensive and valuable contribution to the natural history of man, which has yet appeared on the American continent, and anticipate for it a cordial re-

ception by scientific men, not only in the United States, but in Europe. The subject is one of great interest, and Dr. Morton has treated it in a manner at once scientific and pleasing, while the beauty and accuracy of his lithographic plates are not surpassed by any of the modern illustrations of science." * * *

"Malté Brun enumerates sixteen [races of mankind]. A French professor, Broc, in his 'Essai sur les Races Humaines,' published in 1836, has attempted to establish several *sub-genera*. The cause of these wide diversities of opinion obviously lies in the imperfect knowledge yet possessed of the subject." * * *

"The map which precedes the work, shows the geographical distribution of the five races of men; and the lines of demarcation are those indicated by Professor Blumenbach as separating the different races in the primitive epochs of the world. These divisions, of necessity, are only approximations to truth. The *boundary* between the *Caucasian* and the *Mongolian* races is extremely vague. The line adopted runs from the Ganges in a north-western direction to the Caspian Sea, and thence to the river Obi, in Russia. At a comparatively recent period, however, several Mongolian nations have established themselves in Europe; as the Samoyedes, Laplanders, &c. The *Ethiopian* line is drawn north of the Senegal River, obliquely east and south, to the southern frontier of Abyssinia, and thence to Cape Guardafui, thus embracing the Atlas Mountains. 'Of the latter, little is known; but many negro nations inhabit to the north of them, at the same time that the Arab tribes have penetrated far beyond them to the south, and in some places have formed a mixed race with the natives.'" * * *

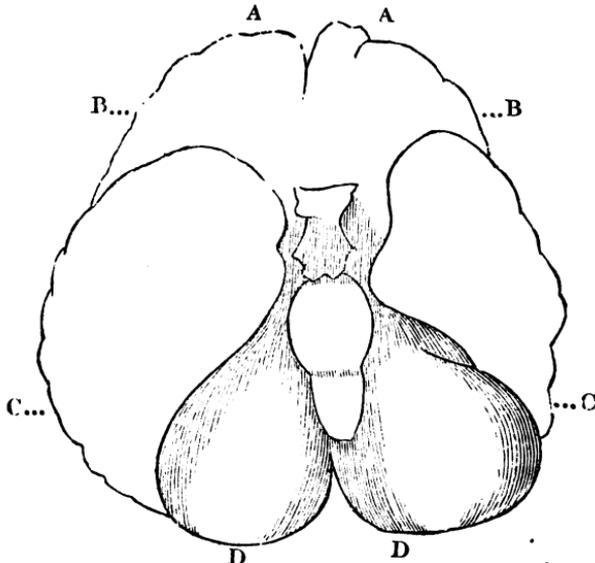
"This inference [original distinction of races] derives support from the fact adverted to by Dr. Caldwell, in his 'Thoughts on the Unity of the Human Species.' 'It is,' says he, '4179 years since Noah and his family came out of the ark. They are believed to have been of the Caucasian race.' '3445 years ago, a nation of Ethiopians is known to have existed. Their skins, of course, were dark, and they differed widely from the Caucasians in many other particulars. They migrated from a remote country and took up their residence in the neighbourhood of Egypt. Supposing that people to have been of the stock of Noah, the change must have been completed, and a new race formed, in 733 years, and probably in a much shorter period.' Dr. Morton observes, 'that the recent discoveries in Egypt give additional force to the preceding statement, inas-

much as they show, beyond all question, that the Caucasian and Negro races were as perfectly distinct in that country, upwards of three thousand years ago, as they are now; whence it is evident, that if the Caucasian was derived from the Negro, or the Negro from the Caucasian, *by the action of external causes*, the change must have been effected in at most one thousand years; a theory which the subsequent evidence of thirty centuries proves to be a physical impossibility; and we have already ventured to insist that such a commutation could be effected by nothing short of a miracle.' * * *

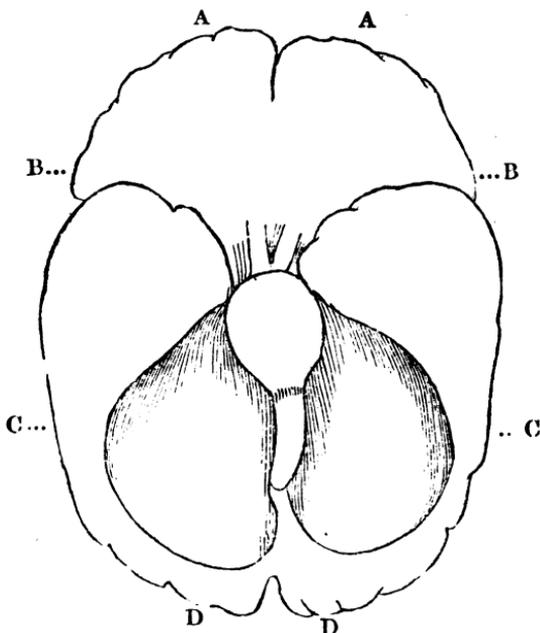
“The unphilosophical prejudice that every proposition and fact in physiology must be neglected or opposed, because it bears on the vexed question of phrenology, has been too long indulged. The best interests of science require that it should be laid aside, and we commend Dr. Morton for having resolutely discarded it. He does not enter the field as a partisan, for or against Dr. Gall's doctrines, but as a philosophical inquirer, and states candidly and fearlessly the result of his observations.” * * *

* * “and in this portion of his work, the phrenologists alone can claim precedence of him.” * * * [A line and half left out of a paragraph because a merit was here ceded to phrenologists !!]

“To illustrate this position [that the relative proportions of different parts of the brain bear relation to the power of mani-



Brain of an American Indian. Fig. 1.



Brain of an European. Fig. 2.

festing different faculties], we present exact drawings [here only in outline] of two casts from nature; one, figure 1., is the brain of an American Indian; and the other, figure 2., the brain of an European. Both casts bear evidence of compression or flattening out, to some extent, by the pressure of the plaster; but the European brain is the flatter of the two. We have a cast of the entire head of this American Indian, and it corresponds closely with the form of the brain here represented.

“ It is obvious that the absolute quantity of brain (although probably a few ounces less in the American) *might* be the *same* in *both*; and yet, if different portions manifest different mental powers, the characters of the individuals, and of the nations to which they belonged (assuming them to be types of the races), might be exceedingly different. In the American Indian, the anterior lobe, lying between A A, and B B, is small, and in the European it is large, in proportion to the middle lobe, lying between B B and C C. In the American Indian, the posterior lobe, lying between C and D, is much smaller than in the European. In the American, the cerebral convolutions on the anterior lobe and upper surface of the brain are smaller than in the European.

“ If the anterior lobe manifest the intellectual faculties — the middle lobe, the propensities common to man with the lower animals — and the posterior lobe, the domestic and social affections; and if size influence power of manifestation — the result will be that in the native American, intellect will be feeble — in the European, strong; — in the American, animal propensity will be very great — in the European, more moderate; — while in the American, the domestic and social affections will be feeble, and in the European, powerful. We do not state these as established results; we use the cuts only to illustrate” * * * “and the conclusion seems natural, that if different functions be attached to different parts, no investigation can deserve attention which does not embrace the size of the different regions, in so far as this can be ascertained.” * * *

“ He [Tiedemann] does not grapple with Dr. Gall's facts or arguments, but writes as if Gall had never existed. Dr. Morton has followed a different course, and we think wisely. He says, ‘ I was from the beginning desirous to introduce into this work a brief chapter on phrenology; but, conscious of my own inability to do justice to the subject, I applied to a professional friend to supply the deficiency. He engaged to do so, and commenced his task with great zeal; but ill health soon obliged him to abandon it, and to seek a distant and more genial climate. Under these circumstances, I resolved to complete the phrenological table, and omit the proposed essay altogether. Early in the present year, however, and just as my work was ready for the press, George Combe, Esq. the distinguished phrenologist, arrived in this country; and I seized the occasion to express my wants to that gentleman, who, with great zeal and promptness, agreed to furnish the desired essay, and actually placed the MS. in my hands before he left the city.’ He adds, that Mr. Combe provided his memoir without having seen a word of the MS. of the work, or even knowing what had been written, and besides, owing to previous arrangements, he was limited to a given number of pages.

“ We can afford space only to notice Mr. Combe's illustration of the location of the great divisions of the faculties in the different regions of the brain. It is necessary to give this, in order to render the true import of several of Dr. Morton's measurements and results intelligible to the reader.

“ In this figure (Fig. 3.) a line drawn from the point A transversely across the skull, to the same point on the opposite side, would coincide with the posterior margin of the super-orbital plate: the anterior lobe rests on that plate. The line

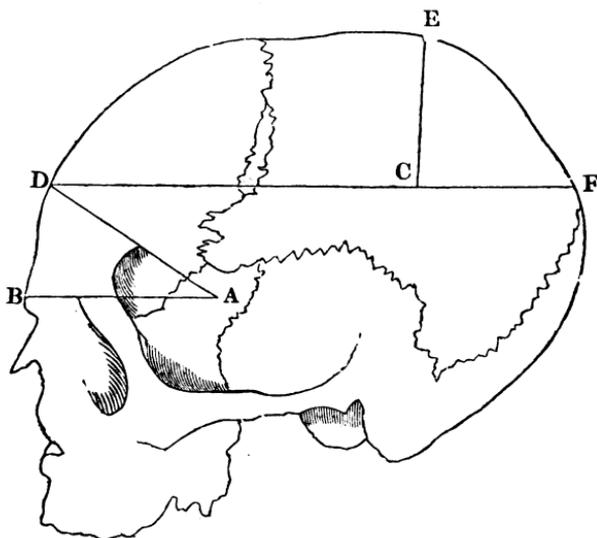


Fig. 3.

A B denotes the length of the anterior lobe from back to front, or the portion of brain lying between A A and B B in figures 1. and 2. A, in figure 3., is located in the middle space between the edge of the suture of the frontal bone and the edge of the squamous suture of the temporal bone, where these approach nearest to each other, on the plane of the superciliary ridge." We have examined a Peruvian skull of the Inca race, a skull of a flat-headed Indian, an Indian skull found near Boston, and compared them with several skulls of the Anglo-Saxon race, and observe that the line A B is considerably longer in the latter than in the former, and that it corresponds with the length of the anterior lobe, as denoted by the super-orbital plate. The point C is the centre of ossification of the parietal bone, corresponding to the centre of Cautiousness. The line C D is drawn from C through the centre of ossification of the frontal bone. This is the centre of Causality. E corresponds with Firmness of the phrenologists. The space D A B is an approximation to the department occupied by the intellectual faculties. D C E contains the organs of the moral sentiments. All the space behind A and below the line D C F is devoted to the animal organs. The space E C F contains Self-Esteem and Love-of-Approbation, which may act either with the moral sentiments or animal propensities, according as either predominate. Mr. Combe states that these lines are only ap-

proximations to accurate demarcations of the regions, as no modes of rigid admeasurement have yet been discovered.

“ Mr. Phillips invented an instrument, (which he describes,) by which Dr. Morton and he measured the contents of the space above D C F in cubic inches, in nearly all the skulls. This is called the *coronal region*. By deducting the contents of this space from the contents of the whole skull, they give the measurement of the *subcoronal region*. Mr. Phillips found it impossible to measure D A B and the space behind A and below D C F, in cubic inches, and Dr. M. therefore measured, as an approximation, the whole space contained in the skull anterior to the anterior margin of the foramen magnum. He designates this the *anterior chamber*. He measured all behind that margin, and calls it the *posterior chamber*.

“ In addition to these, Mr. Phillips has added tables of thirty-nine phrenological measurements (which are lucidly described by him) of each skull. We quote the following statement as an example of the spirit of philosophical enquiry, which animated Mr. Phillips in his labours. ‘ A series of measurements with the craniometer and compasses, much more extensive than any we had seen published, had been carefully made on upwards of ninety of the crania, when Mr. George Combe arrived in this city. That gentleman immediately pointed out so many erroneous points of measurement, (arising from the use of a badly marked bust,) that those tables *were condemned*, together with the labour bestowed on them,’ and new measurements of the whole were substituted in their place !

“ It is impossible to commend too highly the zeal and perseverance manifested by both of these gentlemen in their endeavours to do justice to their subject; and we anticipate that their example, and the results to which their labours have led, will give a powerful impulse to others to prosecute this interesting branch of science.” * * *

“ There is a discrepancy between this description of these skulls [of the ancient inhabitants of Peru] and the civilisation ascribed to their possessors, which is unique in Dr. Morton's work. In every other race, ancient and modern, the coincidence, between superior cranial forms and superior mental qualities, is conspicuous. On turning to Mr. Phillips's phrenological measurements, however, we find that the *mean* extent of the forehead in this skull, from the point A on one side, to the same point on the other, over B, or the ‘ inter-sphenoidal arch, over the *perceptive* organs,’ (as ascertained by a graduated

tape,) is 6.37 inches; and the mean extent from A to A, over D, or the 'inter-sphenoidal arch over the *reflective* organs,' is 6.12 inches. The mean of the same measurements of '100 *unaltered* crania of adult aboriginal Americans,' of which many are ascertained to be males, are 6.7 and 6.87 inches; showing a superiority in the region of the *observing* organs in the ancient race, and in that of the reflecting organs in the modern. This indicates a larger quantity of brain in the anterior lobe in the extinct race, than Dr. Morton's description leads us to infer. This subject obviously requires further elucidation." * * *

Mr. George Combe*, in his late lectures in New Haven, mentioned, that in May, 1839, he had been introduced in New York, to the Rev. Jason Lee, who had been a missionary among the Indians, two thousand miles beyond the Rocky Mountains, and who had with him Thomas Adams, a young Indian of about twenty years of age, of the Cloughewallah tribe, located about twenty-five miles from the Columbia River. This young man's head had been compressed by means of a board and cushions in infancy. Mr. C. examined his head, and found the parietal was actually greater than the frontal and occipital diameter. The organs in the superciliary ridge of the forehead were fully developed; the upper part of the forehead was flat and deficient; his organs of Language and Form, said Mr. C., were large. He had studied the English language for two years, and spoke it tolerably well. Mr. C. added, that in conversation he was intelligent, ready, and fluent, on all subjects that fell within the scope of the faculties of observation, situated in the superciliary ridge; but dull, unintelligent, and destitute equally of ideas and language, on topics that implied the activity of the reflective faculties, situated in the upper part of the forehead. Mr. C. considered his mental powers to be in direct harmony with the development of his brain. We record this observation, because it is obvious, that if different parts of the brain manifest different faculties, it is indispensable that observations on the *manifestations* of the mental powers should be equally minute and discriminative with those on the development of particular portions of the cranium. Mr. C. added, that the only way to ascertain whether the brain was merely displaced by compression, or otherwise altered, was by careful examination after death; and that he had recommended to Mr. Lee to call the attention of any medical men who might visit these Indians, to

* This paragraph is printed as a foot-note in the Review.

this subject. We observed the death of one of these flat-headed Indians mentioned as having occurred at New York. Did any of the phrenologists or antiphrenologists examine the brain? It was an excellent opportunity for Dr. Rees." * * *

"The measurements of the *anterior* and *posterior* chambers, as we have already mentioned, are not in accordance with any phrenological rule. The anterior embraces the whole intellect, a portion of the moral sentiments, and a portion of the animal propensities; while the posterior chamber includes the remainder of the animal propensities and the remainder of the moral organs. The measurement of the internal capacity is free from all objection; and that of the coronal region approaches to correctness; but the first gives merely the aggregate size of all the organs, animal, moral, and intellectual; and the second that of the moral organs, with a portion of the intellectual organs, and also a portion of the organs common to man with the lower animals. The phrenological measurements given by Mr. Phillips may probably afford more correct means of comparing one portion of the brain with another, in the different nations, but our limits prevent us from analyzing them. Unfortunately also the letter-press titles to his columns are printed up-side down, which renders it exceedingly laborious to consult them. We, therefore, only remark that the application of lines delineated by Mr. Combe on the skull figure 1., [our fig. 3.] to those specimens, brings out the relation between the mental character and cranial development pretty forcibly to the eye. Estimating from A to B and D, the ancient Peruvian* is seen not to be so defective in the intellectual region as a cursory glance would indicate; while the modern Peruvian is obviously larger in that region. The space above DC, devoted to the moral organs, is large in the modern Peruvian in proportion to the portion below CD, and behind the ear. This race was intelligent and comparatively mild, but superstitious and feeble. It has been subdued by the Europeans, and lives under their dominion. The Hurons, always averse to civilization, have been nearly exterminated. The preponderance of the region below CD, that of the animal propensities, in them is conspicuous, combined with relative deficiency in the moral and intellectual regions. The Araucanians have maintained their independence in the open field,

* The figures of the ancient and modern Peruvians, the Huron and Araucanian, are given in the Edinburgh New Philosophical Journal; but Mr. Combe's index figure (our figure 3., p. 309.) is omitted: thus, the *phrenological* explanation of the four figures is suppressed in that Journal.

but resisted civilization. The large development of the space A B C, devoted to intellect, and also of that below C D and behind the ear, devoted to the propensities, is obvious; while the space above C D, or the region of the moral organs, is proportionally deficient. This indicates great animal and intellectual power, with imperfectly evolved moral feelings. To the latter defect, probably is to be ascribed their aversion to civilized habits. The inferiority of all of these skulls to that of the Swiss is conspicuous. The internal capacity of it is 95·5, and that of the coronal region, 21·25. Dr. Morton does not give the capacity of the anterior and posterior chambers of this skull, but the larger dimensions of the intellectual organs have already been stated." * * *

"We now add Dr. Morton's statement in his prefatory letter to Mr. Phillips. 'I am free to acknowledge,' says he, 'that there is a singular harmony between the mental character of the Indian, and his cranial developments, as explained by phrenology.'" * * *

"Valuable as the materials are in the present work, they lie very much apart. He wrote without systematic relation to phrenology; yet phrenological facts and inferences are presented *passim* throughout the work. Mr. Phillips's phrenological tables are extensive, minute, and interesting, but they are not connected directly with the text; while Mr. Combe's essay was composed and printed without his having seen either the text of Dr. Morton, or the final result of Mr. Phillips's measurements. There is strong evidence, in this course of proceeding, of a very direct love of truth, and a reliance on all its parts harmonizing with each other; but much of the effect and instruction are lost to the reader, in consequence of the facts and principles not being brought into juxtaposition by the respective contributors. We shall expect this defect to be supplied in the next edition, which, we do not doubt, will be called for. The work is remarkably cheap, keeping in view the quantity and quality of the *materiel* of which it is composed." * * *

"Dr. Morton requests us also to subjoin the following note:— 'The author has published five hundred copies of his work, which he nominally divides into two editions, the American and the foreign. They differ in nothing but the dedication; the American copies being dedicated to Dr. Ruschenberger and Mr. J. S. Phillips—the foreign copies to Dr. Prichard and James Morton, Esq., the author's uncle. In

the foreign copies, the letter to Mr. Phillips is inserted at the end of the volume.' ”

And now, lovers of truth and fair play, having laid before you the omitted passages, and stated that phrenology is scarcely noticed, except incidentally, and that very rarely, in the other four-fifths of the review, we leave you to form your own estimate of the fidelity of the assertion that the review is copied into the Edinburgh New Philosophical Journal, “nearly in its original form.”

IV. *Measurements on the Heads of the “Great Men” of America.*

THE following table of measurements is here copied from the American Phrenological Journal, vol. i. No. 8., having been copied into that periodical from the American Monthly Magazine of April, 1838. Several pages of description and comment accompanied the table, in the Magazine; but since these would be less interesting to British readers, and are not remarkably accurate as phrenological expositions, we borrow the table only, and may refer to the American Journal, for the notes of the writer in the Magazine. The measurements (in inches and tenths) are stated to have been taken by Dr. Lovell, Surgeon-General of the U. S. Army, and Dr. Brereton; and since the table embraces men of various professions, and very different qualities of mind, the mean of the whole will probably give a fair approximation to an average head for the leading

	Occipital Spine to Lower Individ.	Occipital Spine to Ear.	Ear to Individuality.	Ear to Firmness.	Destructiveness to Destructiveness.	Cautiousness to Cautiousness.	Ideality to Ideality.	Ear to Comparison.
No. 1. J. Q. Adams - -	7·8	4·2	5·3	6·0	6·1	6·1	5·6	5·6
2. J. C. Calhoun - -	8·0	4·2	5·0	6·0	6·0	6·0	5·1	5·4
3. Henry Clay - -	7·9	4·8	5·0	5·3	6·0	6·0	5·8	5·3
4. James Barbour - -	8·2	4·2	5·2	6·0	6·3	6·2	5·3	
5. Samuel L. Southard - -	7·9	4·3	5·1	5·5	6·3	5·4	5·2	
6. William Wirt - -	8·1	4·6	5·2	5·9	6·0	5·4	6·0	5·5
7. John M'Lean - -	8·1	5·0	5·1	6·3	6·2	6·1	6·1	5·7
8. Martin Van Buren - -	7·8	4·3	4·7	5·6	6·4	6·1	6·0	5·1
9. Wm. T. Barry - -	7·5	3·5	5·0	6·0	6·0	6·0	6·2	6·1

	Occipital Spine to Lower Individ.	Occipital Spine to Ear.	Ear to Individuality.	Ear to Firmness.	Destructiveness to Destructiveness.	Cautiousness to Cautiousness.	Ideality to Ideality.	Ear to Comparison.
No. 10. Judge John Marshall -	8-0	4-5	5-0	5-7	6-2	6-3	5-6	5-4
11. Judge Johnson -	7-8	4-8	5-1	6-0	6-3	5-8	6-0	5-2
12. Judge Trimble -	7-9	4-5	5-1	5-7	6-4	6-2	6-1	5-7
13. Gov. L. Woodbury -	7-6	4-5	5-0	6-0	6-2	6-0	6-1	5-7
14. Mr. Tazewell -	7-7	4-5	5-0	5-8	6-1	6-0	5-7	5-7
15. Mr. M'Duffie -	8-2	4-3	5-1	6-0	6-0	6-0	5-8	5-4
16. Mr. Cheeves -	8-2	4-1	5-2	6-1	6-1	5-9	6-1	5-7
17. Mr. Webster -	8-2	4-4	5-0	6-1	6-3	6-0	6-4	5-6
18. Judge M'P. Berrien -	8-0	4-7	4-8	5-8	6-3	6-1	5-2	5-1
19. Mr. Bradlee, senator, Vt.	8-1	4-5	5-1	5-8	5-9	6-0	6-0	5-1
20. Mr. Whipple, sen., N.H.	8-2	4-5	5-1	5-6	6-0	5-8	5-8	5-5
21. Mr. Hamilton, sen., S.C.	7-8	4-8	4-7	5-6	6-0	5-9	5-7	5-1
22. Mr. Stewart, sen., Pa. -	8-0	5-0	5-1	6-0	6-0	5-7	5-8	5-7
23. Judge Henry Baldwin -	8-0	5-0	5-3	6-0	6-2	6-0	6-0	5-8
24. Gen. D. Parker -	7-4	4-0	5-3	5-8	6-4	6-1	6-2	6-0
25. Col. Roger Jones -	7-8	4-5	4-8	5-3	5-6	5-8	5-7	
26. Mr. Mitchell -	7-9	4-7	5-0	6-2	6-2	6-2	7-1	5-4
27. Col. George Bomford -	7-9	4-6	5-0	5-6	6-2	6-2	5-7	5-4
28. Col. N. Towson -	7-4	3-9	4-9	5-5	5-5	5-2	5-3	
29. Col. George Gibson -	7-5	4-5	4-8	5-7	5-9	5-3	5-4	
30. Maj. W. Wade -	7-8	4-1	5-1	5-8	5-9	5-0	5-5	5-4
31. Maj. James Kearney -	7-4	4-0	5-1	5-6	5-6	5-3	5-6	5-3
32. Capt. John Smith -	7-6	4-1	4-8	6-0	6-9	5-6	5-6	5-0
33. Capt. Maurice -	8-0	4-6	5-1	5-4	6-0	5-8	5-6	5-3
34. Rev. J. N. Campbell -	7-4	4-4	4-8	5-4	5-6	5-3	5-6	3-3
35. George Todsen -	7-5	4-4	4-8	5-9	6-6	5-4	5-9	5-3
36. Dr. Richard Randall -	7-2	3-4	5-0	6-0	6-0	5-4	5-7	5-9
37. Dr. Cutting -	7-9	4-2	5-4	5-8	6-0	5-2	5-6	5-9
38. Maj. Vandeventor -	7-0	3-8	4-8	5-7	5-6	5-5	5-3	5-3
39. Lieut. John Farley -	7-2	4-0	4-9	5-7	5-9	5-1	5-5	5-3
40. Lieut. Graham -	7-5	4-3	5-0	5-7	5-9	5-3	5-3	5-2
41. Lieut. Martin Thomas -	7-4	4-7	4-8	5-3	6-1	5-6	5-9	5-3
42. Dr. E. Cutbush -	7-5	4-5	5-1	5-3	5-6	6-0	5-2	5-6
43. I. Inman -	8-0	5-0	5-1	6-0	6-1	6-0	5-2	5-2
44. James H. Henshaw -	7-6	4-4	4-9	5-7	6-2	5-8	5-7	5-4
45. Charles Hill -	7-6	4-3	5-3	5-9	6-2	6-2	6-5	
46. Nathaniel Frye -	7-5	4-3	5-0	5-9	6-0	5-0	5-9	
47. Lieut. Simonson -	7-3	4-3	5-0	5-2	5-1	5-4	6-0	
48. Col. J. L. M'Kenney -	7-0	3-0	4-9	5-5	6-0	5-7	5-6	5-4
49. Dr. J. Lovell, Sur. Gen.	7-6	4-6	5-0	5-4	5-6	5-0	5-5	
50. R. Johnson -	7-3	4-0	4-6	5-5	5-7	5-4	5-2	5-1
51. Lieut. James Macomb -	7-7	4-3	4-8	5-7	5-9	5-5	5-2	5-2
52. Wm. Lee, 2d Auditor -	8-0	4-0	5-0	6-1	6-2	5-8	5-8	5-9

men of the American States. The importance of ascertaining averages of this kind was alluded to in our No. for April last, and we are glad to see, by an article in this present No. (p. 298.), that Mr. Noel entertains similar views on this subject; whilst the tables in Dr. Morton's large work, and the one now copied, also tend to show that other phrenologists feel the importance of ascertaining averages on which correct estimates of individual development can alone be based.

V. *M. Desmaisons-Dupallans* "*on the Volume and Form of the Head in Idiocy, considered in their Relations to the Intellect.*"

SUCH is the title of a short article which appeared in the London Medical Gazette of 31st January last, and which other subjects have prevented our sooner noticing in this Journal, although attention was some time ago called to it by two or three phrenological friends. The article in the Gazette runs thus: — "Is there in idiocy a constant relation between the volume and form of the head and the arrest of the development of the intellectual faculties? M. Desmaisons has submitted this proposition to the test of facts of measurement, on twelve idiots at the Bicêtre." When we state to our readers that the facts of measurement are those of the length, breadth, circumference, and semi-circumferences of the head, they will immediately anticipate a negative reply to the question. Such measurements could not show the volume and form of the forehead, but only the general volume of the whole head, and every phrenologist already well knows that the size of the whole head is no criterion whatever of the power of "development of the *intellectual* faculties." M. Desmaisons, however, seems a little antiphrenological, for we are told in the Gazette, that, "he finds that there is no more instinct or trace of any faculty in the idiot whose head is largest, than in him whose head is smallest," and that, "comparing the volume of the head in the individuals of this series, who differ most in regard to the development of their intellectual faculties, M. Desmaisons finds that the least dimensions occur in him who is the most intelligent; which establishes this second fact — that the volume of the head, in idiots is not proportional to the development of intellect." This second "fact" seems to ourselves but a repetition of the first fact, so long and well known to phrenologists. What a pity it is, to see persons wasting their time in

collecting facts to disprove what nobody believes; and what a pity is it to see such crude notions about "instinct" and "intellect" put forward in a medical journal, without the writer being able to see that the confounding of these terms vitiates and stultifies the inferences that he would draw from the alleged facts of measurements!

VI. *A Scene from Silvio Pellico,—introduced in Illustration of natural Differences of Character.*

THE following anecdote is abbreviated from Roscoe's translation, "My Ten Years' Imprisonment," of Silvio Pellico. The purpose for which it is introduced here will be explained at the conclusion of the extract. Probably all our readers already know that Silvio Pellico was an Italian, imprisoned by the Austrian government, on account of political offences such as constitute patriotism if successful, treason if unsuccessful.

"A single wall, and very slight, separated my dwelling from that of some of the women. Sometimes I was almost deafened with their songs, at others with their bursts of maddened mirth. Late at evening, when the din of day had ceased, I could hear them conversing, and, had I wished, I could easily have joined them [in their conversation]. Was it timidity, pride, or prudence which restrained me from all communication with the unfortunate and degraded of their sex? Perhaps it partook of all. Woman, when she is what she ought to be, is for me a creature so admirable, so sublime, the mere seeing, hearing, and speaking to her, enriches my mind with such noble fantasies; but rendered vile and despicable, she disturbs, she afflicts, she deprives my heart, as it were, of all its poetry and its love. Spite of this, there were among those feminine voices, some so very sweet that, there is no use in denying it, they were dear to me. One in particular surpassed the rest; I heard it more seldom, and it uttered nothing unworthy of its fascinating tone. She sung little, and mostly kept repeating two pathetic lines:—

Ah, who will give the lost one
Her vanished dream of bliss.

"At other times, she would sing from the litany. Her companions joined with her; but still I could discern the voice of Maddalene from all others, which seemed only to unite for the purpose of robbing me of it. Sometimes, too, when her

companions were recounting to her their various misfortunes, I could hear her pitying them; could catch even her very sighs, while she invariably strove to console them: 'Courage, courage, my poor dear,' she one day said, 'God is very good, and he will not abandon us.'

"How could I do otherwise than imagine she was beautiful, more unfortunate than guilty, naturally virtuous, and capable of reformation? Who would blame me because I was affected with what she said, listened to her with respect, and offered up my prayers for her with more than usual earnestness of heart. Innocence is sacred, and repentance ought to be equally respected.

"I was frequently tempted to raise my voice and speak, as a brother in misfortune, to poor Maddalene. I had often even got out the first syllable; and how strange! I felt my heart beat like an enamoured youth of fifteen; I who had reached thirty-one; and it seemed as if I should never be able to pronounce the name, till I cried out almost in rage, 'Mad! Mad!' Yes, mad enough, thought I.

"Thus ended my romance with that poor unhappy one; yet it did not fail to produce me many sweet sensations during several weeks. Often, when steeped in melancholy, would her sweet calm voice breathe consolation to my spirit; when, dwelling on the meanness and ingratitude of mankind, I became irritated, and hated the world, the voice of Maddalene gently led me back to feelings of compassion and indulgence.

"Next to mine was another prison occupied by several men. I also heard *their* conversation. One seemed of superior authority, not so much probably from any difference of rank as owing to greater eloquence and boldness. He played, what may musically be termed, first fiddle. He stormed himself, yet put to silence those who presumed to quarrel, by his imperious voice. He dictated the tone of the society, and after some feeble efforts to throw off his authority, they submitted, and gave the reins into his hands.

"There was not a single one of those unhappy men who had a touch of that in him to soften the harshness of prison hours, to express one kindly sentiment, one emanation of religion, or of love. The chief of these neighbours of mine saluted me, and I replied. He asked me how I contrived to pass such a cursed dull life? I answered, that it was melancholy, to be sure; but no life was a cursed one to me, and that to our last hour, it was best to do all to procure one's self the pleasure of thinking and of loving.

"'Explain, sir! explain what you mean!'

"I explained, but was not understood. After many ingeni-

ous attempts, I determined to clear it up in the form of example, and had the courage to bring forward the extremely singular and moving effect produced upon me by the voice of Maddalene : when the magisterial head of the prison burst into a violent fit of laughter. 'What is all that? What is that?' cried his companions. He then repeated my words with an air of burlesque ; peals of laughter followed, and I there stood, in their eyes, the picture of a convicted blockhead."

The mistake committed by Silvio Pellico, in thus supposing that vulgar criminals (such these neighbours evidently were) would be affected by hearing at second-hand about the resignation and gentleness of Maddalene, is just a counterpart of the practical blunders committed by our own legislators and many others who concern themselves with the management and attempted reformation of criminals. By nature and training endowed with an almost totally dissimilar turn of thought and feeling, and ordinarily influenced by widely different motives from those which affect criminals, the law-makers and improvers nevertheless take their own mental states as the standard, and expect the criminals to be affected by the same outward influences, and in the same manner as they would themselves be affected. The devotional man would amend criminals by Bibles and sermons ; the benevolent seeks to effect their reformation by kind treatment and leniency ; the harsh and timorous would improve them by threatened severity. Our law-makers, in turn, sensitively alive to the pleasures of wealth, freedom, and reputation, hope to arrest crime by holding out the fear of pecuniary penalties, of imprisonment, and of ignominy ; and accordingly, fines and fetters are their grand remedies ; and if we have abated many of the cruel and ignominious exposures resorted to by our predecessors, such as pillory, branding, dragging on a hurdle, gibbeting, quartering, slitting noses, cutting off the ears, &c. &c., there is still an ample supply of moral disgrace brought to bear on criminals with as little success as the other punishments. Such has yet been, such will continue to be, the attempts and the failures, until a system of management is based on knowledge, and thus actually adapted to criminal minds. So long as, like Silvio Pellico, we give thorough criminals credit for an ordinary endowment of those mental qualities, which in truth they possess only in a much less than ordinary degree, so long shall we fail in our attempts at reformation, so long shall we fail also in our attempts at merely restraining them from crime. The first step in successful criminal management, is not made by assuming the minds of criminals to be counterparts of the

minds of others; but by ascertaining how far each individual offender departs from the ordinary stamp: the greater is the departure, the less will the individual criminal be amenable to rules operative on ordinary minds, and the smaller will be the chance of cure. Of course, a departure for the worse is here intended: a departure from the ordinary type, by rising above it, renders the mind a law unto itself; and if one thus favourably constituted should unfortunately lapse into crime, under circumstances of great temptation, he may readily be reclaimed to virtue.

The attempt of Sir George Mackenzie, to induce the authorities to make trial of Phrenology in the classification of criminals, failed. Lord John Russell was one of the two Secretaries of State specially applied to; but the application to him was made in vain. We should rejoice to hear that the murder of his relative, by Courvoisier, had proved a warning to him, of the breach of moral duty that one in his position was undoubtedly guilty of in neglecting such an application.

VII.—*Notes on the Natives of Tierra del Fuego,—extracted from the Appendix to Vol. II. of the Surveying Voyages of H. M. S. Adventure and Beagle. (Communicated by Mr. MORGAN.)*

THE general form of the Fuegians is peculiar; the head and body being particularly large, and the extremities unusually small; but the feet are broad, though short.

* * * * *

A man whom I examined was of the middle size, five feet seven inches, and his muscular power about a medium. * * *

I consider that this man was about the average stature of the Fuegians: they are generally short and broad.

* * * * *

The complexion of this man was dark; his skin of a copper colour, the native hue of the Fuegian tribes; the eyes and hair black (this is universal so far as I have seen, and predominates throughout all the aborigines of America from the Fuegians to the Esquimaux); the epidermis is thicker than in white men; but in the rete mucosum I saw no difference, the copper hue arising from the vessels of the cutis shining through a thickened scarf skin, and from its incorporating the particles of smoke and ochre with which their bodies are continually covered.

The hair on this man's head was jet black, straight, long,

and luxuriant, but scanty on other parts of the body. The Fuegians have little beard and no whiskers.

The features of this individual were rounder than they generally are among those of his nation; the form of whose countenance resembles that of the Laplanders and Esquimaux: they have broad faces with projecting cheek bones; the eyes of an oval form and drawn towards the temples; the tunica sclerotica of a yellow white, and the iris deep black; the cartilage of the nose broad and depressed; the orifice of the mouth large, when shut forming a straight line, when open an ellipsis. The head is bulky and the hair straight.

The phrenological marks on the skull (said by some persons to include corresponding organs in the brain) taken on the spot, were as follows:—

THE PROPENSITIES.

Amativeness, full.	Combativeness, large.
Philoprogenitiveness, moderately full.	Destructiveness, very large.
Concentrativeness, ditto.	Constructiveness, small.
Adhesiveness, full.	Acquisitiveness, small.
	Secretiveness, large.

THE SENTIMENTS.

Self-Esteem, moderately small.	Veneration, small.
Love-of-Approbation, large.	Hope, small.
Cautiousness, very large.	Ideality, ditto.
Benevolence, small.	Conscientiousness, ditto.
Firmness, moderately full.	

THE INTELLECTUAL ORGANS.

Individuality, small.	Form, small.
Time, ditto.	Number, very small.
Tune, ditto.	Language, full.
Comparison, ditto.	Causality, small.
Wit, ditto.	Imitation, ditto.

The facial angle, according to Camper, 74°; the occipital 80°.

The warlike propensities in this man were large, agreeing with the little I know of his history. Taking a general view of the head, the Propensities (the organs most exercised by a barbarian) are large and full; the Sentiments small, few of which are ever called into action, except Cautiousness and Firmness, which are large; finally, the Intellectual Organs, which are chiefly used by man in a civilized state, are small.

* * * * *

In another Fuegian whom I examined, the marks of the phrenological organs, as taken from the skull, were as follows:—

THE PROPENSITIES.

Amativeness, small.	Destructiveness, full.
Philoprogenitiveness, very large.	Constructiveness, small.
Concentrativeness, full.	Acquisitiveness, full.
Combativeness, very large.	Secretiveness, large.

THE SENTIMENTS.

Self-Esteem, very large.	Veneration, full.
Love-of-Approbation, full.	Hope, small.
Cautiousness, large.	Ideality, small.
Benevolence, small.	Firmness, large.

THE INTELLECTUAL ORGANS.

Form, small.	Colouring, small.
Size, large.	Locality, ditto.
Weight, small.	Order, ditto.
Time, very small.	Number, ditto.
Tune, ditto.	Language, ditto.
Comparison, small.	Wit, ditto.
Causality, ditto.	Imitation, ditto.

The facial angle, 74°; the occipital, 82°.

In this skull also the propensities were large; the moral sentiments larger than in the former; but the intellectual organs equally small. Destructiveness, Secretness, and Cautiousness large — faculties, as I have remarked, necessary to a savage warrior: the more refined sentiments, as Benevolence, Ideality, and Conscientiousness were small, with nearly all the intellectual organs.

* * * * *

(Signed) JOHN WILSON, (d) Surgeon.

Phrenological Remarks on three Fuegians.

YOKCUSHLU, a female ten years of age. — Strong in attachment. If offended, her passions strong. A little disposed to cunning, but not to duplicity. She will manifest some ingenuity. She is not at all disposed to be covetous. Self-will at times very active. Fond of notice and approbation. She will show a benevolent feeling when able to do so. Strong feelings for a Supreme Being. Disposed to be honest. Rather inclined to mimicry and imitation. Her memory good of visible objects and localities with a strong attachment to places in which she has lived. It would not be difficult to make her a useful member of society in a short time, as she would readily receive instruction.

ORUNDELLICO, a Fuegian aged fifteen. — He will have to struggle against anger, self-will, animal inclinations, and a disposition to combat and destroy. Rather inclined to cunning. Not covetous; not very ingenious. Fond of directing and leading. Very cautious in his actions; but fond of distinction and approbation. He will manifest strong feelings for a Supreme Being. Strongly inclined to benevolence. May be safely intrusted with the care of property. Memory in general good; particularly for persons, objects of sense and localities. To accustomed places he would have a strong attachment. Like the female, receiving instruction readily, he might be made a useful member of society; but it would require great care, as self-will would interfere much.

ELLEPARU, about twenty-eight. — Passions very strong, particularly those of an animal nature; self-willed, positive, and determined. He will have strong attachment to children, persons and places. Disposed to cunning and caution. He will show a ready comprehension of things, and some ingenuity. Self will not be overlooked, and he will be attentive to the value of property. Very fond of praise and approbation, and of notice being taken of his conduct. Kind to those who render him a service. He will be reserved and suspicious. He will not have such strong feelings for the Deity as his two companions. He will be grateful for kindness, but reserved in showing it. His memory in general good; he would not find natural history or other branches of science difficult, if they can be imparted to him; but from possessing strong self-will, he will be difficult to instruct, and will require a great deal of humouring and indulgence to lead him to do what is required.

II. CASES AND FACTS.

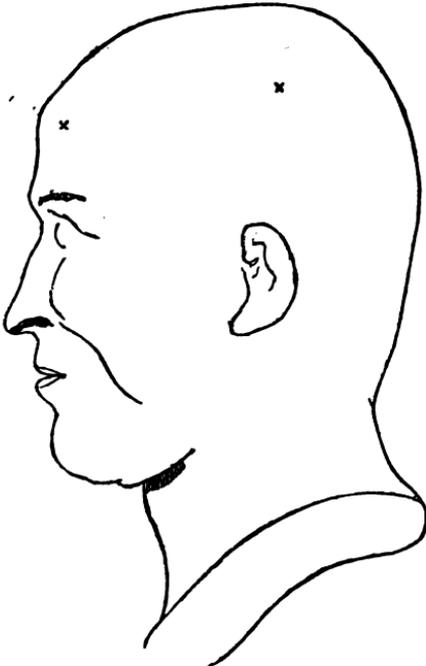
I. *Case of Courvoisier, lately executed for the Murder of his Master, Lord William Russell.*

Few crimes have so strongly excited the public mind, for a temporary period, as the murder of Lord William Russell. The rank and age of the murdered nobleman, and the mystery which for a short period seemed to cover the real perpetrator from detection, both tended to give notoriety and anxious interest to the event. Even Oxford's attempt to assassinate the

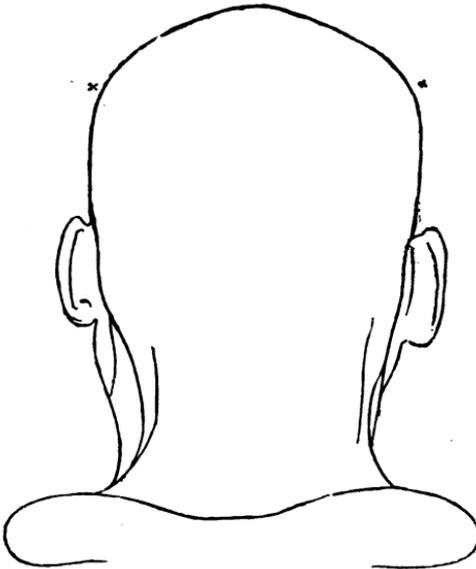
Queen, and the attempts of a portion of the press to make that half-idiotic youth into an agent of the King of Hanover, had scarcely so much interest for the gossips of the metropolis. Day after day, the eloquent pens of the penny-a-liners supplied the columns of the newspapers with reflections upon this murder, upon murders in London, and upon murders in general; further particulars, suspicions, conjectures, examinations, trial, conviction, confession,—all followed in rapid succession, to stimulate, and then satiate, the taste of the public for the mysterious and horrible; and to afford to the self-thought virtuous members of the community an opportunity for indulging their least amiable feelings, in execration of the criminal, and in rejoicings that he was to be hanged for the deed. All this is now past. The criminal is dead, the attention of the public has been turned to other matters; and who is the better for the ample reports and reflections that have been circulated far and wide through the newspaper press? Some few individuals, we trust, have been thus led to serious reflection upon the causes of crime, and upon the measures that may seem best calculated to prevent the repetition of such deeds as the one in question. If so, the violent deaths of an elderly nobleman and his servant may ultimately prove more beneficial to society, than the continuance of their lives for a few years longer might have done; and in this view, even the act and execution of Courvoisier may be held no exceptions to the rule of those who believe that, “whatever is, is right,” and “all is for the best.”

The student of phrenology may also derive his share of advantage from the case. It adds another to the many recorded cases which strongly illustrate the connexion betwixt the predisposition to criminality and peculiarities of phrenological development. It illustrates also the value of cranioscopy, in the ordinary relations of society; for we doubt much whether any phrenologist, endowed with tolerable skill in estimating development, and having practical faith in its indications of character, would have placed Courvoisier in a situation where he would be daily exposed to strong temptation to dishonesty. And, we regret to add, it also affords some proofs of the imperfect progress that phrenologists have yet made in the pursuit of their science; even whilst it still establishes the immense value of that science, so far as our ascertained knowledge really extends.

The head of Courvoisier is not one of those which have characterised the worst class of murderers; being decidedly superior to the heads of Hare, Tardy, Greenacre, and others in the phrenological collections, of individuals who had been



Courvoisier, Fig. 1.

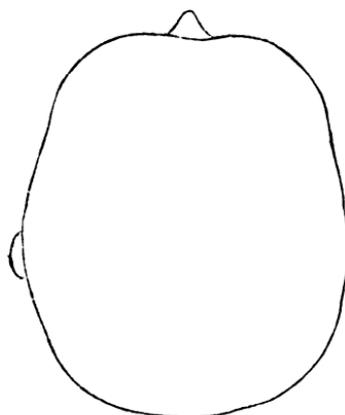


Courvoisier, Fig. 2.

guilty of a series of ruthless murders, and who betrayed an almost total absence of shame and real remorse, after their crimes had been detected or proved against them. Still, though not one of the very lowest class, the head of Courvoisier shows a lamentable predominance of the animal over the moral and humanizing organs. On looking at the cast* it immediately strikes the phrenological observer that its characteristic peculiarities are large size, — great breadth, in addition to lateral prominence from the ear to Cautiousness, — squareness at the upper posterior portion,

— a flattened occiput, — a thick neck, — a rapid slope of the sin-cipital surface, from Firmness and Veneration, in every direction except backwards from Firmness, — a rather narrow forehead, but enlarged between the eyes and eyebrows, and prominent on each side of the me-

* We have to thank the kind attention of Mr. Donovan, of the Phrenological Institution (8. King William Street, West Strand), for our cast, which has every appearance of having been taken with great care and accuracy.



Courvoisier, Fig. 3.

sial line, in rising upwards from the inner angles of the eyebrows to Causality, — the centres of ossification of the frontal bone are prominent, and rather near together.* The relative development of the organs, indicated by these peculiarities in the form of the head, may be stated as follows: —

Predominant. — Amativeness, Destructiveness, Secretiveness, Acquisitiveness, Cautiousness, Firmness, Individuality.

Above medium. — Adhesiveness, Love-of-Approbation, Veneration, Form, Size, Order, Causality, Organ “?”.

Medium. — Concentrativeness, Combativeness, Self-Esteem, Hope, Ideality, Weight, Colour, Locality, Eventuality.

Below medium. — Philoprogenitiveness, Constructiveness, Wonder, Benevolence, Number, Comparison, Language.

Deficient. — Conscientiousness, Imitation, Wit, Time, Tune.

The head being decidedly large, organs that are here set down as “below medium” or “deficient,” *relatively to the others*, might nevertheless be capable of considerable manifestations if directly addressed without antagonism being aroused between these and the predominating organs. The actions, however, would ordinarily proceed from the impulses of organs marked “above medium” or “predominating.” The character of an individual thus organized, and left much to his own guidance, would be of a low stamp; he would probably be cunning, covetous, revengeful, reserved, cautious, slow to resolve, firm in executing resolutions, sensitive to disgrace, unscrupulous in word and deed, unpunctual, attached to family and friends, plausible and submissive before seniors and superiors, perhaps devotional so far as attention to forms can be called so, little endowed with charity or pity for others, well able to conceal his own emotions, but not otherwise very capa-

* In our cut the swell at Causality is slightly enlarged and carried too high, whilst the lower part of the forehead is scarcely so prominent as it ought to have been. These united faults make Causality appear more strongly developed in the cut than it is in the cast. The outline is drawn from the nose over the middle of the head, but the depression of Comparison has caused the light to reflect from Causality instead of from the former organ, and the outline has been there taken falsely. In drawing profiles, the fulness at Locality and Causality will often prevent the true middle line of the forehead being copied.

ble of acting a false character, fond of sights, or seeing things and places, quick and accurate in observation, tolerably neat and orderly, prone to reason on probabilities, but little talent for the constructive arts or music.

If this character can be fairly traced on the head, it must be clear that such an individual was utterly unfit for the situation in which he was placed by his master. The temptation of money to a considerable amount, and other valuables daily in his sight, whilst internal impulses prompted him to appropriate these as the ready means for gratifying his prevailing passions or tastes, was to him the most unfortunate of "external circumstances." Yet it is readily conceivable that a man of quick observation, orderly in physical arrangements, of submissive manner, disposed to form attachments, and capable of concealing his emotions from the eyes of others, would get the character of being a good servant, and retain it so long as his caution, supported by cunning and foresight, enabled him to veil his thefts and other delinquencies.* The apparent anomaly, therefore, of such a man being so well thought of by his employers, as it seems that Courvoisier was, may thus admit of easy explanation; and we must deem it not improbable, that he might, under very favourable circumstances, have passed a life of tolerable respectability. Early instruction in the consequences of criminal conduct, absence of strong external temptation to theft, the discipline of authority from which he could not easily free himself, and the controlling influence of religious impressions kept up with regularity and vividness, might have proved sufficient to preserve Courvoisier from very serious crimes. Under no circumstances that can be conceived, would he have turned out a really noble or thoroughly honest character.

His own confession, after condemnation, removed those ideas of his innocence which some few persons decidedly entertained; and it is fortunate that he did so freely confess his crimes, and express regret for past conduct. It is to be feared, however, that his regret was little more than the lively sense of disgrace and dread of punishment hereafter, although his demeanour, and his letters written but a few days before his execution, do exhibit some faint traces of pity and real remorse of conscience.

* "So impressed with his presumed innocence have been the friends of Courvoisier, and the legal gentlemen engaged in his defence, that one of them had actually given him an invitation to visit him on Wednesday next, and a gentleman, in whose service Courvoisier formerly was, offered to take him again immediately on his liberation. It is likewise stated that Sir George Beaumont, in whose service the uncle of Courvoisier is, has advanced 50*l.* towards defraying the expenses of his defence, and that a subscription for the same object has been raised among the foreign servants in London." — *Wolverhampton Chronicle*, June 24. 1840.

So far, we find a confirmation of our classification of his head a degree above those of the worst criminals; and, indeed, unless this were the case, phrenology would be at fault in attempting to account for his ever having passed as a good character in the eyes of others. Mr. Deville stated in the Statesman newspaper, that in no criminal had he ever seen the "organs of Amativeness, Acquisitiveness, Secretiveness, and Cautiousness so strongly developed." If Mr. Deville here intended absolute development, he may be correct; for the head of Courvoisier is of decidedly large size, and quite remarkable for its breadth; but if he intended to say that these organs were more strongly developed, *relatively* to those of the frontal and coronal regions, or to the whole head, then we must believe him to be in error — perhaps, having allowed his judgment to be a little swayed by the popular indignation against the criminal. But in regard to discrepancies in the phrenological estimates of Courvoisier's head, we shall have a few remarks to make hereafter; and before proceeding to these, we shall introduce translations of three letters written by him after condemnation, as they serve to throw much light upon his character. We cannot rely on the alleged facts stated by so unconscientious a being; but whether he really describes, or merely feigns, it is still the mind of Courvoisier — the current of his ideas and emotions — that appears in the letters. Their length compels us to omit some portions that seem less directly illustrative of his character. The first letter describes his proceedings in committing the crime, and bears a date intermediate betwixt the two others afterwards copied.

July 4th. — "After all the false statements which have been published in the newspapers, I feel constrained to tell you again all things as I related them to you when my uncle was here. If there are any contradictions, it is because I did not rightly understand the persons who questioned me, or because my answers were not well understood. It is true, that I have not told the truth to Mr. Flower, but I have stated the reason why I did not. The public think now that I am a liar, and they will not believe me when I say the truth; therefore I pray you will correct the misunderstanding, &c. The evil dispositions of my heart began by a strong dislike of my situation, and by the wish for another. My next idea was, that I could live at the expense of others. Then I thought that if I were to rob my master of 30*l.* or 40*l.* it would be so much gained, and I had afterwards the idea, that by killing my master the robbery would be better concealed, and that I should have done with him all at once, and be ready for my journey. Monday evening the 4th of May, I had an evil thought of putting my hand to the work, but, after I had forced the door, a remnant of conscience told me I was doing wrong. I stopped about ten minutes without knowing what to do. I vanquished the temptation of the devil, and went to bed, after having put again the door in order. Oh, if I had but determined so on Tuesday night, how happy I should be! I ought, at least, to have prayed to God, and thanked him for having preserved me during that temptation, but I went

to bed like a dog, without even thinking that God had seen me. Tuesday evening, the 5th of May, I had some altercation with my master, but it was not worth the while to speak of it. . . . I went up in Lord W. Russell's bed-room. When I opened the door, I heard him asleep, and stopped for a while thinking of what I was about to do ; but the evil disposition of my heart did not allow me to repent. I turned up my coat and shirt sleeve, and came near to the bed on the side of the window. There I heard a cry of my conscience, telling me, 'Thou art doing wrong ;' but I hardened myself against this voice, and threw myself on my victim and murdered him with the knife I was holding in my right hand. I wiped my hand and the knife with a towel which I placed on the face of Lord William. I then took his keys, and opened the box in which he kept his bank notes. The double Napoleons which I found were more than I expected. I put them in a purse with the rings, &c. I took also the watch, and placed them altogether in a basket till the morning. [Here follows an account of the efforts made to conceal the different articles.] This is, Rev. Sir, a faithful account of what has passed since the time I conceived the dreadful idea of robbing and murdering my master to the day I came to Newgate."

The following letters, addressed to the Rev. J. Carver, in the French language, give an autobiographical account of the unfortunate criminal, with his reflections on the consequences of his conduct.

July 3rd. — "Francis Benjamin Courvoisier gives some account of the short duration of his life, which is to terminate on the 8th of July this year : — I was born of very pious parents, who have neglected nothing on their part for my education and religious instruction ; on the contrary, they have done all in their power, and if I am not so well informed as I should be, it is my own fault. It has been my evil habit to have always a falsehood in my mouth ready to excuse what I did wrong, or what I omitted to do. I fancied that it was more disgraceful to have a bad memory than to be a liar. At the age of twelve, when I was very religious, I loved God and my parents ; I was kind to my sisters, and took pleasure in doing what was good and right before God ; but unhappily the schoolmaster did not remain in my village, and his successor was not so religiously disposed. I soon forgot all the good I had been taught, and again became such as I was before. It is true that I was not immoral, but I had no longer those holy inclinations in my heart. I confirmed my baptismal vow at the age of sixteen, and afterwards received for the first time the holy communion. I now began to be righteous in the sight of men only, and I thought that this was the highest duty of a Christian, and that if I gave satisfaction to men, I did so to God also. My parents had a peculiar affection for me, and placed much confidence in my good conduct ; they thought that I was the one in their family who was the most anxious to reward the pains they had taken in my youth. I fancied that I loved my parents as myself ; but if I had indeed so loved them, I should not have acted as I have done. It is true that I considered myself a good Christian. I cannot say that I often thought of God, for then I should not have sinned as I have done ; all who knew me believed that I acted uprightly, and I thought so too. I had already acted unjustly to Mrs. Fector at the time of leaving her. I knew that I should not have dared to act thus a year before. This proves that I had already begun to forget God, and that Satan had already some power over me. After I left Mrs. Fector, and went to my last unfortunate place, I felt confident in my own strength, and began to say within myself, 'Next year I will do such and such things,' but never did I say, 'if it pleases God !' During the first part of the time I was with Lord W. Russell, I was tolerably comfortable,

until we went to Richmond, when Lord William always appearing dissatisfied, especially towards the latter part of the time, I fancied that I should not be able to remain with him, and having heard the other servants speak of different scenes (towns, villages, country-houses) I began to desire an employment which would enable me to travel through England. I afterwards formed an idea that I should be able to travel on foot from city to city, for six months. I then intended to endeavour to procure a place or return to Switzerland. I thought I should be able to make my friends believe that I was in place during these six months. This was the beginning of my misfortunes, for I soon commenced to harbour still worse designs; I thought that I could go to a town, take a lodging, and after remaining five or six days I would depart without payment. I thought that 10*l.* or 12*l.* would suffice for this excursion, and began to seek an opportunity for departure; but this was not enough, I began to premeditate the seizure of what this venerable victim had with him in gold, bank notes, and his watch; but this did not satisfy me. Satan, who knew that he had my heart in his power, began to persuade me that it was not enough only to rob my master, and that if suspicion rested upon me the world would be ready to believe it; and as during the time I was at Camden Hill, I read a book containing the history of thieves and murderers under the dominion of Satan (I read it with pleasure), I did not think that it would be a great sin to place myself amongst them. On the contrary, I admired their skill and their valour. I was particularly struck with the history of a young man who was born of very respectable parents, and who had spent his property in gaming and debauchery, and afterwards went from place to place, stealing all he could. I admired his cunning instead of feeling horrified at it; and now I reap but too well the fruit of those papers and books which I had too long suffered to supplant devotional works, and this book — yes, this book — was read by me with more attention than the Holy Bible. Oh, what a Judas have I been! Of what sins have I not been guilty? If I ask myself 'what commandment have I transgressed?' my conscience tells me, 'all.' Alas, I know well that I have taken Satan as my God: this is contrary to the first commandment. 2nd. I have adored the riches and the pleasures of this world, and I have loved them more than God. 3rd. I have often taken the name of the Lord in vain. 4th. I have made the day of the Lord my day of pleasure and amusement. 5th. I have disobeyed my parents. 6th. I have murdered. 7th. I have been in company with notorious debauchers. 8th. I have robbed. 9th. I have spoken ill of my neighbour. 10th. I have desired the wealth of others. God says, however, that he who transgresses only one of his commands shall be excluded from the kingdom of heaven. He says that neither hypocrites, nor liars, nor thieves, nor murderers, shall enter the kingdom of God. I am, however, guilty of all these, and the good actions that I have done during my short life will not weigh as much in the balance of the justice of God as the wicked thoughts of my heart. If the transgression of a single commandment causes me to be condemned to death by the hand of man, what do I deserve at the hand of God after having disobeyed all the law which is the commandment of God? What punishment do I now deserve? If, when I enjoyed a good character in the eyes of men, I was an abomination in the sight of God, what am I now before the Eternal, if I am the greatest of sinners in the eyes of my fellow-creatures? How shall I appear in the eyes of him who knows all my actions, my words, and my thoughts? Condemnation and eternal sufferings are the portion I deserve."

July 5th. — "Oh, when I think how much evil I have done, I have dishonoured the name of the Swiss for ever. I have deceived those kind friends to whom my uncle's good character has introduced me. Yes, friends who, since the time of my arrival in England, have treated me as a member

of their family. And my uncle — what have I not caused him to suffer! After having done for me all the good in his power; after having fulfilled, not only the duty of an uncle, but that of a father towards me — oh, how ill have I rewarded him! Before leaving this world, I have dishonoured the name of Courvoisier; that name which my uncle has so carefully preserved. He hoped that when I left this country, the recollection of me would remain engraven in the hearts and memories of my friends; and now my name will never be effaced from the memory of the living, but it will always be repeated with shame and contempt. Well, I have deceived all my relations in my own country, who had so good an opinion of me. I have shown them all that I was not worthy to be called their friend, and to those poor young sisters who loved me as their own life, what a sad memorial shall I leave for the rest of their days; and that poor youth, hardly of an age to enter into society, who sees himself dishonoured by that wicked brother, who, instead of dishonouring him, should have set him a good example! Oh, that unhappy brother will hear my name pronounced with sighs to the last day of his life. I turn from them to that father and mother who have loved me so well, and who have been so kind to me. What a reward do they now receive for all their kindness! They will not live long after me, but the remaining duration of their life will, however, appear longer than mine, because they will pass it in sadness and affliction. Oh, my God, how guilty have I not been with regard to thee! I still think of those poor servants whom I have treated so cruelly. I doubt not they will pardon me. I pray to God that he may bless them, and make them prosper in this world, and promote their salvation. All this is as it comes from the heart of the person whose name is Francis Benjamin Courvoisier.”

The phrenologist will have no difficulty in tracing the correspondence betwixt the head and letters of Courvoisier. It was asserted that the perusal of Mr. Ainsworth’s Romance of “Jack Sheppard” had instigated Courvoisier to the murder. This report was contradicted by Mr. Ainsworth, but the sheriff, Mr. Evans, has publicly stated that Courvoisier made an assertion to that effect to him. We suspect some mistake on the part of Mr. Evans, and that the life of Jack Sheppard, read by Courvoisier, was not Mr. Ainsworth’s romance; though we do not question the injurious tendency of the romance itself; and we should hold it likely to prove far more hurtful than a true biography.

The following are the measurements by callipers, taken on the cast, which was moulded from the shaven head.

		Inches.	Eighths.
Individuality to	Philoprogenitiveness	-	- 8 0
	Concentrativeness	-	- 8 0
	Self-Esteem	-	- 7 6
	Firmness	-	- 6 3
	Veneration	-	- 5 1
	Benevolence	-	- 3 1
	Comparison	-	- 1 6
Philoprogenitiveness to	Comparison	-	- 7 7
	Benevolence	-	- 7 4

			Inches.	Eighths.
Philoprogenitiveness to Veneration	-	-	- 6	6
		Firmness	- 5	4
		Self-Esteem	- 3	5
		Concentrativeness	- 1	7
Destructiveness to Firmness	-	-	- 5	3
		Conscientiousness	- 4	0
		Cautiousness	- 3	0
Mastoid Process to Mastoid Process	-	-	- 5	7
Combativeness to Combativeness	-	-	- 5	5
Destructiveness to Destructiveness	-	-	- 6	5
Secretiveness to Secretiveness	-	-	- 6	5
Cautiousness to Cautiousness	-	-	- 6	2
Acquisitiveness to Acquisitiveness	-	-	- 6	1
Constructiveness to Constructiveness	-	-	- 5	3
Number to Number	-	-	- 5	2
Tune to Tune	-	-	- 4	6
Ideality to Ideality	-	-	- 5	2
Wit to Wit	-	-	- 4	2

We alluded, a few pages back, to differences of phrenological estimates made from the cast of Courvoisier's head. These differences are unavoidable in the present imperfect mode of forming estimates of this kind; and our own method is the nearest approach that we can yet make to the rule laid down by Mr. Combe, namely, to estimate the development by comparing one organ with another in the same head; and this is done in our own practice by setting down all the organs which appear to ourselves to be most or least developed, as the opposite extremes of "predominating" and "deficient;" then placing between them two other groups, consisting of those which do not show an extreme degree of development, but which are either too small or too large to be called "medium," and are therefore designated "above" or "below," as the case may be; the remaining organs, concerning the development of which no particular estimate can be given, except that they appear to be about equidistant from opposite extremes, are designated simply "medium." What rule is intended to be followed by Mr. Deville, we cannot say; but apparently, he adopts the plan of estimating the development of the organs in Courvoisier's head, not relatively to each other, but relatively to some ideal or mean average. That he cannot have estimated them according to the rule of Mr. Combe, namely, one compared with the others in the same head only, must be abundantly evident to the humblest arithmetician who observes that nearly all are set down above his middle term, except those to

which the middle term "full" is applied. However, we are not to forget that Mr. Deville has had great experience, and though his method of stating development may be an arithmetical fallacy, yet the *order* in which his terms follow each other will sufficiently indicate his own ideas of the relative development of the organs; and we shall consequently copy this gentleman's estimate from a letter in the Statesman of July 19th, only grouping the organs according to their degrees of development, in place of keeping the usual sequence of enumeration.

7. *Very large*. — Amativeness, Destructiveness, Secretiveness, Acquisitiveness, Love-of-Approbation, Cautiousness, Firmness, Individuality.

6. *Large*. — Philoprogenitiveness, Adhesiveness, Self-Esteem, Veneration, Hope, Wonder, Ideality, Form, Colour.

5. *Rather large*. — Inhabitiveness, Combativeness, Size, Weight, Order.

4. *Full*. — Constructiveness, Benevolence, Imitation, Number, Locality, Eventuality, Tune, Language.

3. *Moderate*. — Conscientiousness, Time, Comparison, Causality.

2. *Small*. — Wit.

1. *Very small*. — (None.)

Mr. Deville's term "*full*" (or 4) is the medium one of his scale; but in this estimate of Courvoisier's development, it is clear that the real medium falls between *large* and *rather large*; supposing the terms applied to show the relative development of organs in the one head only. Now, with respect to the predominating organs, *very large* of Mr. Deville, there is only one difference betwixt that gentleman's estimate and our own before given; namely, Mr. Deville puts Love-of-Approbation amongst these, whereas it has been placed by ourselves in the second class of size. No doubt the head is very broad behind, but it does not extend far back from the centres of ossification in the parietal bones. A wider discrepancy occurs in respect of Philoprogenitiveness; for it seems to us that with such a flattened occipital bone, this organ ought not to be placed near to the highest extreme of development: indeed, we have it below medium.* On the contrary, Mr. Deville places Causality below medium, whilst we have it above; and as there is a

* We have been informed in two different quarters, that Courvoisier was very kind and attentive to children, and this, if fact, must give some countenance to Mr. Deville's estimate. Nevertheless, an unusually flattened occiput has been always held to indicate a deficiency of Philoprogenitiveness; and we suspect that the manifestations of kindness towards children had a mixed source, emanating from Adhesiveness and Love-of-Approbation more than from Philoprogenitiveness.

well marked protuberance, besides the small "bump," in that part of the forehead, we cannot allow that Causality should be set down amongst the least developed organs, Wit only being placed lower. In addition to this, Courvoisier's letters evince the operation of the reasoning faculty pretty strongly. The chief remaining discrepancy is in the estimates of Wonder, which Mr. Deville calls "large," whilst we have it "below medium." If we look for it as placed by the Edinburgh bust—just above Wit and Causality—we cannot call it even medium; but if this organ be held to extend back so as to touch Veneration—and it is marked thus in Spurzheim's last bust—then we may estimate it at a medium development, but scarcely "large." The other differences of estimate are less wide; and as they occur in respect of organs not in extreme either way, they are of small moment in the individual case, although they unfortunately show too well that phrenologists greatly need something like a correct average or common standard for comparison of development.

Mr. Donovan addressed a letter to the Statesman of July 26th, in which he attacks Mr. Deville rather sharply, on the score of alleged absurdity in his phrenological expositions of Courvoisier's character, and alludes particularly to that gentleman's alleged inaccurate estimates of development,—in some of the instances we must think correctly so; although in others, as may be seen by those who will compare the various estimates, our own follows nearer to Mr. Deville's; and in respect of Causality, we must hold that Mr. Donovan incorrectly reduces still lower an estimate that was already too low; a proneness to ratiocination, in the letters of Courvoisier, as above intimated, combining with the form of the forehead, to convince us that the faculty of Causality was far from deficient. We give an illustration, without wishing to do this in an offensive manner, by referring to Mr. Deville's own letter, which is less characterised by Causality than are the letters of Courvoisier. Mr. Donovan stated the following discrepancies betwixt his note of development and that of Mr. Deville.

	Mr. Deville.	Mr. Donovan.
Amativeness	- Very large.	Large.
Philoprogenitiveness	Large.	Small.
Combativity	- Rather large.	Very large.
Destructiveness	- Very large.	Large.
Love-of-Approbation	Very large.	Moderate.
Veneration	- Large.	Moderate.
Marvellousness	- Full [large].	Moderate.
Conscientiousness	- Moderate.	Very small.

	Mr. Deville.	Mr. Donovan.
Hope - -	Large.	Small.
Ideality - -	Large.	Moderate.
Imitation - -	Full.	Small.
Locality - -	Full.	Large.
Eventuality - -	Full.	Moderate.
Language - -	Full.	Small.
Comparison - -	Moderate.	Small.
Causality - -	Moderate.	Small.

In the Manchester Guardian, of July 22d, we observed Mr. Bally's estimate of the head of his unfortunate countryman, conveyed in the words of the editor, or of some other writer in the Guardian. Mr. Bally has been many years a diligent and daily observer of heads, having originally accompanied Dr. Spurzheim in his lecture tours, and subsequently established himself in Manchester, where he takes casts and practises manipulation; his integrity and phrenological zeal are above all doubt or question, and he is almost the last person that we should suspect of any desire to make a head fit to a character. We introduce these remarks on Mr. Bally, because they will show those to whom he is a stranger, that Mr. Bally is favourably situated for forming a fair judgment of the head before us; and what is alleged to be his judgment, we shall now copy from the newspaper referred to, in order that his estimate may be compared with those already given: some discrepancies occur, but the leading points accord, with few exceptions.

"This cast," says the Guardian, "according to Mr. Bally, demonstrates the following to be the relative proportions of the three regions of the brain, in a head of very large size, and manifesting great energy:—The animal propensities, or occipital [occipito-basilar] region, very large; the moral sentiments, or coronal region, retreating and moderate in size; the perceptive faculties large, and the reflective full, giving fair size to the frontal region generally. The region assigned to the animal propensities, measuring from the ridge to which the temporal muscle is attached, upwards to the base of the coronal region (according to the plan of Spurzheim and Combe), is larger than that of any other cast in Mr. Bally's collection, which includes the heads of twenty-five notorious criminals, both English and Foreign." . . . "The organs of Amativeness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness, Firmness, and Individuality, are all very large; and the only organs that appear to be of the smallest size are Conscientiousness and Mirthfulness or Wit."

Mr. Bally's estimate of the predominant organs agrees with our own, except in his omission of Cautiousness and introduction of Constructiveness amongst them, which we cannot but think an error on his part, unless it be an error of the press or pen, that has substituted the latter for the former organ. It will be seen also that Mr. Bally estimates the reasoning or reflective faculties higher than either Mr. Donovan or Mr. Deville, and here, too, he comes nearer to the estimate given by ourselves.

The general conclusion to be drawn from these four estimates of the same head, by different observers, is, that phrenologists will occasionally differ even respecting the organs whose development is in excess or deficiency, and consequently most important in individual character; and that they do vary much from each other respecting the development of organs which cannot be classed under one or other extreme. We now beg to refer such of our readers as may feel a real desire for the progress of truth, to the remarks that were printed in our sixty-third No., on the uncertainties of phrenological estimates, and the imperative call for some improvement upon the present entirely empirical and individual methods. They will here see a verification of those remarks; and as disinterested lovers of truth, they can hardly fail to acknowledge that it is a more politic, as well as a more honest course, for the editor of this Journal openly to state the fact of discrepancies that are at present unavoidable, and to seek means for diminishing them.

Mr. Nicol, of Swansea, tried the reverse course, that of inferring the development, from the reports of Courvoisier's conduct, before he had seen the cast; and though this proceeding is more difficult, his leading inferences were substantially correct.

Unfortunately, the differences in their estimates of development are not the only matters in which the case of Courvoisier has brought the inexactness of phrenologists into public exhibition. But the faults to which we now allude are chargeable on the individual phrenologist rather than on the methods in use with all. In his notice of Courvoisier, in the Statesman, Mr. Deville endeavoured to handle subjects in which he is far less at home than he is in cranioscopical practice. Thus, having expressed a belief that the hanging of one man will not prevent those states of mind in others, which often impel them to crime, — for instance, “an insane state of mind,” — he forthwith proposes “the substitution of some other punishment, more dreadful than that of death;” as if such a punishment, of one insane man, could prevent insanity in an-

other ; to say nothing of the gross violation of all justice and mercy in the proceeding ! Again, the subject of fatalism (rather, predisposition miscalled fatalism) was also started by him, and in a manner that speedily brought forward a more exact reasoner, to criticize Mr. Deville's views ; and since the letter of this critic (" W. ") is calculated to afford a serviceable lesson on the old text of *Ne sutor*, &c., we shall reprint it in an abbreviated form, after first giving Mr. Deville's views in his own words.

" It may be asked," writes Mr. Deville, " was not this unfortunate man destined to commit this murder — predisposed to it by what is termed Fatalism ? Our answer is No ; for we are prepared to prove that the dispositions of mankind are susceptible of alteration up to a very late period of life ; and that where altered conduct, from the action of the propensities to that of the moral sentiments, takes place, it is accompanied by a corresponding change in the brain, giving him power to remain in the altered state, nor can he return to his former habits without difficulty. In proof of this, we have now upwards of 140 casts, including more than 60 cases in which a change in the form of the head, corresponding with the altered actions and character, has taken place, and that at all ages between eight and eighty years — thereby doing away those notions, and reading a moral lesson shewing that we have power to alter our nature to a certain extent, whereby we are rendered responsible for our actions." (Statesman, July 12.)

In the same paper, of the succeeding week, appeared the strictures of " W.," Mr. Deville's anonymous critic, to the following effect : —

" A prevailing fault with phrenologists, and which is strikingly apparent in Mr. Deville's paper on Courvoisier's head, published in the last No. of your Journal, is, that they seem afraid of the consequences of their doctrine ; at least they shrink from publicly stating them. They have no objection to use phrenology for name and reputation's sake ; but beyond this, the truth (if it be truth) is commonly sacrificed to personal interest : for, when the obvious inference from their premises happens to clash with some popular opinion, forthwith a piece of shallow and deceptive reasoning is substituted, in order that the phrenologist may save his credit, and not lose his practice. Let him who acts thus (and we know more than one phrenologist who does so) call himself a prudent worldling if he pleases ; but let him not arrogate to himself the sacred titles of philosopher and philanthropist. Besides, if his science be

true, how pitiful and contemptible this subterfuge! For, does he not invariably appeal to facts, declare himself a simple interpreter of nature, and refer to the obvious varieties of brain as the material of his science? Why, then, fear the result? Why not reason honestly from data which nature, or, more strictly, the Creator, has afforded. Neither the wise, nor the virtuous, nor the criminal, made their own brains; hence, if the science and its inferences be *truth*, phrenologists but define the law of God, the Author of all truth.

“Mr. Deville begins by saying that the animal propensities, Amativeness, Acquisitiveness, Secretiveness, and Cautiousness, are more strongly developed in Courvoisier than in the head of any criminal in a collection of 140. Then, Destructiveness, Approbativeness, and Firmness (belonging to the same class) are put down as very large. Against this fearful preponderance of animal impulse we find Conscientiousness and Benevolence (the restraining moral powers), and the reasoning faculty, Causality, only full or moderately developed. Mr. D. then points out the strong animal character belonging to “an individual so organised,” and proceeds to explain the course of crime into which such an organisation would plunge him. Now, this looks very like being impelled by a bad organization to do a succession of bad deeds; and if so, such an one demands large allowances on the score of his responsibility. In truth, according to the premises laid down, he can scarcely be held responsible at all. The amount of moral restraining and reasoning power is obviously as nothing in the scale against the immense preponderance of criminal impulse. Indeed, the case is so striking, that Mr. Deville cannot avoid the question, ‘Was not the unfortunate man *predisposed* to commit this murder by what is termed Fatalism?’—that is, was he impelled by his organization—by a force he could not withstand? ‘No,’ says the phrenologist, ‘because we are prepared to prove that the dispositions of mankind are susceptible of alterations up to a very late period of life,’ [&c. &c. as above quoted from Mr. Deville.] We believe this ‘susceptibility to alteration,’ because we have seen the cases referred to; but that proves nothing with respect to Courvoisier. The result [in those cases] was obtained by *placing the individuals in new circumstances*, either through the agency of friends and instructors, or by urging them to a change by giving them this fact as an earnest of success, neither of which advantages did Courvoisier possess. In all Mr. Deville’s cases, the brain was *acted upon*—it did not act for itself; else, there is reason to suppose, the individuals would have pursued their original

course, according to the predominant bent of the organization, and the beneficial change would not have been accomplished. Hence Mr. D.'s argument about the *possibility* of change is no proof against the influence of strong animal developments in urging Courvoisier to crime, unless he had known this law, and resisted every effort made by others to improve the condition of his brain and mind. The circumstances in which *he* was placed, afforded strong temptation to his predominant propensities." (Statesman, July 19.)

The Critic "W." has clearly the advantage over Mr. Deville in consistent reasoning, but every phrenologist already knows that exactness in reasoning is not one of Mr. Deville's strong points; his early training probably having been more in matters of business than in literary or logical composition. We think, however, that "W." has done some injustice to Mr. Deville, in his charges of "deceptive reasoning" and "contemptible subterfuge," and of using "phrenology for name and reputation's sake." These are harsh accusations, to be pointed against an individual whose character is generally well esteemed by others engaged in the same pursuit; and though we freely admit that there are many phrenologists to whom they would right well apply, we must unquestionably class Mr. Deville above those persons. It is likely enough that this gentleman feels pleasure in his phrenological reputation, and in the emolument which he obtains through it, for this sort of pride and gratification is more or less felt by all cultivators of science; and though it may be the stronger motive with him, (as it certainly also is in very many others,) we still believe that Mr. Deville is willing and even desirous to promote truth and to benefit mankind. If his intellectual attainments be not such as enable him to do so through their means, he at all events does promote truth and human progress by his industrious and well-directed exertions in accumulating casts and so freely opening his museum for the benefit of others. Besides this, the critic "W." ought in fairness to have stated, that the very point he argues for, — namely, the predisposition to yield to temptation, in men organized like Courvoisier, — is explained in the writings of phrenologists quite as clearly and openly as it is explained in his own letter.

Mr. Donovan, as we have already intimated, published strictures upon Mr. Deville's phrenological estimates and inferences; and under the circumstances in which the two parties are now placed, as rival manipulators, those strictures certainly appeared to ourselves to be more rudely expressed than good taste should have dictated. Into the merits of the controversy

in the Statesman, betwixt Mr. Donovan and some anonymous defenders of Mr. Deville, we shall abstain from entering, beyond remarking that the letter signed "Justitia," in the paper of August 2., indicated very little of the phrenological development which should authorise a writer to usurp that signature. The partisan spirit and want of good judgment betrayed in that letter, were such as should induce any man endowed with gentlemanlike feelings, and conscious of honourable aspirations, to say, "Save me from my friends." The most sensible and temperate letter of the series, was that of Mr. Whitney, in the Statesman of August 9. He gives an acute conjecture, (in which we cannot help thinking that he may have "hit the right nail on the head,") to the following effect:— "In truth, the tone of his [Justitia's] letter throughout smacks so strong of angry jealousy, that one is almost tempted to suppose that the writer is either connected with some rival establishment, or that he is about to open one on his own account." It would be curious, if Justitia should hereafter be found wearing Mr. Deville's "cast shoes."

Mr. Whitney makes an allusion to, and some quotations from, an article on manipulation, which appeared in our No. for April last, for the purpose of showing that Mr. Deville may and does commit errors of estimate and inference, and writes sketches of characters so vaguely that they would fit ninety-nine in the hundred persons. We think he should also have stated more explicitly that such faults are chargeable rather to the imperfect state of the science itself, than to Mr. Deville as an individual manipulator. Our own impression, at least, is, that Mr. Deville's skill as a manipulator is equal to that which any phrenologist can attain to at present; but when science shall have been substituted for empiricism, then doubtless more accurate manipulations will be made. This will require the time and labour of many phrenologists; and meantime discrepancies will constantly occur betwixt the estimates of those whose range of observation lies in different quarters, and on heads of different classes. In expressing this opinion respecting Mr. Deville's tact or skill as a manipulator, we allude only to his capacity for estimating cranial development. We have never seen or heard any proof that Mr. Deville really understands phrenology as a department of science, either in its physiological or in its metaphysical bearings; and from his heavy complaints against Mr. Combe and others, for refusing to print his communications in the Phrenological Journal, we apprehend that the opinion now printed by *one*, must be that which has been held by *all* the parties who have conducted

this Journal. His injudicious champion "Justitia," indeed, speaks of the "deservedly high reputation of Mr. Deville — a reputation which is co-extensive with, and equally well known as the science itself." This is foolish flattery. With well informed phrenologists, Mr. Deville has the reputation of being the collector and owner of the largest phrenological museum, and of being liberal in allowing them access to it; but he has also the reputation of being incompetent to make any scientific use of the casts that he has collected. With a large section of the general public, that is, with persons very little or not at all conversant with phrenology, he has a far higher reputation for knowledge and philosophical ability, we are well aware; and he is perhaps looked upon by many of them as the first, or nearly the first, of living phrenologists; so that if numbers, and those the ignorant, are to decide the question, Justitia will be right, and Mr. Deville is a pattern for phrenologists. But it seems to ourselves now high time that the merits and defects of Mr. Deville should be better known to the public. As an early supporter of phrenology, long before he derived any pecuniary advantage from it, and when he received small credit for his exertions, — and also as an unwearied collector of evidences, and an advocate of the science according to the best of his ability, Mr. Deville has merited, and will always have awarded to him, the gratitude of sincere lovers of truth. It is unfortunate for his good fame, that he should now seek for reputation in those lines where he cannot rise to mediocrity; nor perhaps would he have fallen into this error if the arts of interested flatterers had not misled his own general good sense, and taught him to covet the praises of the ignorant in preference to the just estimate of enlightened men.

We have spoken of these matters here, because the case of Courvoisier has been their introduction through the letters thereon published in the Statesman.

II. *Remarkable Case of Change of Character and Pursuits, with corresponding Change in the Form of the Head.*

THE subject of change of character and pursuits in individuals, is one of deep importance to all moralists; and when a change of this kind can be attributed to the influence of phrenological

knowledge, conjointly with religious impressions, and has been followed by a corresponding change in the form of head, it becomes a case of the deepest interest for phrenologists. Under this impression, we rejoice in the permission of the writer, to lay the following short narrative before the phrenological world. It is unavoidably imperfect, in consequence of the very natural wish of the writer, that he should not be paraded publicly by name, and that those circumstances should not be mentioned, which would have the same result in leading to identification; and hence we have interrupted the regularity of the narrative by omitting some statements that were calculated to give this publicity; otherwise the words of the writer are adhered to below.

To phrenology I stand indebted for a great emancipation, and as one authenticated fact is of more value than one thousand speculations, I shall not, I trust, be deemed obtrusive if I offer a somewhat detailed acknowledgement of the blessed influences which phrenology has exercised over the mind and actions of an humble individual.

Born in the lap of luxury — bred in the tainted atmosphere of opinion, at the age of sixteen, (the very period in life most to be dreaded, when the passions, stimulated by society, rise to the ascendant; and when the moral sentiments and intellect, as yet ignorant of their power, and unprepared for attack, demand all the sustaining influence of early habits and recognized control,) I was placed, without one sympathising friend, or qualified counsellor, in whom my ardent affection could confide, in the centre of dissipation, as an officer of the Guards, by the deliberate choice of those who conscientiously believed they performed a praiseworthy duty. The best years of my existence were thus passed in idle, if not in sinful pursuits; believing

“ That to follow foolish precedents, and wink
With both our eyes, is easier than to think.”

At length Providence cast me into the society of one who, looking through the straight waistcoat which vanity and folly had drawn around me, believed she saw the purer vestment of humanity beneath. With parental solicitude, the experiment was made to restore me to nature, and the great instrument employed was phrenology.

In 1822, I first inhaled the blessed air of freedom. Then began the fearful struggle with early habits, associations, and opinions. The efforts to obtain a mental position which would

allow me to raise the standard of that freedom I had now learned to prize, and fearlessly to act in conformity, not with a confession only, but with an acknowledged creed, were almost overpowering. Suffice it to say, that after three years' combat, renewed from time to time with alternate failure and success, truth was triumphant; and that contrary to the timid apprehensions of some, and the bigoted assertions and denunciations of many, that my studies would lead but to a deplorable scepticism, a far more intimate acquaintance was formed with the sacred Scriptures than I had ever before known. As the principles of phrenology became developed, so did the beauties of Christianity become exalted; and as the dogmatism of sect was understood, I saw, with unmingled gratification and thankfulness, the happy accordance which subsisted between the system of Jesus Christ and that of Gall: the one making its appeal to sentiments which the other showed to have a positive existence, capable of the most direct and unequivocal proof.

The tinsel of life was now discarded, and I felt "that a mind inspired by God with reason and conscience, and capable, through these endowments, of progress in truth and duty, is a sacred thing;" and that "through its self-determining power it is accountable for its deeds, and for whatever it becomes." I resolved to remain no longer a machine of the worst order, but to abandon the profession of blood, to which I was educated;—for in no other light could I behold that of the soldier, whose worldly advancement, and bubble reputation, and *honourable* promotion (as distinguished from the regular progression in the course of nature) is dependent on the number of victims sacrificed on the altar of individual or national ambition or pride.

To give an account of the talent intrusted to me, I selected the more humble profession of the Civil Engineer, for which I believed, phrenologically, nature had made a fair provision: nor was I disappointed. Fourteen to sixteen hours a day were cheerfully devoted to the necessary acquirements, and in 1826 I again appeared in London, with, as I stated in my lecture, an altered cranium and not less altered character. I was no longer found sauntering along Bond Street and St. James's, or lounging in club windows, or in ladies' boudoirs. I was no longer seen passing from house to house in the vain pursuit of nothingness; but with active step and concentrated aspect I was found to have entered on the business of life, and as the assistant of one of the greatest mechanical engineers of this, or perhaps any age, I was seen heart and hand employed in the labours of

From that period I continued to exercise my profession, principally in my own country (Ireland), with gratification to myself and with benefit to others, till when I was called to the responsible position of My physical powers having given way, and a family having gathered around me, whose moral training must not be delegated to another, I have retired from the practice of my profession, and if I can now aid the cause of that science to which I stand so deeply indebted, I shall feel that I do not live in vain.

You are at full liberty to make whatever use your judgment shall direct, of the above sketch; only, for the sake of others, withholding the name, and the means of identification with

III. *Case of occasional Misapplication of Words, subsequent to pain in the Organ of Language.* By Mr. E. J. HYTCHE.

R. T. A. is of sanguine nervous temperament: his organ of Language is rather large, and the organs of Individuality and Form are large, whilst that of Eventuality is moderate. He has some literary taste; his style is fluent, and he composes with rapidity. He has also some lexicographical power — his definitions being complete and terse. He is also habituated to extempore public speaking; and he rarely hesitates in his delivery, or finds occasion to correct or withdraw any word or phrase. There is, however, an occasional peculiarity connected with this person, which is, that, when speaking in private, he has a tendency to disassociate words from the things conventionally signified, and thus to designate them by names the most opposite to those by which they are ordinarily known. He says that this does not occur through forgetfulness of the appropriate word; but that, on the contrary, it is spoken under the impression that the proper term has been employed. This peculiarity does not extend to mispronunciation, but is confined to the selection of one word for another — the term selected generally possessing not the remotest analogy to that which should have been chosen. Thus he will call for a razor when he means a candlestick; and when he mentions the names of individuals he will transform Smith into Brabazon, or the converse. He also, when under the influence of this affection, designates food by most inappropriate names; and

thus bread is called bacon, and bacon becomes bread. This is likewise the case with the designation of nations; without confounding the characteristics of either, he changes France into America, and Polynesia into Lapland. He is, however, unaware of his blunder until he detects a mantling laugh, and on enquiry discovers the cause; or before an article is brought the reverse of that for which he intended to ask. These mistakes occur most in substantives, and occasionally, but very rarely, in verbs.

R. T. A. complains much of pain occurring over his eyes, or, more accurately speaking, of an intense downward pressure of the upper orbitary plate, combined with a sensation of the fibres of the superincumbent brain being forcibly pressed together; the latter sensation ceasing repeatedly and then recurring, with a brief interval between each pressure. The pain is greatest over the left eye, where it also commences. It most occurs after mental excitement, and the period of its duration varies from one to five hours. His misapplied phraseology generally happens after the occurrence of this painful sensation; and in proportion with its intensity is his liability to the affection. The locality of the painful sensation is too well defined in the preceding case to allow the supposition that it is really situated over the superciliary ridge, though the site is mistaken.

The Phrenological Journal contains many cases of deranged language, which on dissection were found to be accompanied by diseased organs of Language. Guided by those cases, and taking the facts, mental and physical, which are presented in the above case into consideration, we may fairly assume that there is local disease in the case of R. T. A.; but how it occasions the peculiarity to which he is subject, and why it should be partially confined to a certain class of words, and not concern all equally, are problems yet to be resolved, *if* resolvable with our present amount of knowledge on the subject, which I doubt. Should the cases of deranged language receive any farther investigation, probably it will be worth considering why the specific symptoms vary so much in different cases, occasioned as they are by one predisposing cause — namely, a morbid organ of Language. This difference cannot be solely dependant upon the size of those organs from which the designation of things or qualities is derived. Thus, in the above case, Individuality, which is presumed to designate things, is large; and Eventuality, which is supposed to describe the actions of things, is moderate; yet verbs, which denote activity, are rarely misapplied, and in substantives, the denoter of things,

the mistakes mostly occur. Whereas, if the size of the specific word-indicating organ was the sole cause of diseased Language being manifested in one direction more than in another, we might have expected that the converse would have occurred in the above case, and, consequently, that verbs would have been most misapplied—assuming that the organ of Individuality is unaffected by disease. I have also met with other cases where deficient Language has been manifested in misapplied words, the reverse of that which the size of the word-indicating organ would have led me to expect—and this without the existence of any determinate idiosyncrasy to account for the abuse. Seeing, then, that a relation does not always co-exist between the misapplication of words and the size of those organs from which each specific class is derived, but that impaired Language apparently possesses the inherent power of occasioning the peculiar abuse, some important questions are evolved from a consideration of the subject, an answer to which would much enlarge our knowledge of organology; namely, how does a diseased organ of Language operate, and why should its range be generally limited, and its mode of manifestation vary?

P. S. — Since the above case was written I have met with another instance of the misapplication of words accompanied by pain over the eye, extending, however, to the perceptives generally, and occasionally occurring at the base of the brain. The subject of the affection, A. C. C., a lady, is very liable to partial headache, in which the pain is confined to certain regions whilst the rest of the brain is unaffected: the pain occurring mostly over the super-orbitary plate, and above the superciliary ridge. As far as her memory extends she has been liable to call things by improper names, and this not only without any knowledge of her mistake, or through forgetfulness of the right word, but, on the contrary, under the impression that the proper phrase has been employed. The organ of Language is rather large; Individuality is large, and Eventuality moderate. As in the foregoing case, notwithstanding the superior development of Individuality compared with Eventuality, the affection is manifested in the abuse of words derived from the operation of the former organ, and is never displayed in the class of words derived from Eventuality.

IV. *Notes on the Development indicated by Antique Busts, in the Collections of Naples, Rome, and Florence.* By ROBERT VERITY, M. D. &c.

(Busts in the Villa Albano, near Rome. — Continued from page 267. of Volume XII.)

No. 27. ADRIAN.

Very large — Amativeness, Self-Esteem, Love-of-Approbation.

Large — Adhesiveness, Combativeness, Firmness.

Full — Ideality, moral sentiments.

N. B. Intellectual organs more perceptive than reflective. Finely sculptured bust.

No. 28. HIPPOCRATES.

Very large — Benevolence.

Large — Concentrativeness.

Rather large — Veneration, Firmness, Conscientiousness.

N. B. Intellectual organs large, but perceptive predominating. Sculptured in the time of Pericles.

No. 29. SOCRATES.

Very large — Benevolence, Veneration.

Large — Wonder, Wit, Imitation, Order.

No. 30. CRYSIPPUS.

Rather large — all the intellectual organs.

Rather full — Conscientiousness, Hope, Wonder, Ideality.

No. 31. ALEXANDER SEVERUS (Two Busts).

Large — Adhesiveness, Love-of-Approbation, perceptive organs.

Full — the reflective organs.

No. 32. ANTISTHENES.

Large — Perceptive organs, Wit.

Rather large — Reflective organs.

Rather full — Conscientiousness, Firmness.

N. B. Founder of the Cynics. Long hair flowing over the sides of the head. A similar bust in the Capitoline Museum.

No. 33. HORTENSIVS.

Very large — Acquisitiveness.

Large — Concentrativeness, Secretiveness, Self-Esteem, Love-of-Approbation, Benevolence, Locality, intellectual organs.

Rather large — Cautiousness, Firmness, Wit, Language.

Full — Amativeness, Combativeness, Hope, Wonder.

N. B. The rival of Cicero.

(The Capitoline Museum, at Rome).

No. 34. SEPTIMIUS SEVERUS.

Large — Amativeness, Adhesiveness, Combativeness, Self-Esteem, Love-of-Approbation, Acquisitiveness, Constructiveness.

Rather large — Intellectual organs.

Full — Ideality, Hope, Conscientiousness.

No. 35. MARCUS AURELIUS.

Large — Intellectual organs, Language, Benevolence, Veneration, Love-of-Approbation.

N. B. The head low about Firmness.

No. 36. — MARCUS BRUTUS.

Large — Firmness, Secretiveness, Combativeness, Amativeness, Destructiveness, Love-of-Approbation, Self-Esteem.

Full — Veneration, Benevolence, Hope, Conscientiousness, intellectual organs.

Small — Concentrativeness.

N. B. The head about Wonder covered with thick hair.

No. 37. ALEXANDER THE GREAT.

Very large — Perceptive organs, particularly Locality.

N. B. Head covered with hair. Semi-colossal bust.

No. 38. TRAJAN.

Large — Firmness, Amativeness, Concentrativeness, Combativeness, Locality, and perceptive organs.

Full — Benevolence, Veneration.

N. B. Colossal bust.

No. 39. ANTONINUS PIUS.

Large — Firmness, Conscientiousness, Benevolence, Veneration, Concentrativeness, intellectual organs.

Full — Combativeness, Amativeness, Destructiveness.

No. 40. ARATO.

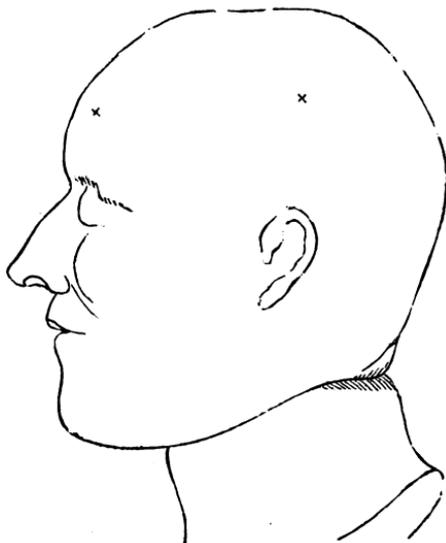
Large — Wonder, Benevolence, Locality, Acquisitiveness, Concentrativeness, perceptive organs.

Deficient — Language, Ideality, Hope, Firmness.

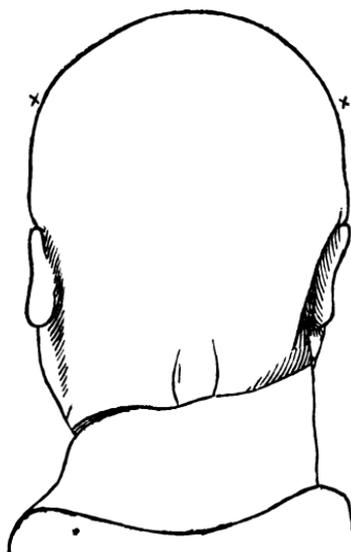
N. B. The astronomer.

V. Cast of Ehlert, the Prussian Mate, executed for the Murder of his Captain, in Sunderland Harbour.

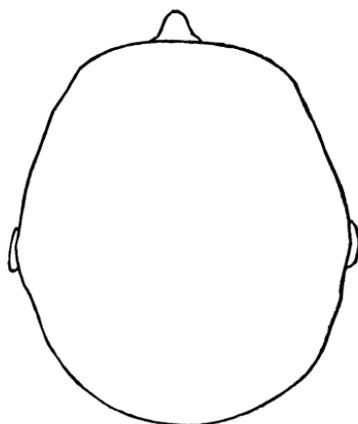
It will be in the recollection of our readers, that the curious and interesting case of Ehlert was stated pretty fully in our sixty-second No., but that a disappointment occurred in regard to the woodcuts that had been prepared in illustration of Ehlert's development. Others have been since engraved, being the outlines of the cast taken by means of a machine similar to that used by Dr. Morton for the reduced outlines of skulls figured in his *Crania Americana*. We have found some little practical difficulty in using the instrument, but with a moderate degree of care, and after some practice, very exact outlines may be taken by means of it, and it will probably be found a valuable aid to the phrenological draftsman.



Ehlert. Fig. 1.



Ehlert. Fig. 2.



Ehlert. Fig. 3.

VI. *Organ and Faculty of Alimentiveness, in Lacenaire.*

IN our tenth volume, we gave some account of two French criminals, Lacenaire and Avril; and it was then observed of the cast from the head of Lacenaire, that "the organ of Alimentiveness is so prominently marked, as to lead us to infer that eating and drinking would be among his chief pleasures." We have some illustrations of this and other traits in the character of Lacenaire, quoted in the *Athenæum* (No. 649.) from Frégier's lately published work, "*Des Classes Dangereuses,*" &c. In reference to the writing-clerks, or copyists, who labour in the offices of the public writers in Paris, it is said, "The leading vices of the depraved class of these writers are drunkenness, gluttony, gaming, and idleness. The more idle and corrupt amongst them live alternately by jobs and rapine. From this vicious class came Lacenaire, — celebrated alike for his crimes and his excesses. The habits of this miscreant *bel-esprit*, were those of a heartless and lawless Epicurean. One of the writers by whom he was most employed has described them to me. His principal propensities were gaming and good

cheer; and what he failed to waste in the former, he consumed in the gratification of his gluttony, — rich meats and the early delicacies of the season he must needs have. He spent from eight to ten francs on his breakfast or dinner. He was a passionate lover of coffee, of which he took five or six cups a day. Forgery and robbery purveyed for his appetites, his fancies, and his passion for play. At times he would return to labour; but towards the close of his criminal career, he had devoted himself, body and soul, to theft and murder. Before he had wholly broken with society, that is, while he was still an occasional worker in the offices of the public writers, he was in request for the neatness of his hand-writing and his rapidity. Sometimes, tempted by large pay, he would undertake the copying of a considerable piece of writing, and not quit it for four-and-twenty, or even eight-and-forty hours, excepting for his meals; and then, having finished his job, he would throw away at play, or devour in a breakfast, the fruit of his tedious labour. Lacenaire was not a clerk in the proper sense of the word; to regular occupation he had a repugnance. He assumed the pen only at intervals, and in moments of distress, — necessarily frequent with men of his character.”

III. NOTICES OF BOOKS.

1. *Crania Americana; — or a Comparative View of the Skulls of Various Aboriginal Nations of North and South America: — to which is prefixed an Essay on the Varieties of the Human Species. Illustrated by Seventy-eight Plates and a coloured Map.* By SAMUEL MORTON, M.D. Professor of Anatomy in Pennsylvania College, Philadelphia, &c. &c. — Philadelphia: Dobson. — London: Simpkin, Marshall, and Co.

THE beautiful lithographic drawings by which this publication is so copiously illustrated, render it worthy of a place by the side of the large works of Gall and of Vimont; although it is to be regarded rather in the light of an anatomical, than in that of a phrenological work. An Appendix on Phrenology, contributed by Mr. Combe, and “phrenological measurements” of a large number of crania, taken by Mr. Phillips, are, however, introduced into the volume; though Dr. Morton scarcely alludes to phrenology in his own descriptions of the crania, any more than in his “*Essay on the Varieties of the Human Species*,” and gives only a qualified assent to “the

details of cranioscopy as taught by Dr. Gall, and supported and extended by subsequent observers." The Appendix by Mr. Combe bears little or no direct relation to the contents of Dr. Morton's work; being in truth merely a slight introductory sketch of phrenology that might have been published by itself, or have been introduced into any other volume on the forms of skulls. Indeed, Dr. Morton informs his readers, in the preface, that Mr. Combe "provided this memoir without having seen a word of my manuscript, or even knowing what I had written." It has consequently very little more relation to the contents of Dr. Morton's volume, than have the *Outlines of Phrenology* by the same author. Many of the phrenological bearings of the volume have been already mentioned in the third article of our present No., but the subject is far from being exhausted in those incidental notices, and we shall here introduce a few additional remarks.

The nature of the work is explained in its title-page, as copied above. It commences with an able historical and geographical sketch of the human races, extending to nearly a hundred pages, and describable as a large accumulation of highly interesting and valuable facts, brought together from a great variety of sources, well arranged, and all bearing on the physical and mental qualities of the different varieties or races of mankind: a sketch, in short, exceedingly creditable to the author's intelligence and research. A hundred and sixty pages more are occupied with descriptions of individual skulls of many of the native tribes or nations of America, interspersed with historical notices; and these descriptions are accompanied by figures in outline, drawn to a scale of one-fourth of the natural size, in their diameters, and also by tables of measurement, showing the internal capacity, diameter, and circumference of each skull. The tabular series of phrenological measurements, by Mr. Phillips, and the phrenological appendix, by Mr. Combe, complete the letter-press, the rest of the volume being occupied by the excellent lithographic plates, in which, with very few exceptions, the crania are drawn the full natural size.

A large number of these crania are figured and described solely as illustrations of the forms and dimensions of the native American head, little or nothing being known concerning the characters of the individuals whilst living; and since the plates alone, unassisted by estimates of phrenological development, will convey only imperfect ideas of the relative proportions of organs, we are not to look in this volume for much information specially applicable to phrenological science in its details, that is, respecting the connexion betwixt particular portions of

brain and special powers of mind. The general conclusions to be drawn from the facts exhibited by Dr. Morton, however, are quite clear, namely, that the native American head is considerably inferior to the European head, in the proportions of its parts; and also that, speaking in general terms, these proportions are such as a phrenologist would expect to find in tribes or nations endowed with the mental characteristics attributed to those of America. In this, the volume is certainly a valuable addition to the evidence already accumulated by phrenologists, in order to prove the close connexion betwixt form of head and character of mind; and it is an addition made, let it be well noted, by one who expressly says, that he has been "slow to acknowledge the details of craniology as taught by Dr. Gall."

Amongst other skulls figured, are some of those strangely-shaped crania found in the sepulchres of the ancient Peruvians, remarkable for their voluminous dimensions behind the opening of the ear, comparatively with their contracted size in front. Some allusion was made to the skulls of this extinct race, in our ninth volume, page 123., and it must be allowed that they present considerable difficulty to phrenologists, being just such heads as we should not have expected to find in a race believed to have made considerable progress in civilisation. Of these people Dr. Morton writes, "Our knowledge of their physical appearance is derived solely from their tombs. In stature they appear not to have been in any respect remarkable, nor to have differed from the cognate nations except in the conformation of the head, which is small, greatly elongated, narrow its whole length, with a very retreating forehead, and possessing more symmetry than is usual in skulls of the American race. The face projects, the upper jaw is thrust forward, and the teeth are inclined outward. The orbits of the eyes are large and rounded, the nasal bones salient, the zygomatic arches expanded; and there is a remarkable simplicity in the sutures that connect the bones of the cranium." (Page 97.)

The author then gives various reasons for believing that some of these small-fronted, large-backed, low and narrow skulls retained their natural form, not having been altered by artificial methods; though in other examples, he allows that pressure has been applied in exaggerating a natural peculiarity.* "I am free to admit," he writes, "that the naturally

* By a letter from Dr. Morton, printed in the *American Journal of Science and Arts*, for April last, p. 37., it appears that he has subsequently been led to believe these skulls much more changed by pressure than is allowed in the text above quoted.

elongated heads of these people were often rendered more so by the intervention of art; but such examples are for the most part readily detected. It is a feature both of civilised and savage communities to admire their own national characteristics above all others, and hence where nature has denied an imaginary grace, art is called in to supply the deficiency; and even where there has been no such deficiency, human vanity prompts to extravagance. Thus I have seen some skulls of this race which must have been naturally very low and long; yet in order to exaggerate a feature that was considered beautiful, compression has been applied until the whole head has assumed more the character of the monkey than the man. An example of this kind will be seen in the fifth plate, wherein the evidence of artificial flattening of the forehead is undeniable: but the congenital lowness of this region and great length of the head, have made very little compression necessary to effect the desired object; whence there has resulted but a trifling expansion of the posterior and lateral parts of the skull. On the other hand, had this cranium been of the rounded form common to the American Indians, and especially to the existing Peruvians, it is difficult to imagine by what complex contrivances the present shape could have been produced." (Page 98.)

Dr. Morton next observes, "It would be natural to suppose, that a people with heads so small and badly formed would occupy the lowest place in the scale of human intelligence. Such, however, was not the case; and it remains to show, that civilisation existed in Peru anterior to the advent of the Incas, and that those anciently civilised people constituted the identical nation whose extraordinary skulls are the subject of our present enquiry." (Page 99.)

The evidences of civilisation are found in architectural remains more ancient than the times of the Incas; containing wrought blocks of enormous size, apparently transported from distant quarries; and the researches of Mr Pentland go far to connect these architectural remains with the people bearing such remarkable heads. Dr. Morton quotes from the Report of the Fourth Meeting of the British Association, and we repeat his quotation, though the substance of it was given in our ninth volume, before referred to. Mr. Pentland states that in the vicinity of Titicaca, in Upper Peru, he "discovered innumerable tombs, hundreds of which he entered and examined. These monuments are of a grand species of design and architecture, resembling Cyclopean remains, and not unworthy of the arts of ancient Greece or Rome. They therefore betokened a high condition of civilisation; but the most extraordinary

fact belonging to them is their invariably containing the mortal remains of a race of men, of all ages, from the earliest infancy to maturity and old age, the formation of whose crania seems to prove that they are an extinct race of natives who inhabited Upper Peru above a thousand years ago, and differing from any mortals now inhabiting our globe. The site is between the fourteenth and nineteenth degrees of south latitude, and the skulls found (of which specimens are both in London and Paris) are remarkable for their extreme extent behind the occipital foramen; for two-thirds of the weight of the cerebral mass must have been deposited in this wonderfully elongated posterior chamber: and as the bones of the face were also much elongated, the general appearance must have been rather that of some of the ape family than of human beings. In the tombs, as in those of Egypt, parcels of grain were left beside the dead; and it was another singular circumstance that the maize, or Indian corn, so left, was different from any that now existed in the country." (Page 101.)

"The preceding facts," adds Dr. Morton, "appear to establish two important propositions; first, that the primitive Peruvians had attained to a considerable degree of civilisation and refinement, so far at least as architecture and sculpture may be adduced in evidence, long before the Incas appeared in their country; and secondly, that these primitive Peruvians were the same people whose elongated and seemingly brutalised crania now arrest our attention; and it remains to inquire, whether these are the same people whom the Incas found in possession of Peru, or whether their nation and power were already extinct at that epoch?" (Page 102.)

The presumption appears so strongly in favour of the view which identifies the people that left the architectural remains in question, with the race to which these skulls belonged, that we can scarcely entertain a doubt of the fact; though it may be just possible that the race with the mis-shapen skulls were the successors of the architects, because it is alleged that the Incas destroyed the inhabitants found in that part of Peru on their invasion, to such a degree that they had to re-colonise the depopulated tracts by people brought from other provinces. Another view may also be suggested as a conjecture, namely, did the fashion for deformed heads come into vogue amongst the ancient Peruvians after these buildings had been erected, and, by inducing them to injure their own brains, thus become instrumental in bringing on the extinction of the race?

Were we to infer the mental character of the nation exhibiting crania of this unusual form, by rules founded on the configuration of crania in the existing civilised and savage tribes,

we should be compelled to place the ancient Peruvians somewhere about the low level of the Esquimaux, Caribs, and New Hollanders. Yet this would surely be wrong, since the power of creating gigantic architecture implies a considerable advance in intelligence, with a degree of combination and subordination to authority, in the people, which are apparently incompatible with the slender amount of development in the intellectual and moral regions of the brain, exhibited by the three races above named. Notwithstanding the indications to be drawn from the external form of the crania, then, are we not constrained to admit, that the development of brain in the ancient Peruvians must have been superior to that existing in the present uncivilised tribes, whose skulls come nearest in shape to those of the Peruvians? If so, we must seek for an explanation of this apparent anomaly, of a superior brain in an inferior skull, and we shall possibly advance a step in the inquiry by attending to the extension and relative position of the bones of the skull. The usual situation of the highest part of the coronal suture, in the skulls of civilised nations, is anterior to a line passing through the external openings of the ears; but in Dr. Morton's plates representing the crania of the ancient Peruvians, the upper part of the coronal suture is carried back considerably behind the orifice of the ear, so that a portion of the brain lying immediately under the frontal bone is thus thrown into what may be denominated the posterior part of the cavity of the skull. In connexion with this peculiarity of formation (seen in the unaltered as well as in the compressed crania) it is a question worthy of consideration, whether the organs of intellectuality, refinement, and moral feeling in the heads of the ancient Peruvians, did not in fact extend farther backwards than they do in heads of more ordinary form, and thus were really larger than the outward shape of the entire skull would indicate?*

This idea is somewhat countenanced by the effects observed to result from compression of the head by the other American tribes practising the art. Skulls that have undergone pressure at the fore and upper part, become enlarged and bulging at the back and base of the sides; those that have been compressed in front and behind, so as to shorten what is usually the longest diameter, swell out to a comparatively enormous width. From this it appears that the development of brain is not arrested by the pressure, but only forced to proceed in an unnatural direction, as we may see (if the coarse simile be allowed) in a

* We would here propose queries to phrenologists, whether the same cerebral organs are always situate against the same bones of the cranium? — and whether the points of ossification in each bone always coincide with the same parts of the brain?

potato or a turnip that has been distorted in shape by the pressure of a stone against it in the ground; and though the organs may be injured, and their functional power lessened thereby, still the functional manifestation is by no means wholly prevented. Some extraordinary examples of change of form may be seen in Dr. Morton's work; in one of which, a skull obtained from a mound near the city of Vicksburg, the breadth, from Cautiousness to Cautiousness, is six and a half inches, whilst the length, from Individuality to the occipital spine, is only five and a half inches. Dr. Morton thinks that these distorted forms do not become hereditary; but we doubt whether he has sufficient grounds for this opinion. They do not become hereditary to any thing like the extent of distortion artificially produced; but it must be a very nice point to decide that the heads of the offspring are not at all affected in consequence of the practice.

We have dwelt upon this subject, as one involving considerations of great practical importance to phrenologists. Equally interesting are the results obtained from the tables of measurement, towards showing the average dimensions of the human head, for different races. These measurements are classed under two general titles, "Anatomical" and "Phrenological;" the former taken by Dr. Morton, in various directions across and over the skull, from certain anatomical points; and also including measurements of the cubical capacity of the whole skull, of the upper and lower portions, and of the anterior and posterior portions. The latter were made by Mr. Phillips, in reference to the position of the phrenological organs. The internal capacity of the skull, for the five principal races of mankind, is stated in cubic inches, in the subjoined table.

	Number of Skulls.	Mean internal Capacity.	Largest in the Series.	Smallest in the Series.
Caucasian	- 52	87	109	75
Mongolian	- 10	83	93	69
Malay	- 18	81	89	64
American	- 147	80	100	60
Ethiopian	- 29	78	94	65

The Caucasians were, with a single exception, derived from the lowest and least educated class of society. Distinguished into national races, they consisted of the following:—

Anglo-Americans	-	-	-	6
Germans, Swiss, Dutch	-	-	-	7
Celtic Irish, Scots	-	-	-	7
English	-	-	-	4

Guanche (Libyan)	-	-	-	1
Spanish	-	-	-	1
Hindoo	-	-	-	3
Europeans (unascertained nations)				23

52

The Mongolians were seven Chinese and three Esquimaux. The Malays were thirteen Malays proper and five Polynesians. The Ethiopians were all unmixed negroes, nine of them native Africans. The Americans were of both the two leading races recognised by Dr. Morton, namely, the Toltecan nations and the barbarous tribes.

It is a fact worthy of note, in reference to the American skulls, that those of the partially civilised Tolteicans presented a smaller average size than those of the uncivilised tribes. The mean internal capacity is thus given by Dr. Morton: —

Toltecan nations,	
Peruvians	- - 76 cubic inches.
Mexicans	- - 79
Barbarous tribes	- - 82

The same fact is likewise apparent in the mean size of the Mongolian skulls, distinguished into the civilised and comparatively barbarous tribes.

The seven Chinese give	-	-	82 cubic inches.
The three Esquimaux give	-	-	86

Here we see that both in Americans and Asiatics the smaller head accompanies the higher progress in civilisation; and should we extend the induction by adding averages of Tartar and Hindoo skulls to the Asiatic series, the small heads of the most civilised people would become strikingly apparent. How is this fact to be explained? It is certainly not the universal rule, or the heads of the Caucasian race would not be found superior in bulk to those of the four inferior races. We would suggest that it may depend in some measure upon the naturally superior size of the organs of the animal feelings, comparatively with those of intellect and the higher sentiments. In doubling the size of the animal organs of a small head, we should increase the internal capacity of the skull by more than a half, and thereby convert it into a large one, though one very little fitted for civilisation; whereas, by doubling the organs of intellect and the higher sentiments, we should not convert the small skull into one so large, although it would be one far more capable of civilisation than the former.

In looking to individuals, indeed, our conviction has been every year growing stronger and stronger, that heads of mode-

rate dimensions are actually doing quite as much for human progress — intellectual, moral, and ornamental — as are those large heads whose natural power (often chiefly animal power) procures for their fortunate possessors a greater share of attention and subserviency from other men. We could name men ranked amongst the leaders in science, whose heads nevertheless scarcely come up to a medium size; and in placing before our eyes a row of casts from the heads of phrenologists, arranged according to size, the series by no means coincides with their actual services, or capacity for rendering service, in the promotion of the science: for instance, the head of Mr. G. Combe is below several others in gross bulk. Doubtless ideas about *temperament, proportion, exercise, &c. &c.* will here cross the minds of our readers, and very properly so; but after all these limitations and conditions have been allowed, we fear the fact will remain, that too much importance is habitually attached to gross bulk. Our impression is, that most of the large heads owe their superior size mainly to an increased development of the animal organs, and that in dividing the heads of Englishmen into two groups — the large and the small — the latter would exhibit more favourable proportions than the former: we do not say invariably so, but that it would more usually be the case.

This view is partially confirmed also by the tables of Dr. Morton, though by a somewhat rude method of ascertaining the comparative development of the animal and human portions of the brain. The whole head, as we have above stated, presents a larger average for the uncivilised tribes of America; and their superiority of size remains if the anterior chambers, or the coronal regions, of the skulls in the two American races be compared together; but the superiority falls to the lot of the Toltecs, when we compare the proportion which the anterior bear to the posterior regions, although still remaining with the barbarous tribes when the coronal is compared with the inferior region. Thus, assuming the whole capacity of the skulls to be 100 parts, the proportions are as follows: —

	Anterior Chamber.	Posterior Chamber.	Coronal Region.	Sub-coronal Region.
Toltecan nations - -	42·6	57·4	18·47	81·53
Americans in general -	42·1	60·	19·	81·
Barbarous tribes - -	41·5	58·5	19·6	80·4

There must be a misprint in the figure of 60, for the posterior chamber of the American crania in general, since 57·9 should represent the true size, that is, if the anterior chamber

be rightly given at 42·1. By the "anterior chamber" is to be understood the whole cavity of the skull before the foramen magnum; and by the "coronal region" we are to understand the internal cavity above an imaginary plane through the centres of ossification of the frontal and parietal bones. This is the plane now imagined for estimating the development of the organs of the sentiments at the top of the head, and it is curious that, both absolutely and relatively, that part of the brain should thus be found more highly developed in the barbarous than it is in the civilised Americans.

The following are the means of Dr. Morton's measurements of anatomical dimensions:—

	Tolecan Nations.	Barbarian Tribes.	Americans in general.	Flatheads of Columbia.	Ancient Peruvians.
Number of Skulls - -	57	90	147	8	3
Longitudinal diameter - -	6·5	7·	6·75	6·7	6·8
Parietal diameter - -	5·6	5·5	5·55	6·	5·
Frontal diameter - -	4·4	4·3	4·35	4·9	4·2
Zygomatic diameter - -	5·3	5·3	5·3		5·1
Inter-mastoid line - -	4·1	4·2	4·15	4·1	4·
Vertical diameter - -	5·3	5·4	5·35	4·8	4·8
Inter-mastoid arch - -	14·9	14·6	14·75	14·6	13·3
Occipito-frontal arch - -	13·6	14·2	13·9	13·1	14·3
Horizontal periphery - -	19·4	19·9	19·65	20·	18·8

" The longitudinal diameter is measured from the most prominent part of the os frontis, between the superciliary ridges, to the extreme end of the occiput. The parietal diameter is measured between the most distant points of the parietal bones, which are, for the most part, the protuberances of those bones. The frontal diameter is taken from the anterior inferior angles of the parietal bones. The zygomatic diameter is the distance, in a right line, between the most prominent points of the zygomæ. The inter-mastoid line is the distance, in a straight line, between the points of the mastoid processes. The vertical diameter is measured from the fossa between the condyles of the occipital bone, to the top of the skull. The inter-mastoid arch is measured with a graduated tape, from the point of one mastoid process to the other, over the external table of the skull. The occipito-frontal arch is measured by a tape, over the surface of the cranium, from the posterior margin of the foramen magnum to the suture which connects the os frontis with the bones of the nose. The horizontal periphery is measured by passing a tape around the cranium

so as to touch the os frontis immediately above the superciliary ridges, and the most prominent part of the occipital bone."

The "Phrenological Measurements" by Mr. Phillips are of various kinds; first, by the craniometer, to measure the length of a line from the base of the brain between the orifices of the ear to the external surface of the skull over the different organs; secondly, diameter measurements with the callipers; thirdly, measurements on the forehead, with dividers; fourthly, measurements over the external surface of the skull, by a strap; fifthly, the height of the sincipital organs above the imaginary plane through the centres of Caution and Causality, taken by a machine invented for the purpose of measuring skulls. Of these we can copy the highest, lowest, and means of the calliper measurements only.

	Mean.	Highest.	Lowest.
Individuality to Philoprogenitiveness	- 6·77	7·7	6·0
Comparison to Concentrativeness	- 6·22	7·0	5·4
Cautiousness to Cautiousness	- 5·41	6·0	4·9
Ideality to Ideality	- 4·52	4·85	4·0
Secretiveness to Secretiveness	- 5·46	6·05	5·1
Destructiveness to Destructiveness	- 4·98	5·55	4·3
Combativeness to Combativeness	- 5·33	5·95	4·9
Constructiveness to Constructiveness	- 4·28	4·7	3·85

It will be seen that in consequence of the peculiar omissions in an Edinburgh reprint of the review of Dr. Morton's work which originally appeared in Silliman's American Journal of Science, we have felt called upon to give publicity to the omitted portions; and to these, accordingly, we may refer those amongst our readers who may desire to learn something more concerning the valuable work of Dr. Morton. See our preceding pages 303—314.

II. Mr. Combe's Works on Moral Philosophy.

1. *The Constitution of Man.*
2. *Lectures on Moral Philosophy delivered before the Philosophical Association, at Edinburgh, in the Winter Session of 1835-6.* By GEORGE COMBE. Boston and London. 8vo. p. 464.

THOUGH it may not be necessary that writers on Moral Philosophy should become familiarly acquainted with all those various peculiarities of structure and function, of figure and habit, in man and animals, the investigation of which falls

under the provinces of the physician and the zoologist, yet it may reasonably be asserted, that no sound system of Moral Philosophy will ever be formed by those who refuse to avail themselves of the labours of the anatomist, the physiologist, the phrenologist, and the zoologist. The superiority of Mr. Combe's writings, over the treatises on Moral Philosophy heretofore published, is no doubt in a great measure attributable to the real or apparent foundation for his opinions in the immutable truths of natural science. The absolute dependance of "mentation" upon the organic frame, in all sentient beings, and the fact that variations of the former must inevitably occur in correspondence with any variations in the latter, have never been so fully and practically recognised by preceding authors; although, it may be true enough, that general admissions of this character have been made both by medical and other writers. We cannot, indeed, say that Mr. Combe is always successful in his attempts to support his opinions by reference to the facts of natural science; yet, in the general view, we certainly do not hesitate about expressing the conviction, that a just appreciation of the importance of natural science, as the proper foundation of ethical views, is one of the peculiar excellencies of Mr. Combe's writings. The one department of natural science, of which Mr. Combe stands the unrivalled chief,—of course, we mean Human Phrenology,—is doubtless by far the most essential; and though he does from time to time seek illustrations and analogies in the other fields of science, we are probably correct in suggesting that his philosophical views have been formed almost exclusively from the study of man, and that he has merely selected from the writings of anatomists, physiologists, zoologists, and geologists, such facts and opinions as apparently tended to confirm those views to which he had already attained by actual and close study of mankind. We cannot otherwise account for the wide difference betwixt his illustrations and arguments drawn from the actions of mankind, and those which he obtains from the departments of knowledge relating to external nature. The former are almost invariably pertinent and conclusive, whilst the latter are not seldom inaccurate or misapplied. In a late No. of this Journal, we spoke of Mr. Combe as "a good thinker, but a bad learner," and we believe this character to be borne out by the difference here alluded to. Mr. Combe has long watched and meditated on the actions of mankind, and his ideas thereon freshly represent realities,—somewhat modified, it may be, by the medium through which they pass, but still they are ideas directly drawn from realities. On the contrary, his ideas of anatomy, physiology, zoology, &c., re-

present only his own construction put upon the language of others — lecturers and popular writers ; and being an indifferent learner of other men's ideas, he takes in distorted or partial notions, and sometimes unconsciously puts these forward in his writings as accurate or general truths. We shall endeavour to make this view more clear by an example, taken from the Constitution of Man.

“ Farther,” writes Mr. Combe, while attempting the hopeless task of proving death to be an advantage to living creatures, “ the wolf, the tiger, the lion, and other beasts of prey, instituted by the Creator as instruments of violent death, are provided, in addition to Destructiveness, with large organs of Cautiousness and Secretiveness, that prompt them to steal upon their victims with the unexpected suddenness of a mandate of annihilation, and they are impelled also to inflict death in the most instantaneous and least painful method ; the tiger and lion spring from their covers with the rapidity of the thunderbolt, and one blow of their tremendous paws, inflicted at the junction of the head with the neck, produces instantaneous death. The eagle is taught to strike its sharp beak into the spine of the birds which it devours, and their agony endures scarcely for an instant. It has been objected, that the cat plays with the unhappy mouse, and prolongs its tortures ; but the cat that does so, is the pampered and well fed inhabitant of a kitchen ; the cat of nature is too eager to devour, to indulge in such luxurious gratification of Destructiveness and Secretiveness. It kills in a moment and eats.”

This reads plausibly, because there is truth in the representation ; for beasts of prey sometimes destroy their victims in the manner stated by Mr. Combe. Every naturalist, however, must be well aware that the truth is one of only partial application, and has not by any means that general character which it ought to have, in order to give soundness to Mr. Combe's argument ; and we are tempted to say, that death “ in the most instantaneous and least painful method ” is a rare exception to the general rule. In the majority of instances, we believe, the agonies of death are not long protracted in the victims of beasts of prey ; but still, they are protracted much more than Mr. Combe's representation can convey any idea of. In a vast many instances, however, though perhaps not in the majority, death may be called lingering and painful ; and in a less number, though still not few, death is effected only after protracted sufferings. Wolves, for instance, instead of stealing upon their prey and killing it by a sudden stroke, often unite in packs to hunt down large animals, and, when hunted to bay, they kill them by tearing and biting ; the chase perhaps

lasting for hours, and the process of destruction being the very reverse of "instantaneous." Again, innumerable creatures, after being crushed, lacerated, or otherwise injured by stronger animals, are left to a lingering death by starvation or other slowly completed consequences of the injuries which they have received. Wild animals of the cat and weasel tribes also kill, not only to eat, but, by all appearance, under the aimless prompting of their destructive propensities, since they will kill many more animals than they can eat. Some, also, treat their prey much after the manner of a cat that "plays" with its mouse. A well fed (not over-fed) cat not merely plays with its mouse when caught, but actually hunts with greater zest and success than a starved cat, as we have had repeated opportunities for verifying; and as, indeed, the creed of phrenologists might lead them to anticipate, seeing that a well nourished organic frame is by them esteemed to be an important condition of vigorous mental manifestation. The butcher bird impales living insects upon thorns, and leaves them to die; so that this bird may be said to have anticipated the entomological cruelty of impaling insects upon pins, and leaving them, so impaled, to die after the lapse of days or weeks. In short, whilst taking even a cursory survey over the ordinary course of nature, we see countless instances of protracted suffering, which, *to our imperfect view*, must appear great and needless cruelty; and which are, of course, directly in contradiction to Mr. Combe's description of death in the institutions of nature.

We have many times heard it remarked by naturalists and physicians, that they believe there is truth in phrenology, "but," often continues the speaker, "I do not agree with Mr. Combe; he says," &c. : the saying of Mr. Combe that is objected to, probably being some insufficiently considered description such as that we have just quoted; and which thus leads an intelligent man into the hasty rejection of doctrines that may really be in themselves sound and highly deserving of attention, although unfortunately sought to be strengthened by a line of argument that thus becomes their weakness, in causing their rejection. We do not justify this hasty rejection; we state only the fact; and would particularly urge those phrenologists who may hear such a reason given, at once to admit Mr. Combe's liability to errors of this kind, and at the same time to show that such an error may readily be committed by an author without the general soundness of his doctrines being at all affected thereby. Mr. Combe, like other master minds, has injudicious and hot-tempered admirers, who will stoutly wrangle for the accuracy of every thing he has printed; but his best friends and defenders are those who can appreciate

and explain his real and prevailing excellencies, whilst they allow the existence of minor errors in exception. "Non omnia possumus omnes" is a maxim that admits of universal application, the limit given to it by the last word of the four being quite needless; and when Mr. Combe's arguments are drawn from those departments of natural science above mentioned, he certainly incurs a greater risk of verifying the maxim of the quotation, than is the case whilst his attention takes a direction to the doings of society or individual men. It would be ridiculous to require perfect freedom from error in the works of an author who discusses subjects of so much scope and difficulty; but if we would examine Mr. Combe's philosophical writings, in a critical view, in order to ascertain how far his doctrines are established by direct proof or any unassailable line of argument, it behoves us to know his weaknesses equally as his strength, and not to shrink from stating them. We repeat, therefore, what we have already in effect said in this present notice, or in a former notice of the same author's lectures on Phrenology, that Mr. Combe is too prone to state conclusions in positive terms before the evidence of their soundness amounts to full proof,—that he receives and reasons upon mere coincidences as if they constituted the relation of necessary connection,—that he exalts probabilities into the rank of certain truths,—that he states partial truths argumentatively as general truths,—that he does not sufficiently seek for facts which may oppose his views,—and that occasionally he misconceives (and through misconception, mis-states) the ideas and proceedings of others.

In making these remarks, we feel it incumbent upon us to add, that the defects thus enumerated are not stated as the characteristic features of Mr. Combe's writings, but as occasional blemishes, which his readers ought to be aware of, and to be on their guard against. He has now attained that authority with a large body of readers, which makes them willing recipients of almost every thing he may assert; and one who is thus influential, is wielding great power either to enlighten or to darken others. Fortunately, there is in Mr. Combe an almost intuitive perception (if we may so write) of truth and philosophical principle which seldom fails to keep his general course aright, notwithstanding occasional and slight deviations. But the defects, such as we have stated, do exist to some extent, and do, to that extent, throw doubts upon the soundness of his philosophical theories, or, at least, leave them very open to question and objection.

Mr. Combe's moral-philosophical creed is essentially hypothetical and theological; and consequently, if we adopt views

recently promulgated in France, concerning the progress of the sciences, it must ultimately fall before some other system which will be a more rigid induction from positive knowledge. It is quite true, however, that Mr. Combe nominally founds his opinions upon the facts of nature, and that in many respects there is a real foundation for them; and where this is the case, doubtless they will stand, and become consolidated rather than subverted by the agency of advancing knowledge. Still, we cannot avoid the belief, that, as a system, his philosophical creed is an arbitrary and at best conjectural explanation of facts in nature, and that if divested of supposititious ideas and figurative language, it would become an incomplete skeleton; capable of being perfected, perchance, but still wanting many parts before it could become a complete whole.

Taken as it now appears in the author's publications, we believe that the following condensed statement will embrace the essential points of the doctrine. The ordinary course of terrestrial nature is progressive, beginning with a less perfect, and gradually ascending to a more perfect, state of existence. The discoveries of geologists show this to have been the case with the earth at large, and the organic beings that have inhabited it. History shows also that mankind have on the whole been progressive, that is, gradually rising to a higher state of intelligence and virtue, or, in other words, civilisation. Hitherto our civilisation has advanced to a higher stage in respect of physical knowledge and its applications, than is the case in matters more immediately connected with mind and morals. The discoveries of phrenologists have afforded us the means of now making more rapid advances in mental science and its applications to morals. In particular, they have enabled Mr. Combe to discover what, as he supposes, constitutes morality, and thus to give mankind the means of testing the propriety or impropriety of their actions by a fixed rule, the use of which, it is alleged, will facilitate their future career towards a more perfect state of moral civilisation. Here, then, we come to Mr. Combe's peculiar doctrine in morals, which is a combination of certain views propounded by Butler and others, with the phrenological principle of distinct mental faculties in connection with distinct cerebral organs.

First, thinks Mr. Combe, in order to arrive at correct moral judgment, the intellect of man must be so thoroughly instructed that it will see clearly all the motives for and consequences of any action. Secondly, these motives and consequences must be such as will not excite unpleasant sensations in the organs of Conscientiousness, Benevolence, or Veneration. If the emotions supposed to emanate from these organs be painful,

the action is immoral, and ought not to be done. If such emotions be pleasurable, the action is moral, and ought to be done.

We do not find Mr. Combe's moral creed stated quite so literally in his own works, as is done in the above short paragraph, but we conceive that his language conveys the same rule under a more figurative style of expression; and we shall quote his words in confirmation.—“Now my object,” he writes, “will be to expound the courses of action prescribed by our natural faculties, and to apply to them the plumb-line of combined intellect and moral sentiment; and I shall admit all actions to be virtuous or right which are in harmony with that line, and denounce all as abuses and vicious which deviate from it; and my doctrine is, that *it is this harmony which constitutes certain actions virtuous, and this deviation which constitutes others vicious.*” (Lectures, page 39.) Elsewhere the author explains that “moral sentiment” means the three faculties connected with the cerebral organs that we have named above, and he also intimates that, “The intellect must be employed to discover all the motives, relations, and consequences of the actions to be judged of, and the moral sentiments will give their verdicts according to the knowledge received.” (Lectures, page 33.) He allows that the “verdicts” of the moral sentiments may be faulty if given without such previous discovery by the intellect, and that the verdict of any one of them singly may be faulty.

This “natural foundation,” or, as the author also designates it, “internal guide to morality,” does not constitute the whole and sole reason for actions being denominated virtuous or vicious, in Mr. Combe's philosophy. There is further an explanation why actions “in harmony” with the “plumb-line” ought to be done, and why those that “deviate from it” ought not to be done. Mr. Combe supposes that we can correctly infer the intentions of the “Creator,” by diligent study of nature; and that these intentions, when ascertained, must become our rules of action — “natural laws” that man must obey. Thus we have a theological (though called natural), as well as a philosophical (or scientific) reason for the propriety or impropriety of our actions; that conduct being moral which fulfils the intentions of the Creator, and that immoral which does not fulfil them. These intentions, we are informed, may be ascertained by noting the consequences of our conduct. Some actions evidently lead to consequences that are acknowledged to be injurious, (for example, putting our hands into boiling water,) and other actions leading as clearly to consequences allowed to be beneficial, (for instance, maintaining

bodily vigour by the requisite supply of proper food.) Such consequences are inferred by Mr. Combe to be punishments and rewards instituted by the Creator of the world, the reward being a sanction, the punishment being a prohibition of the acts. The only ground for this inference, however, seems to be the fact that the actions *are* injurious or beneficial, which Mr. Combe would appear to esteem a sufficient warrant for the inference. Of course the "plumb-line" of enlightened intellect and moral sentiments can be supposed "in harmony" only with those actions that fulfil the intentions of the Creator, since Veneration would never unite with the other sentiments in giving a "verdict" in favour of actions that were believed to be contrary to the Creator's intentions.

It appears to ourselves, that whilst there is much plausibility and consistency in this creed, it has still the radical fault of substituting conjecture in place of positive knowledge; and at the same time, that the absence of precise definitions, and presence of figurative expressions, in the language by which Mr. Combe seeks to convey his ideas, unavoidably create a degree of vagueness that should not be found in any system of philosophy which professes to have its foundations in natural truth.

We say that it is conjectural, because human notions respecting the intentions of the Creator, as inferred from his works — or, rather, from man's exceedingly imperfect knowledge of his works, cannot be perceived in any other light than that of guesses or conjectures; and widely dissimilar, yet almost equally plausible conjectures are made by different parties. Thus, in the instance above alluded to, Mr. Combe, a lawyer by education, conjectures that pains and pleasures are intended by way of punishment and reward; the former to prohibit, and the latter to sanction the acts which are followed by such consequences: whereas another party might conjecture, with quite as much plausibility, that, in annexing painful consequences to some actions, and pleasant consequences to others (both which classes of actions man's constitution urges him to perform,) it was clearly the intention of the Creator that man should suffer pain and pleasure alternately. Indeed, we must express our individual conviction, that this latter conjecture finds much more corroborative support in the ordinary routine of natural events, than does the conjecture of Mr. Combe.

Again, if we rightly interpret Mr. Combe's figurative language about the "plumb-line of combined intellect and moral sentiment" and "actions in harmony with that line," and his views respecting the "supremacy of the three moral sentiments," we are compelled to give the preference to a different theory, by suggesting that virtue does not consist in actions

specially calculated to excite agreeable sensations in three of the cerebral organs, arbitrarily selected from the rest, as a sort of trinitarian government; but that we must seek the true theory of virtue, in the duly balanced and harmonious impulses of *all* the cerebral organs, — or in that equal union of duty to self, duty to neighbour, and duty to God, which comprehends all the virtues.

In thus expressing dissent from Mr. Combe's cherished theory, we expose ourselves to the application of a sentence already passed against those who venture to differ from the author; for he writes, on pages 27, 28., "I agree then clearly with Butler, in thinking, that certain of our faculties are intended to rule, and others to obey; and that the feeling that it is so, is intuitive and instinctive in well constituted minds."

However, we shall take shelter under the old definition of orthodoxy and heterodoxy, namely, "orthodoxy — my doxy: heterodoxy — any other man's doxy." Even Butler and Mr. Combe do not clearly agree, for the former selects one faculty to be supreme governor, whilst the latter exalts three to the like office, and requires these three to be unanimous in their commands. The like discrepancy is seen in other authors who choose rulers amongst the faculties; and these discords are accounted for by Mr. Combe, in the following passage, with good show of reason. "The idea," he says, "of resolving morality into intellectual perceptions of utility, into obedience to the will of God, or into any single principle, has arisen, probably, from the organ of that one principle having been largest in the brain of the author of the theory, in consequence of which he felt most strongly that particular emotion which he selected as its foundation." We cannot however apply the same rule in explanation of Mr. Combe's own theory, for the three organs selected by him as ruling principles, though highly developed, are scarcely to be called the largest in the published cast of his head. Yet we could reconcile the head and the doctrines of Mr. Combe, one with the other, by suggesting that the lines of conduct recommended by him are really not such as would be pursued by individuals in whom the three favourite organs were predominant, but such as would be pursued by those in whose heads there was a nearly even balance of the selfish and moral organs. In the details of Mr. Combe's moral code, the motive of action is found mainly in the desire to obtain personal enjoyments (called the rewards of obedience to the natural laws), and to avoid pain and losses (called punishments for disobedience to the natural laws), and this is to be done without trenching upon the rights or enjoyments of other persons. So far it seems to imply activity but no supremacy of the moral

sentiments; and we conceive that any individual over whose conduct the faculties of Conscientiousness, Benevolence, and Veneration had the leading sway, would not devote such close attention to his own personal comforts as seems to be required by Mr. Combe's code, but would be prone to think of others more than of himself. In short, it seems to us, that supremacy would be "abuse" of the three faculties mentioned, by leading individuals to neglect themselves in their devotedness to others, and that a true theory of morality must imply the favourable or equalised balance of all the organs or faculties, not the supreme influence of three selected from the rest. Whilst it also seems to us, that Mr. Combe's examples and precepts actually confirm this view, and do not dictate such conduct as would result from any real supremacy or ruling influence of those three selected faculties.

Farther, whilst we freely allow the great advantages usually derived from knowledge, we can scarcely assign so high a place to it in a code of morals, as ever to require a thorough knowledge of motives, relations and consequences, before pronouncing on the morality or virtue of actions. It seems to us, that to require this extent of knowledge, is to make the mistake of confounding morality, which should have reference to motives, with expediency, which has reference to consequences. Besides this, all past and present experience runs against the likelihood — the possibility — of man ever attaining that fulness of knowledge; though in its absence, according to the doctrines of Mr. Combe, he cannot correctly decide on the morality of actions, nor perfectly fulfil the intentions of the Creator: hence must remain under the doom of suffering punishment daily for an ignorance which is inseparable from his constitution. To our thinking, such an interpretation of the Creator's intentions savours much more strongly of the arbitrary dictates of Self-Esteem, enforced by Destructiveness, than of the equity of Conscientiousness, enforced by Benevolence. Mr. Combe indeed would seem to anticipate a time, yet very remote, when mankind will have attained the sufficiency of knowledge required by his doctrine; but even admitting the possibility of this, all past and present and future suffering, through "countless years," is not the less inflicted as a punishment of unavoidable ignorance, according to his views; and we must confess ourselves utterly unable to reconcile this idea with any notions of justice or mercy in the divine government of the world; whilst the plan of teaching mankind the way they should go, by punishing them for any departure from that previously unknown road, and especially the unequal apportionment of punishment for deviations from it, seem also to be quite irre-

conciliable with the views which Mr. Combe advocates in connection with school-training and the management of criminals.

We would also qualify Mr. Combe's views respecting the progressive condition of the human race, by suggesting that a state of present progress is not a sufficient reason for concluding that the progress will always continue, or even carry us much beyond the present condition of things. If we should infer the future career of the race, from the analogies of the past and present courses of nature in other respects, the inference must be adverse to a career of indefinite improvement, and rather be in favour of the view that supposes the race destined to attain only a given height, and then to deteriorate and fall. This appears to have hitherto been the career of all organic nature; and in the inorganic world, also, a similar course is run, processes of formation and destruction, re-formation and re-destruction, constantly succeeding each other. The course of nature, we would therefore say, is better represented by circular movements or by oscillations, returning over the same space, than by any line indefinitely prolonged either upwards or downwards, either towards or from perfection. Of course, in a notice of this kind, we can only indicate a difference of opinion, without attempting to prove the correctness of the one adopted.

The preceding dissentient remarks will be understood only to bear upon the doctrines of Mr. Combe, regarded as a system of philosophy addressed to the reasoning intellect, and are not intended to call in question the general soundness of his moral precepts and directions. His intellectual explanations may be purely hypothetical, and we might declare them to be a fanciful hypothesis, and yet his views on the morality and expediency of certain courses of conduct may still be perfectly just and exceedingly beneficial. Here, indeed, we have scarcely a dissentient opinion to express, except in secondary details; our strong conviction being, that Mr. Combe's writings on Moral Philosophy contain a host of invaluable truths, most admirably adapted for the improvement of mankind; and that, viewed as a moral code, they far surpass the works of all preceding writers on the same subject, in clearness, consistency, profundity of thought, and nobleness of feeling. Could we see mankind in general acting up to Mr. Combe's aspirations, we might acknowledge that a heaven upon earth was an attainable, almost an attained, reality; but the chilling influence of Cautiousness, warned by the very different realities of the present day, here comes in to say that not in our time, if ever, shall these things be. How many of Mr. Combe's readers, for instance, will believe that a titled and monied aristocracy will ever voluntarily

surrender these advantages, either because they shall have become ashamed of such distinctions, and become satisfied with the consciousness of personal merit, or because the people at large shall have ceased to look up to hereditary title and wealth, with feelings of envy and submission. Yet Mr. Combe looks forward to this, and even more distant moral "reforms." Be it observed, however, that he would not rob families of their titles or wealth, as too many of our self-styled radical reformers, but real deformers, would gladly do under the specious dishonesty of "equitable adjustment," "abolition of hereditary titles," &c. &c. Thus, on the subject of hereditary rank, Mr. Combe has the following reflections.

"I beg leave," he writes, "to state that I do not propose to abolish hereditary and artificial rank by violence, and against the will of its possessors. The grand principle which I have advocated in these lectures, that all real improvement must proceed from the supremacy of the moral and intellectual faculties, forbids such a project. My aim is, to render nobles ashamed of hereditary titles, decorations, and privileges which testify nothing in favour of their merit; and I regard this as undoubtedly practicable, in the course of a few generations, merely by enlightening their superior faculties. If you trace the forms in which Self-Esteem and Love-of-Approbation seek gratification in different stages of social improvement, and how these approach nearer and nearer to reason, in proportion as society becomes enlightened, you will not consider this idea chimerical." "The principle which has swept away tattooed skins, bone ornaments in the nose, full-bottomed wigs, and laced waistcoats, will one day extinguish orders of knighthood, coronets, and all the other artificial means by which men at present attempt to support their claims to respect and consideration, apart from their personal qualities and virtues. They will be recognized by the wearers as well as by the public, as devices useful *only to the unworthy*. An advanced education and civilization will render men acute observers of the real elements of greatness, and profound admirers of them, but equally intolerant of tinsel impositions."

This passage affords a good illustration of two peculiarities in Mr. Combe's writings, to which we would call attention. It is quoted as an example of that lively sense of justice and moral propriety which is so conspicuous in all his works; and at the same time it may be taken as an example of that kind of fallacious reasoning which we have before spoken of, namely, giving an inaccurate or modified representation of the subject for or against which the author apparently intends to argue, and adapting his arguments to the false picture. In our No. for April last, we quoted an example of this peculiarity, shown

in a comparison betwixt the experiments of physiologists and the fracture of a musical instrument, and on page 363. of this current No. the same fault is exhibited in a descriptive illustration designed to support Mr. Combe's views respecting the institution of death. It reappears in the passage just quoted, for the fact is, that titles and decorations of honour maintain their ground in public estimation just because they *do* testify something in favour of the persons on whom they are bestowed; and to contend that they will or ought to cease because they *do not* testify this, is arguing the question on a false bias. Were it true that titles are bestowed "without regard to individual qualities or attainments," as Mr. Combe expresses it, his whole argument would be sound; but the general custom is that of bestowing titles upon individuals whose personal qualities have given them influence over others, or enabled them to outstrip their rivals in the race for power. These qualities *are* a personal superiority, and the superiority of the class is kept up partly by the tendency of personal qualities to become hereditary, partly in consequence of the ranks of the hereditary aristocracy being continually recruited by the addition of other individuals endowed with qualities which enable them to achieve titles for themselves and their descendants. The kind of personal qualities required in the ennobled class will doubtless vary somewhat from age to age; but whatever the qualities may be, the title is useful to those who have it, and will always be desired, as a public voucher for the possession of those qualities. In some families the personal qualities may have ceased to exist, and the title be misapplied; but individual exceptions cannot negative the general rule, nor is an abuse any legitimate argument against the use of a convenient distinction.

But it is only fair to Mr. Combe, whilst we are objecting to his argument against nobility founded on the supposition that it does not represent personal superiority, that we should express concurrence in his views respecting the disadvantages of *hereditary* titles, and on grounds stated by himself, namely, that in a progressive nation hereditary title has a direct tendency to impede advance, by raising the present stage of advancement into a standard for the future. Amongst a stationary or a declining people, hereditary titles would be highly desirable as guides to the best standards; but it is otherwise amongst a people who are in a progressive state, and amongst whom many individuals are rapidly rising above the best standards of each successive age. Mr. Combe says, page 209., "If the distinctions instituted by nature were left to operate by themselves, the effect would be that the people at large would

verebrate in others, and desire themselves to become distinguished for those qualities, which are esteemed most highly according to their own moral and intellectual perceptions; the standard of consideration would be rectified, and raised in exact proportion to their advance in knowledge and wisdom; and the removal of the obstruction to this advance, created by artificial and hereditary rank, would tend greatly to hasten the march of real improvement." Here, it seems to us, is the true ground for objecting to hereditary title, namely, that it represents a superiority only of a secondary value; for, though the titled classes are on the whole superior to most others, they are not absolutely the most advanced: there is a small class of individuals constantly rising above them in personal qualities, only a few of whom become mingled in the ranks of the privileged order, whose superiority is otherwise that of a past day. We conceive it very desirable that the individuals of this rising class should be endowed with rank, and with title which is the name and stamp of rank; their titles not being made hereditary.

Should any space be afforded for them in our concluding Section, we shall introduce some extracts from the *Lectures*, notwithstanding that we feel assured that all the readers of this Journal will also be readers of Mr. Combe's works. For ourselves, individually, we must acknowledge that a predominant supply of Caution and Causality may induce too much of sceptical scrutiny into Mr. Combe's propositions and trains of reasoning, which to others will seem like needless cavilling; but be this as it may, we are quite certain of one fact, namely, that we have never read any other works which had the like power of exciting delightful emotions of the higher faculties, and of inspiring with hope and confidence in the future improvement of mankind.

III. *Destiny of the British Race.*

1. *An Examination of the Origin, Progress, and Tendency of the Commercial and Political Confederation against England and France, called the PRUSSIAN LEAGUE.* By WILLIAM CARGILL. 8vo. pp. 50. 1840. Newcastle.
2. *Changes produced in the Nervous System by Civilization, considered according to the Evidence of Physiology and the Philosophy of History.* By ROBERT VERITY, M.D. &c. Second Edition. 8vo. pp. 143. 1839. London: S. Highley.

WIDELY dissimilar as these two treatises must appear in their titles, they nevertheless meet on common ground in making

predictions respecting the future destiny of Britain and the British people. Devoting his attention to the politico-commercial relations of Britain and other countries, the author of the first-named treatise prophesies the inevitable and not very remote destruction of English commerce and dominion. The author of the second treatise, on the other hand, trusting to the organic superiority of the British race, boldly promises the trade and empire of the world to this hive of workers and the swarms that issue from it. Mr. Cargill contends that the successful advances of Russia towards subduing and absorbing into itself the people of Eastern Europe and Western Asia, and uniting central Europe with central Asia, through means of a solid commercial alliance and extensive interior traffic in the line of the Black and Caspian Seas, will eventually undermine the power of England, annihilate her commerce, and leave her scarcely more than a name in history. Both authors are right — with a reservation; each seeking the solution of a problem of futurity too exclusively in his own special hobby. Dr. Verity's hobby, however, seems to ourselves to be, *en vérité*, the "better horse," since the strongest wishes and intentions of a political cabinet will scarcely be able to surmount the obstacle of organic superiority in the people over whom they would triumph; and we take it, that at present the advantages of intelligence and foresight, enterprize and perseverance, are decidedly with the British race, when this race is placed in contrast with Russians, or Russo-Asiatics. Any such contest as that looked forward to by Mr. Cargill, and pronounced likely to terminate in the destruction of England, as a commercial and political power, must be a contest of people far more than a contest of cabinets.

Russia can triumph over Britain only by becoming superior in intelligence; for, if pushed to an extreme analysis, this single word involves the one ever present and most potent ingredient in national superiority: be it in the arts of war or in the arts of peace, in the craft of commerce or in the craft of government, intelligence will triumph in the long contest — the contest that cannot cease whilst intelligence does not triumph. By this word *intelligence* we do not intend a mere capacity for knowledge, but an internal want and will — a craving and insatiable appetite for knowledge, combined with an irresistible impulse to use that knowledge for their own advancement, both of which are inherent in the organisation of man, and inherent in the British race probably in greater intensity than in any other race: and this it is that will keep us in advance of Russia, let Russia advance as she may. We rejoice that she does advance; for her advances are a benefit to mankind. It is only

by her superiority—the intelligent superiority that rules in her councils—that Russia is enabled to absorb the less civilized nations around her, and, in absorbing, to raise them to her own stage of civilization. It must be by an exercise of the same intelligence, that she will make markets in western or central Asia, for the products of German skill and industry; and the people who buy, equally as those who sell, will derive benefits from that intelligence. If, in this onward career, Russia can and do outstrip Britain in certain localities, then must it be right and proper that Russia should do so, and ultimately, we doubt not, her present progress will be seen to have proved beneficial to mankind. But that the advances of Russia will actually annihilate the commerce, and thereby destroy also the political power of this country, we cannot at all conceive. On the contrary, we anticipate that a time may come, when the British and Russian races will meet in contest, and the former triumph over the latter; not, probably, in any warlike and national conflict that shall yield only the triumph of a bloody contest; but in that competitive struggle betwixt individuals in society, where those who are individually superior will rise above those of an inferior type of organisation. Such a struggle, silent and ceaseless, we now see in this country, betwixt the genuine descendants of the ancient Celt—the Welsh, the Irish, and the Highlanders, of pure blood—and the more intelligent mixed races of England and Scotland. As an empire, Russia will have attained her maximum of power, and have fallen asunder, long before she will have been able to destroy the commerce and political power of Britain,—granting all that Mr. Cargill asserts respecting the inclination of her cabinet to do so.

That the commerce and political importance of Britain do now suffer largely from defects in her legislature, which give the power of statesmen to persons who have not been educated for the duties of statesmen, is doubtless a truth; but of these political matters it is not our present wish to speak. Our intention is simply that of placing in contrast the views of two phrenologists, who have arrived at the most opposite conclusions on a subject certainly bearing close connexion with the philosophy of mind, and upon which that philosophy, rightly used, ought to throw great light. Mr. Cargill says that Russia will advance — at the expense of England. Dr. Verity prophesies that the English race will fill the world, and that the English nation will largely participate in the growing fortunes of the race. With Mr. Cargill, we believe that Russia will yet make great advances; temporarily and locally, perhaps, to the loss of Britain; and with Dr. Verity, we also agree that Britain and

the British will yet advance greatly, and repeople countries where Englishmen are at present few and far between. Russia may advance in wealth and in strength of every kind, and she may send her children to colonize lands and fill cities in central Asia, and may supply these settlements with all useful or luxurious commodities from the manufactories of Germany. What is there to complain of in this? Surely there is nothing to regret in the fact that much increase of human civilisation and enjoyment is effected without the aid of this country! The earth is of ample breadth, and has equally fertile tracts for the enterprize and reward of Britain. Her colonies will likewise spread, rapidly as those of Russia, and will yield equally valuable returns for the commodities which she will continue to make and send to them. She will not "monopolize" the trade of the world, we allow; and it is no more desirable for mankind that she should do so, than it is desirable for England that one town, or one company, or one individual, should monopolize the whole of her own commerce. We now speak only with reference to the general result; and though we may disagree with Mr. Cargill on this point, we must say that his exertions to arouse the attention of the British public to the imperfections of their foreign policy are well-timed, and deserving of larger commendation and encouragement than the press has yet given to them. For the rest, it is time to let each author tell his own anticipations, in his own words.

"But all these exertions of Russia," writes Mr. Cargill, "vast as are the projects to be realised in Germany, are still only *means* to AN END. That end, I propose, in this chapter, to point out, — than which a more gigantic scheme never entered into the mind of man; a scheme, by which, if successful, the greatness, the riches of England, will become a matter of history, as she takes her station beside the fallen nations of antiquity — the warning voice of Venice, of Genoa, and of Spain having been unheard, 'Why do you not take an example by us?' The very magnitude of the design might tend to make us regard it as chimerical, did it not contain on its front the proofs of possibility, of probability, — nay more, of its perfect facility; for it is, in fact, merely reverting to a state of things which formerly existed, and has made many nations great in their turn; namely, the re-establishing the European and Asiatic commerce by the short road of the Black Sea, under the control of, and in the possession of, Russia; instead of leaving it in the possession of England, which, by her maritime supremacy, first diverted it from that channel, and continues it, in being able to supply the world with manufactures,

by the sale of which she procures produce from her colonies and South America, to bring, *by sea*, to the countries of Europe. England has been generally said to ‘monopolize the commerce of the world,’ and it may seem a difficult task (to some, an impossible one) for such a nation as Russia to deprive her of it; but if we look to the powerful instruments which the Russian cabinet wields with so masterly a hand, to her territory, *inattactable in itself*, and into which she can retire in perfect security, on the frustration of her projects, — there to wait the time for resuming them; if we consider the position and extent of her empire, from the Baltic to the Black Sea in Europe, extending from the Caspian to the frontiers of China, and flanking the whole of the fertile territory of Central Asia; an empire which, from dominion over a few savage tribes, has in a short time so increased as to form more than a third of Europe — the ninth part of the habitable globe: and the whole of it centralised in a single cabinet, composed of statesmen selected from every country in Europe for their superior ability; and above all, when we consider that the whole resources of this immense empire, the varied talents of its unrivalled statesmen, the united voice of its sixty millions of population, are directed with combined, with undeviating determination, to the accomplishment of a particular object — that object being fixed, unchangeable, and planned in strict conformity with the geographical position of the country — does it seem impossible or difficult that, in the course of ages, such object should be obtained? Does it even require to bring forward the stupendous measure of success which has attended the efforts of this cabinet, during the last sixty years, to prove the possibility, or the probability, of that success being completed? Does it require any argument, any reasoning, to persuade an Englishman of the propriety of investigating, of comprehending — and comprehending, of arresting, projects, of which the fulfilment must be the ruin of his country?” (Pp. 20–21.)

Audi alteram partem. “The British races,” writes Dr. Verity, “derive their chief origin from several branches of the great Teutonic family, the Angles, Saxons, Danes, Northmen, and Normans. A spirit of migration, of enterprise, and of domination has distinguished them ever since their appearance upon the field of history. Eminently superior in their cerebral type, and their physical conformation, they join to these advantages the very best combination of temperament. The vascular and nervous systems predominate; the one presiding over nutrition and extension of development, the other being the fountain of all vital and intellectual energy. These qua-

lities conjoined with their extraordinary fecundity, promise very much for their future social and political ascendancy in civilisation. They may be said to be the only races which freely traverse, and are colonised over the whole extent of the globe. At the beginning of the seventeenth century they amounted scarcely to ten millions; at present they amount to fifty in both hemispheres. It was only at the beginning of the seventeenth century, that the first permanent British colony was planted in America. In 1780, the British races there amounted to two millions. It has been calculated that, independently of fresh emigrations, they double themselves about every twenty years." " Add to these the British races in Canada and Australia, whose ratio of increase has been statistically estimated to be about the same, and there will be in different parts of the globe, eighteen millions of people who double themselves once in every twenty years, or in other words, who are multiplied thirty-two fold in every hundred years. According to this calculation, in the year 1940, these races will amount to 576,000,000; in the year 2040, that is, in two hundred years from the present time, independently of disturbing causes, they will amount to 18,432,000,000, and so on, probably, until arrested by the chief physical checks to population, want of food, and want of space. The chief condition required for this wonderful fecundity to continue in the same ratio, is undoubtedly the possession of fertile territory, commensurate with the increasing numbers, and it appears probable that this fecundity will not soon fail them. To understand the question in a clear point of view, we have only to cast our eyes at the phenomena taking place at present over the surface of the globe. They have before them the continent of America, stretching from the Atlantic to the Pacific oceans; territory sufficient for the support of many hundred millions of people. The direction of the future migration has already shown itself. It will be southwards through Texas and Mexico, and in the course of time, it will assuredly gain the central and maritime provinces of South America itself. From what we know of the laws which govern the collision of races, it cannot be supposed that the inferior and heterogeneous populations of Mexico and South America will be able to oppose any long and effectual resistance to the invasion. The British races are gradually populating the islands of the Pacific; the Australian continent is already promising to become the seat of a future empire; and, sooner or later, the fertile and magnificent islands of New Zealand (the future Great Britain of the Pacific) will be colonised by those of British origin. These colonies, in the course of a century, will almost certainly possess

a population of several millions ; and being highly favoured by natural advantages, will extensively influence by their maritime power, not only the savage and half-civilised inhabitants of the Indian and Chinese archipelagoes, but the migrating stream, ascending from the Australian colonies, will re-act upon the whole of the Eastern world, and even invade the very territory of China itself. In South Africa, a similar increase of population, and a similar progressive advance in settling and colonising within the interior, and along the Eastern coast, is constantly going on ; and it is not probable that Aden will long continue to be the only British settlement in the neighbourhood of the Arabian coasts. At present it is impossible to foresee fully the prodigious influence which all these colonies and settlements, belonging to the British races, and almost co-extensive with the globe itself, will mutually exert upon each other. In proportion, however, to their number, their population, their intercourse, and their prosperity, so will this mutual re-action be great, and favourable to each and all. These conditions having hitherto steadily increased, promise well and greatly for the future. The future re-action upon the mother country of all these millions of British race in the Colonies and the United States, cannot fail to be very extraordinary, and to exceed, perhaps, all calculations that have hitherto been made. This re-action will fall, in the first place, upon the commerce and manufacturing industries of Great Britain ; afterwards upon its population, wealth, power, and political greatness. All these will undergo progressive development, in proportion as the British races increase, and prosper in their numerous settlements throughout the world. Liverpool and Manchester have thus, in a great measure, been creations of American commerce alone. And, although material interests constitute the firmest and most permanent bonds between one people and another, yet the wants, tastes, habits, customs, language, literature, and intellectual and moral sympathies, common to those having an affinity of race, will undoubtedly assist still further in binding to the mother country the different nations of British origin. If we might assume the element of population alone, as the basis of calculation to ascertain the extent of the future commercial relations of the mother country, with her colonies, and the nations of British origin, it would lead us to infer that Great Britain was at present only in the infancy of her manufacturing development. If the demand upon British industry be, let us say, twenty millions sterling, with the eighteen millions at present in America and the colonies, what will this demand amount to, when these newly settled and agricultural populations have increased to one, two, three, four, five hundred

millions, as they promise to do in the course of a century? British exports will be increased at least to twenty times their present amount, and Great Britain be converted into one vast workshop. And to what further development will this arrive in yet another century? Her wealth, population, intelligence, and political greatness will then overshadow the world, and her civilisation and language be that of nearly all the best portion of mankind." (Pp. 64-69.)

IV. *Einige Worte über Phrenologie.* Von B. R. NOEL, Mitglied der Phrenologischen Gesellschaft zu London.

A few Words on Phrenology. By B. R. NOEL, Member of the Phrenological Society of London. Dresden and Leipzig, 1839.

THIS small pamphlet was called forth by the appearance of an article in the Berlin Magazine of Foreign Literature for 1839, entitled "The Results of Phrenology," the avowed object of which was to acquaint the reader with the "best and cleverest arguments, which have lately been brought forward against phrenology." The writings of Doctors Roget and Sewall are those from which the Berlin Critic has drawn these best and cleverest arguments, seemingly unaware that the arguments of both have been most ably refuted — those of the former by Mr. G. Combe, in his late work, "On the Functions of the Cerebellum, &c.," and those of the latter by Dr. Caldwell, in a small work which appeared at New York, under the title of "Phrenology vindicated, and Antiphrenology unmasked." Mr. Noel's task of answering the criticisms of the Berlin journalist was one, therefore, of comparative ease, and he has accomplished it, as was to be expected, in a most triumphant manner.

In a few pages at the end of his pamphlet he has briefly and ably stated the fundamental doctrines of phrenology, and pointed out the gross errors to which the antagonists of the science most pertinaciously adhere.

We are glad to observe that Mr. Noel promises shortly to publish the results of his own observations, and we sincerely hope no untoward circumstance may occur to induce him to alter his resolution, as we are certain, judging from the calm and philosophic spirit which pervades the pages now before us, that he will thereby confer a lasting benefit on phrenology, and materially assist its progress in Germany.

A. A.

V. *Phrenology Illustrated*,—in a Series of Profiles by J. H. MOEL, from the Collection of Casts contributed to the Polytechnic Exhibition, Newcastle.—With Explanatory Descriptions by ALEXANDER FAULKNER. 4to. pp. 9.

It is interesting to those who have watched the progress of Phrenology during past years, to see the proofs of its widely extending diffusion now so constantly met with. Trifling though many of these be in themselves, yet in their sum total they are evidences of a great change in public opinion, since the days when the Edinburgh Review was denouncing phrenologists as infatuated or dishonest zealots. In the Newcastle Chronicle of April 25, we met with the following passage, in an account of the Polytechnic Exhibition :—“ Looking into the side room C, on the south side of the Victoria room, we were much amused by a large collection of phrenological casts, contributed by Mr. Alexander Faulkner, very judiciously arranged, and labelled so as to exemplify the presence or absence of a particular organ.” The “absence of a particular organ” may not be a sound phrenological expression; but the passage indicates a very different state of mind with regard to phrenology, than that which characterised the editors of most newspapers a score of years ago; whilst the circumstance of a collection of phrenological casts being admitted by the directors of the exhibition is also significant of a change in the spirit of their dreams :—rather, perhaps, of an awakening from their dreams. A quarto pamphlet, with the above title, has been since published, as a guide or hand-book to the collection, containing a condensed outline of the progress and principles of phrenology, and illustrated by three dozen small but accurate figures drawn from casts, and mostly contrasting very opposite developments. The figures of Gottfried, the murderess, and of Mr. Goss,



(banker?) whose cast is seen in so many collections, but whose deeds are unknown to ourselves, present most remarkable contrasts of outline. There is also a figure taken from the cast of Mr. George Combe's head, which we copy in the annexed wood-cut. Novelty is not to be expected in a pamphlet of this description; but it is fairly written, and calculated to call attention to the

subject recommended by it, as one that should “become a

guide to the lawyer, the physician, the moralist, and the teacher ; conferring benefits on society, and opening up a rich harvest of advantage and improvement to posterity."

VI. *The Penny Cyclopædia.* July. 1840. Part XC.

SOME particulars that bear reference to the subject of Phrenology, in connexion with the Penny Cyclopædia, may be seen in past volumes of this Journal, namely, Vol. VIII. p. 286, and Vol. XI. pp. 95, 220, and 425. We must confess that we were more desirous to see a fair account of phrenology, in the Penny Cyclopædia, than had been the case with respect to most other collective works; since this Cyclopædia professes to be published under the auspices of many persons known for their general intelligence and liberality of sentiment, and is, on the whole, a publication highly creditable to the parties engaged in it, although unavoidably sharing the faults common to works of its class. The desire thus entertained has been met by the article before us, which first gives a short, though essentially accurate and fair, account of phrenology, which speaks well for the candour and good sense both of the writer and the editor; and this is followed by a like account of the objections to be urged against the views of phrenologists. The writer is not a phrenologist, in the usual acceptation of the term, yet he goes a good way in favour of the doctrines, whilst he also states difficulties and objections, some of which have not received the attention, and been allowed the weight which they ought to have had with the supporters of the system. His views, indeed, as conveyed in the following concluding summary, come so near to those of the present editor of this Journal, that both might fall into the same category were the two or three last lines of the passage erased; for although it is reasonable enough to exercise much caution in applying a theory that may be still far from perfect, yet (if really acquainted with the subject) he must be very sceptical indeed who doubts that highly beneficial applications of phrenology can be now made — have been already made.

The writer of the article grants of phrenology, "that its theory is ingenious and probable; that its plan of classifying the faculties of the mind is probably more natural than that of any other psychological system; that the existence of many of

the assumed faculties admits of little doubt; that a comparison of the heads of different nations and individuals renders it almost certain that the general divisions of the part of the human cerebrum are correct; that in many cases, on balancing the evidence on each side, the result is on the whole favourable to the belief that the positions of several of the organs in each part of the brain have been nearly determined; but without *further and very extended inquiry*, and that made *with a just appreciation of the difficulties of attaining to facts*, when so many elements of the observations are inappreciable, and *conducted by a disposition to doubt rather than to find confirmation of the doctrine assumed*, he will hesitate to accept its theory further than as a direction to his inquiries, and will refuse to admit its applications in any important practice."

We would particularly urge attention to the lines that we have distinguished by italics in copying the extract, and though our conviction has been stated, that the writer is wrong in his wholesale refusal to admit the applications, it may be proper to qualify this contrariety of opinion, by adding, that many of the most useful "applications of phrenology," as ordinarily stated, are in fact applications of knowledge that exists independently of the *questio vexata* respecting the cerebral organs, and independently of phrenological works. This was fairly stated in the Athenæum for July last, page 570, where, in recommending Dr. Andrew Combe's chapter on the moral management of infancy, the reviewer says, that "the phenomena are independent of all theory. The faculties to which the author refers, and the laws by which they act, are realities equally appreciable, whether they are connected with a simple or a complex organization, and the moral deductions drawn from them are equally trustworthy, whatever may be thought concerning their immediate seats."

It will not accord with our limits, to follow the detailed objections of the cyclopædist just now; but we strongly recommend phrenologists to read and ponder them. Some admit of easy reply, indeed, but all of them ought to be familiar to the disciples of the science, and some few are undoubtedly "posers," to which the fraternity should yield with a good grace. There can be no doubt, for instance, that whilst phrenologists have declared the inadmissibility of comparisons betwixt the brains of different species of animals, they have nevertheless themselves resorted to this alleged faulty method. This is inconsistent; but the comparisons are quite admissible when made with sufficient allowance for specific differences in the brains compared.

We cannot close these brief remarks upon the article PHRE-

NOLOGY in the Cyclopædia, without a comment upon its own brevity. Less than six pages, with three cuts to show the mapped bust, are devoted to this subject, under its proper head, and we can scarcely say that it is noticed elsewhere in the Cyclopædia. Under the head of INSECT, for Entomology, we have a longer article, besides numerous subordinate articles on the same science, under their own alphabetical letters, and much better illustrated by figures. Would the editor seriously tell us that Entomology merits more attention than Phrenology? Surely he would not say so! Yet practically it is made far more prominent, and in appearance important, in the Cyclopædia. We have used this illustration before, and now repeat it, as involving a point highly deserving of consideration on the part of phrenologists, namely, the claims of their science not merely to be noticed, but to be noticed more at large than is ordinarily done in collective and miscellaneous works.

VII. *The Phrenological Journal.*

The Editor takes advantage of a vacant half page, left here by the compositors, to announce to the subscribers to the *New Series* of the *Phrenological Journal*, that several Nos. are now nearly out of print; and that in consequence those who now neglect to complete their sets will shortly be unable to make them perfect. No single copies of No. 3. can now be obtained from the publishers; but they still have (in London) five copies of the first volume of the *New Series* (including No. 3.) bound in cloth. No. 1. will probably be out of print in a few weeks; and the stock of Nos. 9. and 10. is running low.

In consequence of this scarcity of several Nos. it is in contemplation to allow Nos. 1. to 12. of the *New Series* to be bought only in cloth volumes, after the end of the current year; and the first volume of the three will most probably be then quite out of print. We make these explanations, in order that our regular subscribers may not have the marketable value of their sets injured by the want of any of those Nos., which will very speedily be obtained only from the dealers in second-hand books, and probably at an enhanced price.

IV. INTELLIGENCE AND SHORT ARTICLES.

The Phrenological Journal. — The next No. of this Journal will be published in Edinburgh; the copyright having been again assigned to Mr. George Combe, and the editorial duties resumed by Mr. Robert Cox. The considerations which induce Mr. Hewett Watson to withdraw from those duties, after three years' experience of them, are partly their too great interference with the time desired for other tastes and pursuits quite unconnected with phrenology, but principally the discrepancy between his own views of phrenology and those entertained by many of its warmest supporters. As the latter consideration appears to himself to involve a question of high importance to the progress of the science, he takes advantage of the opportunity thus afforded for pressing it upon the attention of those amongst the disciples of phrenology who are solicitous for the promotion of truth independently of personal interests, and also able to appreciate the various sources of fallacy which impede the attainment of it in phrenological investigations. From an early period of his attention to the subject, he could not avoid a suspicion, that much was received by phrenologists in the character of established truth, which nevertheless ought to be regarded as at best unproved; and that very much was required to be done and ascertained before the confirmation of hastily adopted conclusions could be held complete. That suspicion gradually ripened into conviction as his editorial duties obliged him to make more close scrutiny into various points, concerning which he had previously formed no positive opinion. He became convinced that much is stated in the writings of phrenologists which is doubtful, if not erroneous; and also that a large proportion of the alleged facts which are commonly adduced in support of their conclusions, by phrenological authors, rest only on incompetent or biassed authority, or are otherwise wanting in some of the requisites for trustworthiness. Examples have been from time to time given in the New Series of this Journal, but those examples are only slight specimens of the whole stock, which has gradually accumulated in the writings of the school; accumulated, in all likelihood, by reason of the controversial character of all our elementary treatises, which have hitherto been (perhaps, unavoidably) pleadings for phrenological opinions, rather than unbiassed expositions of what could be called phrenological science. And as to the writings denominated "anti-phrenological," these are so avowedly pleadings against the subject, that an unprejudiced examination of its merits was not to be expected in them. The result is, that the positive establishment of truth has been gradually slipping out of view since the time of Gall, in the attempts to give plausibility to the arguments *pro* and *contra*; the one side stating every thing that could bear a favourable interpretation, and only that which could bear such interpretation, the other party running the opposite or antagonist course; the one side indignant at any individual who ventures a doubt respecting the infallibility of their adopted creed, the other denouncing as credulous all who admit any part of that creed. The editor applies these remarks in a general, but by no means universal sense: he is well aware that many exceptions occur, but these are the exceptions only. Taking this view, it seemed to himself that a free representation of the errors and inconsistencies too frequent in phrenological works, and of the wants and defects of the branch of science which they treat, was the course most likely to promote the ultimate attainment of truth or certain knowledge; notwithstanding that such a procedure would inevitably offend the pride and vanity of individual writers, and render phrenology less acceptable in the eyes of

those ill-informed zealots who imagine that a science must be made to appear perfect and popular, however little it may be so in reality, or be otherwise pronounced unworthy of attention. He regrets, however, to find that the sectarian spirit of the school, and its attendant unwillingness (perhaps, incapacity rather than unwillingness) to see any thing which conflicts with an adopted creed, is too prevalent to sanction the course which appears to himself to be now so imperatively required; and that the well-meaning, though scarcely to be called well-judging, friends of phrenology dislike to see its errors and imperfections made public in a phrenological periodical; rather expecting to see this Journal advocating the soundness and utility of every thing which they individually believe, and call phrenology. Hence is it that the editor of the New Series withdraws from a position, where he has only the alternative, either of giving frequent offence to those whose individual opinions or party creed he cannot wholly adopt without better evidence than has been yet adduced, and therefore must frequently call in question in his editorial capacity,—or, on the other hand, of becoming a mere pleader for doctrines, some of which he believes to be yet unproved, and others probably erroneous. Under more agreeable circumstances he would willingly have given up those other occupations with which phrenological editorship interfered,—that is, if the editorship had been that of a scrutineer, not that of a partisan pleader,—but in the unpleasant dilemma now explained, he restores this Journal, (with a circulation considerably increased,) to its former proprietor and editor, who, probably regarding the science as much nearer to perfection than he believes it to be, can accordingly avoid expressing doubts or denials of views which the majority of their readers do implicitly believe, and desire to continue believing.

To the many individuals who have assisted him, in various modes, whilst the Phrenological Journal has been in his hands, the Editor offers his grateful acknowledgements. Those who have deemed him too sceptical and scrutinizing will rejoice that the editorship is transferred to one who is less so. Others who regard present doubt as the best means of attaining future certainty—and his correspondence with phrenologists assures him that there are such amongst the readers of this Journal—might have preferred a continuance of the practical rule which would urge them to search for and record aught that appears adverse to phrenological views. It must be quite unnecessary to request either division to continue their support of this Journal, when transferred to the care of an Editor whose qualifications are already so well and so favourably known. Indeed, this becomes almost a duty; for if Mr. Cox had not consented to resume the editorial labours, it is probable that the Phrenological Journal would have soon ceased to exist. Only one other party evinced any decided willingness to carry it on, and, independently of other disadvantages, that party would have found provincial editorship ill calculated for a journal of this kind, although its circulation has now reached a point where any prospect of future pecuniary loss must cease to appear.

It may be proper to add, here, that the Editor is individually responsible for all articles in the New Series that are not otherwise affiliated.

The Phrenological Association.—From the date at which our last sheet must go to press, it becomes impossible to give in this No. any account of the meeting of the Phrenological Association in Glasgow. Under the expectation of attending there himself, the Editor advertised that this current No. could not appear on the First of October, but home engagements having interfered to frustrate this expectation, he has adhered to the usual month of publication. That the Association would prove successful, if a dozen or two of influential phrenologists would actively and earnestly exert themselves, to commence meetings in the capitals triennially, we now entertain no doubt;

that is, successful in respect of the *number* of its members, both attending and non-attending. Whether or no such an Association will prove materially beneficial in advancing the *science* of phrenology, must depend upon its active members seeing the necessity of greatly departing from the measures latterly resorted to for promoting the knowledge of Phrenology. It will not be sufficient merely to read papers and make orations to enlighten those who are ignorant of Phrenology; nor yet to repeat received dogmas parrot-wise, as though all that is written in phrenological books were true and settled. "The advancement of phrenological science" is emphatically declared by the laws, to be the leading purpose of the Association, and a science can be advanced only by additions to the stock of knowledge concerning its subject. Such additions may be made under the form of corrections of errors that have been received as truths, of confirmations of truths adopted without sufficient proof, or of new truths not before ascertained. All these are yet greatly needed in Phrenology; — far more needed, we should say, than a continuance of that too prevalent system of writing and lecturing down to the "popular" standard. We would not say that sound knowledge can be rendered too popular; but the knowledge should be first made sound and well defined, and not be the medley of fact and fancy too frequently popularised under the name of Phrenology. Unless the promoters of the Association can rise above any efforts to gain semi-instructed disciples, for the sake of numerical display, we fear that it will do little service, and will soon become extinct. Up to 15th September 143 copies of the required *form* of application for membership had been sent to the secretary; and many other phrenologists had signified their intentions of joining the Association, although of course they cannot be looked upon as members until the required conditions of membership have been performed. The list of names is highly creditable to the cause, from the social respectability and intellectual attainments of many of the individuals therein included.

Phrenological Societies. — "How do you account for the notorious failure of phrenological societies?" inquires a highly intelligent correspondent in Liverpool. The "failure," so far as it can be allowed, is readily accounted for. Many phrenological societies have been formed; each one remaining in a state of useful activity for a few months or years, and then virtually becoming defunct. Excepting in the capitals, it is so difficult to get up any society devoted to a single department of science, that this temporary existence of a phrenological society is a success more than a failure. The non-endurance seems to us to arise chiefly from the absence of sufficient personal advantages to the members individually. Association enables student phrenologists to purchase such a collection of books and casts as suffices to give them a tolerable knowledge of the subject, and so far is useful; but after the first start, rent and other expenses consume the annual subscriptions, and nothing remains to be expended in increasing the stock of books and casts, by the addition of others, which have not already been read and seen by all who take any interest in the study; whilst the mere fact of membership of a phrenological society at present gives no stamp or credit to the individual member, such as our metropolitan chartered societies for scientific purposes do give to some extent, besides affording the ready means of those personal introductions which professional men often find very useful to them. Under this almost utter absence of individual advantage, the phrenological societies soon begin to languish; the gloss of novelty is gone; members neglect to attend; they have already compared ideas, and would learn nothing by attendance; theological or political discussions are then perhaps introduced, as more exciting; these lead to quarrels and resignations; the subscriptions from remaining members prove insufficient to meet the outlay; the empty meeting-room can no longer be opened; the books and

casts become an expensive incumbrance, and are at length stowed away in a garret, or sold to pay the society's debts. A chartered phrenological society in London, publishing transactions, and membership of which should be rather difficult, would succeed. Provincial societies are beneficial whilst they live, although ultimately they fall to nothing.

Lectures on Phrenology.—A course of lectures was commenced in June last, by Mr. Hudson Lowe, at the theatre of the Western Literary and Scientific Institution, London, but discontinued by the lecturer, in consequence of the paucity of numbers in his class. This is to be regretted, for Mr. Lowe is unquestionably gifted with considerable mental power, and after the experience gained only by practice, we doubt not he would prove an able advocate and expounder of Phrenology. The uncertainty of mustering audiences in London, unless suitable efforts are made beforehand, is well known to most persons who have occasion to lecture on subjects that have not the aid of fashion or of some temporary excitement to recommend them.—Mr. Craig “delivered three lectures on Phrenology, on the 29th June and 1st and 2d instant, at the Grantham Philosophical Institution, illustrating his subject by a number of casts from eminent characters. Mr. C. was eminently successful in riveting the attention of his audience to this highly interesting science, and we understand he has been solicited to give two additional lectures, to afford opportunities for several who had not the chance of attending the former ones.” — *Lincoln Gazette, July 14th.*

University of Edinburgh.—*Discussion on Phrenology.* The following paragraph is copied from the American Phrenological Journal, to which it had been sent by Mr. George Combe, as an extract from the Edinburgh Chronicle, of March 16th, 1839. It had not elsewhere fallen under our notice. “ASSOCIATED SOCIETIES OF THE UNIVERSITY.—These societies held their fourth annual general meeting and debate, in the Hopetoun Rooms, on Friday evening. Upwards of four hundred gentlemen attended, consisting of members and their friends, introduced as visitors. Several parties of ladies also honoured the meeting with their presence. The Rev. W. Sinclair, A. M., of the Diagnostic Society, was called to the chair. After preliminary business, the appointed discussion of the question, ‘Does phrenology afford or contain a sound system of mental philosophy?’ was opened at great length on the affirmative side, by Mr. Alexander Arthur, delegate nominated for that purpose by the Diagnostic Society. Mr. Samuel Brown, delegate of the Cuvierian Natural History Society, responded on the negative side, in a speech of great power and brilliancy. The miscellaneous debates then commenced, and, having been opened on the part of the Dialectic Society by Mr. W. Wallace Fyfe, secretary to the Associated Societies, was kept up with great spirit till beyond 12 o’clock, the following gentlemen taking part—viz. Messrs. Glasgow, of the Diagnostic, and Millar, of the Dialectic Societies, in the affirmative, and Messrs. Storie, of the Dialectic, and Ushart and Mill, of the Scots Law Societies, in the negative. On the vote being taken, the negative of the question was carried by a majority of 40 to 13.”

Phrenological Quacks.—We feel it a duty again to caution respectable phrenologists against the impositions of a set of disreputable persons, who have acquired just so much knowledge of phrenology as may serve for flashy lectures and artful manipulations, but whose personal characters are the worst possible recommendations of the subject, the disinterested advocates of which they pretend themselves to be. Their arts are various; and many phrenologists are taken in by them, through want of reasonable circumspection in receiving the testimonials of strangers. One man who lives by swindling and begging letters, chiefly carried on in London, largely imposes

also on persons in the country, whose patronage he claims as a phrenologist. Another who could never be proposed, much less elected a member of any society of gentlemen, modestly elects himself a Fellow of the Royal Society of London (or Literature) by the easily made addition of four letters after his name — "F.R.S.L." Some dub themselves "Professor," with as little title to the designation. But the more artful resort to the plan of purchasing eulogies in provincial papers, and then using these by way of introduction in places where their characters and practices are unknown. It is against these latter that the friends of phrenology require to be most on their guard; the "Professors" and "Fellows of Royal Societies" soon betray themselves before persons of ordinary discernment.

Cast of Dr. Parr's Head. — A cast of Dr. Parr exists; one copy is in the museum of the Phrenological Society of London, and another, I believe, in that of Mr. Deville. The head coincides generally with the observations of Mr. Robert Cox, as far as they extend, (*Phren. Journal*, Vol. XII. p. 159.) and the forehead very exactly with the engraving from the picture in the gallery of the Duke of Sussex, which I have also seen. The head is of large size, and of the medium class; presenting a large development of all three regions — animal, moral, and intellectual. The largest organs are those of Self-Esteem, Love-of-Approbation, Firmness, Conscientiousness, Inhabitiveness, Attachment, Combativeness, Destructiveness, and Alimentiveness; the organs of the perceptive faculties generally, especially Individuality and Language. The smallest organs are Amativeness, which is decidedly small, and Secretiveness, which is moderate. The anterior coronal region is amply and equably developed. The very largest organs are Self-Esteem, Love-of-Approbation, and Alimentiveness. The activity of the last mentioned organ is a well-known trait in Dr. Parr's character, who was not only notorious as an inveterate smoker, but farther in the habit of giving directions as to what dishes were to be prepared for him, when he dined out, and angry when his instructions were not complied with. I read a paper on Parr's character during the last session of the London Phrenological Society, and may remark, that the confirmations which it offers to the science of phrenology are so obvious and so numerous, that, did other heads offer no greater difficulty, the most ingenious and most shameless antiphrenologist would be compelled to silence. — *Mr. Hudson Lowe.*

Mask and Portrait of Oliver Cromwell. — The following notice of Oliver Cromwell, by John Maidstone, one of his household, during the Protectorate, contains some trace of that speculative and empirical notion of the correspondence which subsists between the shape of the mind and the shape of the head, which the olden writers often develop. He says, that Oliver's "body was well compact, his temper exceeding fiery, but the flame of it allayed by the moral endowments of the head; and his head so shaped as you might see it a storehouse and shop of a vast treasury of natural facts." Irrespective of his history, which, from the general power which it manifests, would lead to the inference, all his portraits represent him as possessing a large head; large in every region, and much larger than the average size of heads. These general proportions are supported by a mask, somewhat resembling the portraits, which is sold in London, in which the intellectual region is fully and equably developed; but with an evident expansion in the propensitive group. I have, however, been unable to learn from whence the mask was derived; whether it is merely a "fancy piece" moulded from the portraits, or if it be authentic. But it has a coarseness of look which presents a natural appearance, instead of that fine grain, occasioned by the removal of every rough deformity, which artificial busts generally possess. — *Mr. E. J. Hytche.*

Model of Oliver Cromwell's Head.—I lately saw a modelled head of Oliver Cromwell, which is shown to persons visiting Appuldercomb, the seat of Lord Yarborough; and though I had not an opportunity of turning it about, so as to obtain a complete inspection, the following notes respecting the predominant and least developed organs, may have some interest for phrenologists. Firmness, Self-Esteem, Destructiveness, Secretiveness, Individuality, Form, Size, and Locality appear to prevail in the development; whilst the organs of Wit, Ideality, Cautiousness, Imitation, and Tune are deficient. Wonder, Hope, Conscientiousness, Benevolence, and Causality can scarcely be called deficient, although certainly not large, and perhaps not even in medium or average development. How far the model was a trustworthy likeness of the original head, it is out of my power to decide. But it is not difficult to understand that an individual endowed with such a development, should have really believed himself the chosen instrument of Providence, and felt justified in taking up arms, and resorting to intrigue and stratagems, for working out his supposed high calling. The question of Cromwell's sincerity has been much agitated; and taking this head as a clue to his character, we may be justified in expressing the opinion, that he was sincere in believing himself a chosen instrument, although this sincerity may be no proof of honesty in general word and conduct. — *H. C. W.*

Cost of converting Africans to Christianity.—“Taking the whole continent into consideration, we are fully justified by the experience of three centuries in affirming, that not one sincere and stedfast convert to Christianity is made for every ten thousand pounds sterling expended on missionaries.” — (*Athenæum*, July, 1840.)

Idiotcy produced by artificial means.—“A very intelligent traveller, M. Ermann, mentions a cruel practice of the Kirghiz, — not alluded to, indeed, by M. de Levchine, but not to be discredited on that account, — which is of a very singular nature. He says, that they have the art of reducing their Russian prisoners, by a dexterous blow on the head, to idiotcy, so that, though useful as slaves, they never think of making their escape.” — *Athenæum*, No. 660.

[Is this fact? If so, on what part of the head is the blow given?]

Organ of Mirthfulness.—We have lately seen, in the museum of Mr. Donovan, King William Street, a cast which exhibits a remarkably large development of Wit; the whole upper angles of the forehead, from Causality to Ideality, being so protuberant as even to suggest the idea of disease or malformation. On taking up the cast, Mr. Donovan informed us that it represented the head of an individual who was “always laughing.” The large development in that part of the head was hereditary; being clearly marked in the mother, and exaggerated in the son. Of her manifestations of mirthfulness we could obtain no information.

Influence of Climate on the Temper.—The Solano of Spain is only a modification of the Sirocco. We have experienced it as most oppressive on the eastern shores of Spain; and it is greatly detested by the natives, who gravely remark, that “no animals except a pig and an Englishman are insensible to the Solano.” The Italian condemnation of a stupid work, “*era scritto in tempo del Sirocco*,” is not more pointed than the Spanish adage, “*no rogar alguna gracia en tiempo de Solano*,” not to ask any favour during the Solano; and both proverbs sufficiently indicate the belief of the people of southern Europe in the disagreeable qualities of the south-east wind. — *Trall's Physical Geography*, p. 207.

Influence of Climate on the Temper. — Though free from the malaria of the Mediterranean coasts, the sirocco of the Levant does not bring with it more disagreeable affections than the sultry *viente norte*, or north wind of Buenos Ayres; indeed the irritability and ill-humours it excites in some people amount to little less than a temporary derangement of their moral faculties. It is a common thing to see men amongst the better classes shut themselves up in their houses during its continuance, and lay aside all business till it has passed; whilst among the lower orders it is a fact well known to the police, that cases of quarrelling and bloodshed are infinitely more frequent during the north wind than at any other time. Not many years back, a man named Garcia was executed for murder. He was a person of some education, esteemed by those who knew him, and, in general, rather remarkable than otherwise for the civility and amenity of his manners; his countenance was open and handsome, and his disposition frank and generous; but when the north wind set in he appeared to lose all command of himself, and such was his extreme irritability, that during its continuance he could hardly speak to any one in the street without quarrelling. In a conversation with my informant, a few hours before his execution, he admitted that it was the third murder he had been guilty of, besides having been engaged in more than twenty fights with knives, in which he had both given and received many serious wounds; but, he observed, it was the north wind, not he, that shed all this blood. When he rose from his bed in the morning, he said he was at once aware of his accursed influence upon him; a dull head-ache first, and then a feeling of impatience at every thing about him, would cause him to take umbrage even at the members of his own family on the most trivial occurrence. If he went abroad his head-ache generally became worse, a heavy weight seemed to hang over his temples, he saw objects, as it were, through a cloud, and was hardly conscious where he went. He was fond of play, and if in such a mood a gambling-house was in his way, he seldom resisted the temptation; once there, any turn of ill luck would so irritate him, that the chances were he would insult some of the bystanders; those who knew him, perhaps, would bear with his ill humours; but if unhappily he chanced to meet with a stranger disposed to resent his abuse, they seldom parted without bloodshed. Such was the account the wretched man gave of himself, and it was corroborated afterwards by his relations and friends; who added that no sooner had the cause of his excitement passed away, than he would deplore his weakness, and never rested till he had sought out and made his peace with those whom he had hurt or offended. — *Parish's Buenos Ayres*. (As quoted in the *Spectator*, No. 573.)

Hints on the purchase of Books. — As with every assistance, it is a very difficult matter to make a judicious selection of books, while it is at the same time one of the utmost importance, all institutions ought to be careful in whose hands they repose the trust of making purchases. It is incredible how rapidly rubbish will accumulate upon the shelves of even well-informed persons from the want of a strict rule with regard to purchases. There is always a danger of such being the case when the works of the day are procured. Beyond those which *immediately advance science, and convey information which the world was not before in possession of*, new works should be purchased with the greatest circumspection. — *Manual for Mechanics' Institutions*, p. 52.

Mr. Combe's estimate of Pitt. — "This is the head of Pitt. Here we have the same combination [Eventuality and Comparison], with larger Individuality, great Firmness and Self-Esteem. He had vast knowledge of details, great readiness of speech, and plausibility of manner; but his Causality is poor, and we vainly look in his speeches and actions for the recognition of

any great leading principles. Policy, narrow policy, can alone be detected.” * * * “He was not profound, but a great manufacturer of expedients, a master of details, a ready and plausible speaker. Had he possessed enough of Causality, he would have foreseen that the more atrocities the French committed the sooner they would blaze out; that while destroying each other, they were the least formidable to their neighbours; he would have saved his country oceans of blood and countless treasure; but his long administration was one of expedients, his great principle being to mark what Napoleon did, and do precisely the reverse. I consider him to have been a greater evil to England than any other man that ever lived.”— *Combe's Lectures on Phrenology.*

Mr. Combe's Estimate of Washington.—“I have often heard it discussed in my own country, and sometimes in this [America], whether Washington was really a great man, seeing that he did not in any particular direction show very extraordinary power. Now I have long been accustomed to adduce him as an illustration of that harmonious development which gives sound judgment, sagacity, and practical good sense. In what I now say, I appeal not to your national pride, as I have said the same things in my own country for years. Washington was one of the greatest men that ever lived. His temperament seems to have been sanguine-bilious; his head large and well balanced in every part—the moral sentiments and intellect reigning supreme. He had a constancy which no difficulties could overcome, an honesty of purpose and ardour of patriotism which no temptation could swerve nor opposition subdue. He always regarded his country before himself; in him there was no quality of mind deficient, no quality in excess; no false lights, and no deficient lights. He therefore gave to every thing its due weight and no more. He was dignified, courteous, and just; brave, cautious, politic, quick to perceive, and prompt to judge; always acting at the right time, and in the right manner. Those who say that Washington was not a great man, can merely mean that he displayed no one quality in excess—that he played off no corruscations; but he had that sterling worth—that daily beauty in the life—that force of character—that grandeur and elevation of the whole man, which render him far more great and estimable, in my opinion, than the poet, the painter, or the orator.”— *Lectures on Phrenology.*

Criticisms on Books, in the London Newspapers.—“The literary notices have of late years occupied a considerable space in some of our daily papers. In some, these notices are the work of gentlemen retained for the purpose; but in general the parliamentary reporters are expected to afford their assistance in this department, without any additional remuneration. These notices are not given so much with a view to the amusement of the public, as in order to oblige the booksellers, who, as they are the largest advertisers, are the most efficient supporters to the public press. The booksellers are in the habit of sending early copies of their new publications to the papers, and the editors in return are usually very prompt in making their public acknowledgments, by way of encouraging so agreeable a practice. At some offices, indeed, the proprietors reserve to themselves the right of retaining the presentation copies of new books; in which case, the critics, having no longer the same inducement to attend to the ‘literature’ of the paper, the books are either neglected or slightly noticed. So well are some of the booksellers aware of this, that many of them carefully endeavour to find out the names of the gentlemen at the different offices to whom the ‘literature’ is usually confided, and to them personally address their presentation copies. Impartiality in these reviews is not to be hoped for. If either the editor, or the reporter to whom the book is confided, happen to be a friend of the

author, the critic, as a matter of course, will 'look to like,' and favour will often be shown to a publisher, where the author is unknown."— *Monthly Chronicle*, No. 28. p. 492.

Witticisms on Phrenological Terms.— Some of the following puns and distortions of meaning may amuse readers. They are picked from a number of others that appeared lately in the columns of a newspaper.

"PHILOPROGENITIVENESS— 'What blessings children are!' as the clerk said, when he took the fees for christening them. INHABITIVENESS— 'Home, sweet home!' as the vagrant said when he was sent to prison for the third time. ALIMENTIVENESS— 'We are both matters of taste,' as the gingerbread said to the fine picture. CONSTRUCTIVENESS— 'I'll do it for you with pleasure,' as the carpenter said when the hangman asked him to make a gallows. APPROBATIVENESS— 'We've come off with flying colours,' as the ensign said when he run from the enemy. SELF-ESTEEM— 'Industry must prosper,' as the pickpocket said, when he stole three handkerchiefs before breakfast. FIRMNES— 'The more you drive me, the firmer I am fixed,' as the nail said to the hammer. CONSCIENTIOUSNESS— 'I shall prevent the use of ardent spirits,' as the innkeeper said when he watered the liquors. IDEALITY— 'I'll banquet on the smiles of love,' as the hungry poet said, when he thought of his mistress about dinner time. IMITATION— 'I'll follow in your footsteps,' as one thief said to another, when he spelled him on the treadmill. INDIVIDUALITY— 'That's a personal remark,' as the prisoner said when the judge told him to hold up his right hand. EVENTUALITY— 'I'm off,' as the man's head said to the guilotine. ORDER— 'First come, first served,' as the snare said to the rabbit."

Apparitions.— Mr. T. Forster, in his curious melange, entitled "The Perennial Calendar," published at London in 1824, frequently introduces the subject of spectral illusions, with cases, and the phrenological explanation of the phenomena. At page 642, he gives the following account of an *Apparition of an armed Chair*. "Although we admit, and have explained the causes of spectral apparitions, yet it is desirable to dispel, as much as possible, all superstitious opinions entertained concerning them; and one way to effect this end is, to show that they are not confined to the ghosts of the dead, but that spectral images of the most unimportant and trifling objects will now and then appear. A lady assured the Editor of the truth of the following story. She had ordered an arm chair which stood in her room to be sent to a sick friend, and thought it had been sent conformably to her orders. Waking, however, in the night, and looking by the light of the nightlamp at the furniture in her room, she cast her eyes on the place where the said chair used to stand, and saw it, as she thought, in its place. She at first expressed herself to her husband as being vexed that the chair had not been sent; but, as he protested that it was actually gone, she got out of bed to convince herself, and distinctly saw the chair, even on a nearer approach to it. What now became very remarkable was, that the spotted chaircover which was over it, assumed an unusual clearness, and the pattern assumed the appearance of being studded with bright stars. She got close to it, and putting her hand out to touch it, found her hand go through the spectrum unresisted. Astonished, she now viewed it as an illusion, and presently saw it vanish, by becoming fainter till it disappeared." Mr. Forster adds: "The above affords a clue to one mode by which spectra are introduced, namely by local association. The lady had anticipated seeing the chair in its place, from its always being associated with the rest of the furniture; and this anticipation of an image of perception was the basis of a corresponding image of spectral illusion." Observations on phrenology occur in various parts of the same volume. — *Mr. Robert Cox.*

The Quackeries of "Popular" Expounders of Science. — "Some very degrading and delusive arts have of late been employed to invest scientific treatises with a sort of spurious popular interest; — the use of a florid and declamatory manner, by way of heightening the charm of the subject; and coarse engravings of monstrous objects to astonish and confound the ignorant. These tricks of the showman are unworthy of the high purposes to which the investigations of science are directed; and it is to be regretted that the utility of not a few publications and discourses, otherwise valuable, is considerably impaired by the adoption of a turgid and extravagant style. Some of the Bridgewater Treatises, and many of the speeches at the British Association, are chargeable with redundancies and excesses that provoke ridicule even from the public at large." — *The Monthly Chronicle*, No. XII.

England, the Envy of the World! — "Holland, Germany, Protestant Prussia, and Catholic Austria, have equally outstripped us in providing for the moral and intellectual improvement of the people. Let us see what is the practical as well as the moral consequence. Visit the manufacturing districts, and you will hear, in every direction, loud complaints of the progress which the Germans have made in mechanical skill, and the perilous rivalry with which our cotton fabrics are menaced. The diffusion of education has created, and is creating, on the Continent an intelligent race of artisans, and without great and continued exertions, it will be impossible for us to compete with them; almost our only remaining element of superiority is practical skill in manipulation; and there is no saying how soon this may be surpassed by the invention of new processes, or the application of new principles. Every educated artisan is more or less an inventor; the uneducated must therefore contend at a disadvantage, and be beaten in the end." — *Athenæum*, No. 648.

Wanton Injustice of Rulers. — It is a pet theory with some speculative politicians, that government is instituted for the benefit of the party governed. Practically, however, our governors contrive to obtain most of the benefits, and to leave to the governed as ample an allowance of the inconveniences of government as the latter will submit to bear. Amongst these inconveniences, the oppressions of the custom-house are not the least irritating, because, in various instances, they are inflicted upon individuals without the slightest fault on the part of the sufferers, and without the slightest excuse on the ground of utility or necessity. The editor of this Journal has more than once experienced this wanton injury under the following circumstances: — Specimens in natural history are not liable to the payment of any duty. Nevertheless, if a naturalist, resident abroad, addresses a packet of plants, or other objects coming under the head of natural history, to a friend in this country, the packet is taken out of the vessel that has carried it to our shores, and deposited in the custom-house. No notice is given to the party to whom it was addressed, until a certain time has expired; and then he is informed that the period has expired, during which he might have obtained his parcel by making application, and that consequently it will be sold to defray expences. How readily would the loss and disappointment to the rightful owner of the packet be prevented, by giving the notice at first, and making a small charge for the small trouble thereby occasioned in the custom-house! These misfortunes can rarely happen to persons concerned in an import trade, as they have means for ascertaining and obtaining their goods; but they are continually causing loss and inconvenience to others. The case just mentioned is probably one of frequent occurrence; but another, which has more immediately called our attention to the subject now, must be one of more rarity. Nevertheless, we quote the anecdote, as it strikingly illustrates our remark, that practically the benefit of the governed is the last thing thought of by our government, so long as the governed will

submit to be oppressed. The story is related by Miss Sinclair, in "Shetland and the Shetlanders," and runs as follows: — "Among countless instances of peculiar hospitality, it may be mentioned, that a Mr. Bruce received into his house, some years ago, forty Russian shipwrecked sailors, maintained them during the whole winter, and sent the entire crew, at his own expense, back to their native country. He declined receiving any recompense; but the Empress Catherine privately obtained an impression of his family seal, sent it overland to China, and ordered a magnificent dinner-service, of the finest porcelain, to be manufactured for him without delay. By some unfortunate oversight, the box containing this precious gift was seized at the custom-house, and sold to a Mr. Reid, in whose possession it still remains, though I cannot but grudge him every dinner he eats off it."

BOOKS AND PAPERS RECEIVED.

The Philosophy of Human Life. By Amos Dean, Professor of Medical Jurisprudence in the Albany Medical College. 12mo. pp. 300.

Phrenology Illustrated, with Explanatory Descriptions. By T. H. Mole and Alexander Faulkner. 4to. pp. 9.

Annual Report of the Trustees of the Perkins Institution for the Blind, 1840.

Annual Report of the Directors of the Dundee Watt Institution, 1840.

Report of the Visiting Justices of the County Lunatic Asylum, at Hanwell, 1840.

Annual Report of the Crichton Royal Institution for Lunatics, at Dumfries, 1840.

A Lecture on the Philosophy of Apparitions—delivered at the Lymington Literary and Scientific Institution. By N. Adams, Surgeon. 12mo. pp. 30.

British and Foreign Medical Review. No. XIX. July 1840.

Medico-Chirurgical Review. No. XX.

Newspapers. — Nottingham Review, June 5. — Staffordshire Examiner, June 20. — Wolverhampton Chronicle, June 24. — Kilmarnock Journal, July. — Statesman, July 12, 19, 26. — London Journal of Commerce, July 18. — Manchester Guardian, July 22. — Somerset County Gazette, July 25. — The Durham Chronicle, July 25. — Newcastle Journal, August 8.

To Correspondents. — We wrote to Mr. J. T. Smith and Mr. Allen in July. The MSS. of Mr. Hytche, Mr. Clarke, A Thinker, &c. will be forwarded to Mr. Robert Cox.

Erratum in Vol. XIII.

Page 172, line 28.. *For Combe read Comte.*

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